

## **3-Day Cursillo Unfolds - Progression of Rollos & Meditations / Explanation**

(pg 14-17 of Cursillo Manual)

**5 Spiritual Talks** present the theology of living the life of Grace. (Structure of Ideas, p. 54)

**10 Lay Talks** present the witness to the actual living a life of Grace (Structure of Ideas, p. 54)

**Thursday:**

**Meditation: Know Yourself:** How the person is.

**Meditation: The Prodigal Son:** How Christ is.

**Friday:**

**Meditation: The 3 Glances of Christ:** How Christ sees the person.

**Lay Talk: Ideal:** The person realizes they can be more and be better.

**Spiritual Talk: Habitual Grace:** The person realizes that living the life of Grace has its origin in divine life.

**Lay Talk: The Layperson in the Church:** The person realizes he can be more & better from where he is.

**Spiritual Talk: Actual Grace:** The person realizes that living the life of Grace can be done with divine help.

**Lay Talk: Piety:** The person discovers their heart spontaneously.

**Saturday:**

**Meditation: The Person of Christ:** How the person should see Christ.

**Lay Talk: Study:** The person realizes that they can use their intelligence with conviction.

**Spiritual Talk: Sacraments:** The person realizes that living the life of Grace has its sources in this life.

**Lay Talk: Action:** The person realizes that they can put their will in motion with decision.

**Spiritual Talk: Obstacle to a Life of Grace:** The person realizes that living the life of Grace has enemies.

**Lay Talk: Leaders:** The person realizes who they were meant to be.

**Sunday:**

**Meditation: Christ's Message to the Cursillistas:** How Christ loves the person.

**Lay Talk: Study of the Environment:** The person realizes that their reality is made up of persons.

**Spiritual Talk: Life in Grace:** The person realizes that living the life of Grace requires nourishment.

**Lay Talk: Christianity in Action:** The person realizes whom he can help.

**Lay Talk: Cursillista Beyond the Cursillo:** The person realizes he can help others as long as it is done in a personal way.

**Lay Talk: Total Security:** The person realizes he can help others and others can help him in friendship.

### **The First Day – Friday**

The central message of the Cursillo is the Sanctifying Grace; this formative task will be completed in the Postcursillo – the 4<sup>th</sup> Day. The purpose of the 3-Day Cursillo is the "Conversion". In order for the Cursillistas to accept the message of Cursillo, it needs to bring about a change in them – Conversion.

The first day of the Cursillo is a presentation of the life of Grace, that which is fundamental for the Christian life, the direction of one's whole life to God. The message of the first day is the basis for the rest of the Cursillo. Perhaps the most characteristic mistake on this day is saying too much. There is a danger of including in the first day's rollos the entire message. In fact, many leaders may be tempted to giving their own message and not what the outline asks for. They think they can speed up the process. They forget that it is the Grace of God that gives opening for Conversions. The rollos are only meant to present the idea of living the Christian ideal of the life of Grace. The message of the first day is: accept the Christian ideal.

The rollos sketch the Christian life from the angle of living Grace, but what is said is very general and not directly challenging. As Bishop Juan Hervas once said in his Leader's Manual (p. 93), *"It is not a question of challenging the attitude of the Cursillistas directly, but of presenting them a much more worthwhile ideology, a 'value' much more sublime which, by its intrinsic power, will displace the standards, perhaps not so Christian, which they have upheld until now."*

The first day is an encounter with self. It is a call for a change in our lives. It is a call to live the Christian ideal. I must know myself is the message we hear in the 1<sup>st</sup> Meditation. The story of the 2<sup>nd</sup> Meditation, "The Prodigal Son", is our story. How is Christ looking at me this very moment of my Cursillo is the question we ponder during the 3<sup>rd</sup> Meditation. Where and how am I spending my time, money, talents, etc. is the challenge of the Ideal rollo. Am I happy with my life? God's Grace (Habitual Grace) gives us hope! The consecration of the world depends on me as a layperson, (Laity). We are submerged under the action of an intense downpour of "actual graces" which we must take advantage (Actual Grace". It is possible; I too can live in the normality of a life of Grace through Piety.

All the rollos are, or should be, a living witness of those proclaiming them. The rollos are low-key during the first day with the exception of Piety. The rollos are not necessarily enthusiastic, nor designed to move the listeners to action and dedication.

