

2) Ultreya

Witnessing and sharing life experiences

D) Operational Structures

1) Secretariat

2) School of Leaders

2. Mentality – Why it is being done – Way of thinking that characterizes a person or a group. In our case, the founder.
3. Purpose – Why is it being done
 - A) Immediate Purpose – The Living of what is Fundamental for being a Christian
 - B) End Purpose – The backbone (vertebrae) of Christianity
4. Systematic – What and how is it being done
 - A) Spirit
 - B) Criteria

These are the four parts. Normally, emphasis is placed on the method of Cursillo especially to the 3-Day Cursillo. In this mailing we would like to concentrate on the Mentality and the Purpose of the Movement of Cursillos in Christianity.

On many occasions I have heard Eduardo Bonnín say that "the Cursillos are still being inaugurated; it is still in its infancy". This is a great truth that I have verified on my journeys throughout the nation. I can verify that many leaders take more care in trying "to improve" the Movement - something that in itself does not need improvement since it is not an improvisation, neither something that fell from heaven into the hands of the founder, but was a deep and long study arising from the restlessness experienced by Eduardo Bonnín and a group of youths from Mallorca. From this study, Eduardo Bonnín attentively formulated the rollo "Study of the Environment".

Others choose to apply their own way. A way that may be good in itself and with very good intentions- but they lack the understanding of the Mentality of the originator in applying the precise ways and thoughts. For this and many other factors, there is deviation in moving towards the true direction of the Movement of Cursillos in Christianity. Therefore, it is beneficial to share some essential points about the Mentality of the Cursillos.

Mentality of the Initiators of Cursillos

The world was wrong because the baptized were not Christians.

What was the laity doing to save the world?

A few of the laity worked in **saving souls**, which again were absorbed by the corrupted environments in which they lived. It was the integral man that needed to be saved.

Others affiliated themselves in Associations, which appeared to be established for those who were already “good people”. They operated to preserve from being corrupted. They attempted to satisfy the hunger for God, without realizing that there was no hunger for God.

The solution was something else:

If the environments were absorbing men, the logical thing was to transform the environments.

The way to transform the environments was to awaken and encourage the community to Christianize from the inside, as a form of ferment.

If there was no hunger for God, the indispensable thing was not satisfying the hunger, but awakening the hunger, and once awake, to maintain it progressively.

Instead of enclosing or grouping the good ones, the preferred way was to choose the better ones in order to return them, as Christians, to their environments: "Free him and let him go", was the order of Christ after Lazarus's resurrection;

The Cursillos would put its emphasis not in “doing” Christian things, but in "being” Christian.

- “Being” a Christian is to live Christ.
- “Doing” Christian things is to live each actual moment in the name of Christ.

Therefore, they did not choose the Association - without cornering it or despising it - but chose an apostolic movement based on the associative strength of friendship.

Mentality or ideology of the dedicated founder that leads into the practical realization of the Cursillos in Christianity

- a) A triumphant concept of Christianity, that is the unique and true integral solution of all the human problems, in comparison with the conceptual bourgeois, static and inoperative conformist which the Christian does not have, only the name that usurp it.
- b) A dynamic vision of militant Catholicism, understanding the apostolate not as a superabundance, but as a demand for life that, far from being carried out in a bureaucratic organization, constitutes the determined vanguard of the Kingdom of God, the living and operative ferment of the Church.
- c) A principle of sincere dissatisfaction, upright and hopeful, the only possible point of departure for every efficient action and inexhaustible fountain of multiple and always better realizations.
- d) An exact and profound knowledge of today's men, their problems and their anguish, and also a live, experimental knowledge, obtained not by statistical formulas or by

practical, simple manuals, but learned from life itself and from the intimate sharing with men that the evangelical ferment needs to vitalize.

e) A deep conviction of the insufficiency or non-adaptation of certain methods to obtain the essential objective of every apostolic action. A conviction far from exteriorized lamentations or resigned to the fatality of the events. It prompts with growing interest the vitalization of all of value and to the search of new and fertile horizons.

f) A firm conviction that it was really possible that as many living at the margin of religiosity feel the strong awakening by Grace and that, regardless of how far away they are from Christ, they are capable of surrendering totally to Him, provided that things of Christ and His Church are presented as they exist, omitting if necessary any personal preferences or criteria, regardless of how rooted these preferences and criteria were, at the final outcome they were nothing but accidental aspects.

g) The firm hope that upon these experiences the same thing would happen as in the time of Christ: the Samaritans and Zacchaeus would become the most dynamic apostles of the Lord.

h) An intense effort to find a technique of concrete realization that, traced in the apostolic procedures, kept in mind the personal problems and the concrete demands of each individual to solve the problems at the core, with the solution coming from Christ and His Grace, accepted with strength, which influences their entire life.

i) The conviction that the solution was simple and, because it is simple, universal. The Catholicism of the faith is effectively lived in the Cursillo at confronting the same solution and the same environment, although launched to distinct horizons of different classes and diverse cultures.

De Colores - Jorge Barceló

(References: Structure of Ideas - Eduardo Bonnín, Bernardo Vadell and Francisco Forteza; Mentality of the Cursillos in Christianity Msgr. Jaime Capó; Editions Aguas Buenas - Msgr. Jaime Capó; Historia y Memoria de Cursillos - F. Forteza; Cursillos of Cursillos - National Cursillo Center).

To be continued in the June 2004 National Mailing.