



The Cursillo[®] Movement

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October 2011

To: National Mailing Recipients

Fm: National Cursillo[®] Center

Re: October National Mailing

IF YOU LOVE ME, YOU WILL KEEP MY COMMANDMENTS



Fr. Peter M. Jaramillo, S.S.A.

Dear Cursillista:

I am grateful to the Lord for the blessings of the National Cursillo Encounter this past July 2011 in San Antonio, Texas. We had over 500 participants in attendance and the spiritual reflections, technique presentations, and celebrations were uplifting for all who attended. I am also grateful for all who gave of their time and palanca for this Encounter.

Now that summer has ended we are approaching the Fall Season. This is a time to enjoy the change of leaves and the brilliant colors of a new season. It is the beauty of a kaleidoscope in nature and how nature shows her beauty in the last days of her seasonal life.

With the fall of leaves, the cycle will be complete and soon there will be the end of this season, and the beginning of a wintertime that will bring about a resting in the cycle of nature or the “the hibernation in life” as we will move into the depth of cold weather, and therefore, a preparation for new changes. Such is the beginning of a new liturgical season, the great season of Advent that will bring about a renewal in the Sacred Liturgy in the Catholic Church with the use of the new Roman Missal for the English-speaking world.

What does it mean for our manner of worship? It means that once again the Church will experience a renewal for a more authentic way of worship at the Holy Mass by acclaiming to a better translation to the original Latin text. Why is this important, because it calls us to be more authentic worshippers, “an hour is coming and is already here, when authentic worshippers will worship the Father in Spirit and in truth”, (John 4:23). This is the greatest act that we can give Him, that is, to love Him and adore Him as He desires to be loved. It also calls us to be who we say we are as Cursillistas, Christians, as Catholics, as a Church to be totally open to Him, to imitate Him in all things and to love Him so that we can love the Father, and someday see the Father and be with the Father forever.

The call to be more authentic is necessary for knowing and living the truth and sincerity as to who we are as Christians, as Catholics and even so as Cursillistas. How can we be more authentic as Cursillistas? By being more authentic Catholics. We do this when we live what is fundamentally Christian, what is fundamental to being Catholic which is living the Commandments by a life of grace, participating in the sacramental life of the Church, and the three pillars of our Cursillo Movement in piety, study, and action. We live it when we actively engage with our Fourth Day Community in the weekly Friendship Group Reunion and in the Ultreya. And for those who have been chosen to be the Leaders of the Cursillo Movement, with our participation in the School of Leaders and Secretariats.

From the leadership perspective, we so many times see the confusion of Cursillistas leaving their authenticity by trying to make Cursillo what it is not, therefore, resulting in changes in the Movement that end up cluttering the weekend or lessens authentic encounters with self, Jesus, and others and leaves the methodology of the Cursillo to their own personal desires. True enough, the Cursillo methodology is a clear plan that has been developed over the last 67 plus years. It is well structured and the gift of the Cursillo Charism by the Holy Spirit is essential for living the Cursillo. We should not try to invent an alternative to the Cursillo way just for the sake of originality or innovation. There is enough innovation in living according to the Spirit of Cursillo just as it was meant to be since the beginning. Perhaps we just need to study it more thoroughly and simply apply it.

So many times by changing the weekend encounter with non-essentials, i.e. mañanitas, agape, marriage rollo, washing the candidates' feet, etc. or trying to make the Cursillo become a retreat instead of a personal encounter with the living Christ, or not completing all the requirements that are necessary for the fullness of the Cursillo conversion experience, or by omitting or adding materials which were never intended to be part of Cursillo, we somehow lose our authenticity. If we keep to the Cursillo purpose and method as it was intended then we can live the fullness of the Cursillo and be free to enjoy what Cursillo is meant to be, an encounter of friendship with Christ and ongoing encounter of His love so as to bring us to a constant and progressive conversion to be more authentic Christian Catholics who love their faith and love the Church and wish to give witness to the friendship of Jesus to the world.

