

FRIENDSHIP IN THE POSTCURSILLO

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“I long to see you so that I may impart to you some spiritual gift to make you strong, that is, that you and I may be mutually encouraged by each other’s faith.” (Rom. 1:11-12)

The Cursillo is made in order to live the Fourth Day, to crystallize in the life of each person what has been lived in the three days of the Cursillo, which is, to live what is fundamental to being Christian in charity and friendship.

It has been indicated in previous newsletters that the Cursillo method is distinguished by its three phases, or three basic elements: Precursillo, Cursillo and Postcursillo. Therefore, we reiterate that these three elements, just as levels that are established in relationships of friendship between people, are closely united with each other, in a circular movement. This unity is made possible because the Precursillo generates the Cursillo, the Cursillo generates the Postcursillo and in turn, the Postcursillo generates the Precursillo.

The Postcursillo is the third phase in the Cursillo Movement, and the *key* to making the triple encounter discovered in the Cursillo, a continuous and progressive reality. The purpose of the Postcursillo is to see Christ in every moment. It is the effort made so that the light, Christ, through the Cursillo, placed at the center of the person’s movable square meter will remain lit in order to illuminate the path for others to encounter Christ and his grace.

From the very first rollo of the Cursillo, reference is made to the offer the Lord makes to us to live in Grace. During the three days of Cursillo, it is repeatedly reinforced that it is possible to live a life in Grace. In the last rollo of the Cursillo, a Total Security of friendship is offered, to ensure the living of what is fundamentally Christian by living in Grace in our environments and in the world during the Fourth Day. The content of Total Security is presented and is made possible by means of friendship in two concrete ways or dimensions, the personal dimension and the social dimension. The Group Reunion tends to the personal dimension and the social dimension is accomplished through the Ultreya.

The Group Reunion

“For where there are two or three gathered together in my name, there am I in the midst of them.” (Mt 18:20)

The reunion is a natural instinct of every person since we are a social people. All persons seek company for any act or activity whether the activity is simple or profound, positive or negative. All persons seek to relate with one another in some form or fashion, given that the world offers a wide range of relationships. However, it is difficult to find an authentic or lasting relationship amongst the values of the world. Jesus Christ offers the world the relationship of friendship and invites us to relate to one another as social people in friendship.

The Method of Cursillos is based on this relationship of friendship in order to bring to life the essence and purpose of its Charism. The reference is to a friendship so pure that it always reaches great depths and acquires its most crucial dimension in the Group Reunion. The Group Reunion, for this purpose and this motivation, becomes the nerve of the Postcursillo.

In Cursillo, the group does not gather to do, but *to be*. It does not aspire that its members have the same opinion, on any subject, nor does it seek people from the same walks of life, or with similar feelings or reactions to anything that happens and it especially, *does not* seek to have them undertake any actions or projects together other than their normal everyday responsibilities.

The aim and purpose of the Group is nothing more, but also nothing less, than to allow the *friends* who comprise the Group, to relive or share together, on a weekly basis, what they have each lived separately in their own environments throughout the week. The intent is not that they live together but simply share what is being lived.

This simple fact is often overlooked making way for *internal leadership* and *common projects* and *missions* to occur as well as imposed or selected reflections used for discussion, meditation, etc., all of which go against the fundamental purpose and intent of the Cursillo method.

Because every member of the Group is in fact in the process of becoming Christian it is normal and natural for them to want to incarnate the joyful mystery of the Communion of Saints and become part of the Mystical Body of Christ on a normal, natural, practical and realistic scale.

These transcendent truths make it clear that the key to this process is the coming together of the different individuals each with their own gifts, and uniqueness freely shared and accepted — the *De Colores* that enriches the Group makes the whole, greater than the sum of its parts. When you add to the fact that they are all, not only in the conversion process, but *friends*, then their individual yet shared evangelical experiences make the entire process, real, attractive, joyful, and efficient.

The Ultreya

“ . . . they were all together in one place.” (Acts 2:1)

Ultreya is a word of invitation to build community and to journey *beyond* while infecting others with the joy of Jesus Christ in the different environments of life. The Ultreya is a festivity of the community that celebrates the reality of different people in communion, living their Christian experience with all. The Ultreya is a Group Reunion where contact is made between brothers and sisters who live and give their life for what is fundamental to being Christian. It is the place where what was said at the Cursillo is lived.

Precisely because Group Reunions always run the risk of turning into mutual admiration societies or self-focused groups or groups under the direction and control of someone who manages or manipulates it, either from within or without, they should always be part of the universality and diversity afforded by the Ultreya.

The Ultreya is the gathering of the Groups or the Reunion of the Group Reunions. The Groups and their members participate in it for the same reasons they go to the Group Reunions: to share what everybody and every Group lives. They do not go to Ultreya to acquire knowledge or to receive instructions.

The purpose of the Ultreya is to encourage living the faith, facilitating that the best of each person reaches the most people possible, through friendship and personal testimonies, so that each person feels loved, understood, supported and appreciated as a person. The Ultreya is the moment in which life enters the Ultreya and the moment the Ultreya enters into life, removing fears from those who might have them and bringing forth understanding and confidence to live in Grace and bear witness to the Love of God in the environments in which we move, in the moveable square meter in which each of us lives.

The genuine Ultreya is one of the few places and occasions where the person who is in the process of conversion can really see that he can be the best without feeling better than the others. This unique and evangelical sensation can only be attained by those who are becoming fully human and fully alive Christians.

Therefore, the Ultreya should exhibit through its method and proper atmosphere that while a human can always become more fully human, more fully alive and a better Christian, we can never become more than what we truly are, children of God.

In concluding, the Postcursillo is designed to facilitate the nurturing of those three essential encounters that took place during the Cursillo so that they grow and develop into true friendship — friendship of the individual with himself, with Christ, and with his brothers and sisters.

Methodologically speaking, there is no doubt that the key to this process of friendship building is the last encounter — friendship with the others. Not only the *others* that encompass *all* but especially the friendship with those who are intimately involved in our conversion process, those in our Group Reunion and Ultreya.

De Colores!