



National Cursillo Movement

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Sincerity

Source: 1st Conversations of Cala Figuera, Foundation Eduardo Bonnín Aguiló (FEBA).¹

The revised translation of this book describes *Days of reflection on the Founding Charism of the Cursillo held in “The Porciúncula” in Palma de Mallorca on the 50th Anniversary of the First Cursillo Weekend held in Cala Figuera in Santanyi, on the Island of Mallorca, Spain in August 1944.* The following rollo is on *Sincerity* given by Fr. Joseph G. Cascales.

If I were sincere I would give this rollo in three minutes. I would tell the story of St. Anthony of Padua who arrived at a monastery of his congregation. St Anthony of Padua was so well-known as a great preacher, that the whole community gathered to hear one of his sermons. When St. Anthony arrived, the superior of the Franciscans asked him to speak immediately to the community; St. Anthony with great experience and wit said: “There is no need to preach to these priests and friars”, for he did not want to preach to them. The superior did not want to be embarrassed and would not cease until, very upset, he told Father Anthony, “Speak, if only three words but say at least three words to the community”. St. Anthony turned and said: “Well, sure, I will say three words”. He introduced himself to the community and said, “What you already know, do it” (he said it in Latin).

On the other hand, I wish to tell you that I am going to give a Rollo, not even a spiritual Rollo as we say, because I am going to give you a Rollo in German with Spanish words. I have been speaking in German for 45 years; thinking, dreaming, loving in German, even though when I meet, for example with Italians, my heart speaks Italian and I think you are going to understand me. I am a native of Jativa (Valencia) and even though my nationality is Austrian, I continue to be 100% Valenciano as well as Austrian. Within the heart one can be everything, one hundred percent.

Let us talk about sincerity my friends. They say that Galileo Galilei, who could not convince the scientists with his calculations about the stars, constructed a telescope and when he had finished, he called the scientists and said: “Come, and with the telescope you will see what I have been telling you.” The scientists said, “No, we are not going to look through your telescope because you might convince us.” Maybe it would be good to give an example. It often happens, doesn’t it, that we see things clearer, whether we want to or not, if we see them through the telescope say, of love for example, of the Gospel, of sincerity; but we prefer not to look because that way we will not be insincere, but neither will we be acting with sincerity.

We could study many aspects of sincerity, but I wish to examine concretely the aspect of sincerity of conscience, sincerity and a life of faith, and sincerity, veracity and foresight, and at the end you will allow me to add an appendix.

¹ <http://www.feba.info>

The conscience, in its finality, is no more than ultimate sincerity. If we give this definition, then we will see what Francisco Suarez really meant yesterday, here with his enthusiasm, that in reality the conscience is the ultimate thing that exists. It is ultimate sincerity. That is why the Council has said very well, that the conscience is the sanctuary of God; it is there, where man comes face to face with God. If we believe that the conscience is a whim, if one thinks: man, my conscience tells me this, in other words my own whim, but it is just that I want something else...then we will be playing with sincerity. Maybe that is why all dictators do not want man to come face to face with God, because then they would put their dictatorship aside. The Church has a lot of dictatorship. (I am going to be sincere. If I talk about sincerity, I will be sincere).

Since Vatican II, we have believed that the dictatorial part of the Church, the one that is governed like a dictatorship, was going to change, but they are terribly afraid, even in the Church, against allowing freedom of conscience. You will remember that during the Council, the document most fought over, was the document about religious liberty. It should have been the most natural and the most understood. Do you know that in the first part of the last century, Pope Gregory XVI said in a document that, "Freedom of conscience is nonsense, an endeavor of the devil."

If we define the conscience as ultimate sincerity, then we can look into our being and in all our history and we will see that there is no other possibility of an intimate encounter with God than through sincerity. Let us remember the phrase of Newman who said: "If I had to have a toast with the Pope, first I would toast the conscience and in second place, the infallibility of the Pope". The role of the conscience in the sense of sincerity is this: When man is himself, before himself, and if he is a believer, he knows that in ultimate sincerity is where he can, should and will find God.