Renewal requires a willingness to be open to the Spirit and that happens when we are clear about our way of prayer and understanding of our Cursillo Charism and of the call 'to be' Christian.

No question, there are many ways to find the love of Jesus, and Cursillo is but one way, however it is a very powerful way if we are willing to concede to its proper methodology. We can bring many to the Lord if we lower our nets and truly witness the profound depth of the Christian renewal in the Movement. Before he left his disciples he told them if you love me, you will keep my commandments. The proof of love is in honoring his truth and in doing all that we can to live the truth by living the commandments of love and truth.

I am grateful for all Cursillistas who make sincere efforts to be faithful to the Movement. I pray that we continue to do this as best as we can in the six language elements that are in some 150 plus dioceses, and almost 1,000,000 Cursillistas who we are presently numbered in the USA.

God bless you Cursillistas to keep your fire, a light for Jesus, and to go out and proclaim the good news of Christian love by the way you live your calling to his friendship and to his love and mercy to sinners, to reach out to the far away and invite them to a personal relationship with our Lord and Savior and our most intimate friend, Jesus Christ. Remember, He is counting on you!

De Colores!

May the Mother of God lay her mantle upon you,
Fr. Peter M. Jaramillo S.S.A.
National Spiritual Advisor

CURSILLOS IN CHRISTIANITY – A LAY MOVEMENT

“But the time came when he who had set me apart before I was born and called me by his favor chose to reveal his Son to me that I might spread among the Gentiles the good tidings concerning him. Immediately, without seeking human advisers or even going to Jerusalem to see those who were apostles before me” (Gal 1:15-17).

Some people use the expression layperson, while others prefer laity. Laity or layperson is understood as having the same significance. The term refers to us, the baptized, who have not received the “laying of hands”, an act of “ordination” or Sacrament of Holy Orders.

Since the beginning of the twentieth century there has been dialogue about the presence and action of the laity in the public life of the Church and the lay apostolate. The first is a hopeful joy; the second, the lay apostolate, is not a new idea, it has always existed.

In the Gospel we find many ways in which Jesus invites the laity to the apostolate. Immediately thereafter, St. Paul reiterates the evangelic invitation announcing it in all the places he traveled.

During the last century, the laity was referred to as the “sleeping giant”. This "giant" began to awaken slowly, however, isolated and in some cases in a personal way. And it was awakened by prominent voices of theologians that gave foundation to the mission, although somewhat forgotten, of the laity in the Church.

At present, this giant is awake and alive. The "normality" of an active participation of the laity in the missionary work of the Church's mission, in intimate *communion*, which according to St. Cyprian, is the harmony of love in following Jesus Christ, is a joy for the Lord.

It matters not that the road may still be rocky. This intimate *communion* with Christ will make the stones disappear and clear the path.

Without a doubt, the Second Vatican Council, as well as "Christifideles Laici", has been instrumental in providing the driving force for awakening the lay faithful of Christ.

The apostolate of the Good News of the Gospel is for everyone. It is not only a role for the hierarchy. We are all represented by the 72 missionaries, referred to by St. Luke because the "Go forth!" of the Gospel "is directed and extends to all" (Christifideles Laici 2)

“But the time came when he who had set me apart before I was born and called me by his favor chose to reveal his Son to me that I might spread among the Gentiles the good tidings concerning him. Immediately, without seeking human advisers or even going to Jerusalem to see those who were apostles before me” (Gal 1:15-17). This is how St. Paul, Patron of Cursillo, proclaims it; the first and greatest “Christifideles Laici”. We are all Paul!

In this edification of "Go forth", all of us who believe in Christ form one platform because Baptism unites us as priests, prophets, and kings.

In the Church, no one is just a fisherman or a shepherd and no one is just a fish or a lamb. A wide field of action is opened for the laity when all the Baptized are fish and fishermen at once.

