

A Rollo and Meditation Primer

San Francisco/San Mateo
Cursillo Secretariat

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ROLLO PREPERATION

PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY!

A. Prayer! See the weekend as "One Rollo"

1. All rollos and meditations are one, unwinding talk
2. The weekend is a planned process with identifiable steps. Be prepared to carry the ball on your step.
3. Previous rollos and meditations are introductions to yours; later rollos build on yours (don't cover material that doesn't belong in your rollo).
4. Understand how your rollo fits.
 - a. Read the guidelines - they are important!
 - b. Consider day and phase objectives -time of day and objectives
 - c. Rollo position - what is before and after?
 - d. Know the objectives of your rollo.

B. Study! Learn about the subject matter of your rollo.

1. Use reference material freely - Bible, Concordance Bible Study Guide, Christian books, minister, friends, poems, etc
2. Use Prayer!
3. Feel free to ask for help at any time.
4. Keep paper and pencil handy to lot down notes - wherever you are!

C. Action! Write your rollo.

1. Keep it clear and simple.
2. Start with outline - general ideas.
3. Follow - don't fight time schedule given by Rector/a.
4. 7 - 10 minutes is a good time to aim for.
5. Remember, this rollo is you - don't put in it things you don't believe or understand
6. Make it you! (With appropriate personal knowledge and personal witness as it offers clarify to your talk
- 7 Speak your rollo aloud as you write it.
8. Use a style that is comfortable to you! Like a "chat" with a friend

D. Keep in mind...

1. You were chosen by the Holy Spirit for this rollo and the Holy Spirit will guide you. Don't worry!
2. While standing in front of the candidates and team and ready to begin your rollo, take a full minute to collect yourself. This will help you to become centered and focused on your rollo. Do the same when you have finished your rollo before leaving the room.
3. If you would like, use an appropriate song and/or prayer before or after your rollo. (Please let the music director know of any song you would like prior to the weekend, otherwise she may not know the music!). This is not a performance, but an opportunity to share. You are not there to show them how good you are, but how good they are and how much they are loved.
4. This is not a performance, but an opportunity to share. You are not there to show them how good you are, but how good they are and how much they are loved.

PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY! PRAY!

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INTRODUCTION

"We must bear in mind that Group Reunions are not held so that there may be more people to attend the Cursillos, but that Cursillos are held so that there may be people to make a Group Reunion."
(Eduardo Beonnin, Founder of the Cursillo Movement, in Structures of Ideas p. 80).

This is the keystone Rollo of the weekend. It should convey practical and concrete means (Group Reunion and Ultreya) the Candidates can use to attain and maintain ongoing support and spiritual renewal in the world. This talk provides food to lead to the banquets of Christianized Lives and Environments, Christian Communities in Action, increased consciousness and presence of Christ in ourselves and others, and the building up of Christ's body in the world--the living Christian Church that each of us can become and can bring to others.

As the Rector/a responsible for the formation and development of this Cursillo and as the Rollista selected to present this Rollo, it is important that you understand that all the preparation for the weekend and all the preceding Rollos provide the foundation for the communication of this method, message, and ongoing LIFE GIVING ALTERNATIVE TO THE CANDIDATES: Cursillistas use Group Reunion and Ultreya to sustain spiritual life and growth and to maintain a close personal relationship with Christ through and with Christian friends.

"The Cursillo is only the best way we know to place a soul on the necessary level to begin making a Group Reunion"-Beonnin.

Most important about the weekend and the Movement and the Church for the individual Cursillistas is not simply to persevere in the Cursillo Movement, but to live authentic *Christian lives for the Church and for Christ in the world.

Cursillos are held and this talk is given to supply us with means to enable us to live, enjoy and persevere in that Christian life. The Group Reunion method stresses two secrets of success:

1. Regular contact with Christ and regular contact with our brothers and sisters in Christ; and
2. The value of regular personal contact with other Christian apostles (each of us) to help us grow in the Christian life. It is a rare person who can go it alone.

Michel Quoist, in his book Prayers writes a relevant contemporary way of the cross (pp. 149-179) that opens with:

"Christ is still dying. He continues to offer Himself to His Father for the redemption of the world through the men who today suffer and die around us."

He closes the cross sequence and the book with this prayer:

"Lord, help me faithfully to travel along my road at my proper pace in the vastness of humanity. Help me, above all, to recognize You and to help You in my pilgrim brothers. For it would be a lie to weep before Your lifeless image if I did not follow You, living on the road that men travel."

Ongoing Group Reunions are a conscious, active means of looking for, recognizing, and rejoicing in Christ and helping yourself and your brothers and sisters.

As those responsible for this talk, you must make several decisions about how it can best be presented:

- The selection of an authentic Rollista who lives Group Reunion;
- The choice of ways of using Group Reunion in Team Formation;
- Determining the best use of table groupings to facilitate Reunions that will continue after the weekend;
- How to best demonstrate Group Reunion during the weekend;
- Which handouts can effectively be included in the Fourth Day Packets?

These decisions should be made after much prayer, study and research into Cursillo literature and after questioning whether the Team Witness can be a fuller Community Witness if authentic Group Reunions are formed during the preparation period comprised of team members exclusively, persons with co-responsibilities or friends.

DE COLORES, ULTREYA. MAY THE GRACE OF THE LORD BE WITH YOU.

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GENERAL SETTING OVERVIEW OF THE THREE DAYS

CALL TO REFLECTION: Retreat Phase	FOCUS: Interior Attitude	MEDITATION: Know Yourself The Prodigal Son
DAY OF FAITH: Proclamation Phase	FOCUS: Mind	MEDITATION: The Three Glances of Christ

Rollos:

The Call to Be Fully Human	questioning ideals
Grace as a Relationship with God	personal, intimate, ongoing
The Layperson as the Church in the World	call to apostleship
Faith	response to grace and to the call
Palanca	giving of self in community
Δ Piety	living the Christian life each day

DAY OF LOVE: Conversion Phase	FOCUS: Heart and Soul	MEDITATION: The Figure of Christ
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Rollos:

Δ Study	a call to change our mentality (metanoia)
Sacraments	
The Sacramental Life	
Signs of Communion between God and Man	
BAPTISMnew life
Confirmationwitness
Penancereconciliation
Anointinghealing
Marriagecovenant
Holy Ordersspiritual leadership
EUCCHARIST unity	
Marriage and Other Relationships as Sacramental Life and Sign	
Δ Action	Being Christian with your whole heart-mind-soul - will
Obstacles to Living the Christian Lifeovercoming barriers
Leaders	through Christ-with Christ-in Christ in the world

DAY OF HOPE: Projection Phase	FOCUS: Will	MEDITATION: Christ's Message To the Cursillistas
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Rollos:

Being Christ in our Environmentsstudy and leavening
The Christian Life	a commitment to spiritual direction
Christian Community in Action	the Church in the world

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Group Reunion and Ultreyaloving
support/spiritual renewal

The Fourth Daymy brothers, sisters, Christ
and me - each day

Δ tripod talk

REFER TO: The New Leadership Manual (National Cursillo); The National Episcopal Law of Workbook; The Three Days Group Reunion and Ultreya (Revision 1981)

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ROLLO NO. 1: THE CALL TO BE FULLY HUMAN

SETTING

This is the opening Rollo of the Cursillo; it lays the foundation for the rest of the weekend. The Cursillo is meant to give men and women a new direction for their lives -- the Christian direction. The five talks on the first day are intended to present the life of grace as the Christian ideal. This Rollo begins the process by asking, "What are we doing with our lives?"

PURPOSE

The objectives of this talk are:

1. To convince the Candidates that they need to be conscious of the direction of their lives;
2. To inspire the Candidates to find out what the current direction is;
3. To set the stage for the Grace Rollo, preparing the Candidates to ask what it means to have a Christian direction in their lives.

KEY POINTS

1. What is going on in the world around us?
This talk emphasizes the world of change all about us and the confusion of values as institutions collapse. From many points of view the world has changed more in the past twenty years than in the previous 200 years. We have a world of changing moral and social ideas; we have a world of collapsing values. This Rollo asks, "Who are we and what is our identity in this changing world?"
2. What is going on inside us?
Although we are at the center of creation, we often feel dissatisfied and empty. Everything around us is changing. Sometimes we seek happiness in false values (e.g., money, power, self), which, instead of satisfying our anxieties, leave us with a sense of failure and worthlessness.
Is our external life all in order so that people will see an all-together us and like us? Humans are carefully trained to make sure that the world sees a person that is together, who has it all figured out, and who can function in a socially acceptable manner. But there is more to us than this image we portray.
3. What is happening on the inside? Do these images seen by the outer world accurately reflect our inner selves? Is there a difference between who we really are and what we pose as being? We often wear masks; some of us never take them off or are even aware that we have them on.
4. What is the purpose of human life?
We know ourselves better by being introspective, by looking behind our masks, finding the real us and, determining what is really important to us -- recognizing that becoming a person is a lifelong process. As we examine ourselves, what do we want to accomplish with our lives? Humanity is the unfinished work of God; as humans, our destiny is growth, not perfection.
We know that life is not a goal in itself, but rather, a process through which God shapes us, giving purpose and meaning to our lives. We need to have a worthwhile direction to our lives, something to live for, a sense of individuality in order to become truly ourselves. If we are anything as persons it is because of what we think, feel, value, hope for, believe in, are committed to, and live.
5. What is the direction of the Candidates' lives?
We need to take time to stop and think, "What is the meaning and direction of our lives?" The question is not addressed to what we think we stand for, but for what we really live and try to live on a day-to-day basis. Therefore, we need to decide what we want our direction to be so that we can make our decisions and our daily living consistent with that direction.

The Candidates should be challenged to find out where they are currently directing their lives by assessing where their time, thoughts and money go. What are their priorities, ideals and responses to life's challenges?

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STYLE OF PRESENTATION

This Rollo is best as a dynamic talk, a keynote speech that asks the question fundamental to the Cursillo The Rollo is the start of the proclamation of the gospel message It does not have a specifically religious tone although it does leave the Candidates open to God's saving plan.

It is not a biographical sketch of the speaker, although witness can be used to illustrate this and other Rollos It is the shortest of the Rollos and asks questions rather than giving answers.

The speaker should remember that the Candidates will not yet be likely to be at ease with each other They have spent the time before in silence and introspection among strangers. The speaker should not assume a willingness to share at a feeling level. She/he should appeal more to the mind than the heart in this Rollo One method of conclusion could be to have Candidates write answers to specifically prepared questions to be put into a sealed envelope which can be returned on Sunday -- as part of the response to Rollo #11: Being Christ in our Environment or Rollo #12; The Christian Life. Sample questions could be: "What are your money priorities 1 to 3? How do you spend your free time? What are your commitments? What are your ideals?"

A highly emotional talk with vivid witness may inhibit discussion and may raise defenses instead of promoting sharing at this point.

This Rollo has three possible dangers: Being too theoretical or philosophical; being too personal with too much witness and sharing; answering questions rather than asking them.

ROLLO NO. 2: GRACE AS A RELATIONSHIP WITH GOD

SETTING

This talk responds to the first question of the previous Rollo, The Call to Be Fully Human, by reflecting that Christians are persons involved in a grace relationship with God and with each other, We relate with God in a life-giving way and also with each other; being loved brings us life and sustains life in us,

PURPOSE

The objectives of this talk are

1. To deepen in the Candidates an awareness of one of the essentials of what is fundamental for being a Christian: Grace as a personal, intimate, continuous relationship with God.
2. To proclaim that persons are called to union with God and that God alone can fill the void in the human soul, The whole historic existence of mankind is marked and oriented by this destiny God is someone nearby and from within, for He is Love.
3. To say that we insist on and accentuate the human dimension of grace; we respond to God as self communication by accepting His saving plan

KEY POINTS

There are many theologies because of man's attempt to answer the question "What is fundamental for being a Christian?" Many would say "a moral life," "Obedience to God," "a sacramental life," "membership in a church," but the Cursillo Movement specifically chooses to say that what is essential and fundamental for being Christian is a life of grace. This, of course, presents another question: What is grace? Rather than defining grace

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in any of the other numerous ways in which it could be defined, the Cursillo Movement defines grace as a personal and intimate relationship with God. Grace is our communion with God through Christ, freely established between God and us because He loves us. It creates in us a new life, a continuing, ever-present opportunity for growth. This is the essential and pivotal theology of the Cursillo, around which all the other points made in other Rollos revolve.

Grace is a self-giving of God; God, the eternal community of love, communicates Himself to mankind. The initiative comes from God. "He first loved us I John 4: 10 God loves me; this realization is what is fundamental for being a Christian

STYLE OF PRESENTATION

The Rollo should be a joyful proclamation of God's love and of His desire to communicate with human persons. It is a powerful call to know and to be aware of our Christian being, to allow ourselves to be overtaken by God. It opens up a new world of unsuspected realities, unknown by the majority and ignored by almost all.

This Rollo should be illustrated by a shared witness of accepted grace -- signs of God's love in the Rollista's life to help illustrate the theology of God's love being ever present for us. It is for us to accept it, to respond and deepen the relationship.

What is truly important, if we want to develop the theme of Christian conversion and committed personal and social holiness is the individual acceptance of grace, on the level of concrete and personal needs. When God loves, His love is truly creative; it is a love that truly places in each one the singular characteristics, which make Him a being loved in a unique way. - Karl Rahner

ROLLO NO. 3: THE LAY PERSON AS CHURCH IN THE WORLD

SETTING

This Rollo is the proclamation of the gospel message that the ideal of Grace is not lived in isolation but in Community. It is a call to be living and working members of the Church Community. The Laity Rollo is the base for the Action Rollo on Saturday and Christian Community in Action on Sunday.

