



National Cursillo® Movement

National Cursillo® Center • P.O. Box 799 • Jarrell, TX 76537 • 512-746-2020 • Fax 512-746-2030 • www.natl-cursillo.org

Kerygma in the Three Days of Cursillo

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As it was already mentioned by our beloved Bishop Sevilla and Cef Aguillon, Cursillos in Christianity is an instrument of re-evangelization and a profound experience presented through a kerygmatic proclamation of the message of Love and Friendship of God in Jesus Christ.

This kerygmatic approach saturates the Foundational Charism of the Cursillo Movement: the announcement, its methodology, its style, its testimony and commitment.

Bishop Sevilla presented kerygma from a theological point. Then Cef Aguillon presented the kerygma in the first phase of the methodology – the Precursillo. Now it's my turn to talk to you about the kerygma in the second phase of the methodology - the Three Days of Cursillo.

To begin with, we need to be aware that kerygma is simply the joyful proclamation of what is fundamental to being Christian. Kerygma is not the delivery of a minimum of doctrine, as what could be delivered in the beginning of evangelization, but the global proclamation of what the foundation is, the cause of Christianity. It is not about delivering "what's elementary Christian" but the foundation that sustains, conditions and distinguishes all that is Christian.

And it is because faith is fully incorporated into the belief of a Christ-Redeemer; therefore, the doctrine or its seed is contained in the kerygma.

Furthermore, the "kerygmatic purity of Cursillo" does not depend on the greater or lesser theological substance of the message, but rather in its capacity to provide an experience of what is preached so that the orientation of all that is said will be oriented toward the progressive conversion of the person. Therefore, the nature of the message will be greater when the fundamental truths are presented and reinforced by a living witness of the rollista.

Every rollo of the Cursillo, whether secular or mystical, is composed of two parts, the truths contained in the message and the living witness of the rollista which personifies the truth of the message and which needs to be in tune with the reality in which the rollista is living so it can properly respond to the signs of the times. If any of the two parts of the rollo are missing, it is no longer considered a Cursillo rollo.

The reason is that with the same rollo outline, one can provide a purely catechetical Cursillo or a purely kerygmatic Cursillo, depending on the manner in which the truths of Cursillo are

presented or explained. For the same reason, the acts of piety, the liturgies and the Sacraments rollo can and should be profoundly kerygmatic.

Considerations for the delivery of the message

From this perspective, two phases of preaching are distinguished in Cursillo.

The first phase includes the Way of the Cross, the retreat of the first night, the three Meditations, Grace rollo and up to the Sacraments rollo in which the love of God is presented along with what He has done for us, contrasted by what we've done with Him and with ourselves.

In this phase, the call needs to be implicit regarding the message that God loves us unconditionally and of a Christ who loved us and loves us regardless of our response to that love.

The second phase develops after the Action rollo, which is the first open and explicit invitation to respond to God's love.

If during the first phase, the Cursillista contrasted the love of God with his love and takes into account the rollista's witness of love through personal conversion, the environment of community of the Team in the Cursillo, the corridor work [personal contact] and the community's Palanca, then the second phase will be a response to that love because the person's capacity of amazement will be awakened and because it has enhanced his ability and attitude of commitment to change. This becomes possible because his personal circumstances are cleansable, thus the importance of an existing cleansable circumstance!

We must never forget that the intention of the message needs only be the conversion of the person and the intention of each rollo will determine its content. That is due to the fact that evangelization is not exhausted in knowledge, but in faith, as a personal and existential decision of man before God.

The call needs to be about knowing ourselves better in order to know God better and to conform our reality to his thinking, his will and his love. This is the message we need to be capable of transmitting.

In a Cursillo, we also need to demonstrate that Christianity cannot consist of avoiding death, but rather living life in its fullness. Our great friend Eduardo Bonnín would say "*No one can live without knowing that Christ loves him*".

