



Your Fourth Day

*Episcopal Diocese of South Carolina  
Cursillo Movement  
Fourth Day Commission  
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### By Acts

Used Church organization to justify my own personal hangups?  
Ran away from trying to solve the Church's internal problems?  
Acted to support the Church only when it met my approval?

### By Omission

Not tried to make the Church more vital?  
Failed to contribute sacrificially to the Church for her material needs?  
Neglected to pray for those in authority?

### Toward God, Have I

Waited for God to manifest Himself, instead of looking for Him in the realities of life?  
Not relied on God to do the rest, after I have done all I can?  
Not seen and loved God in other persons?  
Not loved others in God?  
Not thought of Jesus Christ as my close blood-brother; given up trying to make Him my model?  
Not made an effort to bear with Him the sins of the world, especially those of my own social group?  
Centered the cross on my walls but not in my life?  
Talked about Christ without really trying to live the Gospels?  
Not found time to pray?  
Prayed only to ask, never to adore, never to thank, never to act as a member of the mystical body, never to love?  
Thought of the spiritual life as something to do only after everything else has been taken care of?

*For the absolution and remission of my sins and offences, I pray to the Lord, Lord have mercy.*

But while he (the prodigal son) was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him. Luke 15:20 (NIV)

## Your Fourth Day

You, who have experienced a three-day Cursillo Weekend, have seen God's love powerfully displayed and have been changed forever by His love. But, in the days since your Cursillo Weekend, you have known the reality that the world has not changed. Like many others, you may have experienced a longing to return to that safe place where a Christian environment can be lived and experienced. Some of you may return one day to work on a Weekend Team. However, the Cursillo movement is not all about the three-day weekend. The Cursillo Movement exists for the Fourth Day.

The Weekend is artificially created to reveal what a Christian environment could be like. It is not the real world. A strong desire to remain in that beautiful but artificial environment could become an obstacle to real Christian growth and service. Christ needs you to work in His real world.

There are three parts to the Cursillo movement:

- ⊕ The Pre-Cursillo,
- ⊕ The three-day Cursillo Weekend
- ⊕ The Fourth Day

If any of these are missing, then the Cursillo Movement is not functioning as it should.

The Pre-Cursillo is where, through prayer and the guidance of the Holy Spirit, potential leaders and apostles are identified and invited to a Cursillo Weekend. You will need to learn more about the responsibilities of sponsorship if at some point in the future you will sponsor someone to attend a Cursillo Weekend.

The second phase of the Cursillo movement is the Cursillo Weekend. It has been described as a bridge between the Pre-Cursillo and the Fourth Day. It is a structured environment that enables participants to live and experience what is fundamental to being a Christian and helps prepare them to share in the work of

Christianizing their environments in the Fourth Day.

During your Cursillo Weekend you heard fifteen talks or Rollos, and five meditations. The outlines for the talks have remained essentially the same since the beginning of the Cursillo movement in the 1940's. Individuals then breathe their own life into the talk from personal examples and illustrations making it a unique reflection of each presenter.

The talks and meditations on Friday of the Cursillo Weekend present the ideal of a Christian life in Grace. The talks and meditations on Saturday explain how to live a life in Grace. Nothing unique to Cursillo is presented on Friday or Saturday.

The talks and meditations on Sunday present the unique Cursillo method of living in Grace as an apostle of Jesus Christ in Christian community. Sunday's message is about the Fourth Day.

Just as a bridge is made to move people and material from one side of a river to the other, so everything at the Three Day Cursillo is done to move us from the Pre-Cursillo to the witnessing apostolic life in the Fourth Day. The Cursillo movement exists for the work of the Fourth Day.