PURPOSE

The main points to be made in the Laity Rollo are:

1. Christ did not intend merely to save individuals but to save the world.
2. He founded the Church to continue His mission.
3. The laity have a specific mission in the world -- to be fully Christians --and by being fully Christian they will influence and transform society through the power of the gospel. This translates to being lay apostles.

KEY POINTS

The great problem of today is that people are not living as family -- God's family.

The laity have a mission because they are baptized and confirmed and because Christ has commanded us to love one another. The clergy teach and govern; they are ministers of the world and the sacraments.

Laity are witnesses to Christ and bring Him into the world.

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What is the Church?

1. Christ not only gave us the plan but also the means to accomplish the plan. He gave us Church communities.
2. Church is not a building or a religious society.
3. Church is people of a whole community who are in union with Christ. It is people who believe Christ is Lord and who hope and love through the power of the Holy Spirit. They belong to the community of believers united in spreading hope and love.
I am the Church; you are the Church; we are the Church.

What is the mission of the Church?

1. The mission of each, clergy and laity, is the same -- the evangelization of the world.
2. There are different ministries, different functions of priests, ministers, religious and laity, but each is co-responsible for accomplishing the same mission -- bringing Christ to all people.
3. The mission of the laity -- you, me, us -- is to lead others to Christ (once we have found Him ourselves), to help doubters find the truth, and to move the complacent into conviction and action. - Matthew 28:19-20.
4. It is our mission to be saints, to spread the gospel, and to be apostles who bring others to know and love Christ.

What are the characteristics of the laity's mission?

1. It is personal, and must first be accepted by us as individuals.
2. It is communal. We do not live in isolation, we live, work, and play in a community
3. It is the work of grace. He told us we can do nothing without Him, and He also told us He would be with us.
4. It is apostolic. If we are to perform our mission, we must be fully Christian, in word and action, through our relationship with others.

STYLE OF PRESENTATION

This talk is visionary in nature. It presents the vision of God's plan for the world and the necessary role of the layperson in that plan. It presents God's call to the participants, explaining how the living out of the Christian ideal is meant to be part of the everyday experience of life. Communicate that God has a place for each person in building the Kingdom. Each Christian is expected to participate, accomplishing his/her individual tasks through life action relationships with others.

This Rollo is the foundation for a program to grow in effectiveness as a Christian apostle. This is still a "head" talk more than a "heart" talk -- pointing out the responsibility given each person through baptism and confirmation.

ROLLO NO. 4: FAITH

SETTING

This Rollo responds to what it means to be a Christian in a world of dizzying change. The Christian is called out of the familiar and comfortable, to a destination he does not know (as was Abraham, the model of FAITH). To follow the way of Jesus means losing our lives in order to find them, living by faith and not by might, dying to

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what we want and finding what we need. (Abraham was willing to give up what he wanted, his son, in order to have what he needed, trust in God.) The Christian people are described as salt and light, the "Elope" people vanguard of humanity. PURPOSE

PURPOSE

In this talk, we insist on and accentuate the human dimension of grace; we respond to God within us by accepting His saving plan.

KEY POINTS

1. When God calls us to participate in His life and nature, it is our free choice to accept or reject that call. God's grace and our free will must work together. Although God comes to encounter us, there is no embrace if we do not also come to God.
2. Faith is the acceptance of God's plan in our lives. We give ourselves in faith wholly and willingly to the Good News, which is Christ.
3. To give this response of faith, God's grace is needed. Grace precedes the response of faith.
4. God makes us capable of the response of faith. Each person, each thing, each event and each circumstance, is a call from God -- a call to faith. These experiences may show us our weakness, but in faith we see that this is necessary for growth. This Cursillo itself may be just such a call from God for you.
5. If it is true that "without me you can do nothing;" - -John 15:15, it is no less true that "in Him who is the source of my strength, I have strength for everything." - Phil. 4:13 This strength is always available to us.
6. Prayer is a response to grace as a continuous intimate relationship with God, based on the encounter and friendship with the living God through Christ as friend. Prayer is a personal dialogue between friends.
7. Many persons have accepted God's plan. They know that simply being affects others. Their response to God in knowing and accepting themselves as He accepts them, living in accordance with His will for them, helps them to see others as they really are and not as they would like them to be. They see others as the same as themselves. They are able to accept others as they accept themselves through prayer. They are reinforced when they participate in a Community.
8. There are communities of faith and prayer throughout the world. Such communities are witnesses to the possibility of being Christian in any part of the world, and to the fact that God continues to make Himself present in the world through groups of persons who respond to the Good News with Faith. People who live the gospel, and give themselves for the Christianization of the world. This point, about the prayer of the faith Community, as well as the idea that Cursillo is a call from God, are especially important in this Rollo, because they are the bridge to PALANCA.

STYLE OF PRESENTATION

Faith is the person's acceptance of God's Plan in their lives. Faith is living life in grace, fully and unreservedly. It involves a life of prayer and a desire to bring Christ to others. It moves us by being a personal testimony about trying to live the Christian ideal. Faith is achieved in and through and with community of fellow believers.

SUB ROLLO: PALANCA

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PALANCA (Spanish for lever, from levatus: to raise up -- to lift). It is through the leverage of all who bear witness to the fact that the Spirit is present and active in the Community of believers that God will send down upon all His light and strength.

PURPOSE

Palanca is the chief example of all that has been said in the Faith Rollo, and is presented by the Rollista as a powerful and persuasive call from God through and in the community of faith. The message of the Faith Rollo is, then, not words only. Nor is its witness disembodied in mere testimony.

KEY POINTS

1. The reality of living faith Communities is witnessed to by the Palanca, from both the Cursillo Community at large, and, especially, the Cursillo Team.
2. Palanca has always been the strength of the Cursillo, and no Cursillo is (or should be) prepared and carried out without this appropriate spiritual giving and sacrifice, both individual and collective.
3. Palanca are the prayers and sacrifices for this three-day Cursillo and are of decisive importance for its spiritual success. The three days are spiritually backed by persons and communities who pray and plead with God for their brothers and sisters that they might be open to His grace and respond with Faith.
4. Prayer and sacrifice for the weekend are not a nicety, they are essential if what we do is to be Christian.

STYLE OF PRESENTATION

The spiritual presence of these praying communities should be communicated to the Cursillistas, but without over dramatization. It should be made apparent that it is normal for Christians to pray and sacrifice for each other. Though perhaps not knowing them personally, these Christians pray for their brothers or sisters in the Cursillo weekend. They are a reflection of Christ, the Savior in the community. Banners, posters, gifts and decorations for the Rollo Room miss the point of Palanca if they do not represent, embody and illustrate the prayer and sacrifice of the faith community for those making this weekend. If experiences of past Cursillos teach us that this is what to expect, then we should actively solicit Palanca of prayer and sacrifice lest we proceed with a Cursillo foolishly without this necessary spiritual support. Therefore, on each team, one member --preferably the one who gives the Palanca talk --should be designated to contact Sponsors and others about:

1. Writing a prayerful note to their Candidates, and
2. Writing a general note to the Team and all Candidates telling of their prayers and sacrifice, for the weekend.

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ROLLO NO. 5: PIETY: LIVING THE CHRISTIAN LIFE

SETTING

Piety is our response to God's will. It is living in union with Christ, fully and unreservedly. Piety, Study and Action are the three dimensions of our life as a Christian. This Rollo describes and defines Piety and develops the first step toward Christian action. This Rollo moves us by including a personal testimony about trying to live the Christian ideal.

PURPOSE

- To sum up the talks of the First day: directing our whole lives to God.
- To define piety, to differentiate between false and genuine piety, to describe some of its characteristics in daily life, and to explain in broad terms some of the practices of piety.
- To show a personal response to the Christian ideal
- To prepare Candidates for these study and action Rollos to follow

KEY POINTS

1. Piety, Study and Action are the three aspects of being fully Christian -- of living the Christian life.
2. Piety involves directing the whole of one's life to God, living the Christian ideal fully and unreservedly. It affects our relationship with ourselves, with God, with other persons, and with the world. It is the ongoing struggle to be Christian every moment of every day.
3. Because piety is our response to God's call, piety is being a Christian, not doing Christian things - Col, 3:17
4. Aspects of Piety:
 - a. False Piety
Piety has had bad press. False conceptions have kept many from understanding piety or wanting to be pious.
Piety is not
 - 1) The externals of Christianity, worshiping the liturgy, service, music, etc for itself. -Luke 17:9-10
 - 2) Seeing the world as an evil place rather than the redeemed work of God.
 - 3) Believing that heaven is gained by merely keeping the law. - Matthew 12:14
 - 4) Routine religion: attending church because one always has, because one fears hell, at because the crowd does it. -Matthew 7:21-23
 - 5) Using religion as a way to achieve one's earthly goals of glory or financial success Mark 11:15-18
 - 6) Being a paragon of virtue in the church and being unethical in business and personal life. Matthew 23:25-26All of these are but caricatures of true piety, turning away from God those who are searching for the truth
 - b. Genuine Piety is:
 - 1) Life in Christ -- following Christ's example -- and, although still being fully human -, living better relationships in the ordinary world of work, family, and social life.
 - 2) Full awareness of the love of the Father and the brotherhood in Christ and the continued presence of Christ among us in the same commonplace activities of our lives.
 - 3) Life that is growing and dying to itself, life that is willing to risk in the struggle to be a Christian.
 - 4) Life that is shared through God's channel of grace, - Romans 12:10; a commitment to God. It means directing one's whole life to God. - Corinthians 10:31-32

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5) Characteristics of Piety

- a. Courage -- to go against the standards of the world and stand up for Christ and to call others to their full potential, even if it involves risks.
- b. Naturalness - being Christian in everyday life, being oneself, lifting the ordinary to the supernatural by the grace in us -- without excessive zeal -- but always aware that our lives must be consistent with our beliefs.
- c. Joy -- living fully and deeply and finding it exciting and stimulating. Joy is not dependent upon external circumstances but springs from within pious Christians, thus attracting others to them.
- d. *Consciousness -- to allow specific time to become aware of God's place in our lives and our place in is world.*

6) The Completion of Piety

The natural completion of piety will be action. Piety is complete only when it is shared with others because they are our brothers and sisters, and we want to share with them the best we have -- Christ.

STYLE OF PRESENTATION

The chief impact of this Rollo comes from the personal testimony of the speaker.

The speaker must really believe in -- and try to live -- the life of grace. The presentation should reinforce the basic ideas of the piety Rollo.

A good personal testimony tells about the speaker:

1. His/her condition before coming to direct his/her life to God;
2. How the change came about -- not necessarily dramatic --because directing our lives to God is usually a process, a continual choosing.
3. What life with Christ means to him/her now, without moralizing or concealing the fact that all problems are not solved.
4. The story of a reorientation in the speaker's relationship with God.

ROLLO NO. 6: STUDY

SETTING

We need to grow in the life of grace. We need to use our minds to learn how to be a Christian. In prayer, we speak to God; in study, we hear Him speaking to us. Hopefully, yesterday's Rollos prepared the Cursillistas to want to know better the Christ presented in this morning's meditation. This talk suggests ways in which we can learn to know and recognize this marvelous Christ, so that our faith, our total choice may be more human and more conscious, thus enabling our day-to-day lives to be more Christ-like. Study provides a standard for judgment and decision making in the Christian's life, and it provides a foundation for action.

PURPOSE

The chief purpose of this Rollo is to describe ways in which we can come to better know Christ and His will for our lives.

KEY POINTS

Why study? Why learn about Christ? Why bother? It's not easy. It's time consuming. There are so many other things to do.

Rollo and Meditation Guidelines

We are molded by the world we live in, shaped by the things we experience. It is so easy to become blasé, complacent, or apathetic to the world and the people around us. To "belong to the world rather than belong to god." But is this the way it has to be? Are we really at the mercy of forces greater than ourselves? Or can we take responsibility for ourselves and for shaping and molding our own lives? Can we learn how to serve God? Can we learn how to let God work in our lives?

Studying Christ --using "study" in the broadest sense --is not for study's sake, but it is a means to an end. It is a means to help us better recognize Christ and His will for us and our lives. Study makes the life of grace more conscious. The more we know about Jesus and His will for our lives, the more we know about how to live the Christian life and the more Christ like our choices will become. It will be easier for us to recognize the opportunities to make these choices and for each choice we will better understand how God would want us to handle it.

God has not yet shown us all that we can be. Getting to know Christ reveals to us some of our potential for Christian growth.

How to Study

There are many methods we can use to recognize Jesus and to learn more about Him and His will for our lives. There is Bible study, both individual and group; reading books, dialogue and sharing with people; listening to the world and its needs; listening to or singing music; seeing the beauty in nature (God's creation); and meditation and prayer.

Rollo and Meditation Guidelines

The Study talk needs to stress the unique strength and value of group study and faith sharing. With faith, awareness and openness we can learn to see Christ in every personal event in our lives.

We must be open (1) to God, to know where He speaks and what He tells us; (2) to the world, to know and make ourselves sharers of our brothers' and sisters' situations; and (3) to ourselves, to know ourselves better and experience a constant interior renewal. We want to teach how to discover God in all creation, through the Word of God, in the belief of the Church, and in every personal event of our lives. We wish to discern the voice of God in the signs of the times.