There was a case in Austria of a farmer who was called up into the military in Hitler's time and knew in his conscience that he could not go to war, because war is to kill, murder, there is no other name for it. Also, fighting for Hitler was fighting for a catastrophe, for the ruin of the Germans, of the Austrians and of the world. He went to ask the Bishop of Linz and the bishop said that he shouldn't, he should not let his conscience make him so scrupulous, that he had seen many Catholics go to war and that there was no reason for him to walk around with a guilty conscience. The farmer said: "I'm sorry, my conscience tells me no", and he did not go even though the bishop told him to do so. They are now introducing his cause for beatification. He was executed, shot, for not going to war.

I went to study in Frankfurt Germany in 1949 and while there the German prisoners of war were returning. Some came to the Jesuit seminary of Frankfurt to study. Many times, in our conversations with those young men who had gone to the war, even pushed into it, I would hear them tell what they had lived and how the German doctors would frequently tell them about the horrendous things they (the doctors) had done because they had been ordered to without even stopping to think. For the doctors there was no conscience. That is why we have to take great care in forming our conscience properly and thus avoid the danger (temptation) of following instructions that seem astonishing or suggestions coming from – as Freud said – the superego, someone who is above us and is telling us what we should do. Jesuit

If in 1913 we Christians had been sincerer with our consciences and more prophetic in working with our conscience, we might have prevented 53 million deaths during the First World War and

all the pain that we have had since then. Let us not forget that Christ also was a victim of sincerity. He acted against the law, and there was someone who more or less wanted to save him. Some scholars say that what Judas did in the beginning was to save Christ, for him to take a decisive step and beat his enemies. Christ did not let himself be dragged by anyone and at the end he died, sentenced to death by law, which his destiny had to fulfill, as He was a Jew, and to be sincere and loyal to his conscience. death

What is the conscience? The Bible calls the conscience, the heart. In the Old Testament when referring to the heart, the tendency was to consider it like the Hebrews; they saw the heart in another way, but we can see that it is beginning to be seen in the center of the person. It is the result of the whole process of becoming a person, the result of being a person. Where the human person ends, the divine person begins. In other words, when the human person ends, we enter into the transcendental. If we are believers, not only Catholics or Christians, but if we at least see the finality of the process of being a person, this pushes us to the final stage of the reality of our person, we enter into the transcendental, the infinite, that mystery of infinity, which is what we could call and which we do call God. That is why because it is the center inside the person; we see that in the conscience everything concentrates into core strength.

As we said: how are we going to act according to our conscience if this has not been educated? Our conscience must be educated if it is to be the core strength within us. Once the core strength is within me, my conscience will tell me : “I have enough dynamism in all this strength which has entered in my conscience, in my person and in my heart, in the center of my person, then this inner dynamism urges and launches us into what we call the “prophetic urge” (an urge to let other people know what my conscience is telling me in a particular circumstance). With this, it is understood that we have to form our conscience, and it has already been said how to educate conscience with sincerity.

There is a German phrase, when one is open to sincerity, which says, “the hand to the heart” (cross your heart) To demand sincerity, it would be good to say many times, “Put your hand to the heart” Are you really sincere? Then is when this sincerity can take us to a good formation of the conscience. If you place sincerity beside conscience, sincerity and conscience, the way I see it, are the same thing. But, if we want something different that we can distinguish, if someone thinks that sincerity and conscience are different things then they have to confront sincerity with conscience simply by asking themselves if there are still questions to be answered.

Studies in a congress, which took place in Opaccia in Slovenia some years ago, stated, the religions in the world are very slow in their development and the Catholic religion is no exception. We have to ask ourselves: what is happening? In the religions ordinarily, because we believe that God is the foundation of our ideas and our way of thinking, we believe that we do not have to ask ourselves anything and then we have what I call the sickness of ‘divinities’ we are sick, because we are convinced that our way of thinking is ‘divine’. We confuse our thoughts of God and what we believe, and we think that it cannot be questioned.