As it stated in the instructions for the first day in Bishop Hervas' Leaders Manual (p. 93), *"Enthusiasm will not be the outstanding note in the presentation of the themes, since neither their nature nor the inclination of the Cursillistas permits it. One must really take into consideration the fact that one of the main points of resistance on the part of the Cursillista will usually stem from his/her shying away from their desire to convert him/her."*

The manner should, above all, aim at clarity, naturalness, and conviction. The Cursillistas should be told clearly what a great thing they are called to. They should not be directly urged to it. Moreover, the use of illustrations and examples is carefully controlled. The ideas are illustrated by stories, comparisons, and incidents that make the points clearer. They are not illustrated by experiences that show how something can be done.

The low-key approach of the rollos end with the reading of some Palanca letters and the rollo of "Piety". These are the two "shocks" of the first day. The Cursillista is brought up short. They come to realize their need to respond in a way they probably never have before. The "Piety" rollo uses living testimony in a way that none of the other rollos of the day have. "Piety" presents the picture of a person who is truly growing and living this Ideal in the normality of their daily life and the difference this increased love of God and man has made in their life. "Piety" is intended to provide a summary of the first day by showing a life that is dedicated to living the life of Grace fully and unreservedly. It is the very strength of the image presented in the Piety rollo which produces the challenge for the Cursillistas

### **The Second Day – Saturday**

The second day is the encounter with Jesus Christ, my Brother and Friend. My conduct and criteria must conform to Christ's doctrine and criteria.

The whole of the second day, like the first day, is a presentation of the life of grace and of true Piety but on a different level. It no longer stresses the beauty of the calling and the importance of a personal relationship with God. It patiently explains how it is done by echoing the message of the first day. In addition, it explains what each person must do to form themselves in the Christian ideal – to be Christian, and finally, it explains what each person must do to become Christ-like.

On the second day, the focus is primarily individual and personal. All the rollos and examples should focus on the individual Christian and his/her relationship with Christ and other individuals. The development of how to live for Christ in an environment or how to live for Him in a community comes on the third day.

### **The Third Day – Sunday**

The third day is the encounter with others. After the Cursillistas have meditated on the person of Christ – 2<sup>nd</sup> encounter that the Cursillo provides – now they should be ready to share Christ with others. Christ not only grants His friendship (Sanctifying Grace), but He places in the Cursillistas hands the treasure of His redeeming blood, so that he may make it bear abundant fruit in others. We must go forth and bear true fruit; our Apostolic Action will be the fruit that Christ expects of us.

*"One bears abundant fruit only when he and I are mutually united; severed from me, you can do nothing."* (Jn 15:5)  
No sound and productive Apostolate can be achieved without inner life, without contact with Christ, without Grace. The third day is a call to the Apostolate. It is an explanation of what is involved in being a Christian leader, an apostle of Christ, a person who lives the life of Grace fully and without reservation in the modern world. It does not focus on the individual as much as on the individual's presence in the world and their relations with other Christians. It gives life to the vision of how the Church and, therefore, how the individual apostle, can function in the modern world.

The third day also provides a vision, and in terms of that vision, explains a method. The vision is that of Christianity in Action that is on the move, full of hope and striving to accomplish something. It is also the vision of authentic Christians, apostles in their own environments who are really making a difference according to their own possibilities.

As on the first two days, there is a progression in the style of the presentation. The first two rollos are fairly low-key. The third rollo is more stirring. The last two are enthusiastic. Moreover, the rollos of the third day are stronger, more urgent and, above all, more confident and triumphant than the rollos of the second day. They should have the tone of rollos written in the light of the Resurrection, written after having seen the victory of Christ. He is risen, and He has overcome the world, and He is present in His Church, still overcoming the world.

The examples used during the third day are predominantly examples of a Militant Catholicism. All Christendom should be the vanguard of Christianity. It must be something alive; that of a handful of determined, enthusiastic, dedicated men and women who group themselves about Jesus Christ with the aim of spreading the Christian ideal and translating it into works. The Cursillistas should have the feeling that there is such a team in operation. At the end of the day, candidates should have no doubt that what has been said is possible and is already being accomplished.