In the Cursillo movement, the Fourth Day comes first for two reasons:

**I.** It came first historically. The Cursillo movement began with a group of young men in Majorca, Spain, who dedicated themselves to making Christ known to others in their city. They prayed together, studied together, planned together, and shared their Christian lives together as they worked at the task of forming Christian life in their city of Majorca. **They began what is now the Cursillo as we know it by living the Fourth Day.**

**II.** The second reason we say the Fourth Day comes first is that it is the heart and soul of what the Cursillo is all about. The Pre-Cursillo and the Weekend both exist for the Fourth Day. The goal of Cursillo is to bring the world to Jesus and to make him known. We could not possibly hold enough three-day weekends to accomplish this. The goal of the

Not paid entire attention to a person speaking to me?  
Talked too much of myself, and not given others a chance to express themselves?  
Failed to try to understand others?  
Out of selfishness or pride, expected to be served?  
Failed to help a person in distress?  
Seen only those whose friendship might prove profitable?  
Abandoned my friends in their difficulties?  
Said hurtful things?  
Done harm by remarks (false or true) that blacken others' character?  
Betrayed a trust; violated a confidence?  
Given scandal by the split between the life I lead and the principles I advertise as mine?

In Regard to My Family, Have I

In Family matters

Made my family and its affairs my sole occupation?  
Failed to be a full partner and source of strength to my spouse?  
Taken for my own use an unfair share of what our family has (clothes, car, free time)?  
Failed to respect the individuality of another, even a child?  
Expected more of the children than I have courage to do myself?  
Talked idly or indiscreetly about the faults of those close to me?

In Regard to the Church, Have I

By Thought

Thought of the Church as a sect or party rather than as the mystical Body of Christ?  
Not read or reflected on the New Testament?  
Not held myself accountable for my part in the inadequacy of Christians?

By Words

Spoken of the clergy as "them" instead of "us"?  
Criticized irresponsibly the leadership of the Church, both clerical and lay?  
Ignored the teaching authority of the Church, replacing it with my own authority?

# Appendix D

## Examination of Conscience

In Regard to Myself, Have I:

### Through Mediocrity

- Excused myself from guilt because a sin is habitual, or caused by social pressure?
- Acted because of whims and feelings?
- Used time ineffectively?
- Organized myself so intensely that I am no longer capable of spontaneous generosity?

### Through Disorder and Lack of Planning

- Used goods or a good improperly?
- Been weak in making and holding to decisions?
- Lacked perseverance and logic in carrying things out?
- Left work half done without serious reason?
- Been discouraged by difficulties or setbacks?
- Failed to take time for being alone, for reflection, for recollection?

### Through Pride and Vanity

- Been vain, praise-loving, proud, smug?
- Indulged in allowing my feelings to be hurt?
- Acted out of ambition or the desire to be noticed?
- Failed to recognize my limits and accept them?
- Made snap judgements and comments to give the impression I know all about a subject?

In Regard to Others, Have I

### Against Charity

- Loved others selfishly; wanted to monopolize others' affections, been jealous?
- Considered no one but myself?
- Never felt real anguish for the misery of others?
- Passed by, indifferent to others' troubles?
- Had habitual contempt for others: less educated, people of different racial, national or economic groups?
- In any way stifled the personal development of another?
- Sought to be respected without respecting others?
- Often kept others waiting?

Cursillo movement is to develop committed apostolic leaders who bring the Good News of the Gospel to the environments in which they live by **living the Fourth Day**.

The Fourth Day is the Cursillo method of living an apostolic Christian life. In order to better understand the Fourth Day we must be clear about the role of the Cursillo in relation to the church. The Cursillo **is not separate from the church. It is a movement of the church** and seeks to build up the church as the body of Christ on earth. Any suggestion that the Cursillo movement is a society, a club, a division, or any other kind of separate organization is simply not true. Since the Cursillo is a movement of and within the Church, the Fourth Day community provides the Church with Christian leaders and apostles who work hand-in-hand with other Christians to analyze and plan for the Christianizing of their environments, whether or not they have chosen to attend a Cursillo weekend. The contribution of the Cursillo Fourth Day is at the very heart of the mission of the Church. Along with other Christians the Cursillo Fourth Day gives living and visible meaning to the work of salvation in the Christian community. In the Fourth Day we live out in the real world a Christian life in grace.