Impact of Study

As Christians, we are responsible to adapt our life values to the values of our faith. Study builds an information base for us to use on a daily basis. Study is not only knowing something in our heads, but also applying it to our life so that it becomes a part of us. Application is the highest form of study. In recognizing Jesus working in our everyday lives, we experience an interior renewal. This awareness affects our minds and hearts. Knowing Jesus in our hearts leads us to action as we try to live out our faith and adapt our life values to our faith values.

Challenge to the Candidates

The closing of the talk should challenge the Candidates to move forward and to aggressively study Christ that they might be transformed by that knowledge and that experience.

STYLE OF PRESENTATION

This talk should be clear and explanatory. The Candidates are beginning to look for definite things they can do to establish and live the Christian direction for their lives, so keep the talk concrete and practical. It should not be overly learned, use examples of practical study, not just intellectual. Remember, study is not just limited to Bible study or books, although book lists may be passed out with this talk. Use examples that show how study relates to our daily lives.

ROLLO NO. 7: SACRAMENTS

SETTING

This talk will be given in two parts: the first part is outlined here and is given by one of the Spiritual Directors; the second part is outlined separately and covers the sacraments of marriage and other Christian relationships as sacramental life and sign.

PART 1:

- The Sacramental Life
- Signs of Communion between God and Man
- BAPTISM new life
- Confirmation witness
- Penance reconciliation
- Anointing healing
- Marriage covenant
- Holy Orders spiritual leadership
- EUCHARIST unity

SUB-ROLLO: Marriage and Other Relationships as Sacramental Life and Sign

In the sequence of talks, Sacraments follows Study which calls us to a new mental attitude -- metanoia (a change of heart) - in our relationship with God, and precedes Action -- the call to be Christian with our whole heart, mind, soul and will. It is surrounded by two of the three tripod talks and centered in the weekend to reinforce the possibility of our personal relationship with Jesus Christ and relate how we encounter Him through the sacraments.

The horizontal talk relationships centers Sacraments between Grace (our personal relationship with Christ) and The Christian Life (committing to spiritual direction and living it).

The Sacramental Life & Signs of Communion between God and Man

PURPOSE

Rollo and Meditation Guidelines

This part of the Sacraments Rollo does two things: It gives a general overview of sacrament and the sacramental life and it also gives a brief overview of six of the seven traditional sacraments with an emphasis of the Eucharist and Baptism.

KEY POINTS

Sacramental Living

The Sacraments Rollo is a delicate balance of witness and teaching. What is important is that the Rollista find ways of turning the Candidates onto a sacramental life. Candidates can be invited to begin to make the sacraments theirs, to own them, to be the Church instead of going to church to have the sacraments dispensed to them. (Because Cursillo is a movement designed to develop the lay ministry of the Candidates, special emphasis is placed in this Rollo on the layperson's role in sacraments. But also talk about how your ministry is supported by sacraments. Relate to the Candidates how they can be supported in their struggle to be and become ministers of the gospel.)

Cursillo is not a lay movement; it is a movement of the church, lay and clergy. Share examples from scripture, contemporary readings, your own congregations, etc. that illustrate the most important point: They and you together are the church, and as the church are Christ alive in the world. Examples should show how sacraments support, encourage, challenge, heal and nourish.

Too many of the Candidates will feel very separate from the sacraments, and this is only a reflection of their feeling separated from their God. Here is a chance to invite them to see the sacramental life as one that supports them in their struggle to develop an intimacy with God. Show them how, for you, the sacraments are part of a way of life, rather than isolated events that are done by priests alone outside the context of the lives of all people.

The Sacraments

The Spiritual Director has a tough job in this Rollo. Particular sensitivity must be paid to the backgrounds of the Candidates and Team. Since most of our Cursillo weekends are interdenominational, the Rollista has the job of being clear about the sacramental aspects of the Christian life. There are denominational differences. These differences must not be ignored, nor should they be overemphasized. (Each Cursillo weekend will have a different mix of Candidates and each group represented must be invited to celebrate and honor their own traditions.)

Six of the seven traditional sacraments are talked about in this time. The Marriage Rollo will be presented in a separate section given by a layperson or couple. Indicate and include it as a sacrament, but focus on the other six.

Baptism and the Eucharist are emphasized. Each sacrament can be presented in the light of their particular lay ministries. Talk about how each sacrament can be an empowerment to be Christ in the world.

Baptism, for example, can be talked about as their "ordination" into a ministry of the gospel. Talk about, and demonstrate, how the Eucharist nourishes us in our struggle, how it builds community and therefore Church, how it challenges us to be risk-taking and loving. For many of the Candidates, mystery and magic will be confused. Talk about the difference; share your feelings about the mystery of God's presence.

STYLE OF PRESENTATION

Be conscious of the attention span of the listeners! This is a long Rollo with lots of material to cover. Allow your preparation for this Rollo to be a time of renewed insight in the area of sacraments so that you can be fresh, exciting and convey that sense of aliveness to the Candidates and Team.

This talk does not dwell upon the technical details of each sacrament, but on Christ's presence in them. The Eucharist is presented as the most vivid example of Christ's presence. The sacraments talk is most effective when it contains the witness by the Spiritual Director to how Jesus touches people through the sacraments. The response to the Sacraments Rollo is the celebration of the Eucharist. There should not be a break or a discussion between the ending of the Rollo and the liturgy, except a few minutes to use the restrooms and prepare the altars.

It is the policy of the Cursillo community that in complying with the Roman Catholic Archbishop's requirement for the continuation of ecumenical Cursillos in San Francisco, whenever Eucharist of different denominations are celebrated they shall be provided simultaneously in different rooms.

SUB-ROLLO: MARRIAGE AND OTHER CHRISTIAN RELATIONSHIPS AS SACRAMENTAL LIFE AND SIGN

SETTING

Rollo and Meditation Guidelines

The Cursillistas who are now in the conversion phase of the weekend are to commit themselves to living the Christian life. They have encountered the living person of Jesus throughout the Sacraments talk, of which the marriage Rollo is a part. It focuses on the special presence of Jesus in marriage, a unique and sacramental relationship.

This talk is essentially a continuation and part of the Sacraments Rollo and takes its theme from that talk. Care must be taken to keep the talk in proper relation to the other sacraments, disrupting the flow as little as possible. The talk should be prepared under the direction of the Spiritual Director. It is usual, though not required, to have a married couple as the Rollistas. Generally, the makeup of the community of Candidates includes, celibate, single, widowed and divorced in addition to married persons, and care must be taken to present the viewpoints and needs of their Christian relationships in a manner that does not demean the life styles of those not married. Panels have been sometimes used; however, (it is important to present marriage as the special unique sacramental relationship within the Church that it is and that Christian tradition believes it to be.)

PURPOSE

The Rollo is to continue, "to prepare the Cursillista for the authentic living of Christianity." As a continuation of the Sacraments talk it should describe marriage and other Christian relationships of friends and family within the context of Eucharist, Christ becoming flesh in us as we extend ourselves in love to one another in a very special and deeply personal way.

(What is said of marriage, except for its unique and permanent sacramental commitment, may be said of any other Christian relationship of friends. Friendship, too, is our response to the Good News, a living out of our conversion from people who love perhaps only ourselves to becoming people who live also for others.)

KEY POINTS

Marriage is a sacrament that two people bestow upon one another in the presence and with the partnership of Christ; it is a covenant of love and faithfulness and differs from other relationships in that it is a permanent commitment.

Marriage is a partnership for life based on mutual consent and a mature love that desires the authentic growth of the other person. Love is an act of the will; a decision that is on-going in a marriage relationship is a reflection of Christ's love in that it focuses on the good of the other person rather than on the "self."

Marriage is but one path on the road to conversion to Christ's love -- letting Him enter fully into our lives. His will through us. It provides the most intimate encounters with Christ who reveals Himself in our spouse and our children and poses challenges to us in everyday living and responsibilities we cannot walk away from but which demand a constant response from us.

Other Christian relationships: Parent/child, brother/sister, grandparents, in-laws -- non-family friends should be brought in to relate to those not married the same giving loving responses demanded by them to fulfill the Good News.

Marriage is also a witness of love within the community a love that hopefully extends beyond the boundary of family to others to help them grow in their relationship with God so that society will ultimately be transformed. Most of the elements of a marriage relationship apply also to other serious commitments of friendship and family.

Have we been receptive to Christ's presence in our relationships? How have we responded? Are we really answering His challenge as Christians to live in His image?

STYLE OF PRESENTATION

Since the focus of this Rollo is on marriage as one of the sacraments, a couple preferably gives it. While it looks specifically at a marriage relationship, what is said should also be applicable to other relationships in life. (The talk should not be a biographical account, although by necessity it will be a very personal talk. It should focus on Christ's presence in the working out of meaning and direction in this special partnership, in facing the struggles and concerns in faith, hope and love.)

Marriage, like the conversion that we stress in this phase of the Cursillo weekend, is presented as a decision that is ongoing. Working out meaning and the breakdown of meaning in faith and hope and love are both clearly part of our conversion, of our response to the Good News.

Rollo and Meditation Guidelines

The Marriage talk is part of the conversion phase and the Day of Love but should not be a highlight in itself, disrupting the flow of the Cursillo. The appearance of a couple to give this talk at Cursillos for only men or only women is not altogether compatible with the flow. (While of necessity deeply personal, this talk must focus on the religious message of the Cursillo about Grace and Sacraments with the witness as essence to illustrate the message. In that way it is also less likely to exclude or alienate single, widowed or divorced people.)

ROLLO NO. 8: ACTION

SETTING

Cursillistas, becoming aware that Christians strengthened by love and their encounter with Christ, cannot live passively and must pour out this love on others. This is the theme that unites this talk with the previous talks on sacraments. At the same time, this talk completes the three messages of Love that surround the sacraments talk. The three parts of Jesus' commandment of love are: Love God with your whole mind (Study), with your whole heart (piety) and with your whole strength (action). This talk completes that tripod and ushers in the final phase of the Cursillo. It is the first of the Fourth Day talks that will conclude only with the Clausura.

We are not trying to "act like Christians" but to "be Christians." Being Christian, if authentic, necessarily leads to Christian action. The Action Rollo centers on Christian love and relationships with others. It is the transition Rollo, along with Leaders, to the third day -- moving from "heart" to "will."

PURPOSE

Christian action is the natural result of piety and study.

Christian action is the giving of self to another for the purpose of allowing the other to mature.

Christian action (love) is non- manipulative.

Christian action aims to infuse the ideals of Christ into the fabric of society.

Friendship is the key to bringing the Christian vision of the world to fulfillment.

KEY POINTS

1. Christian action is the natural consequence of piety and study. It is the giving of our lives to God.
2. Study puts our piety and living in -- and with -- God's grace.
3. Study puts Gods grace into proper perspective.
4. Christian action -- apostolic action -- is the result of the life of grace He has given us and the direction we find in study. It is fulfilling the mission of the laity that was discussed yesterday. Action is living a Christian life in our communities and is marked by love of God and neighbor. What have you done to these, the least of my brethren? Have you loved them?

Characteristics of Christian Action:

1. Motivated by love of God-- not for personal gain, recognition, or because it is the "thing to do."
2. Carefully considered, using intelligence to practice Christianity in a mature manner.
3. Prayerfully and in a spirit of sacrifice -- recognizing that discipline will be necessary to carry out actions that are not always easy. Palanca is an example of the continuing expression of our love. Prayer is an important part of our piety and life of grace.

Where the Action is Found:

In transforming society and its structures, and, bringing Christ into our communities will help transform us into living as Gods family:

- ✠ In our families,
- ✠ In our church communities,
- ✠ In organizations
- ✠ Everyday and everywhere.

The Method of Action

Make a friend because action involves friendships. You cannot be passive and wait for someone to approach you -you approach him/her. Become a friend and practice it. Start with joy, understanding, acceptance, (sincerity and optimism -- and go from there. But through it all, place the greatest emphasis on love. Bring your friend to Christ. There is no magical formula for accomplishing this. The Holy Spirit will guide your words and actions. Listen to Him and you will do your best.

Conclusion

If we are to be fully Christian and help to accomplish the mission He has given us, we must bring Christ to others. That requires action on our part. That tripod won't stand without the third leg.

Rollo and Meditation Guidelines

STYLE OF PRESENTATION

The presentation should be clear and explanatory with examples of apostolic action. Stories of how God works and how men are brought to Christ should be clarifying. This is a time for restraint, not enthusiasm or a call to action; this will come on Sunday.

ROLLO NO. 9: OBSTACLES TO LIVING THE CHRISTIAN LIFE

SETTING

In the euphoria that may be generated by the joyful proclamation in the previous Rollos, the Cursillistas must be drawn back to reality. There is something that can destroy the vision of life so far presented: we can withdraw; we can refuse to grow. Obstacles are the barriers preventing attainment of the vision. They exist to be overcome. After presenting the problem, emphasize the grandeur of the leap, the nobility of faith, rather than the difficulty of the obstacles. This talk should open doors to hope, not to despair.