The Mystical Body, which we create, is one body (1Cor 10:17), and each is member of the other" (Rom 12:5); growing for God, supported and held together by its ligaments and joints (Col 2:19). Christ is the head of this body and we identify ourselves with Christ through Baptism (1Cor 12:13), (Lumen Gentium 7). When the nets are cast and the catch is great, what happens is, that those in the boat who have filled the nets, signal their companions in the other boat to come and help.

This is the doctrine of Lumen Gentium: when it proclaims the equality and unity of laity and clergy within the City of God, identifying these People by the dignity and freedom of the sons of God, in a common priesthood and through God's grace, each group shares their gifts with one another so that the community and each one of its parts is enriched through this mutual sharing and with the quest for fulfillment in unity. So that, each one, with the gifts he has received, may place them at the service of others as good stewards of God's varied grace (1 Pt. 4:10).

Indeed, there are difficulties. There has always been the "illusion" of sitting to the right or to the left of the "Master". The one who has received the grace to be "powerful" often forgets, even when guided by good faith, without a doubt, that the "greater" should be the servant of all" (Mk 10:41-45). Nothing is new. We follow the same paths as always and we come across the same people.

It has been determined that "the post Vatican II path of the lay faithful has not been without difficulties and dangers (Christifideles Laici 2).

It happens at times, and we say this with love, that wherever the Church invites us to be Church, there are those who, acting in a spirit of service and in good faith, will claim an ecclesial position that is unjust and intolerable.

This is the time of the laity . . . here and now. Although, as Cardinal S. Rylko tells us, “It is not easy being a layperson in today's world" and "to be a layperson in our times requires courage”, nevertheless, it is the time of the laity, because “the laity are irreplaceable in the task of evangelization."

The new evangelization will be done primarily by lay people or it will not be done at all!

We need to stop considering, on the one hand, the clergy and afterwards, the laity. We must stop placing emphasis on one or the other. This can be the means to begin undoing the "knots" that impede the life of the Church.

One of the many ways to achieve this is to allow ourselves to be guided by the objectives of Vatican II.

Another way is to avoid making enthusiastic affirmations whose effectiveness cease at the very moment they are made. Another way is to be consistent with what we proclaim and what we live.

Another way is to proclaim complete truths, because when we put together pieces of partial truths, the result is half-truths.

We want to clearly state in order to avoid doubts and bad intentions that this is not denying the ordained, the clergy, their rightful place in the life of the Church, but rather, that what comes from our hearts is a firm and clear statement of love and admiration for the priesthood.

However, as we have heard Pope Benedict XVI state: "It is something beautiful that, without the initiative of the hierarchy, a grassroots initiative, as they say, but also with an initiative from on high, that is, as a gift of the Holy Spirit, there arise new forms of life in the Church just as there have been in every century."

In the words of R. Cantalapiedra, we are the laity of ecclesial movements, the successors of those 72.

The title of "laity" (*Christifideles Laici*) is to give honor to this truth; *Cursillos* in Christianity is a lay Church Movement.

It was from this lay apostolate, that in the 1940's, the *Essence and Purpose of the Cursillos* and the basis of its methodology originated after a thorough study of the environments.

The "idea" was made known to the "ordained" and they blessed it with both hands. There was loving harmony, *communio*, between clergy and laity.

Cursillos came from the Lay apostolate of bringing the Good News, specifically to the environments in which each one lives.

Cursillos was born, not as a response from the Church to the world, but as a way to communicate to man that God loves him. They were designed, structured and prayed upon not to evangelize the world, but to evangelize the person. The *Cursillos* came in order to awaken a hunger for God in the world and in the context in which Christianity develops and grows.

The purpose that the "idea" of *Cursillos* seeks is not for doing things, attending events, but to grow, develop, and be Christian where God has planted each person with faith, hope and charity. This life, through its connection to Christ, can be an inexhaustible source of meaning, authenticity, and a catalyst of energy and evangelical joy in the family, at work and at play.

"The *Cursillo* method aims to contribute change, in a Christian sense, in the environments where people live and act, by means of the insertion of new men who have been transformed thanks to their encounter with Christ ..." (Pope John Paul II). While each one remains in the state in which they were called (1 Cor 7:24) because no one should be removed from the custom of caring for family, work, leisure, but rather convert their way of caring for them, by making grace the manner in which to guide themselves.