The Fourth Day is not like the Cursillo Weekend. It is not controlled and structured. It's a much messier place. Things don't always go the way they are planned. Most of the environments in which we find ourselves are non-Christian. Sadly, some environments are Christian in name only. It is easy to get side tracked and discouraged. When we come back into the real world from a Cursillo Weekend, we are eager to join the battle to Christianize the world for our Lord Jesus. But as the memory of the Weekend fades, we may lose touch with the method Cursillo offers to sustain us through the years. It can be helpful to go back and look at the Cursillo Fourth Day in terms of the talks given on Sunday of the Weekend.

The Study of the Environments talk is the practical application of what the Cursillo movement is all about. Fourth Day Apostles are urged to carefully analyze the environments in which they live. Using the gifts and talents God has given them, the resources available to them, and working with other Christians, they assess where they can be most effective in their Christian witness. Then

they can plan for the Christianizing of those environments.

In the Christian Community in Action talk, we are urged to find a Christian family and become an active member in the life and work of that community. We have heard that an isolated Christian is a paralyzed Christian. We were told that by working together in community we could accomplish much more than the total of all our individual efforts if we worked alone.

The Christian Life talk urges Fourth Day Apostles to develop a personal rule of life that will sustain them, and help them grow always closer to our Savior. A rule of life is like a plan for our lives that includes regular daily prayer, study, and Christian witness. It is a kind of covenant between ourselves and God about the way we will live our Christian life in Grace.

These first three talks on Sunday speak of things that many committed Christians, who have not attended a Cursillo weekend, are also doing. Our living and working in Christian community will always be along side other dedicated Christians who have not walked the same path we have walked.

The last two talks on Sunday offer the unique Cursillo method of sustaining us through the years in our life in grace.

The Reunion talk asks the Cursillista to seek out a small group of friends who will hold each other accountable for their spiritual life and growth (piety), their continued learning about our Lord and Savior (study), and their Christian witness in their environments (apostolic action).

Ultreya is the last talk of the weekend and it urges the Fourth Day Cursillista to take part in the gatherings of the Fourth Day community. The Ultreya is where the Cursillo community comes together to share their witness stories, to encourage and strengthen one another, and to reassure each other that they are not alone.

These five talks on Sunday of the Cursillo Weekend give us the blueprint for the Cursillo method of living the Fourth Day. The method given in these talks has sustained many Cursillistas for many years in their Christian walk.

It is easy to get off track in the Fourth Day. It was recognized from the beginning of the Cursillo Movement that one of the most difficult tasks would be to sustain individual Christians working in their

## Appendix B

### Teach Me Prayer

Teach me, my Lord, to be kind and gentle in all the events of life ---  
in disappointments,  
in thoughtlessness of others,  
in the insincerity of those I trusted,  
in the unfaithfulness of those on whom I relied.

Let me put myself aside,---  
to think of the happiness of others,  
to hide my little pains and heartaches so that I may be the only one to suffer from them.

Teach me to profit by the suffering that comes across my path. Let me so use it that it may mellow me, not harden nor embitter me,---  
that it may make me patient, not irritable,  
that it may make me broad in my forgiveness, not narrow,  
haughty and overbearing.

May no one be less good for having come within my influence. No one less pure, less true, less kind, less noble for having been a fellow traveler in our journey toward eternal life.

As I go my rounds from one distraction to another, let me whisper from time to time, a word of love to you. May my life be lived in the supernatural, full of power for good and strong in its purpose of sanctity.

## Appendix C

### Reference Material From The National Episcopal Cursillo Web Site <<http://www.episcopalcursillo.org/>>

<u>Libraries</u>	<u>Publication No</u>
What is Cursillo	200
The Fourth Day First	209
Group Reunion	215
Ultreya	206
Spiritual Direction	214
Personal Contact Technique	205
Sponsorship	204
Pastoral Plan	211