PURPOSE

The purpose is to make the Cursillistas aware that God's cause is their own, and that sin is human opposition to the realization in all of us of God's saving plan. Sin is a refusal to grow. Sin can be presented as all the individual or collective actions, which, positively or negatively, are opposed to the carrying out of God's Sin includes not only the specific moral transgression of the individual, but also the collective attitudes of sin -- social sin. Confront the Cursillistas with the alternative to faith: living in an attitude of sin. Contrast it with living in an attitude of progressive conversion, of constant rejection of sin and acceptance of God's plan. Mediocrity and indifference are also sins that hamper all advances in our Christian life. Authentic Christians live and help others to live; they are full of God, and work so that others may be full of God.

KEY POINTS

In general, this talk sees sin from the point of view as a reversal of one's fundamental option. The person who makes a fundamental option or life choice for the good, for God, is in that sense a good person. His/her perseverance in the good depends on not turning around and knowingly rejecting the good that he lives for.

For the person who becomes aware of Jesus and His message, the fundamental option is belief in Jesus and the living out of this belief by following the way of Jesus. Serious sin is a knowing decision to go back on this fundamental life choice. Growth is responding again and again to the call of the gospel and the new awareness of what following Jesus entails, the cost of discipleship. The ultimate moral choice is whether I choose to be life-giving or destructive to myself and to others and to the situations in which I find myself in the world.

STYLE OF PRESENTATION

In this talk, the Rollista presents sin from the viewpoint of the basic choice of how I will live. This is not the first time in the Cursillo that sin has been mentioned. Certainly it was mentioned in the retreat meditations. The difference is that in the retreat, sin is presented as something from which we must be converted. Here, sin is presented as something to be avoided -- barriers to overcome. This is not a harangue on sin, nor a course in ascetic theology. The talk remains general (not going into an enumeration of various sins), and positive, giving constructive advice for faithfully living the Christian life. It gives a view of grace from the viewpoint of sin, but really remains another look at grace itself

Rollo and Meditation Guidelines

ROLLO NO. 10: LEADERS

SETTING

Christ asks us to be leaders in our environments. Becoming a leader is not easy; it is hard work, but it is possible to do. This talk represents a picture of a person who knows first and tries to follow Him -- who center his/her personality and life upon Christ.

PURPOSE

To sum up Saturday's message, which is the importance of forming oneself into an effective Christian leader.

1. We all are leaders in many ways, through family, work, church and other social involvements. Here is the opportunity to be a Christian leader in one's own environment. Christ calls each of us to use our talents of leadership to His advantage -- to Christianize our environments by taking the lead.
2. Being a Christian is not always an easy task, but it is a rewarding one.
 - a) As a disciple of Christ, upon your return to the outside world, tomorrow, you will have the opportunity to influence others through what you have experienced this weekend.
 - b) You are unique and in this uniqueness you have a special role to play in the conversion of the world to Christ.
3. The presentation should depict as a Christian leader a person who knows Christ, is committed to Christ and the service of others, and who centers life and actions in Christ, through Christ and with Christ.

KEY POINTS

Definition:

Leaders are those who influence others through their words, works, and actions.

1. A Christian leader is committed to action, to changing the world for Christ.
2. The purpose of Cursillo is to bring people closer to Christ, and to maintain that relationship all their lives, not merely to recruit people to church or other organizations.
3. The Christian leader works to Christianize his/her environment.

Specific Qualities of Being a Leader

Natural qualities of a leader. Any person can have these qualities, but the Christian uses them in the service of Christ.

1. Knowing what is ideal and establishing goals for striving toward it.
2. Knowing reality and being prepared to deal with it.
3. Initiative -- taking responsibility, acting with a plan and perseverance (2 Corinthians 2:15).
4. Discipline to accept the will of God and to work in unity with the Church.
5. Empathy -- the ability to identify with others and relate to them with warmth and joy;
6. Generosity - the giving for Christ, more and more, without demanding an accounting for all that you have done for Him and He has done for you;
7. The turning of one's whole life to Christ to do everything possible for Him;
8. Faith -- having confidence in God, trusting in and relying on Him.
9. Humility -- recognizing that everything we are, have, or can become is from God. He is the fuel that powers us.
10. Hope ---expecting success even when we have to endure failure, believing in miracles -- knowing that we will live forever, growing each day in further love and knowledge of Christ.
11. Love -- giving of oneself to others-, lack of concern for self.

Combining the natural with the spiritual qualities will develop Christian leaders who:

1. Use their talents in the world for the service of the Kingdom and salvation in Jesus Christ.
2. Use all their God-given resources as if everything depended on them, while they pray as if everything depended on the Lord.

STYLE OF PRESENTATION

"Leaders" is the inspirational talk of Saturday. It provides enthusiasm and joy for the Cursillistas to do all the things they have been learning about because they see that it works.

1. Examples of stories of apostolic successes --Christian leaders who have had an effect on the world.
2. Examples of leadership qualities.
3. Extraordinary examples to illustrate that the listeners can do great things.
4. Ordinary examples so they will also think of small things they can do to further the cause of Christ.

Rollo and Meditation Guidelines

The Rollista should present a clear picture of the kind of person the leader should be and how this is possible to achieve by each person in his/her own way. Those whose lives are dedicated and consecrated to Christ will radiate His joy and peace and love.

Rollo and Meditation Guidelines

ROLLO NO. 11: BEING CHRIST IN OUR ENVIRONMENT

SETTING

Because this is the first Rollo after the emotional events of Agape and Mananitas, it stands in danger of being overshadowed by those events and forgotten. It is a critical Rollo because it begins the Sunday Rollos asking them to assert their will and which are intended to give the Cursillistas the spiritual and practical tools with which to transform the human world to Christ's. This Rollo needs to be especially powerful, personal and to the point.

PURPOSE

The purpose of this talk is to present, analyze, and judge the life situations of the Cursillistas and to commit them to a Christian transformation. Emphasis is not on speaking of hating the world and escaping or defending ourselves from it, but of winning it over to God. It is proposed to the Cursillistas that our attitude should be

- (1) Openness to others,
- (2) Awareness that it is unrealistic to want to change all structure, by ourselves,
- (3) To make clear that the methods we follow conform to the gospel. We are speaking of change our daily life environments toward Christ, through us. The point is to begin with ourselves to reach others, and, finally, to reach the whole environment.

KEY POINTS

Christians live, work and play in a wide variety of environments, each of which is in need of different degrees and directions of change. The challenge to each Cursillista to cause Christian transformation is to plan their campaign. The environment needs to be studied, its changes defined, and an approach charted. The assistance of other Christians might be enlisted. Christianity's greatest human strength is its essentially community nature.

It must be recognized, too, that environments, per se cannot be changed; people change. The Cursillistas bring about transformations of society by being agents of change for other people, who, in turn, generate change in still others until the whole fabric of an environment is altered into a closer facsimile of what God intended it to be.

Therefore, it is in human interactions, whether in pairs, small groups, or large organizations-- that those environments are transformed by the Cursillo Movement. There are many examples that the speaker can use to witness how society is changed. In all, the emphasis is on personal commitment in Christ as the most important factor in generating change. This Christ-centeredness is reflected in our personal Christian friendships, which, in turn, are magnified into community action in groups. This is what can cause whole societies to be transformed.

Finally, a word about the title of this Rollo. The national guidelines call it "The Study and Evangelization of Environments." While all the guideline's elements are touched upon in the above description, there is one element that the Bay Area General Secretariat felt needed more emphasis: The being Christ in our environments. Christ brought about change through His personal relationships with people, and He calls upon us to do the same. "Love one another as I have loved you." The Cursillistas are asked to do more than be God's agents; they are asked to be Christ in the world.

STYLE OF PRESENTATION

This Rollo should be confident and optimistic; it is Christ's cause and is succeeding as we include Him in our lives and reflect Him in our actions.

A clear, specific description of how to change the environment should be given to the Cursillistas. Practical methods, drawn from direct experiences of the speaker or of people in the immediate Christian Community should be used to illustrate the talk.

ROLLO NO. 12: THE CHRISTIAN LIFE

SETTING

This Rollo is given by or under the direct guidance of the Spiritual Director on "how to" live Christ in the world everyday through a commitment to spiritual direction and by applying piety, study and action. ("Let the message of Christ, in all its richness, find a home in you." -Col. 3:12-17)

Rollo and Meditation Guidelines

Notes should be prepared during the weekend itself by the Rollista to capture the unique spirit of this particular Cursillo's talks and to incorporate the weekend theme into this talk. The Christian Life Rollo fulfills, through a "willed action plan" to live the Christian life, the relationship with God proclaimed in the talk on Grace and brought into focus through the Sacraments Sign and Life talks.

The Rollo should begin with helping the Candidate to understand the personal love of God for each unique person. "Abba," loving Father God, who shares His life with us and who created us out of His love, who dealt with sin by giving us Jesus to redeem us, and a promise to share in His glory. ("If we are children of God (Abba), we are heirs as well of God." - Romans 8:14-17)

Read Romans 8: 1-39. This Rollo should create a climate of hope for answers to questions such as -"How can I respond to this kind of love for me?" "How can I be one in and open to the Spirit of God?" ("The Spirit comes to help us in our weakness." - Romans 8 "Grow strong in the Lord, with the strength of His power." - Eph 6 11) "Accept the strength ... that comes from the grace of Jesus Christ." - 2 Timothy 1) "How can I capture Abba's freely given gift of His own form of communication to man -- His grace?" (Train yourselves spiritually. - 1 Timothy 4:8. "Try to discover what the Lord wants of you." -Eph. 5:10

This Rollo responds with practical aids. Being Christ in our Environment and sets the foundation for Christian Community in Action and Group Reunion and Ultreya.

PURPOSE

And so -- the discovery! The purpose of the Rollo is to guide the Candidates along a path of self-discovery of a personal practical program for continued growth in Christ in the Fourth Day. ("You have stripped off your old behavior with your old self, and you have put on a new self which will progress towards true knowledge, the more it is renewed in the image of its Creator." - Col. 3:9-11)

Candidates should be able to form this personal plan for growth in a life of grace that is reasonably attainable. Consideration should be given to individual circumstances and limitations in life.

Candidates should comprehend the value to God of every person's most minute thought, prayer or action that communicates back to God acceptance of His grace. Something as simple as a conversation conscious thought of, "Good morning, God!" In this communication and ongoing dialogue and living the Christian life, one becomes a "living cell" in the whole body of Christ.

There should be a realization that time, talents and energy are uniquely different for each Christian. "All gifts come from the same Spirit; there are all sorts of services to be done . . . different gifts to people ... each a different part of the body." - I Corinthians 12:4-7 But though different, each of us is called to a full grace relationship with the Lord in our lives and this talk explains some practical methods for attaining it.

This is the last Spiritual Director talk of the weekend.

1. Take advantage of this opportunity to clarify any points in the message of the weekend that remain unclear.
2. The talk is an important part of the projection phase of the Cursillo. It ought to be very practical. It is intended to give the Cursillistas a practical program for spiritual growth. The emphasis is on prayer-- liturgical, group and personal. During the talk, the "Service Sheet" is distributed. The talk deals directly with only the Piety Section of the Service Sheets. "Without me you can do nothing." What my spiritual aids to keep in contact with the Lord?

KEY POINTS

In an attitude of quiet, peace and meditation, the Candidates might be asked to consider the following thoughts as key parts of their Christian life plan:

Jesus

If Jesus is the source of Christian Life, how can I serve Him? What can I study to know more about Him? How can I live a life of piety and love?

Jesus as my Savior and Lord is my source for pardon, purpose, power and peace. How can I be aware of Him, learn more about Him in my life?

Spiritual Direction

Perhaps there is a need for someone who is wise in spiritual matters and who I can trust to guide me not necessarily a priest or religious, but someone to simply help me be honest with myself and to discern accurately the will of God.

Rollo and Meditation Guidelines

To help me relate to Jesus as my:

Way - Action - (Serve) Truth - Study - (Know) Life - Piety - (Love)

Someone to help me rank my priorities:

God Time in fullness of the grace relationship -me and God -prayer

Vocation Family for layperson, priesthood or religious life for others

Avocation Work, job, employment, ministry, if religious

Apostolate Christian action beyond that required by vocation or avocation.

Rollo Guideline

Liturgy

Eucharist - is the assurance of union with God within the Christian Community.
Penance - a daily examination of conscience would indicate the presence of God in my life and my current

relation with Him.

Scripture reading

- "All scripture is inspired by God and can be profitably used for teaching, for refuting error, for guiding people's lives and teaching them to be holy. This is how the man who is dedicated to God becomes fully equipped and ready for any good work." - II Timothy 16,

Prayer - Is the lifting of our hearts and minds to God, communion with God, "Prayer is the action of the Holy Spirit" - Romans 8:26. It can become, through living the Christian life in grace, an ongoing dialogue with Christ as a friend.

Prayer options include:

1. Waiting/listening/meditating - quiet time alone with God.
2. Sharing of self honestly -- learned or spontaneously speaking aloud to God or in your mind having a dialogue with Jesus as a friend. This can be done in family environments, prayer groups, mealtimes, in church, traveling, with friends, anywhere, not only in church. "Pray all the time, asking for what you need, pray in the Spirit on every possible occasion." - Eph. 6:18.
3. Discerning/experiencing prayer through actions with/of others as Christ's action In your life.
4. Four P's of Prayer:
 - a) Passage - from scripture
 - b) Place - where comfortable and secure
 - c) Posture - relaxed, comfortable
 - d) Presence - listen for God's presence talking to you.