The man who does not question himself, the Christian who does not question himself, the believer who does not question his faith, the Cursillista who does not question his Cursillo either, and you have neither a good Cursillista, nor a good believer, nor a good man. Man is more of a question

than anything else. We live in mysteries and our own daily life is a life of mystery, which is why I believe that our sincerity commits us to question ourselves without ceasing.

Golo Mann, the historian, the son of Thomas Mann, whom many of you may know, says that when one begins to think or to ask, one does not know where one will end up. How many times have I heard in the Cursillo the word adventure? In the first Cursillos that I attended, I remember that this word adventure impressed me, and the thought that life is an adventure. But what does adventure mean, if it is not to plunge into questioning, not only the rational question from the head, but also the existential question? Are our Cursillos heading the right way? Could our Cursillos be better? Is our faith going the right way? Could our faith be better? At least ask these questions, to determine if we are going down the wrong paths. This naturally requires honesty, truthfulness, questioning oneself and discerning as we just finished saying.

Sincerity, after all, is related to honesty and truthfulness, and in this I am following Furger, the great moralist in the University of Berne in Switzerland, as he talks about the sincerity in relation to honesty and truthfulness, “We practice honesty with others and ourselves, by being honest. We cannot play with a lie nor can we play with masks.” Also, where there is honesty, there is openness. Let us not forget that man is openness because God is infinite openness.

I remember a couple of years ago in one of my trips to India, I was having dinner with a Hindu professor at the Hindu University of Benares and during the meal he said: “Reverend, where there is honesty there is God.” Why don’t we take it more seriously? Why are we Catholics often narrow-minded, believing that other groups of Christians, those who are non-Catholic or non-Christian are our enemies or at least are distant from God. We Cursillistas tend to – or can be tempted to think, that those Catholics who have not made a Cursillo weekend are distant from God. Why don’t we reflect more on Christ’s phrase in the Gospel? “For he that is not against us is for us.”

On the other hand, we also speak the truth, and precisely because we look for the truthfulness, saying that our spirit and reality is the same thing. That is why we constantly ask ourselves are we really in the truth, because we can go from good will to creating a catastrophe. We “Christians” should bear in mind all the mistakes and crimes Catholics have committed against people who had different opinions. A terrifying story could be written based on the horrendous crimes committed by the “Inquisition”. I do not comprehend that the great inquisitor Pius V was canonized. Once walking down the streets of Vienna, from the underground, we heard the members of a sect who screamed; “Stop the train! Stop the train!” We came close and we could hear them say, we are in a high velocity train and this train is going over a precipice. If we do not get off the train in time we will all fall over the precipice. And they were right, and it is quite true.

With all our good will, with all the piety that all the fundamentalists have and what looks like fundamentalism, I want to tell all who forget about sincerity, that active sincerity, not only passive, that I really want to be sincere, but I do not achieve it. Coming out of sincerity, if I do not have the enthusiasm to ask and search for it, it can happen that, even with good will, we are travelling on the high-speed train and we will fall to the bottom of the cliff in disgrace, in death.

To question oneself and to discern, also requires sincerity of conscience. And how do we discern? There are many good books written about discernment and it is good to remind the Cursillistas and

above all Cursillo leaders or those whom we call in Germany, “the collaborating leaders.” In Holy Scripture, Saint Paul says: “we are not owners of your faith, only co-workers, and collaborators of your happiness”. This is the name that we took for the Cursillo leaders in Germany. It is necessary to discern, and we present here the best way to discern the fruits of the Holy Spirit. We know the fruits of the Holy Spirit when we start with the first fruit, agape love, Christian love, love lived, love of the Gospel. The Christians did not take the word “Eros” from the Greeks, from there comes the word “erotic”, nor did they take the word “filia”, they took the word “agape”, a proper word to designate Christian love, which is love for love. God is love and because of this, God is always infinitely sufficient reason.