At the Cursillo, it is also necessary to recognize the value of kerygmatic liturgy. The liturgy cannot lose its kerygmatic value for excellence. The word of God in the liturgical acts, is the living word, active and effective and that is why, in its fullest sense, it is also considered kerygma.

The cultic celebration of the Lord's Supper will always have a kerygmatic sense: "*whenever you eat and drink this cup, proclaims the Lord's death until he comes*" says the first letter to the Corinthians (1 Cor. 11-26). What is preached in the Lord's Supper takes place and occurs at the

same time in what is proclaimed. In this way, kerygma is what St. Paul called “*God’s Dynamics*”.

Therefore, the mystery of the celebration of the Last Supper, is the custom most original, most faithful and most fully kerygmatic. In the liturgy, as in the Cursillo, what is witnessed to and realized is what is being proclaimed. In the Liturgy of the Eucharistic Mystery and in the Cursillo, the presence of God and the Grace requested and received through the community’s Palanca is what provides the kerygmatic value.

In this realization of what is proclaimed in the Cursillo, lies the true meaning of its experiential nature as an “experience of what is fundamental to being Christian”.

Witness

I remember very well something that was shared by Cardinal Juan Sandoval Iñiguez, Cardinal Emeritus of Guadalajara, when he was the OMCC Episcopal Advisor. He shared that when he was studying in Spain and was in a process of writing a thesis on kerygma, he was invited to live the experience of a Cursillo. It was there where he fully understood the meaning of the kerygma.

And how can we deliver the message with **Kerygmatic Authority**?

When rollos complement each other and are incarnated with rollistas' experiences, the rollista acquires kerygmatic authority when he truly focuses on the points that we are talking about, thus the expression: “*you speak as one who has authority*”. An authority that can only come from God, an authority that he is converted and not only convinced. An authority of one who believes profoundly what he is saying.

I remember an occasion while serving in a Cursillo de Cursillos with Eduardo Bonnín when he said to me “*you talk like someone who has authority*”. At that time, I took it as a complement, but I did not understand nor think about the meaning of what he was saying.

However, now that I had to prepare this rollo, I understand that in order to have authority, we cannot speak about something we do not understand or something that we do not believe in and especially, something that we are not at least trying to live.

Witnessing

Personally, when I am assigned a rollo:

1. The first thing that I look at and study is the title of the rollo to see what it will talk about.
2. Second, I study very well the objective to understand what the rollo aims to convey. I also study what comes before and after my rollo to make sure there is some continuity.
3. Third, I study the outline to see which points I need to develop and in the sequence I need to develop them.

In this step of the process is where my self-reflection begins.

First I need to be sure that I really understand each point that I have to develop.

Second, I need to know if I believe in every one of those points.
And third, if I'm living or at least trying to live each of those points.

If I do not understand any of the points, I start studying and asking people that I think have the knowledge.

If I don't believe in any of the points, I do the same and, in addition, seek spiritual assistance to be convinced of those doubtful points before I start developing them.

And finally, I reflect on the witness of those points so that if I'm not living them, at least try to live them, so when I mention them in the rollo, they are already part of my life.

I always see the points of a rollo as a wake-up call from our Father to see how I'm living those points in my life. And I think that this way, everything one says in a Cursillo tends to be true.

I can never forget the words of Eduardo Bonnín when he used to say, *"everything in a Cursillo needs to be true"*.

For this very reason, I carefully choose my witness to personify some of the points. This way, together with the truths of the message, each rollo can be transmitted in a kerygmatic manner and not in a catechetical way. Especially, as I was saying earlier, when we know that all the rollos, secular and mystical, are experiential and have two parts; the truths of the message and the witness of the rollista. If one or the other is missing, it is no longer a Cursillo rollo and much less a kerygmatic rollo.

Kerygma has two aspects, the **Word** *"Go into all the world and preach the Gospel to every creature"* (Mk 16:15-18) and the **witness**, of which we are also reminded in the Acts of the Apostles *"you will be my witnesses in Jerusalem, in all Judea, and in Samaria, and unto the ends of the Earth"*. St. Peter tells us, *"he ordered us to preach to the people and to testify"*.

