

Suggestions From the Update of the Fundamental Ideas Project

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1. The undersigned, for obvious reasons, cannot avoid our commitment in going deep into the Cursillo's foundational concepts and expressing it every time that they are at risk.

We assume that we have done it in a very indirect way in the past, but, we have not been given much chance to do otherwise.

2. We do not fear at all, changes that are introduced into the Cursillo method which are in accord with the core of those essentials that are not negotiable, so much so that we do not hesitate to propose right now, to changing the Movement's name to 'Cursillos of Christian-ness'.
3. We have just read the "Update project" and we feel grieved to see that it does not contain a true update of the message, but that the message is diluted, to suit a fashionable and ecclesiastic mode, taking away its genuine and original purpose: to transform the real world, instead the Movement would bring forth more 'people of Church' not a 'people's Church', nor would the environments be transformed by friendship with Christ and others, who at the same time, retain their 'layness'.
4. Especially serious and significant are the regressive changes proposed for the weekend and the evident presumption that the update project establishes, suggesting that the different parts of the "post-Cursillo": Group reunion, Ultreya and Leader's School, are lacking their own and specific mechanism or method of general validity.
5. Regarding the weekend's proposed changes:
 - a) The project ignores that the purpose during the first day is to show the candidate the most essential gift he has received from God: the freedom that allows him to have his own ideal- and His Grace and that both realities demand that the third "rollo" has to - make explicit what happens when freedom and Grace meet, and are encountered in oneself- the birth of the layman in the weekend.
 - b) Therefore it is the layman and the laity and not the Church which have always been talked about at this moment in the method of the weekend. (at the beginning in "Catholic Action" and more widely afterwards)

During the weekend, the Church is shown through example. As the poet could say to his beloved "You are poetry" the candidate clearly perceives that "This is the Church" is what he's living in the weekend. If an explanation of the Church is attempted, it becomes complicated.

It's in this respect it is curious to observe how often the Church and ecclesial topics are mentioned in the update and how little it is dedicated to Christ and friendship. Totally the reverse of how these topics are treated in the authentic foundational texts. Are we conscious of the tremendous appeal that Christ has among normal men and women today? And that the ecclesiastic institution has none, or is even rejected.

- c) If the topic "Grace" is to be summarised in one "rollo", the fourth "rollo" of the first day, the second spiritual 'rollo', (since the now non existent 'Cursillos of Militants of Young Men's Catholic Action), has never been on "Faith". Faith in the weekend is always a response, never an answer. The whole methodology points out the usefulness of whatever faith the candidate already has, it is never to question it, it is absolutely counterproductive. In this case

if both "rollos" about "Grace" are not retained, the second one could talk about "The fundamentals of Christianity", from a proclamation perspective, not a mere speech, of course.

- d) Wanting to change the Study "Rollo" for a Formation "rollo" especially reveals a lack of understanding of the foundational mentality, which maintains the person as the central figure..

Study is something that people undertake (if they want to); Formation is something that people receive.

Study can take people "anywhere", it is creative; Formation takes people to a previously established model. It's imitative.

Christ makes possible, and asks reflection from everyone, but learning will always be measured, it is an apprenticeship and always has to be personal. To make this apprenticeship fundamental has an elitist background, totally contrary to the essence of Cursillo.

To try to change the "rollo" "The Study of the Environment" - which is the "rollo" that contains the synthesis of the whole Cursillo movement when authentic- for one called "Study and Evangelization of the Environments" is also painful.

The Cursillo wants to ask the people the 'why' and help them to discover the "what" of their reality but avoids imposing or even suggesting "how" to face it, as nobody will discover that "how" better than they themselves living in Group Reunion

During the weekend and in the "postcursillo" they need to be helped to discover their environments and to explain to them the personal and living mechanisms that they live with and have to find in them, in order to transform both: themselves and the environments. It is the candidate themselves who will know better than anyone how to do it.

It's comical to hear about Christian animators of the environments as if Christian life needs to be animated, as if life would be a tourist resort, or a cruise, where clients need to be animated or as if our mission could be compared to the "cheer-leaders" in an NBA basketball game.