The Christian asks for no other reason than love. Love is sufficient reason and it is good that Saint Paul in his letter to the Galatians in Chapter 4, Verse 23, talks about these gifts, of the fruits of the Spirit. Paul starts here with the word “love”, and afterwards he uses also the word “goodness” and even after that brings in “meekness”. We can summarize all of this with the Spanish words for love, kindness, comprehension, respect, and non-violence.

A question of sincerity: Is the God that we proclaim a God of kindness? In one of the last Cursillos that we did in Vienna, on the second night, a woman in her fifties came crying to me and said: “Father Josef, receive me back into the Church. I have rejected the Church, but the God that I did not want was a cruel God, a tyrant God. I could not live with that God, now I have discovered here a God of love, of tender love.”

We talk many times of love and then we use that love to threaten everyone. A Jesuit in Frankfurt has written a book titled “Diabolical Images of God” and this Jesuit has done it by interviewing six hundred Catholics of different backgrounds. What these Catholics confessed is that almost all of them have been afraid of God. They have been living in fear and this is precisely what the famous theologian and psychotherapist Dreverman is stressing, “that we are oppressing the people with a God who is diabolical”.

This woman found her happiness. We received her back into the Church and now she wants to attend all the encounters that we have. She has sent her daughter and continues to send people because she found a God who is kind, who is tender, who is understanding and is also happiness. Perhaps we also need to say what Saint Paul says about the fruits of the Spirit, “that after love immediately happiness comes.”

I remember in the first Cursillos that we had in Austria about 34 years ago, that the people saw what was happening, something like what happened in Mallorca. In the first Cursillo a man about 60 years old made his first communion. The leader of the Communist Party of Mittenbad, a medium size city, was converted at that Cursillo. Immediately rumors began that this was a sect, these Cursillistas are a new sect in the Church. A priest came to make the Cursillo. On the first day, we of course, we sang German songs, but at least there was happiness. We have maintained this happiness through all dissension. This priest came and said that, “When there is such happiness, it is impossible that it comes from a rare sect.”

Perhaps this is one of the marvelous things of the Cursillo, that it transmits the message of the Gospel with joy. In Saint John, also it says that Christ came to bring us joy and happiness and that

he wants us to have complete happiness. Martin Pescato said: “God is love and with the same word, we say God is happiness.” In this sense, I believe that from the beginning, what Cursillo has wanted to do is announce the true God, as opposed to the diabolical images which God has been given, to announce the true Christ, who has come to humanize religion. How much inhumanity has our Christianity had? Christianity can only be the Christianity of Christ if it is human. Here also comes our task, Christianize humanism because when humanism reaches its limits it can also contain criminal aspects; I am only quoting the name of “Miche”, although I myself would not quote it so negatively. I am an assiduous reader of “Miche” because of its scathing criticism against us and also for the sincerity you find in “Miche”.

The Cursillo wants to announce the true God, the true Christ, the true Gospel and the true Church. How difficult we find it to tell people that the Church is the Eucharistic community of love! If the Vatican is a Eucharist community of love, the Vatican is a very good Church and relating the words of Saint Paul: “If you have no love, you are nothing”. We could bravely and sincerely say: the Vatican, or whoever, if it is not a Eucharistic community of love is not the Church of Christ, at least it is not the true Church of Christ.

Sincerity and a life of faith go together henceforth, which is indicated by Father Francisco in another story about St. Thomas. St. Thomas had a set-to with Pedro Lombardo, another great theologian and bishop, who says that when the conscience is confronted with the authority of the Church and the Church threatens excommunication, then the conscience has to be submitted to avoid excommunication. St. Thomas, the great theologian of the Church responded to Pedro Lombardo and said: “It is better to be excommunicated with sincerity, without betraying the conscience, than avoiding excommunication and betraying the conscience.” With this I stress what Father Francisco said yesterday with such courage as well as some other things for which I congratulated him.