In a nutshell, kerygma aims to make Christ and his Word known and the witness tends to acknowledge and incarnate it. Kerygma is directed to the intelligence and the witness to the free will of the person.

Closely linked to the understanding and the will of the person; kerygma and the experience will form an indivisible whole. Especially because the experience is the personal commitment, the conviction received from outside which has been given to us and which is manifested externally with a guarantee of truth, in order to capture constructively the acceptance of those to whom it is witnessed.

Obstacles to the Delivery of the Kerygmatic Message

Now, in the delivery of this kerygmatic message, there may also be some obstacles:

- a) The first obstacle to this kerygmatic message is on the same person who seeks to deliver this style of message:

1. Mainly, by attempting to give a kerygmatic message without his witness of life and without the life of the community. When there is no life, the message becomes superficial, and at the most, simply catechetical.
 2. Second, the lack of a fraternally human and truly religious contact. Perhaps it is because we forget that the main element of the Foundational Charism of Cursillo is the person in which we need to see Christ. The person must be respected and treated with a sincerity that is deserved and always looking out for their welfare on the basis of their particular vocation. It is here where the sincere and authentic living and sharing of what is fundamental to being Christian is encountered.
 3. And third, the lack of adaptation of the message. In other words, the lack of consistency between what is being preached and what is being lived and the absence of a practical and realistic form of presenting the message in the naturalness and normality of ordinary life.
- b) The second obstacle to the delivery of a kerygmatic message, may be the person that is to receive the message:
1. First, by the absence of a sincere acceptance of the message or lack of true disposition.
 2. Second, due to a lack of a right intention, diverted by reasons of personal interest.
 3. Third, by an indecisive will resulting from a lack of attitude and willingness to personal change.
 4. Fourth, by a lack of ability to choose, decide and act in freedom – what can be referred to as a lack of personality or lack of character.
 5. Finally, because of moral circumstances, that is, the person's circumstances are not cleansable, which can bind the candidate to certain deviations such as moral or social situations, dependencies, disorders or drugs.
- c) The third obstacle to the delivery of a kerygmatic message can also be the Cursillo community that awaits them after the Cursillo:
1. First of all, a reception by a community with a debilitated spirit, the Ultreya community or members of the School of Leaders and a lack of sponsor follow-up. We must never forget that when a new Cursillista attends the School of Leaders, the Ultreya, Group Reunion or any other event where Cursillistas gather, they expect to find the same environment that was lived in the three days of the Cursillo. In not finding the same environment, this creates a disillusionment so great that rather than bringing him closer to Christ, it moves him away because they could not confirm the kerygmatic truth that was proclaimed in the Cursillo as something possible for everyday living.

2. The second obstacle is within the community that welcomes the new Cursillistas. There is a lack of specific adaptation in the ways of life, which makes it difficult for the new converts to feel comfortable in the environments of the community. The same impact is experienced in the Ultreyas' environment and therefore, becomes very unpleasant to new Cursillistas.
3. The third obstacle that can be found in the community welcoming the new Cursillistas is the ineffectiveness of the Pastoral Mystery. And I consider the reason for this is the lack of vocations for which we need to pray constantly.
4. And finally, the obstacle of this kerygmatic message within the community that can summarize everything is the lack of vitality, spiritual and apostolic, in the Christian Communities. Either because they are not well informed or because they were misinformed about the *joy and the beauty of being Christian*, and the way it can be lived and shared through the different charisms of our Holy Catholic and Apostolic Church.

Conclusion

In conclusion, we need to be well aware that in order to transmit a kerygmatic message within the three days of the Cursillo, it not only depends on the Christian authenticity of the rollista, but also on the living and sharing of what is fundamental to being Christian as witnessed by the Team and especially the Christian community after the three days of the Cursillo.

In order to be channels of God's Grace and give a kerygmatic witness with an authority that can only come from Christ, we must proclaim what we live and live what we proclaim!

De Colores!