



The Cursillo Weekend



Growing Christ-Centered Leaders
*It's not just a weekend;
 It's not just a retreat;
 It's a worldwide faith formation and
 renewal movement alive in our diocese!*



The Cursillo Movement of the
 Catholic Diocese of
 Jefferson City, Missouri

The Three Day Weekend

A Cursillo Weekend brings together a diverse group of Catholics to share the richness of many modes of worship and to broaden each one's appreciation for our Church. Lay people conduct the Weekend with two members of the clergy functioning as spiritual advisors. A Spiritual Advisor is usually a priest and the Assistant Spiritual Advisor is a deacon or religious.

Cursillo presumes that those who attend are already well grounded in the faith. It is not intended to be a conversion experience but an enriching and deepening of what is already there. It often provides new insights into our faith as well as fostering ministry among lay people.

The Weekend begins Thursday evening with meditation and prayer. Then blessed silence is kept until after worship on Friday morning. Following breakfast, participants are assigned to table groups for the remainder of the weekend.

The three days are filled with talks and group discussions with emphasis on the doctrine of Grace, the Sacraments, and the great Cursillo tripod: Piety/Study/Action. Plus there is fellowship, singing, good food, and time for privacy, meditation, prayer, and walks. The Eucharist is celebrated each day.

Weekend Talks

The Weekend consists of 15 talks (Rollo's) and 5 meditations. The focus and message of the weekend Rollo's are:

Ideal – The need to have goals and objectives in life to be fully human.

Habitual Grace – The call to be a full Christian person and to have a personal relationship with God the Father, His Son Jesus Christ, and the Holy Spirit.

Lay Person in the Church – The call to Christians to be active members of the People of God (The Church)

Actual Grace – The divine life is possible only through the gift of Actual Grace, which we find in the Sacraments, our ongoing contact with God.

Piety – Living in union with Christ and to be in His presence.

Study – We need to grow in the life of faith. In study, we hear God's word speaking to us.

Sacraments – Encounters with Christ in the Church makes possible the fullness of a relationship with Christ.

Action – The ability to take Apostolic Action into the places we live our lives through the Cursillo method: "Make a friend; Be a friend; Bring a friend to Christ."

Obstacles to a life of Grace – We must be prepared for difficulties. This rollo shows us how we can overcome sin.

Leaders – A Christian leader is a servant leader who knows Christ, follows Him and centers his/her life upon Him.

Study of the Environment – Our goal is the transformation of our part of the world for Christ.

Life in Grace – a truly Christian life of piety, study and action fosters a love for Christ and our neighbors.

Christianity in Action – the plan on how to live your life of piety, study and action in the world and within your own environments.

The Cursillista Beyond the Cursillo – Contact with others can improve our spiritual life as well as improve theirs. Group Reunion is a small group of friends that meet regularly to keep each other accountable for their spiritual journey of piety, study and apostolic action.

Total Security – The Group Reunion as well as the Ultreya (a larger group of both men and women in your faith community) gives us the support we need as we continue the process of our own conversion in which we deepen our friendship with Christ, becoming more and more convinced of God's infinite love for us. We maintain these groups through honest sharing of our experiences of Christian leadership. We grow in faith together and through this growth we become sanctified.

Cursillo Weekend Manual Spiritual Advisors Manual

RJ Shavelson



Cursillo Weekend Manual Spiritual Advisors Manual:

The Cursillo Movement in America Kristy Nabhan-Warren, 2013 The internationally growing Cursillo movement or short course in Christianity founded in 1944 by Spanish Catholic lay practitioners has become popular among American Catholics and Protestants alike This lay led weekend experience helps participants recommit to and live their faith Emphasizing how American Christians have privileged the individual religious experience and downplayed denominational and theological differences in favor of a common identity as renewed people of faith Kristy Nabhan Warren focuses on cursillistas those who have completed a Cursillo weekend to show how their experiences are a touchstone for understanding these trends in post 1960s American Christianity Drawing on extensive ethnographic fieldwork as well as historical research Nabhan Warren shows the importance of Latino Catholics in the spread of the Cursillo movement Cursillistas stories she argues guide us toward a new understanding of contemporary Christian identities inside and outside U S borders and of the importance of globalizing American religious boundaries *Teen ACTS Retreat Manual* ACTS Missions, 2020-10-16 The TEEN ACTS Retreats Manual intends to provide all priests deacons and lay ACTS Retreat Team leaders and members with the necessary information to facilitate the TEEN ACTS Retreat process in a way that grounds the experience in the invitation to encounter Jesus Christ and be His disciple **Emmaus Ministries Community Manual** ,2018-01-01 This resource takes the place of both The Upper Room Handbook on Emmaus and The Upper Room Handbook on Chrysalis It explains the ins and outs and the whys and hows of all four Upper Room Emmaus Ministries The Walk to Emmaus Chrysalis Face to Face and Journey to the Table The Emmaus Ministries Community Manual provides a comprehensive overview and explanation for the Emmaus movement and all of the ministries both from theological and technical perspectives The handbook answers many questions and offers insight into the reasons behind the design of Emmaus Ministries and the accompanying procedures *The Origins and Development of Cursillo (1939-1973)* Ivan J. Rohloff, 1976 Origins ,1996 *Bulletin* Catholic Educational Association, 1965 Nov issue includes Proceedings of the annual meeting NCEA Bulletin National Catholic Educational Association, 1965 **Jubilee** ,1966 *Cursillo* ,1976 *Encyclopedia of Associations V1 National Org* 46 Pt2 ,2008-04 *The American Catholic Who's who* Georgina Pell Curtis, Benedict Elder, 1979 Who's who in Religion ,1985 *National Directory of Nonprofit Organizations* ,1990 **Who's Who in Religion 1977-78** Marquis Who's Who, LLC, 1977 Spiritual Advisor's Workbook National Episcopal Cursillo, 1984 The Cursillo Movement's Leaders' Manual Canadian Conference of Catholic Cursillos, 1990 **Cursillo** Brian V. Janssen, 2010-01-01 Since its inception in Roman Catholic Spain in the 1940s the Cursillo movement has been a steadily growing phenomenon and has spread into many Protestant churches worldwide under various names The weekend initiation is often a deeply felt experience that boasts of many conversions and recommitments Yet in this comprehensive analysis of Cursillo the author finds theological concerns questions about the propriety of the methods and complications such as disaffection from the local church transfer of loyalty

to the Cursillo community and a significant drop out rate raising implications for similar spiritual movements Interviews with former Cursillo participants confirmed many of these conclusions but also raised a challenge to the church many Cursillo participants do not perceive vital faith in their local church The author suggests that the Cursillo attempts to imitate the work of the church in an extraordinary form and that this might initiate some of the unhelpful results The church would be better served by seeking to revitalize its ordinary ministries of Word and sacrament prayer community and Sabbath observance

Cursillo, Anatomy of a Movement Marcene Marcoux,1982 **Orientations Volume II: a manual to aid beginning directors of the Spiritual exercises according to Annotation 19** John Veltri (S.J.),1981 *Orientations Volume II* John S.J. Veltri,1981

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