### Other Material

4th Day Magazine

# Appendix A

## Partial List of Resources Available in the Book of Common Prayer

### Daily Offices

Daily Morning Prayer: Rite One	p 37
Daily Evening Prayer: Rite One	p 61
Daily Morning Prayer: Rite Two	p 75
An Order of Worship for the Evening	p 109
Daily Evening Prayer: Rite Two	p 115
An Order For Compline	p 127
Daily Devotions for Individuals and Families	p 137
The Great Litany	p 148
Collects: Traditional	p 159
Collects: Contemporary	p 211
Holy Baptism	p 299
Confirmation	p 413
A Form of Commitment to Christian Service	p 420
The Celebration and Blessing of a Marriage	p 423
The Blessing of a Civil Marriage	p 433
An Order for Marriage	p 435
A Thanksgiving for the Birth or Adoption of a Child	p 439
The Reconciliation of a Penitent	p 447
Ministration to the Sick	p 453
Ministration at the Time of Death	p 462
The Burial of the Dead: Rite One	p 469
The Burial of the Dead: Rite Two	p 491
An Order for Burial	p 506
The Dedication and Consecration of a Church	p 567
The Psalter	p 585
Prayers and Thanksgivings	p 810
Prayers for the World	p 814
Prayers for the Church	p 816
Prayers for National Life	p 820
Prayers for the Social Order	p 823
Prayers for the Natural Order	p 827
Prayers for Family and Personal Life	p 828
Other Prayers	p 833
Thanksgivings	p 836
An Outline of the Faith (Catechism)	p 845
Historical Documents of the Church	p 864
The Lectionary (Eucharistic)	p 888
Daily Office Lectionary	p 934

environments, and to provide for their continued spiritual development. The Group Reunion and the Ultreya provide the means of sustaining and renewing apostolic leadership by linking Christians together in small groups, and in community. Both of these are unique to the Cursillo Fourth Day. The small group of friends called the Group Reunion is the most vital part of the Fourth Day.

The Group Reunion is the instrument that will convert the temporary life in Grace, of the Three Day Cursillo Weekend, into a life-long journey in Grace. Group Reunions link Christian apostles in a small supporting group where apostolic plans are shared and each member of the group lovingly holds the others accountable for their spiritual development (piety), study and action. The members of the group share their Fourth Day lives and support each other in their apostolic life and work.

Your sponsor should already be working to find a Reunion Group for you. Sometimes there will be a Reunion Group waiting for you upon your return from the Cursillo Weekend. Sometimes there will be several Reunions from which to choose. Occasionally the new Cursillista will need to take the initiative to form a Group Reunion. In any case, it is important to find a Group Reunion soon after the Three Day Weekend in order to bring the fire of the Holy Spirit from the weekend into the Fourth Day.

It will be helpful to review some aspects of the Group Reunion.

Group Reunions are based on friendship. Members should be able to develop a natural and easy friendship that will allow them to share their Christian life and growth on the deepest level.

Group Reunions need perseverance and patience. Truly functioning Reunions take time to develop. Their development may look something like this over a period of time:

- ⊕ Gathering as a group
- ⊕ Forming relationships
- ⊕ Forming friendships
- ⊕ Beginning to function as a Reunion Group
- ⊕ Mutual help and nourishment

## ⚔ Common sanctification

The Group will usually consist of two to six members, though this number should never be considered rigid. Size can affect the dynamics of a group, but circumstances, personalities and character of those involved are more important than hard and fast numbers in the functioning of the group.

Members of the Reunion Group should be committed to regular meetings – preferably weekly. Reunions should never be suspended without serious reason. Many Reunions have been held at the bedside of a sick member of the Group.

Groups can change. Sometimes the Group can become so large that it needs to be split in order to maintain effectiveness. Sometimes a member of the Group is not comfortable in the Group or does not feel he/she are experiencing spiritual growth. If this is the case, he or she should find another Reunion Group or begin a new one. Changes such as these should not be considered failures, but only necessary adjustments to develop and sustain Christian apostles in the Fourth Day. In general, membership in a Reunion should be permanent enough to allow the kind of friendship to develop needed for deep sharing of Christian faith.

Duration of the meeting of the Group should be limited to about an hour. Again, this should not be considered a hard and fast rule but rather a practical guide based on experience. Allowances should be made for the personality of each Group.

During the meetings of the Reunion Group, fidelity to the Service Sheet, or reunion card, is very important to avoid wasting precious meeting time and inviting gossip. As members of the Group review Piety, Study, and Apostolic Action, they hold themselves accountable to each other in a spirit of openness and charity. Reporting from the Service Sheet should never be a mechanical recitation or a check-off list. A reported is given on each area as it contributes to the spiritual development of the individual or of the Christianizing of the world.

