

An Apprentice Christian

List of “Cristianismo” (in 14 places)

Cristianismo – translated as ‘Christian life’. There is no English word to replace “Cristianismo” that gives its full definition of the term. ‘Cristianismo’ refers to the dynamic living content found in the Early Christian community and the Acts of the Apostles, that encompasses the experience of ‘being Christian’ in every era. In essence, it refers to the **‘living content of what is Christian’**.

- In the past this word ‘Cristianismo’ was simply translated as ‘Christianity’ the same as ‘Cristiandad’. However, this distinction of ‘Cristianismo’ is important to the origins of the Cursillos in Christianity and to the mentality of the founder, Eduardo Bonnín. For this reason, the original word “Cristianismo” remains in Spanish throughout the Lay rollos, wherever it appeared in the original documents along with its translated general meaning of “Christian life”.

Note: Future appearances of ‘Cristianismo’ will be present in the complete full version of *The How and the Why* (soon to be published) in which its significance to the Cursillos in Christianity is explained by Eduardo Bonnín.

The above description is taken from the Translator’s Notes at the end of the Cursillo Lay Rollos document where “cristianismo” appears 95 times.

p. 13 – In the year 45 A.D. under Peter’s directive, the apostles gathered in order to determine if, in its essence, **Cristianismo Christianity** should remain subject to the religious and cultural universe in which it had manifested itself, that is, Judaism. It was Paul who convoked that apostolic assembly, and it was also he who without hesitation revealed the need to make it universal, to draw away from the religious world of the synagogue and other Semitic concepts, with the goal of making Christ accessible to pagans. Peter opposed that revolution, as did part of the community and some timid pastors. However, enlightened and moved by Paul’s intensity, they were able to bring together that great schism and renew the Christian message in light of the demands of a new world.

p. 13 – The rest is history: Christ’s message reached the Hellenized world and men like Clement of Alexandria and Origen pondered it and lived it. Later this idea was Romanized and was further developed in Latin terminology and culture that has almost reached our age... Renewal has been the path of **Cristianismo Christianity**. But what is the purpose of recalling that here?

p. 32 – His brief passage through catholic action can be understood, considering his independent thinking and his grand expectations of **Cristianismo Christianity**.

p. 32 – ... Question: What do you think made you mark your own path to practicing your **Cristianismo Christianity** and to propose a unique exercise in Christianity to others?

p. 41 – ... Also, ever since we proposed the Group Reunion and the Ultreya, that intended and intend to be the real and social dimension of the Cursillos, **Cristianismo Christianity** in practice and fermented as friendship between Cursillistas, they took it as an attack on the spiritual guidance of the priest, something that can be shown to be a different matter.

p. 58 – ...As far as I am concerned, if it were possible, I would also renew its name. With regard to Christianity, that has connotations that give the idea that what is sought is a return to what was the “**official Cristianismo Christianity**” accepted without objection by all, as long as nothing was opposed.

p. 90 – The kingdom of God is within each one of us. The history of **Cristianismo Christianity** is perhaps the stubbornness of having placed it elsewhere.

p. 98 – all religion has seeds of **Cristianismo Christianity** in its moral behavior.

p. 114 – Question: is it possible to synthesize **Cristianismo, Christianity, Buddhism, Islam** in a universal religion?

p. 120 – (Quoting Pope Paul VI) To actualize within you the pilgrims’ sentiments which gives character to your method; to permeate your spirit in the primitive **Cristianismo Christianity** of sacred Rome.” This was above and beyond Joy.

p. 135 – The Kingdom of God is in each one of us, not in these works. They do these works as a consequence, because there is no **Cristianismo Christianity**.

p. 136 – Question: At times, is there a scarcity of **Cristianismo Christianity** in churches?

p. 142 – I am convinced that if **Cristianismo Christianity** is able to demonstrate to those outside that it can unite in a spirit of family, people of different social classes (the professor and the craftsman, the civic employee and the worker, the businesswoman and housewife), the very power of such a thing would become irresistible and would become the best instrument of apostleship.

p. 210 – The kingdom of God is within ourselves, the history of **Cristianismo Christianity** perhaps has been the stubbornness of having placed it somewhere else.