Relate prayer to piety in context of the ongoing struggle to live the Christian life; relate to study, using prayer to discern and live the new mentality of accepting God's plan. Mary, the mother of Jesus, is an example of acceptance of God's plan in our lives; as such, she is the first and ideal Christian.

Living the Christian Life through Action

Touch only lightly on action -- focus mainly on piety and study, as Christian Community in Action is the next talk.

- scripture study groups, classes for spiritual growth, experiences such as Marriage Encounter, retreats.
- good works to consider for those in need, family, friends, neighbors, people in the community, increased involvement in your church.
- forming an active Christian Community or group of friends. "In particular, I want to urge you in the name of the Lord not to go on living the aimless kind of life that pagans live." - Eph. 4:15-18. **Teach each other and advise each other in all wisdom. With gratitude in your hearts, sing psalms, hymns and inspired songs to God." - Col. 3:16

The Christian Life is all your life

- How Christian it is depends upon how Christ-conscious you are in living it each moment and where and how you maintain Christian loving support and spiritual renewal:
- Jesus is the source

Rollo and Meditation Guidelines

- Using spiritual direction/living the liturgy Experiencing and dialoguing prayer regularly, focusing on your own piety, study and action
- Planning and working for continued growth of the Lord in your life
- The reinforcement of Christian friends

My prayer for you:

- That you can say, "I live, now not I, Christ lives in me.
- If you have not already made this wonderful discovery, that you make it soon.
- If you have, that you grow in it.

STYLE OF PRESENTATION

- Convincing - as to personal love of God for each human person
- Quiet and practical - on a simple, clear level so that the message can be easily assimilated at, personal thoughts allowed to surface.
- Carefully monitored to keep it always on a spiritual or theological level comprehensible to the average Candidate
- Instructional - so that the Candidates can learn what's to learn, how to develop a plan for living a Christian Life that will work best for him/her.

If opening Rollo "Ideals Questions" were answered by the Candidates, they can be given back for reflection to see if the answers remain the same.

Closing prayer refer to Eph. 3:14-21 or Phil. 3:7-16. NO DISCUSSION

Rollo and Meditation Guidelines

ROLLO NO. 13: CHRISTIAN COMMUNITY IN ACTION

SETTING

This Rollo is an extension of Lay Person as Church in the World (which introduced the Cursillistas to Christ's mission and Community), and Action (#8, which called the Cursillista to live their Christianity with love and friendship in communities), thus completing the tripod of Piety - Study - Action. This Rollo now gives the Cursillistas a concrete method for putting the lessons of the weekend into Christian action through Community.

PURPOSE

This is a witness talk on church and Involvement in church. Everything that has been proclaimed from the first moment of Cursillo, besides being personal, should also be communal. We are Christians, and as such are Community. The function of this talk is to establish the communal realization of our Christian being the church and the Cursillo Movement.

1. Without a Community spirit, there is no Christian life.
2. In and through the group, lay persons make Christ and the church present in the world.
3. The Cursillo method provides a way to form and sustain such groups.
4. The group is based on being and becoming friends in Christ.
5. The group exists only as long as it reaches out to the world. A group closed in upon itself will soon wither and die.

KEY POINTS

Soon this third day and the weekend will be over. What next? If the tripod--Piety - Study - Action--is to have any meaning, Action is what is next. What can you do? You can try to perpetuate or recreate these three days. We did far more than be here as individuals; we formed a Community--a Christian Community based on love.

A Christian Community is a group of people who believe in Christ, struggling together, sharing with one another, challenging one another to attain a shared vision of Christianity. The Team formed a Community in preparation for this Cursillo. And, together we have formed a Christian Community over these three days.

One person, acting alone, can accomplish very little, if anything. Experience of history and society supports this. Groups of people are necessary to accomplish anything.

Characteristics of a Christian Community:

1. It has its basis in Christ and His love is the guiding force. Therefore, it is based on being friends in Christ.
2. It is active in carrying out His mission and is a leavening agent in its environment.
3. If the Community is not an example of Christian love --or its action does not bring the good news; the world -- then it is not a Christian Community.

Just as you have formed small communities at your tables and in the workshops, Christian communities exist in the world. Consider forming communities in your Fourth Day.

1. Society is made up of many groups: national, local, families, friends, work, social, political, cultural, religious, and recreational.
2. Christianity is based upon Community.

Rollo and Meditation Guidelines

- a. It is God's plan that we love one another.
 - b. "God did not create man to life in isolation, but for the formation of social unity. So also it has pleased God to make men holy and save them, not merely as individuals, but by making them into a single people, a people that acknowledges Him in truth and serves Him in holiness. So, from the beginning of salvation history, He has chosen men not just as individuals but members of a certain Community. Source: Vatican 11, "The Church in the Modern World," No. 32: Refer to "Constitution on the Church," No. 9.
3. Christian Community groups I have been a part of:
- a. How it came to be;
 - b. How it formed and functioned -- what were we about?
 - c. The role of friendship.
 - d. How did we relate to Christian Piety - Study - Action?
 - e. There is no set pattern or magic formula. The environment of each group will vary as the talents of the individuals.
 - f. The action of your Christian Community will result from your decision, but it must be based on Christian love and have as its goal bringing Christ into the lives of others.
 - g. Consider your actions with the Holy Spirit who is always there to guide you.
 - h. A small group of Christian friends meeting regularly to openly share their piety, study and action, as we did this weekend, provides a lifelong support method of bringing Christ to themselves and to others.
 - i. Real Christian Community is an extension of Christ's hands. He gave us the mission of continuing His work -- of spreading the good news. But He also gave us the framework for Action Community. This weekend gives you a formula, small groups of Christian communities based on Piety - Study - Action.

STYLE OF PRESENTATION

This talk should demonstrate confidence.

1. Confidence in the Lord and His eventual triumph;
2. Confidence based on the speaker's actual experiences. Examples should be drawn from personal experience. Examples should give glimpses into Christian Community in action.

The listeners should feel they are able to become part of a successful Christian Community in action, if they will it.

ROLLO NO. 14: GROUP REUNION AND ULTREYA

SETTING

The Day of Hope (Promise). The call to will changes in our lives.

This is the culmination talk of the weekend. The method given for ongoing, loving support and spiritual renewal to persevere in living the Christian life in the world. Its horizontal placement responds to Faith and Palanca (as Community support) and Obstacles to Living the Christian Life by supplying a life-giving means and method centering on contact with Christ and contact with Christian brothers and sisters.

Rollo and Meditation Guidelines

Group Reunion and Ultreya is the talk, which presents the follow through to the Cursillo weekend. It explains to the participants how they can maintain and grow in what they have received in the Cursillo. The talk is both a perseverance talk as well as a talk presenting a practical means for each of us to grow in being a saint and an apostle.

The people are tired but they are keenly aware of their surroundings. Many words have been tossed at them and a certain saturation point has been reached. What is needed, then, is not deep philosophical pronouncements and extensive details, but a combination of insights and just enough of the mechanics to assure them that the method is sound. They won't remember much detail, but they need to gain the insight that it seems to be all worked out. This must be tied together with strong personal witness of the effectiveness of the method, They must be assured it will work for them, new beginners, as well as for the strong personalities they have met this weekend. The atmosphere leading into the last talk of the weekend is a combination of joy, concern for tomorrow, fire to do the work of the Lord, and worry about how to continue this sense of God's presence. While some may hesitate to accept the message they have heard and seen lived on the weekend, the main thing we want to convey at the moment is a sense of expectancy about the Fourth Day, a sense of "What's going to happen tomorrow? Is it really possible to continue on this path to God when I return to my home and neighborhood and work environments? How am I going to remember and keep what I've learned and the love I've felt here? Is it all going to disappear? I've received so much, but there's no time, no way, to keep it after it's over, is there?"

Through Group Reunion and Ultreya, the Cursillo opens itself to life. This talk offers these tools to the Cursillista as the concrete, weekly, practical mode of living the Christian life in a conscious, growing and shared manner.

Through this talk, the participants are projected toward their Fourth Day. It is a testimonial, an incisive, enthusiastic talk: full of joyful hope. Group Reunion and Ultreya proposes the means that will help the Cursillistas live out their commitment to Christ at the service of their neighbors.

The preparation for Group Reunion and Ultreya begins on the first day when the ideal of the Christian life is presented. During the day, an impelling call to a new dedication to Christ is heard, a dedication that involves a call to transform the world in Christ which involves living in the Church, the Body of Christ. On the second day, the participants are presented with the seriousness of the work that it takes to grow into dedicated, effective apostles through a program of Piety - Study - Action. Finally, on the third day, they are given the way they need to operate in their environments. The first talk of the day sets out the plan, the approach to changing the situations they are in. We are called to become leaders to become Christ in our environments. Through Christian life, we become aware of spiritual direction, the tripod, and choices for Piety – Study - Action. In Christian Community we learn the importance of being part of an apostolic team and begin to feel the need for linking with other apostles. Group Reunion and Ultreya presents a means of linking with other to continue that dedication to the apostolic ideal of working at the program of growth as an effective apostle.

PURPOSE:

How do I maintain what I have received on the Cursillo weekend?

1. The center of the message is the need for Community and friendship in Christ and the need for having our lives as Christians. The talk is divided into:
 - a. stressing the need for sharing with our friends and
 - b. illustrating how the Group Reunion and Ultreya fulfill - this basic Christian need.

Rollo and Meditation Guidelines

2. The importance of the weekend and the Movement is not simply to persevere in the Cursillo Movement, but to live authentic Christian lives for the Church and for the world for Christ Group Reunion provides a means for doing that.
3. Group Reunions and Ultreyas are gatherings of the Christian Community in attitudes of progressive conversion. United in one faith, one Lord, one baptism, we gather to share and give power I-) one another and to help each live what is fundamental for being Christian.
4. This talk explains the group reunion as the Cursillo way of sustaining the vitality of Christian I-), love found in the weekend, and touches briefly on Ultreya. Linking with other Christians provides a backbone for our Christian lives. 5. 5. The talk is most effective when the speaker witnesses I-, he importance of group support in his or her own life.
5. Reassure that the Christian Community experience of the weekend can be attained and through our lives. The Cursillo, as a short course, is not the end, only the beginning; and that Chi Christ has called them (each one of them) to apostolic action and "gathering in His name" to build the Kingdom in themselves, each other, and the world.
6. Encourage/sample/discover/experience the method of Group Reunion through demonstration and practice.

KEY POINTS

This talk is intended to give the Candidates confidence: you can do it, too. The talk challenges them to persevere in personal piety, spiritual direction, Group Reunion and Ultreya. One of the prime tasks of this talk-is to assure the participants that this is only the first step in, a lifetime of growth. This is reality, not a dream, and it truly can shape their lives for eternity. The second purpose of this talk is to clarify and sharpen many of the fine points of the weekend. The references to other talks, examples, stories, etc., are used to pinpoint the essence of living what is fundamental for being a Christian. Each section of the Group Reunion must not only be shared but sharpened with a few clear insights about how it applies to "every person."

Group Reunion

"Reunion" in Spanish means "meeting," so group reunion is simply a meeting of a group, to share the last week's experience of Piety - Study - Action; to pray together; and to be mutually accountable to one another for carrying out a plan to "make a friend, be a friend, bring a friend to Christ." The following are types of Group Reunions:

1. Environmental Group Reunion: Made up of friends who share an environment; a business, a parish, a neighborhood, etc., which is their common field of apostolic action.
2. 'Floating" Group Reunion: The groups which meet. during, Ultreya, usually made up of different people each time.
3. Permanent or Friendship Group Reunion: Made up of those who are friends, regardless of whether they share environments.
4. Task-Oriented Reunion: Made up of friends in Christ who are together for a special external Cursillo purpose who use Group Reunion to foster their friendship (Team, Secretariat, Leaders School, etc).

Cursillo small Group Reunions are regularly reoccurring Christ-centered encounters with friends for loving support and spiritual renewal in Christ. "For where two or three come together in my name, I am there with them." The founders of the Cursillo Movement had specific goals in creating it ... kindling the spark of Christian consciousness within each of us into a bright flame, to better reflect the glory of god and move us to change the world to Christ's image, through changes in our own lives and daily life relationships to bring others and ourselves closer to Him (Apostolic action).

Rollo and Meditation Guidelines

Growth and reinforcement of the weekend can be viably continued into our Fourth Days through regular reoccurring gatherings of a few Christian friends evaluating their life relationships to Christ and others and seeking growth in Christ together through sharing their lives of Piety - Study - Action (Small Group Reunions, reunions of friends and Ultreyas).

"Every Christian should share the Christianity he or she is living. For this, the Movement offers two concrete means: group reunion and ultreya." (The Fundamental Ideas of the Cursillo Movement, pp. 170-171).

Many other persons feel a need for renewal, just as you do, and for the loving support you have felt this weekend. They, too, look for a continued awakening to Christ's presence in their lives; for loving honesty, compassionate understanding, self-growth and helps guidance and support, as they try to do their part to change the world, bringing Christ into their lives and relationships with others. Among them are friends you already have, your Sponsor, people you've met this weekend, people at work, at Church, in your neighborhood. Group Reunions begin and are built on friendship. Find two Christian friends and give them and yourself the opportunity of Group Reunion.

How and Why of Group Reunion:

The principal problem of living the Christian life is perseverance. To persevere, one must be in Community with others who are also striving to live the life of Christ.

Group Reunions involve close relationships among friends; friendship raised to the level of the divine.