If we are not part of a Reunion, we will miss a great blessing and source of strength that the Cursillo method offers for sustaining a life in grace in the Fourth Day. The discipline of the Group Reunion keeps us balanced between works and spiritual growth, helps keep us from getting sidetracked, and can help us through the dry periods that we all face from time to time.

second is done through Group Reunions and Ultreyas.

You have tasted the beauty and sweetness of the three-day Cursillo Weekend. Our task in the Fourth Day is to make it real. To make our churches and our environments in the real world as full of Christ's love as we found at our Cursillo Weekend.

If we truly live the Cursillo Fourth Day, along with our brothers and sisters in Christ, then the sweetness of Cursillo **will become real**, and will never leave us.

said. By studying the prayers, writings, and spiritual strivings of the people who have shaped the Christian faith we can claim a priceless inheritance from saints who have longed for the Kingdom as we do.

The Book of Common Prayer is another resource for understanding our faith. The Catechism on page 845 and historical documents on page 864 both contain things we should know. (See Appendix A for further BCP resources.)

In our study, we look for those things that help us to know and understand who it is that we follow, and what He taught. We can find study material in books, study guides, music, films, lectures, retreats, or any other resources, that will help us understand the Gift of God. We look for things that will help us develop our own strong and personal beliefs, and that will give us more and more confidence to speak to the world about Our Savior.

#### Apostolic Action:

There can be a temptation to become so centered on our personal spiritual life and studies that we do not feel the need to carry the Gospel to the world.

It is important for the development of our own hearts that we engage in the work that Jesus left us to do. To visit the orphanage, to go on a mission trip to the school in Africa and talk to the students, or to speak with our friend about Jesus – these do so much more to bring life to our souls than writing a check to even the most worthwhile charity. Apostolic action is where our faith is made real.

However, if we jump into action without a deep well of spiritual faith (obtained through Piety), and solid personal beliefs (developed through study), we come across as phony, and no one will pay much attention to what we have to say. The more our spiritual life grows, the more it overflows into apostolic action. The Cursillo movement emphasizes knowing Christ and being Christian rather than just doing Christian things.

The Cursillo Fourth Day method is designed to help us persevere in our Christian walk. The word Ultreya was originally a cry of encouragement to persevere. Perseverance can be summed up in the phrase “contact with Christ - and contact with our brothers and sisters in Christ.” The first is done through Piety, Study and Action. The

Keep in mind that prayer groups, sharing groups, and bible study groups, etc. are all good and we can benefit from what these small groups have to offer. However they are not Reunion Groups. Cursillo Group Reunions are uniquely focused on the work of evangelization and the journey of each member ever closer to our Savior through spiritual growth.

Ultreyas are another Cursillo method for supporting witnessing apostles in Christian community in the Fourth Day. The term Ultreya, as it is used in the Cursillo Fourth Day, refers to both the community of Fourth Day Cursillistas in an area, and to the gathering of that community for regular Ultreya meetings.

Ultreyas are a coming together of permanent Reunion Groups where ideas, plans, successes and failures are shared by the Fourth Day community. The simple purpose of an Ultreya is to support and encourage this witnessing apostolic community. Only two things are necessary for an Ultreya meeting: 1. a witness talk that shares an experience of apostolic work, and 2. floating group reunions that share the collective lives in grace and apostolic works between all the permanent Group Reunions. The witness talk will inspire others with courage and new ideas for apostolic action. The floating group reunions will pass ideas and experiences of the work of evangelism across Ultreya community.

Ultreyas are sometimes misunderstood. They are never intended to re-create or bring back the feeling of the Three Day Weekend. They are much more real-world. Ultreyas exist to help develop and sustain the Witnessing Apostolic community of the Cursillo Fourth Day.

The structure of an Ultreya is very simple. The Ultreya begins with Floating Group Reunions. The Fourth Day community attending the Ultreya is divided into random groups of four to six. These Floating Groups review the Service Sheet or floating group reunion card, similar to the one used in the permanent Weekly Group Reunions. The Floating Group Reunions allow ideas, inspiration and encouragement to flow between the members of different Permanent Group Reunions.