- e) The lay "rollo" that follows the "Study of environment" (and that is given first thing after lunch on the third day of the weekend) has to be a clear and lived explanation of how it is a human environment when it is penetrated by Christ and composed (vertebrated, structured by vertebras) through authentic laypersons. This "rollo" can be named Christianity or something else, but the content must be this. Wanting to alter this logic and to introduce at that point a "rollo" about Christian Community undoubtedly indicates that previously, the original and genuine purpose of the Cursillo movement, of promoting the candidates towards their own environment, has been neglected, and wants to link the candidates to ecclesiastic environments or structures instead.
- f) We also observe that against our repeated requests against it, the update continues to support the absurd elimination of the "rollo" "The Cursillista beyond the Cursillo" which is precisely the most lay "rollo" of the lot and which embraces the indispensable purpose of centering the different encounters experienced during the three days, in the person himself, before stating the communal dimension of Group Reunion and Ultreya.

We have never heard a single good reason that validates this mutilation of the method, but a vague reference to lack of time, which is not at all justified, for if the method applied is the genuine one, there's time enough for everything planned.

- g) Looked at from the perspective of the foundational mentality, to propose changing the name of the leaders and call them 'responsibles' ('team') is equally deplorable.

Leaders, are some who are called by God's grace, we are all responsible (team).

When somebody is appointed as a Cursillo leader, it suggests to him something he may become and something he can do, if he is appointed as Cursillo "responsible" ('team') it means what may happen to him if he does not achieve it. "Leaders" refers to a capacity about leading which is dynamic and motivating; "responsible" means the obligation to give a response to..

The "Rector" is so named in the weekend due to the ironic style that belongs to the method. Those who cannot appreciate irony (note- Eduardo has always ironically said that problems that the Gospel cannot solve, only a sense of humour can solve) will never be able to transmit the message in a human manner.

6. With regards to the "post-Cursillo" and its specific methods, what has been suggested, far from recovering the initial and genuine Cursillo perspective, goes further, as has been done in the past years: to minimise the methods that have achieved so much for many years proving its efficiency, instead of wanting to go deeper in its comprehension and updating them, if needed.

They are not essential for Christian life, of course, but yes they are essential for the Method, the Group reunion defined as "I count on you" and the life-giving Ultreya process, based on Group reunion among those who do not regularly group and followed by a "sharing rollo" (witness) by somebody who's been advised in advance, followed by comments on it by three or four of the people present, the Ultreya ends in front of the blessed Sacrament.

On the contrary, if we want to mix Ultreya and Eucharist, we are confusing the different planes and substantially altering the priest's role in the Ultreya.

The Ultreya is to share life; Eucharist is to participate in what Christ and the Church are. At Ultreya the priest participates as the Christian he still is; at Eucharist he assumes Christ among us. Saying as Saint Augustine did, "with you (at Ultreya) I am a Christian; for you (At Eucharist) I am your bishop" (priest in this case). Sometimes to mix both may enrich, but sometimes- and in this case it is so- it introduces confusion.

Besides altering the priest's role, to include Eucharist in the Ultreya would undoubtedly introduce different lay roles, which are not lay, such as music minister, lector, acolyte and so on

We have always felt sympathy for the Luba Mass, the Creole Mass and others, being singular expressions of today's minor cultures, but at the same time, having the (Ultreya a majority vocation), we have always rejected a specific "Cursillista Mass" that would endanger our own profile.

Other consideration has to include Eucharist in extraordinary Ultreyas such as Diocesan ,National or International meetings, where it is even recommended to do so.

7. In short and summarizing the "Update of the Fundamental Ideas project's" texts are oriented to a Christian optic that we call childish, leaders are treated as servile servants to others and the Cursillistas and candidates as if they were stupid (silly, brainless).

Though it alludes repeatedly to respecting the personal vocation of each, it is nowhere mentioned that in most cases personal vocation is nearly fully developed when a candidate joins the weekend and the purpose is to develop as a person in the environment where he is normally living.

We understand that the ambiguity present in the project at this point, brings about the promotion of the 'doings' of those who are always present in order to avoid 'being'.

Nowhere in the update, have we been able to observe a real effort to make the Cursillo more motivating to the "faraway", neither to maintain them in an ebullient and constant Christian attitude (conversion) after the weekend.