The Ultreya expands our sights to include the broader spectrum of humanity as it is represented in the larger Cursillo Community. Without the Ultreya, Community Group Reunion would not achieve its purpose.

Cursillo has found a solution to the problem of perseverance, which you elaborate on in your talk:

- You cannot persevere alone
- Friendship: The Cursillo method of perseverance
- The group and its reunion
- The basis of the Group Reunion
- The method of Group Reunion
- Characteristics of the Group Reunions
- Ultreya (the reunion of the groups)
- Experience a Group Reunion.

The Group Reunion thrust of the talk is aimed at the reunion of friends. Too often the failure of a Group Reunion and the subsequent dropping away is due to beginning a reunion that is not based on deep friendship. When a reunion is attempted under these conditions, it can cause pain and disillusionment that cause the new Cursillista to leave the movement feeling unaccepted. This is why the talk should stress the need to find a friend to share with, one who accepts us right where we are.

The most common reason for the failure of the Group Reunion is that people have tried to use it without wanting to accomplish what it was designed for, failing to use it as a simple means of sharing their lives with their friends in Christ. Too many make the weekend, and like the wheat not sown on good soil, fail to grow and produce. The principal reason is failure to follow through in a Christian Community. Nothing should be done that would weaken its thrust that a Christian cannot make it alone. We all need Christian friends, deep, accepting and generous friends who can act as a source of God's grace in our lives.

Rollo and Meditation Guidelines

The Rollo should contain a brief definition and description of an Ultreya:

A formulated and planned coming together of the larger Community of Group Reunions and Christian friends to keep ongoing the spirit and friendship of the Movement so it can be a motivating force for all of us to keep Christ in the center of our lives; to live the Christian life; and to increase Christ's presence in the world.

Originated by the first Cursillistas in Spain on pilgrimage to the shrine of St. James of Campostella, "Ultreya" is not only the name given to the gathering of the Community, but is the cry of encouragement and the watchword of optimism which helps us to persevere in the Fourth Day--the rest of our lives.
ONWARD! PERSEVERE!

The overriding purpose of Cursillo Group Reunions, regardless of the particular composition, goals direction of each Group Reunion, is:

1. To be a Christ-centered expansion of consciousness, helping one another in our daily life relationships.
2. To commit to each other and form a continuing Christian Community that through regular use of the Group Reunion actualizes Christ's presence in each other, in family and friends and environments, and thereby the world.
3. To use prayer and study and honest open sharing as a method for self-growth and loving supportive reinforcement.
4. Through sharing, individual piety and study and Christian action plans to become salt and leaven and light for Christ and for others.

What is most important is not simply persevering in the Cursillo Movement, but living authentic Christian lives for the Church, for Christ in the world.

SUMMARY

1. You've sampled God's love and lived it here,
2. What does it take to continue in the life of Christ? A gathering of:
 - a) One friend with needs similar to my own (i.e., who can acknowledge my needs and share with me his needs);
 - b) Faith in Christ's promise and the "Cursillo Method" of small Christ-centered sharing groups to evaluate ourselves and our daily life relationships with other people and with Him.
 - c) Willingness to take the risk of evaluating "my own needs," successes and failures in living Christ's work; asking a friend if his/her life could also use some growth and renewal; and making a commitment to work for improvement together and with others through a regular Group Reunion.

DEMONSTRATE/SHARE/EXPERIENCE/HAVE THE CANDIDATES DO A GROUP REUNION.

STYLE OF PRESENTATION

1. Stress the need for sharing Christianity with friends through Group Reunion and discuss it.
2. Do it. (A demonstration of actual Reunion among the Candidates).
3. The keynote for the speaker is confidence. A sense of insecurity is starting already in the participants and certainly will be felt strongly over the next few days. The speaker must give a firm sense of confidence to them; they are not alone; they can meet the challenge presented to them; all they need is an ongoing relationship with Christ and an ongoing relationship with their brothers and sisters.

Rollo and Meditation Guidelines

4. Group Reunion and Ultreya not only centers on the sharing and friendship among conscious and growing Christians, but it shows by explanation and personal witness how the two methods of the post Cursillo program fulfill the needs of the apostles we can become. The speaker explains Group Reunion and Ultreya and, perhaps what is even more critical, he or she must give personal witness to the value of their own Group Reunion and to the strength for living the Christian life, which the Ultreya gives.

In this talk the speaker, through explanation and examples, conveys the importance of personal contact (friendship) with other Christians who have the same vision and describes the means by which this personal contact can be maintained. At the same time, this talk focuses on the value of personal sharing as the heart of this personal contact with other Christian apostles. The Christian life is strengthened and deepened by being shared.

OPTIONS FOR EXPERIENCING GROUP REUNIONS (to be decided with the Rector/a):

1. An actual group sharing their reunion (from those formed during Team Formation or an ongoing "visiting" group).
2. Reunions on moment closest to Christ (before weekend? During? Either?) shared by the table groups.
3. Demonstration: The three or four team members who participate will show how the group works, using the Group Reunion Service Card, which is given out and explained during this talk-.
4. Your ideas--but authentic and normal best convey and are required by the movement.
5. Scheduling appropriate time is critical. The Rector/a and Rollista must plan this well to fit into Sunday afternoon.

ROLLO NO. 15: FOURTH DAY

SETTING

This Rollo is meant to give the Cursillistas confidence and to encourage them to persevere in their Fourth Day. It stresses the need to stay in touch with Christ, seeking support in reunions with our brothers and sisters. It asks us to be aware of Christ's call to grow spiritually and to witness for Him in our environment. This talk should point to real and concrete means of support: a continuing, vital and personal union with Christ, maintaining through the Cursillo method of support in reunion with our brothers and sisters.

PURPOSE

It is recommended that this last Rollo be given in the chapel, giving the cooks time to clean up and arrive in the chapel in time for some of the response of the Cursillistas and the Clausura. It is also recommended that a previous Team be requested to clean up the Center as Palanca for this Cursillo.

KEY POINTS

This talk is really a resume of the three days of Cursillo, as a prologue to the Book of Good No-%%,. --ach Cursillista will write the rest of his/her life. In Cursillo, the Candidates are asked to give their lives to idealism, dedication and a spirit of love. During the Cursillo weekend, other Cursillistas have been praying and sacrificing for them. In Cursillo, God blesses us with His grace.

Cursillo is more than a "mountaintop experience." The Transfiguration (Mark 9:2-13) may be used here to show how the apostles had to leave the mountaintop in order to perform Christ's work. You have a real obligation because of the mission Christ gave to us. - Acts 1:8

Rollo and Meditation Guidelines

The Cursillistas have changed, but their environments are still the same. They should be aware of where they are and where they are going:

1. Avoid a false sense of holiness -- believing they are a people special or chosen. They are not special because they have made a Cursillo, nor are they members of a special group.
2. Be humble: all good comes from God, and we are nothing without Him (Acts 12:18-20). With Him, all things are possible. They have been gifted.
3. Avoid too high expectations for the initial changes that will be accomplished as Christ's witness in their environments.
4. Stay in touch with Christ, the fount of our strength, through:
 - a) Sacraments and liturgy, spiritual direction, study of the Word, and the Church.
 - b) Reunion with our brothers and sisters and other dedicated Christian apostles.
 - c) Ultreya.
 - d) Being Christ in your environments of family, friends, work and play.
5. Be aware that:
 - a) Not everyone has the same abilities, so be open to all the different ways in which individual Christians can contribute.
 - b) You will still have to cope with prejudice and lack of understanding (Matthew 26:69-75).
 - c) You do not have to change completely or leave your old environment; you don't take away from your life, but expand it to the fullest. You are to radiate the love and joy of Christ within your normal surroundings.
6. Have faith that "Christ and I are a majority." Be like the leaven, which will permeate. If we were all dedicated Christians, Christianity would become what it is meant to be: deeply felt, lived in daily life, and spread with love. Work for it.

STYLE OF PRESENTATION

This is primarily a witness talk. It should present a picture of a person who has made Cursillo, become dedicated apostle and seen results.

The speaker needs to be personally convinced of the value of the Christian message and convinced that he/ has seen its value in his/her own life.

The talk should be inspiring rather than explanatory, enthusiastic but also realistic about the difficulties Cursillistas will face on their return to their environments.

The tone should be confident.

There should be examples of Cursillistas who have found success in their attempts to extend the Kingdom of God.

The talk should be short.

Rollo and Meditation Guidelines

MEDITATION TIPS

- † Aid the participants in self-reflection, awareness of relationship with God.
- † Create a model for continued meditation, a means of deepening that relationship (beyond the weekend).
- † The meditation should not be primarily content-oriented, rather, to raise questions, searching yet simple.
- † Present in an unhurried manner with gentle intimacy.
- † Provide evidence of your own prayerful reflection.
- † Open the living word of God to the participants so that the Word may shed light on their present lives and God-given potential as they live in grace.
- † Set the tone for the weekend.
- † Provide at least 10 minutes for quiet reflection after the presentation.

Two important preliminary steps, centering and visualization, can enhance your success. Centering in your heart and visualizing the light of Christ and the changes you wish to produce will help you harness the maximum power for personal and world transformation.

It is suggest that the prayers and affirmations be repeated more than once. This increases their effectiveness. In the East, people repeat their mantras over and over, even thousands of times a day. But in the West we are less accustomed to the idea of repeating a prayer.

Every moment God's energy is flowing to you. So while you are giving your prayers and affirmations, you are continuously charging the energy that is moving through you with God's power. The more you repeat them, the more positive energy you receive and the more you can send out into the world to bless others.

The visualization begins to work as soon as you invoke it. It takes varying amounts of time to see results. Our prayers are always answered, but it may not be in the way we expect. The answer may come in the form of guidance to do something that will help you achieve what you have prayed for. Or it may come in the form of comfort and understanding to someone burdened by an illness, though that illness may not be cured. It could be that the person you're praying for has an important lesson to learn by bearing the burden of the illness. So always ask for your prayers to be adjusted to God's will and trust that God knows what is best for us at all times.

STEPS FOR CENTERING

1. ***Go within and consciously draw all your attention and energy to the point of your heart. You may close your eyes and place your hand over your heart to help you do this.***
2. ***Breathe deeply several times until you feel calm and centered.***
3. ***Optional: To intensify the feeling of being in your heart, you can try one of the following:***
 - *Feel a deep sense of love for someone close to you.*
 - *Visualize a beautiful rose or a flame in your heart.*
 - *Feel an intense warmth within your heart.*

Rollo and Meditation Guidelines

MEDITATION #1: KNOW YOURSELF

PURPOSE AND SETTING

The purpose of this meditation is twofold. First, to take account of the present anxiety of the participants in a new setting, their minds filled with questions about what is going to happen, concerns about being away from home. Second, to move the participants to accept the coming night of quiet and self-reflection in a positive way.

The spirit of the meditation is friendly and confident, yet not directive or authoritarian. The first-person plural, "Owe," is used to show that all of us, participants and team together, are looking for the same thing and will find it together. The theme of the meditation is clear sight, and it based on the episode of the healing of the blind man in Mark 8. It emphasizes the love and leading of Christ, in whom we may have perfect confidence, throughout the weekend. It also sets at ease the minds of any participants who may have fears that they will be pressured or manipulated in some way during the coming hours. Not all, of course, will have these fears - but some will, and we need to counter these fears. The meditation emphasizes the freedom of the participants by asking for their cooperation and the withholding of judgment until the weekend is complete.

OUTLINE

1. As we begin this weekend, we are filled with questions: Why did I come here anyway? What is going to happen? Who are all these other people? What is expected to me?

And there are the anxious what-ifs: What if something goes wrong at home? What if I do not like what is going on here? What if somebody says something I don't agree with? What if nothing special happens?

2. We need some peace and quiet. We need to clear our minds of the anxious fears these questions represent. We need to find a center someplace amid the clutter of these and a hundred other concerns. That is why we have come here this weekend - and that is why we start with meditation.

We also need some clear sight. All of us need to see who we are: to see what is important in our lives; to see where we are going; to see God -- to find Him and the reality of His purpose for our lives. That is what this weekend is all about

3. From the light of Jesus there is a wonderful story, which will help us understand how to obtain the clear sight we need. It concerns the healing of a blind man and it is found in Mark's gospel:

READ MARK 8:22 - 26

4. The man was blind Can we admit that we are all blind, more or less? Caught up in business, in just keeping our families and ourselves together and moving ahead we tend to lose sight of what is really important, what it takes to live really fully. We become blind to God's presence and blind to the joy of living.

Here you will have the opportunity to gain clear sight, to have that sight restored. But you will not have to work fanatically at this; it will come as a gift. What you must do is surrender your anxious questions and be still let God be God, and let Him make Himself known to you in this time away from the busyness of life.

5. The man was brought by his friends. So many times in the course of Jesus' ministry, friends were the cause of another person's healing. Your friends, who care for you and who have also experienced in this way the restoration of clear sight, have brought you here.

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As the blind man trusted his friends, so we ask you to trust yours. We also ask you to trust the others who are making this weekend with you.

6. Jesus took the blind man by the hand and led him aside. The reason we have come here this weekend is really very simple: to be with Christ away from the busyness of each of our worlds. And in reality, it is the Lord Himself who has led us by the hand to be here.

We may trust this One who has led us because, as He was concerned with that single blind man then, He is concerned with each of us now.

Then too, the Lord will meet us where we are and as we are. He did not ask the blind man to be anything other than what he was. He did not pressure him or badger him. He loved him. So we need not fear being coerced or manipulated. We too will be loved.