After the Floating Group Reunions, one member of the community gives a witness talk to the entire group. The witness talk is short and gives a living example of the speaker’s growth in living in union with Christ. It is always about what the speaker is doing to bring him/herself or others closer to Jesus. The talk is followed by a short

response from a clergy person, and a response from one or two lay persons. The witness talk and responses are intended to encourage and inspire the Fourth Day community present. Sometimes the order of Floating Group Reunions and witness talks are reversed.

Nothing else is part of an authentic Ultreya. However, in some Ultreyas that encompass large areas, members of the Fourth Day community may travel some distance to an Ultreya meeting. In these cases a meal may accompany the Ultreya, either before or after.

Ultreyas are held at least monthly. If they are held less often they lose continuity and effectiveness. Care should be taken to hold them to a reasonable time frame, one to one and one half hours.

The strength of the Ultreya community and the quality of the witness talks will depend largely on the health, the strength, and the commitment to apostolic work, of the permanent Reunion Groups within the Ultreya.

The Ultreya will give support to the permanent Group Reunions. The Reunion Groups will give support to individuals. Both are designed to give impetus to the evangelism of the world.

Another help for our Fourth Day journey is spiritual direction. Sometimes in our Christian walk, we may feel like we are struggling and just not quite on the right track. We can be so close to our own lives that it is hard to see another way. Spiritual direction is a way to find answers when we feel we are treading water. A Spiritual Director looks at us with different eyes and may be able to suggest paths for our journey that we are unable to see ourselves. In choosing a spiritual director, it is important to choose someone we trust to look inside us – someone we feel can show us the right path to take and can help give us the courage to follow that path. Members of the clergy are often chosen as spiritual directors but sometimes lay persons can be the right choice. A spiritual director should be a person whose life and manner inspires us to grow in grace and someone to whom we can open ourselves on the deepest level. Our Christian journey involves continual spiritual growth. Spiritual Direction can help guide that growth.

Each apostle in the Fourth Day is encouraged to develop a **Rule of Life** that will help him or her grow in Grace and maintain an intimate relationship with our Savior. A rule of life is the ordering and structuring of our lives in the areas of Piety, Study and Apostolic Action. It is a blueprint of how we will live our lives. Our rule of life

should include regular daily prayer, regular study, and a regular time allotted for Apostolic Action.

**The wisdom and importance of the three-pronged Cursillo approach of Piety, Study and Apostolic Action in the Fourth Day cannot be overstated.** (Substitute the words “spiritual life and growth” for “Piety” if it is helpful to you.) The neglect of any one of these can cause us to be out of balance.

Piety:

Piety is the directing of our whole life toward God; the conscious and deliberate turning of our hearts more and more toward Him. Regular daily prayer is a vitally important part of Piety. Many people say the Daily Office of Morning or Evening Prayer every day. The Book of Common Prayer contains other resources for daily prayer, such as Compline on page 127, or “Daily Devotions for Individuals and Families” on page 136.

Regular attendance at Eucharist gives us spiritual nourishment that we need to keep our spiritual life alive.

A time for being quiet in the presence of God and listening for Him to speak to us is another way to help tune our hearts to God’s Love.

Sometimes we are tempted to become so involved in works (even good works) that we neglect spiritual growth and lose the closeness to our Lord that we felt at the Cursillo Weekend.

The goal of our Piety (or spiritual growth) is to seek out those things that turn our hearts and minds always closer and closer to God. It is hard to describe Piety better than Richard of Chichester in his prayer: “....*O most merciful Redeemer, friend and brother, May I know Thee more clearly, Love Thee more dearly, Follow Thee more nearly, Day by day.*”

Study:

The discipline of regular study is a vitally important part of our Fourth Day. If we do not study, we are not able to answer questions from children, or to speak clearly the Good News of the Gospel to those we meet. We can not hope to attract others to a faith that we do not understand and cannot explain.

Scripture is always our anchor point for study. But, it is also important to know what those who went before us thought and