In this sense we have to ask ourselves: What is faith? Some years ago, a magazine in Vienna, “Diaconia”, sent a questionnaire to a hundred very well-known Catholic personalities in Vienna, asking them: What do you think of the Catholic dogmas? What do you think of the Holy Trinity, of the Ascension, of the Resurrection of Christ? Etc. In the responses 33% did not believe in decisive dogmas of the Church. This was commented on in another famous magazine in Germany and it was said: “Whoever wants to perform excommunications for heresy, because of denying dogmas, here excommunications can be performed by the truck load”. That caused such an uproar because among some of the responders were theology professors. It caused such uproar that they requested, from one of the great theologians, an explanation. He answered very well, explaining the difference between “what we believe” and “who we believe”. What happens is that, in believing, we always think that we have to believe something, but Christian faith, faith in the Bible is not believing something, it is entrusting oneself to someone. The Christian faith is entrusting ourselves to Christ because we have confidence in Him.

A religious in Rome once asked me, “If I give my entire person to Christ, why do they come afterwards telling me that I should also give Him my dress?” If one has given oneself wholly to Christ, why do they come torturing us with, do you believe in a dogma, this way or that way? Sometimes what we have been doing is trying to convince others with our reasons. This also has to be done but let us not exaggerate. We are also tired of many silly Catholics who act with a great

will, with great piety and with great silliness. I know of various atheists in Vienna who were interested in Christianity.

I taught some Christians that worked apostolically with us and behaved in such a way that my work was negated. Since I am far away, allow me to say with sincerity, that they behaved so foolishly that the atheists said, “It’s over, we do not want to know anything about Catholics. Therefore, our having to convince with the heart does not mean that we can ignore the head.

“Shiler” says that, “we cannot act only intellectually, our heart has to accompany our head. On the other hand, we can neither act following only the impulses of our heart.” We need to find a balance; we have to have the heart and the head together. On the other hand, if we surrender to God and we surrender to Christ with total sincerity, what is there to fear? We now have new theologians interpreting the dogma in their own way and why not? Why should they be punished continuously? We are about to realize what “we think”, we are still giving ourselves up to truths that seem hazy. We forget to surrender the person to Christ. I’m convinced that in our countries, because of the way we act, many walk away from Christianity. You know that it is talked about as the evaporation of the faith.

Little by little people do not worry about the dogmas. They find dogmas very dogmatic. They throw the dogmas at their heads, they are not explained to them, and they are told: “you only have to believe it” and nothing else, or the mandate from above comes in the form of oppression or with the threat of punishments. Theologians who are not in agreement are deposed. This is what is happening in our world. It is a pitiful sight. Mature Christians, theologians and priests, can cope better with the contradictions and hierarchical impositions and they will remain within the Church, whereas younger members, who have not this maturity or resilience, are leaving the Church. That is why so many good young people leave us.

I can tell you that during the Cursillo all of them left and now they start to say that they want to come to Father Josef’s Church. We have to tell them, “Careful, it is not Father Josef’s Church, it is the Church which we want to see, the true Church, the Church of Christ.” I really believe that this evaporation of faith, which makes Christians leave to join the sects looking for the esoteric, is due in part to the lack of warmth in our faith, it doesn’t come from the heart but is only an intellectual exercise I am convinced, I lived it and I lived it for years. Today’s and tomorrow’s world is one of big hearts, wide open, and happy. From the Spanish word *angosto*, (narrow) comes anxiety. That is why when our understanding is narrow, our world eludes us. I believe we have to understand the words “They leave” and “they come back” as a way of expressing this situation. If people who leave the Church could find their realization and their fullness with the help of the Guru they go to, that would be fine because, as Christ says, those who are not against us are with us. But the fact is that a few years later they come back to us with their nerves wracked and with broken personalities. This is why we cannot remain with this anguish in our spirit that prompts people to leave without the Good News of the Gospel. Those who have ample hearts, big hearts, these are the ones that have the wide door to give hope and allow all to enter.