7. The man regained his sight gradually, not all at once. This weekend is designed to unfold step by step. There may be moments of keen insight for your. But there may also be moments, even stretches, when you see nothing novel -- nothing new. Where you seem unmoved untouched. This is OK. The weekend is not meant to be a marathon of some sort. We ask only that you move through the weekend step by step and reserve judgment of the weekend until the end.

Also realize that no specific response is expected from you. In the story of the healing, the blind man could at first only see partially. When he said, "Men look like trees, walking," Jesus did not laugh at him, or chide him for not seeing well enough, or tell him change his terms. His experience was his own, and the Lord accepted that. In fact, Jesus gave the blind man the freedom to be himself and He gives you that freedom also throughout this weekend.

We encourage you however, to share yourself with others this weekend. Your willingness to share yourself, your gifts, and your insights will help us all recover our sight.

8. There was a second touch - and a second look. Jesus stayed with the blind man until his sight was whole. He will stay with each of us until our sight is whole, too. Do not look for some single touch of the Lord this weekend, but seek His presence continually. Use this opportunity to get to know Him and let Him get to know you.

Finally, the work of healing was not one-sided, not the work of Jesus only. It also involved the man's efforts: "He looked intently and was restored." Many times you will have to take a second look, to look beyond things you have taken for granted, beyond things you think you already know. Do not be content with partial sight, but work with the Lord to gain clear sight.

We begin tonight in silence. This is your chance to leave behind the frantic business and take a look - then a second look. Look at who you are. Look at your priorities in life. Look at how you live and what you are living for. Look for the Lord to be present with you and accept you. Look for ways in which you may accept His loving guidance and begin to see more clearly than ever before how you can live in Him - full and free.

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MORE THOUGHTS

This begins the first phase of the Cursillo: the preparation of the candidates to listen to and accept the Good News that will be proclaimed. The style of this and the other meditations is persuasive, natural, profound and simple, AS THE LORD WOULD DO IT.

Persons should enter within themselves, facing their own reality, so different and distant perhaps from what they seem to others, and dispose themselves to want to find a solution to their problems.

The key ideas here are: why we have come to the Cursillo, what we are here for, and in what state of mind we have come.

For this first meditation, some have used the idea of God's call in our life that the Cursillo is but another example of His constant call in our lives to become the unique person He designed and to share in His life and love. A good Scriptural passage to use might be the parable of the wedding banquet (Matt. 22:1-14). Another approach may be a consideration of the trust and courage it takes for us to dare risk or to change. The story of Peter's timidity on the waters might serve for the meditation (Matt. 14: 22-33).

Whatever theme we choose, and no matter how it is developed, it should be a meditation. It should be quiet and reflective. It is not a sermon or a homily, nor is any delivery acceptable which would fail to create an atmosphere of thought and prayer.

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MEDITATION #2: THE PRODIGAL SON

PURPOSE AND SETTING

The first meditation has begun a process of self-examination. It is perhaps true that for many, uneasiness of conscience and a beginning of repentance has been awakened. Using this as a starting point, but without accenting it, in this meditation place the participants before the loving mercy of God.

The meditation presents the reality of the goodness and mercy of God in relation to human self-centeredness. In this light, it is important to share the parable rather than to talk about it. As it is shared, the participants will identify with it as their story. The outcome should be that the participants see that the only way to live is to return to the Father.

OUTLINE

1. Know the Father. We know much about God. But do we know Him? What is He like as a person? What are His interests? How does He think? And what does He think about us? Tonight, as we begin to know ourselves, we would like to know especially His reaction to the human condition we are in.

Jesus used parables - short vignettes -- to give us insight into His Father's personality. We learn about the Father's feeling in regard to our condition in one parable in particular: that of the Prodigal Son. The parable is misnamed, however, it is really about the Forgiving Father. As we listen now to the parable, let us dwell on the Father's mercy rather than on the son's misery

2. Everyone's story. READ LUKE 15:11 – 16

It is typical of the human condition to be completely self-centered. We have done what the younger son did many times and in so many different ways. For example, the more self-centered we become, the more miserable we are. (Wanting to eat the food of pigs was about as low as any Jew could sink!) By our self-centeredness, we cut ourselves off from being truly human from relationships that can lift us above our lowest level.

3. Conversion READ LUKE 15:17 – 20

Sometimes God permits us to fall in order to bring us to our senses. There is no point, however, in simply regretting the part. We need to learn from our mistakes and rise above them.

The first step on the road back to his father was not easy for the son. It is required him to be humble about his condition, to acknowledge his failure. His situation was compounded by this failure to realize his own father's mercy.

That is true for us, too, in relation to our Father -- God. The moment we decide. I will leave this place (condition) and go to my Father. He receives us back.

4. God's mercy. READ LUKE 15:21 – 24

God awaits our return: While he was still a long way off ... he ran to the boy." God is always ready to forgive: "...he clasped him in his arms and kissed him tenderly."

God's forgiveness is complete: the sin is forgotten and we are restored to full membership in His family. The father in the parable would not hear of his son's being one of his servants.

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God rejoices in our return, hard as that may be to imagine! "And they began to celebrate.

5. Human reaction. READ LUKE 15:25 – 30

To demonstrate the greatness of our Father's mercy, Jesus shows us by contrast the usual human reaction to the sinner. The older son represents those we call good. He reacts the way good human beings tend to react. He refuses to forgive. He is jealous and bitter about his father's mercy. It is evident that his devotion to his father has been motivated, in part, by his own self-interest. Because he is self-centered, he cannot forgive the sin of his younger brother. He even disowns his brother: "But this son of yours..."

We must not make the mistake of assuming to God's ways with us are based on such distorted human conceptions of right and good. *For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts" (Isaiah 55:8-9) Jesus wants us to know that God's higher ways are determined by His own love and mercy. They are ways upon which we may utterly rely.

6. READ LUKE 15:31 - 32.

Our Father is waiting for the first sign from us that we want to return, that we want to be fully members of His Family. He wants to help us complete our return. He comes to meet us. He wants to rid us of the burden of our sin. He wants us to share in an unending celebration of peace and joy. All we have to do is be willing to return: "I will leave this place and return to my Father."

MORE THOUGHTS

After the first meditation, some may well see that their lives could be the story of the prodigal son and that to live requires that they return to the house of the Father. Besides the reality of human life, with both its greatness and misery, this meditation presents another reality: the goodness and the mercy of God. It presents the picture of Christ in His relationship with human persons. The other two gospel figures in the parable should appear in natural relief, contrasted to the Lord's attitude and that of any human being, including those we call "good", represented here by the elder son.

The objective of this meditation is to place the Cursillistas at the mercy of Christ: integral conversion, which encompasses a complete change of mentality, of the intimate attitude which illuminates our whole being, and is reflected in all that we do.

The second meditation may also use the optional title of "The Father's Acceptance", and often uses the story of the Woman at the Well (John 4: 1-41) in women's Cursillos in place of the Prodigal Son. In either case, the message is basically that of the foolish and extravagant love that God lavishes upon us. To illustrate the point, one may wish to use the whole of Luke 15, the three parables of the shepherd who lost his sheep, the woman who lost her coin and the man who lost his son. If we wish to begin a period of self-reflection and questioning about our lives, one very positive thing of which we must be sure is that God truly loves us.

It may not be necessary to give two meditations. You may not have the time. The meditation, which starts the process of self-reflection and invites the Cursillistas to do some thinking about themselves, followed by time for meditation, may be enough.

Group singing is not congruent with the retreat aspect of the first night, and there will be much of that ahead. But a solo, that has some provocative thought, may be most appropriate.

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MEDITATION #3 THE THREE GLANCES OF CHRIST

PURPOSE AND SETTING

This is the morning meditation of the first day. It ends the preparation phase and begins the proclamation phase. The purpose of the meditation is to awaken the participants to personal responsibility for opening themselves to Christ.

As the second meditation, through the use of a parable, acquaints us with God the Father and His attitude toward us, so this meditation acquaints us with Jesus' attitude, through reflecting on three encounters others had with Him. The meditation raises the questions: What does Jesus see in me? How will I respond to him? Thus the participants may begin to see the attitudes they presently have toward him.

To help participants to locate themselves, the meditation presents the response of three different persons to Jesus:

RICH YOUNG MAN:	Refusal because of difficulty and cowardice
JUDAS:	Refusal because of dishonesty and pride
PETER:	Failure due to self-confidence and weakness, but followed by genuine repentance

OUTLINE

In last night's meditation on the Prodigal Son, we began, through the use of a parable of Jesus, to find out who God is and how He regards us. But what is Jesus like? This morning, in order to answer that question, we will look at three instances in which others met Jesus and see how He responded to them. We shall also want to see how they reacted to Him.

1. The Rich Young Man. READ MARK 10:17 - 22

This young man had been living a good life. He was searching sincerely to do God's will. Jesus, seeing the goodness in him, "looked at him steadily and loved him."

2. Judas. READ JOHN 12.4 – 6

Nobody abandons God in a moment. We gradually fall away. We allow evils of various kinds to build barriers between God and us. Judas' barriers were dishonesty, greed, and pride. Ours may be different, but unless we keep these evils in check they will eventually separate us completely from God.

We may fool ourselves and those around us into thinking we are devoted to the Lord, while refusing to turn from these evils. Judas may have fooled the other eleven. But Jesus could not be fooled; he knew the truth about Judas. He continued to befriend him and to leave the door open for him to return to God - the same door that was open for the others. Jesus did so even on the night before he was to die, betrayed by Judas. There, in that upper room, Jesus washed Judas' feet and invited him to be cleansed of sin and to be one with the family again. He tried to warn Judas, but Judas hardened his hear. "He went out into the night...." of evil and despair (John 13.30)

When Judas first responded to Jesus' call, he was as enthusiastic as the others. He had high hopes of sharing in Jesus' ministry. He never intended to separate himself from Jesus. But he eventually allowed greed, dishonesty, and pride to intervene and blind him to the truth. When at last he saw the outcome of

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his dishonesty and did regret his actions, he despaired of ever finding forgiveness - and we know the outcome.

Jesus invited him to remove the one obstacle to his continued growth in relationship with God -- his excessive attachment to material things. It might seem to us that Jesus demanded too much. However, He never challenges us beyond the strength He gives us to meet those challenges.

Although the young man was generous to a point, he was unwilling to let go of the comforts and prerogatives that this wealth provided. His Situation was particularly sad because he had so much promise. His decision to cling to his material possessions rather than entrust his life into Jesus' hands made him a very unhappy man. He failed because of cowardice, this failure to trust Jesus.

Notice that when the young man turned his back on Jesus and walked away, the Lord let him go. This was not because the young man had failed to Comply with Jesus demands: rather it was out of the great love that Jesus felt for him. Such love always respects the freedom of another. Jesus too was sad (v. 23): for had the young man used his God-given freedom otherwise, he could have risen to a new level of human existence.

Is this your story? Are you unhappy - a person caught between your desire to live for the Lord and your attachments to creature comforts? to concerns of this world? to influence power, status? Why do you lack courage to trust God for the details of your life?

Notice that Jesus never abandoned Judas. Undoubtedly Jesus held as high hopes for Judas as Judas ever held for himself - perhaps higher. It was Judas who cut himself off from the life Jesus could bring him. And, having grown deaf to the promise and invitation of Jesus by listening to his own voice, he could never imagine that there was One who was willing to hear his cries for acceptance; forgiveness.

Has this been your story? Have you also been blinded to the truth about Jesus because you have permitted various evils to intervene? Have you grown deaf to His promise and call to you because you have listened too much to your own counsel? Are you despairing because you are afraid to look to Jesus for forgiveness and healing?

3. Peter. READ MARK 14.27 - 31

Peter, a very genuine human being, was really dedicated to Jesus. However, he had on serious flaw: he trusted too much in his own efforts to live the Christ-like life. He was overly self-confident. So he often made rash, even hurtful, statements. This was certainly one: *Even if all lose faith. I will not." (v. 29). Because he relied on his own strength, he failed when the real challenge came. He completely disowned Jesus and was a source of scandal to his brothers.

READ LUKE 22:54 – 62

But Peter had one important redeeming factor in his favor. He was humble enough to repent, to admit his failure and his need. All it took was one glance from Jesus to cause him to weep for his sin; and in spite of his rash self-confidence, he continued to love Jesus and to believe that Jesus loved him. He had learned, in fact, that Jesus understands human failings and that He forgives. He discovered that, as long as he continued to give himself unreservedly in love to Jesus, he would have the strength to overcome all obstacles.

READ JOHN 21.15 - 17

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For Peter to serve Jesus, it was crucial that he love Jesus.

4. Conclusion. Jesus is reaching out to us in this weekend. He is looking at us as he looked at these persons so many years ago with the same intentness and the same everlasting love. What is our response as He speaks within our hearts and we perceive His glance?
 - Are we afraid of this encounter? Do we walk away?
 - Are we completely or partially blind and deaf because of sin?
 - Are we imperfect, BUT WILLING, because we love Him?
 - Are we willing to trust that He LOVES US?

MORE THOUGHTS

Given by a Spiritual Director or under their direction in the chapel.