The Cursillos, like everything human, are not perfect, but confusion and complications begin when, without a clear idea of why they were designed, people intend to offer their generosity as the grace of God arises, to do that which seems best to each person.

In Cursillos a lay path is designated because the strategy focuses on the person and the environments, rather than on structures.

The apostolate, whose development is geared more specifically to the structures within the parish, existed before and still lives. This apostolate is, without a doubt, exceptional and extraordinary, and carried out through its pastoral care. A ministry that is undoubtedly very good and effective for the "workers" who were called to the vineyard from the first hour, but that does not fit into the passionate surrender of a new convert because the parish is at once narrow and insufficient to meet the needs of pastoral concern and formation of all the faithful. The parish church or other structures do not seem to be the most appropriate platform and even less so, the exclusive one for reaching certain sectors, especially the far away, and transforming them into Christian ones.

Cursillo directs its focus, especially, but not exclusively, to the far away, to those who do not participate in or attend parochial events as a routine, without it causing them any concern not to participate. While it is true that when the parish is able to accomplish a timely collaboration, it will always be provided with simplicity, without encroaching on areas or taking on roles that belong to other sites.

Eduardo Bonnín clearly and specifically emphasized, that Cursillos in Christianity is a movement of lay initiative, in which priests contribute in their primary role. And that Cursillo can only persevere and grow "with a perfect fit between priests and laity." The Cursillo, more now than ever, must be anchored in a faith that lives in close union, in friendship with everyone, lay and clergy, without ... the "dictatorial" attitude from either side. And with real holy fear, and in constant awe and a supernatural normality, namely, not to believe they know, but to know how to believe. Clearly, the Cursillo Movement can bring the Good News to the most distant and far away within the normal operating range of the ordained.

Cursillo, as a lay ecclesial Movement is realized in the person who lives their Baptism, announcing the Good News of the Gospel, the love of God, through personal testimony in the places they move about in their square meter in which they find themselves living: at home, at work, places of entertainment, etc.; but always in intimate union with priests.

Let us pray together, priests and lay people, that as we cross paths with others in the square meter in which we find ourselves living at this exact moment, we may love them (Lk 10: 25-29 and Mk 12:31) in the same spirit of the Samaritan (Lk 10:30-37) because we are all Church. We are not church or more of a church because we occupy a position, a responsibility or a mission of greater or less importance.

No. We are Church because we are baptized and confirmed in the Faith in Jesus Christ.

Ultreya!

CATHOLIC FAITH ENRICHMENT

The National Cursillo[®] Movement continues the partnership with Lighthouse Catholic Media, a division of Saint Joseph Communications. The details are posted on our website at: www.natl-cursillo.org.

DONATIONS

The National Cursillo[®] Movement gratefully welcomes your donations. Your financial support advances the evangelization function of the Movement and is eligible for tax deduction purposes.

NATIONAL CURSILLO[®] CENTER

The National Cursillo[®] Center will close in observance of Columbus Day, Monday, October 10th. The office re-opens on Tuesday, October 11th, at 9:00 AM (CST). The National Cursillo[®] Center will also close on Thanksgiving Day, Thursday, November 24th and Friday, November 25th. Please plan your book orders accordingly.

PALANCA INTENTIONS

Mondays – National, Regional, and Diocesan Secretariats

Tuesdays – Schools of Leaders

Wednesdays – Cursillistas in the United States

Thursdays – National Cursillo[®] Movement's Apostolic Actions

Fridays – Cursillo Weekends and Workshops

Saturdays – OMCC and NACG Executive Committee

Let's continue to pray and offer palanca for each other, the National Secretariat meeting scheduled in November 4-6, 2011, the National Cursillo[®] Movement.

Your humble servants,

Victor Lugo – National Executive Director

Ceferino Aguillón, Jr. – National English Language Coordinator

Joachim Le – National Vietnamese Language Coordinator