How well the Austrian poet has said “My soul widen, widen so that you can live your life”. Only with broad horizons can man find fulfillment. Man has been made for infinity. Saint Augustine says. “My weight is my love”. If we are not love like God, we are the desire of infinite love. If we

are the desire of infinite love then it corresponds to our way of being, to be magnanimous, to have a big heart where everything has a place, where each doubt of faith has a place. How well said by Unamuno [Spanish Novelist] that, “all who have doubts, all who have cares, and all who have sorrows and who labor, may they find very open doors to enter with us.” Is Sincerity tantamount to truthfulness? In this sense, I would say that sincerity is simply having one’s eyes open without taking them off reality, above all the reality that concerns us.

Many times, we close our eyes not because we want to, but because of sleep, a hypnotic sleep, which we have entered into. This by itself is lack of sincerity. Sincerity directs our eyes; sincerity opens our eyes to the realities that concern us. This requires courage and bravery. The person who endeavors to be more saint than God, and above all wants to pass himself off as a saint in the eyes of men and women, could not reach this situation, could not reach this spirit of having their eyes open to these realities. This also requires confidence in reality. We must accept our realities as they are. Yesterday when we spoke about liberty, there was much of this because many realities oppress our liberty. Only the mature man can reach the happiness within the walls that he cannot dissolve. If he is able to dissolve these walls and doesn’t do it, he will never be happy. In the moment he realizes that he cannot dissolve the walls, and then he must try and find contentment. In German, there is a nice pun on these words, which when translated, would be, “to find peace within the realities that we cannot change”. He, who is not capable of finding peace within the realities that he cannot change or within the realities that are ours, will never be free and will not be able to forge ahead in complete sincerity. In that same sense we would have to say then that man in his sincerity, upon seeing the reality as it is, must simply flop into that reality.

These days I have heard fantastic prayers of how God has done so much good for us; ask a cripple if he is suffering horrors. In a Cursillo, during the night discussion, some of the “pious” people (forgive the use of the word) were also saying: how good God is and what wonderful things he has given us. A cripple who had been suffering with pain for ten years said: “You do not know what you are saying, what has God given me that is good?” And here we have to have understanding and suffer with those who suffer without knowing why God allows them to suffer. In this same reality is where faith comes in to see if we can still surrender to love in the final pain. I tell you with sincerity, a favorite meditation of mine, is to think about death to be able to surrender fully and surrender to the last mystery. That last mystery, of the existence which Miche talks about, for me as a Christian, is God, is Christ. We have to accept that our existence is often a mystery, many times an intolerable existence. Let us remember how Job spoke in this sense.

George Fog, a Marine Admiral in the First World War, wrote to his family: “I am going to war, do not worry if the boat I am in sinks, it sinks in the hands of God.” How well this man saw the hand of God in all reality.

In this sense of reality, looking at what reality is; it is also to foment the conviction that reality is also decisive as a starting point. What is wrong is, if one believes that the reality we have today is already definitive. That is how they lived in the Middle Ages, believing that everything was definitive, and nothing has changed. Do you know that today we talk a lot about the postmodern age and there is a saying that I like very much, “I looked for God and did not find him?” I see here the Middle Ages, when the Christians looked for God and not man and if it were necessary they

would burn people during Inquisition's "autos-da-fe" as frankincense, and they found neither God nor man.

After the modern age it changed. Beginning with Descartes who would say: "I, with my spirit, am the one who can fulfill myself; I, with my spirit, am the one that can give myself paradise." Still at the beginning of this century people believed that with progress, with technology and human ability, man could redeem himself. Now that we are here, seeing that we have not redeemed ourselves, there is a tremendous disenchantment in the world. That's why people are thinking that we are entering the postmodern age. In the modern age we would say that I looked for myself and did not find myself and now we are going to say: I looked for my neighbor and the three of us found each other. Now comes the age of the heart I would say.