This is the morning meditation of the first day, during which the message of salvation will be proclaimed. It must give the Cursillistas the final impulse to open to the good news that will be witnessed this day. Its purpose is to make us aware of the great responsibility we have been given in being free to choose to open or close ourselves to Christ, since He will not force anyone. For this purpose, we usually present three different attitudes adopted in the Gospels as shown by the three glances of Jesus at the rich man (Mark 10: 17-23), at Judas (John 13:21-30), and at Peter (Luke 22:54-62).

We want the Cursillistas to be open to the message of the day and of the whole Cursillo. Christ is presented as the possibility and the future of the world. This meditation prepares for the first great encounter with the Lord after the Rollo PIETY: LIVING THE CHRISTIAN LIFE (SERVICE OF RECONCILIATION). After this encounter with him, our tomorrow can be different. The Cursillistas are invited to define their attitudes before Christ by asking themselves how Christ sees them now.

Meditations on other Scriptural passages may be preferred (e.g. Hebrews 10 & 11, on Abraham's call to faith; or Romans 4:18-5:12). In any event, a meditation asking for faith that brings salvation is the idea. Again, it must be stressed that we are already forgiven and reconciled; we have but to accept forgiveness and love in faith. In a sense, our greatest task is forgiving ourselves, believing that we are forgivable and lovable. This leads toward the talks on THE CALL TO BE FULLY HUMAN, GRACE, and PIETY: LIVING THE CHRISTIAN LIFE and the SERVICE OF RECONCILIATION of this day. The emphasis is on a proclamation of the Good News in such a way that it will lead to conversion, a change of our minds and hearts, and really coming to belief, or coming to belief again.

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MEDITATION #4: THE PERSON OF CHRIST

PURPOSE AND SETTING

This is the morning meditation of the second day. It begins the conversion phase of the weekend. At this point the participants are realizing that we are saying the only solution for our lives is God. They know that God the Father saves in and through Jesus Christ. Their difficulty is how they are to relate to Jesus.

The purpose of the meditation is to help the participants relate to Jesus, or deepen their relationship to Him, as a person, God and man, the perfect revelation of the Father's love.

Since some people grow up with "Sunday school" conceptions of the divinity of Jesus, while others have so humanized Him as to make Him little more than a great moral philosopher, care must be taken to give a balanced presentation of the divinity and humanity united in this one person. Because He is human in the fullest possible sense, the way is open for us to relate to Him. He understands our condition. He shares in our struggles. But because He is also divine - God's unique presence to us and for us - He saves: He is the solution to all our problems.

OUTLINE

How does an individual become a person for us? We are a society of personalities. But rarely do these, personalities become persons for us. They remain apart from us: important, perhaps; admirable, even; yet apart.

It is unfortunately true that, for many Christians, Jesus remains only a personality –powerful, impressive, but not yet a Person.

In this meditation we will look at how it happened that the crucified Jesus became a Person in the lives of His disciples following His Resurrection. And we shall want to understand how the same Jesus, once dead and now alive forever, can become more than a mere personality for us - can become indeed the Person He is.

1. The disciples did not recognize Jesus. READ LUKE 24:13 - 17.

For most of his earthly ministry Jesus was not recognized for the Person he was. There were, of course, many who were amazed by Him, attracted to Him, or even scandalized by Him. But even those closest to Him show a startling inability to see Him, to grasp His message and mission, and receive Him as a Person. So it is not strange that, following His death and resurrection, Jesus was again not recognized - specifically not recognized by His own.

Is this not the trouble in our churches today? Is this not the trouble with our own discipleship? How well do we know Jesus? How well do we recognize Him, not just what others say about Him, but what He is for us and to us? If we know Him, are we ready to know Him more deeply?

"But," someone will surely say. "He is no longer with us as He was with those first disciples." Is that so? There Jesus was. Risen and Conquering Lord, walking the Emmaus road with His disciples, talking with them and they with Him; and still they did not recognize Him! Can we be so sure He is not with us in the same way? If they could not recognize Him, we may be suffering from suffering from the same problem: they were too busy talking about Jesus and all the things that had happened - so preoccupied with themselves and their world that they could not detect the presence of Jesus and His world. This tact accounts for their spiritual bankruptcy: "They stood looking sad."

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2. Jesus listened. READ LUKE 24:18 - 24.

Surely one of the signs of a significant person to us is his or her willingness to listen. One who listens to us is one who shows a desire to enter our lives and share our feelings on our terms. This Jesus did on the Emmaus road.

While they still did not recognize Him, Jesus asked the disciples a question. Out came all the frustrations and disappointments, the hopes and the fears that they were bearing alone. And Jesus listened intently, patiently.

It was not the first time. We so often picture Jesus as the master teacher, an effective debater or a moving preacher. But he was also, perhaps primarily a master listener.

[Examples from the life of Jesus may follow -- not too many, but diverse enough to capture the human aspect of Jesus' listening and caring. Here are some examples:

a. With Zacchaeus, the famous little man who changed this life in an instant. Note that the episode does not describe Jesus uttering a single word (beyond inviting Himself to dinner at Zacchaeus' home)! What a wonderful sense of acceptance Zacchaeus must have felt. (Luke 19.1 - 10)

b. With Mary and Martha at the tomb of Lazarus. Here we see Jesus dealing with two different people in the same event and in two different ways: with Martha, Jesus engaged in dialogue, listening and challenging; with Mary and her friends Jesus listened in great empathy and even shared grief - "Jesus wept. (John 11.17 - 44)

With the children - attentive to even the most insignificant people and the most trivial concerns (as judged in His own time), can you imagine Jesus receiving the children without also listening to their stories and their questions? (Luke 1 S. 11 - 17) How Jesus' humanity comes through when we look carefully at Him: involved with all sorts of people, caring for each one, listening to each one. The writer to the Hebrews said it well: "For it is not as if we had a high priest who was incapable of feeling our weaknesses with us..." (Heb. 2.18, Jerusalem Bible). Whatever went on in His own heart and mind, we at least know that Jesus was able to bear with others because He listened intently to them. And He is still able to listen to us and bear with us the frustrations and fears, which we have so often borne alone.

Jesus also waited. READ LUKE 24:28 - 29.

Jesus did not come up to his disciples and announce whom He was. Though they did not recognize Him - and probably could not as long as they were absorbed in themselves - He waited until they invited Him to stay with them. He knew they would have to come to acknowledge their own inability to piece together the puzzle of their own lives. He knew that He could not become a Person for his disciples until they had poured out themselves to Him and until they had invited Him into their lives. He could not simply fill their heads with the scriptures or with facts about Himself, as some kind of short-cut. And He will not become a real person for us, even in this weekend, in this way. If He is to become a real Person for us, and ever more real, we too will have to share our deepest selves with Him. And it is on that that He waits so patiently still.

4. Jesus blessed the disciples. READ LUKE 24:30 - 35.

Having been invited to stay with His disciples the Risen Lord blessed them in two ways: He made sense of their experience by opening their hearts and minds to understand the scriptures* and He showed himself in all His majesty and power to them in the breaking of the bread.

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This Jesus who had come to them was, after all, not just a great human being, especially attentive and patient. He was also the Risen Christ God's own presence in and for His world. In this Jesus was power indeed to transform the world and each of the disciples' lives.

The disciples little realized Who it was with them until they had poured out their hearts to Him and invited Him into their lives: He could then become a Person -- a saving Person -- for them.

And it mattered little to them that when the wonderful work was finished He vanished out of their sight. For now they knew that He would always be with them - that the world of appearance could not limit the power of His Reality. When He appeared with them they could not recognize Him because they held Him at a distance in their hearts. Now, though they could not see Him, they knew that He would be forever there because He had become Person for them. And in his Person, He opened the way for eternal friendship with God.

As Jesus becomes a Person for us, the barriers that stand between God and us are dismantled. What we have and what we are become acceptable gifts to offer God. As He becomes a Person for us, we become a part of Him; and the ancient hope of Israel is brought to life: 81 will live in them, and move among them, and I will be their God and they shall be my People' (2 Cor. 6.16b: see also Heb. 8.8 - 12: Jer. 31.31 ff.).

Jesus lives! He is God with us, in us. Because He is with us, we can approach Him with confidence. We can, if we will, relate to Him in fully human manner and invite Him to share our lives fully. Jesus waits for us to invite Him in --today and always.

MORE THOUGHTS

This meditation is again under the direction of the Spiritual Directors and is given in the chapel. It is designed to stress GOD'S LOVE FOR US in the person of Jesus Christ. It presents Christ as human, as our personal Savior, and stresses His love and warmth for us. The theme of our love for one another will be the idea of the meditation that concludes the day and prepares for the Agape.

At this point the Cursillistas are realizing that the only real solution for their lives lies in God: God who save us in the and through Christ. We enter fully into the conversion phase of the Cursillo. "HOW SHOULD WE SEE CHRIST?" This is the question asked and answered by this meditation.

The purpose here is to present Christ, the revelation of the Father, as perfect human and perfect God. "Perfect human," like us in every way except sin. "Perfect God," with all the attributes of God. Christ, our Liberator and Savior, has come to give the solution to the world's problems, and succeeds in that mission.

In Christ, God and humanity meet. Because He is human, He can understand me; because He is God, He has the power to heal my ills. Our recognition of Christ, the Anointed of the Father, facilitates our encounter with God. The weakness of Christianity is that too many Christians do not recognize Christ. We want to present to the Cursillistas a dynamic, living Christ, whom they can love and accept, who remains among us in the community of men and women in a dynamic process.

It seems most important that the humanity of Jesus really be clearly highlighted in this meditation. His human personality, His continued presence among us, is a continuing challenge for many Christians.

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MEDITATION #5: MESSAGE OF CHRIST TO THE PARTICIPANT

PURPOSE AND SETTING

This is the morning meditation of the third day. It opens the final phase of the weekend, insertion of the participants into the world. Jesus is seen as addressing them as individual persons and calling them to penetrate their particular environments with the Gospel. The responsibility for discovering one's personal vocation is emphasized, as is the necessity of support community. Assurance is given of sharing Jesus' victory. So the meditation is a challenge to do great things and an assurance that they are possible.

The meditation reinforces the encounter with others begun in "Action" and "Leaders." It does not ask why but for whom Christ has called us.

The meditation draws heavily on Jesus' final discourse (John 14 - 17), The spiritual advisor should relate it to the development of the particular weekend so that it is as personal as possible to the participants.

OUTLINE

The weekend is rather like the time that Jesus spent in forming his Apostles to carry on his work. As we enter the final phase of the weekend, we reflect on Jesus' final words to the Twelve:

"You did not choose me; no, I chose you ..." (John 15.16)

Jesus brought us to this weekend for a purpose. We may have encountered Him in a new way. Like the Apostles at the Transfiguration, some would like to stay on this mountaintop forever. But this mountaintop vision is given to prepare us for valley duty: " ... And I commissioned you to go forth and bear fruit, fruit that *11 last." (John 15.16)

Jesus brought us here in order to send us out to do His work in the world. The call that we have heard here does not end with ourselves; it must be lived in our environments. We are to bear this fruit of apostolic action. This is the fruit that will last.

Jesus had only a few followers after three years of ministry. We imagine that the Son of God ought to have been more Successful. What we fail to understand is the strategy Jesus was teaching for reaching our world - that of building Christian community. He spent His time forming the Twelve as an intimate community, knowing that His work would endure as long as they remained united.

On His last night with them, Jesus prayed that the disciples would remain committed to the strategy of building Christian community. His prayer embraces us too, "May they all be one, Father may they be one in us, as you are in me and I am in you so that the world may believe it was you who sent me." (John 17.21)

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It is only as genuine Christian community that we are a sign of His presence to the world. We cannot be effective in the apostolate alone. Our effectiveness will also be proportional to our living in union with Jesus:

"Whoever remains in me, with me in Him, bears fruit in plenty; for cut off from me you can do nothing." (John 15.5)

Only if His life flows freely in the branches of our lives can they bear fruit. So, if we are the bear fruit, our progressive conversion must continue long after this weekend is a memory. In Jesus we find a revolutionary power:

"I tell you most solemnly whoever believes in me shall perform the same works as I do myself, and he will perform even greater works." (John 14.12)

Jesus, through His Spirit, is transforming power. In Him, guided and empowered by His Spirit, we can participate in God's plan to:

"...bring everything together under Christ, as head: everything in heaven and everything on earth.: (Eph. 1, 10)

But remember- me mark of a true disciple is that he or she is bearing fruit: "it is to the glory of my Father that you should bear much fruit and so prove to be my disciples." (John 15-8)

The challenge should not frighten us. All we have to do is to bear witness to what we now know to be true about Jesus' victory. WE do not have to win the victory. He has already done that! All we have to do is to proclaim and live out that victory: "Have courage: I have overcome the world (John 16.33)

MORE THOUGHTS

A Spiritual Director or an assistant in the chapel gives this meditation of hope.

We are now in the last phase of the Cursillo: the insertion of the Cursillistas into the world. The theme of this meditation can be summarized in these concepts: how Christ wants me to live in the World and the evangelizing and leavening of society with the Christian spirit.

The principal Scripture for this meditation is John 15:1-17. We are called upon, not only to have hope ourselves, but also to bring hope to our world.

If the call of Christ is personal, the response must also be personal. We emphasize that our personal vocation does not end in ourselves, but should be lived in the world. We underline that we are responsible for those associated with us; and we observe that the progressive conversion and projection into the world must be done communally, in and from a community.

"I appointed you to go and bear fruit, the kind of fruit that endures". "Whoever remains in me, and I in him, will bear much fruit; for you can do nothing without me." (John 15.5)