Because of this, the departure point of our reality is simply that we have been created by God. With our creative potential we can create a new order, but the point of the departure is to reach the new order which we can do, in other words, know how to dream. They say that Edison dreamed a lot and one time he had a lit candle on a table, and a wind came and put the candle out leaving them in the dark. Edison began to dream, "How could I find something which burned, gave light and would not consume itself?" Everyone began to laugh at him. Then Edison began to gather wood, steel, and thousands of things. He conducted experiments until he finished with the electric bulb. What we owe to Edison's dream!

Let us transfer it to Cursillo. How many dreams of community, of friendship, of help, of solidarity, of a New World we would have to have, continuing with these dreams until we find the new order in which man can easily be redeemed, can live his redemption?

Let us continue talking about sincerity and ethical sincerity, which takes us without a doubt to the consequences of life. This I would express with the words of a German writer who liked young people a lot. "Be what you are, but what you are has the value of being complete, of being whole."

Miche with his morbid criticism, but well-done critiques, has said of the Christians, "Their priests would need to sing better songs. I could believe in the redemption of the "redeemed" only if I could see the redemption on their faces and in their attitude. I know what you are but what you are has to be completely true at all times". Also, Gandhi said: "If you Christians would come to us with the spirit of Christ, no one could resist you." Are we Christians, what we are, and do we have the courage to be completely Christian? This would take us without a doubt to the prophetic. Sincerity is the search for truth, sincerity is the cult of truthfulness, sincerity is the kingdom of the truth and Christ says: "The truth will set you free." Christ does not speak the truth, as we understand it when we say we are speaking the truth. In the Gospel, for the Hebrews, the word truth signified the decisive reality and when Christ said, "I am the Resurrection, the Truth and the Life". The Truth in the Gospel is tantamount to the 'Decisive reality'; this decisive reality is that that can set us free.

Why do we not announce this true reality if in the Cursillo we say that we want to change the environments, an undertaking for prophets. That's why first we have to know the environment, but bravely not only piously, but simply with the spirit of Christ. When Christ sees that the priest oppresses people he says: The priests are cursed. He does not say it with those exact words, but I

would translate it with words like that. When we see that our religion possibly oppresses people and liberates very few, do we react prophetically like Christ? Christ was very revolutionary; he was a revolutionist and had to end on the cross. Well, what a word I have uttered! If we want to follow Christ we must announce the liberation of man, the liberation in the sense of redemption. The word redemption signifies liberation in order to enjoy freedom. In the book of Proverbs, it says that a country without prophets is savage. Maybe never before has our country needed prophets like today. We need prophets who are alert to the signs of the time, who can see, judge and act, and let us not forget that if Cursillo is sincere, true to itself, Cursillo is prophetic.

Sincerity is the greatest guarantee of our group reunions. Saint Francis de Sales says that, "Friendship is to trespass, one spirit to another with everything that it signifies." In other words, two persons communicate in such a way that they reach unity, a mysterious unity. To be able to communicate means that the strength of our personality opens up, and that is what sincerity does, it becomes confident.

How well Eduardo spoke to us about friendship. Mateos, the good Spanish biblical interpreter quoting the saying of Christ said, "I do not call you servants, I call you friends." That is why Mateos says that the kingdom of God is a kingdom of friends. What do we always say in the Cursillos? We want to make friends with all so that we all may make friends with Christ, this is friendship. When John XXIII was Nuncio in Bulgaria in World War II when the allies had Greece surrounded and they were dying of hunger, the Nuncio, Angelo Roncalli was able to get provisions to them in Greece. The day that the goods arrived in Greece they say that the Nuncio was overflowing with happiness and kept repeating: the final happiness, which I do not have yet, will be when all people in this world feel safe at home. Friends, is it not worth living and dying for this ideal that someday many, if possible all mankind, can say, "I am home".