

**TO BE
A
PILGRIM**

**A FOURTH DAY MANUAL
FOR THE
CANADIAN ANGLICAN CURSILLO
MOVEMENT**

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TO BE A PILGRIM

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**WHO WOULD TRUE VALOUR SEE,
LET THEM GO HITHER.
HERE'S ONE WILL CONSTANT BE,
COME WIND, COME WEATHER,
THERE'S NO DISCOURAGEMENT
THEIR FIRST AVOWED INTENT,
TO BE A PILGRIM.**

John Bunyan

**JESUS SAID,
"I AM THE WAY, THE TRUTH, THE LIFE..."**

St. John 14:6

**IN OUR AGE, THE ROAD TO HOLINESS
NECESSARILY PASSES THROUGH
THE WORLD OF ACTION.**

Dag Hammarskjold

TO BE A PILGRIM

The purpose of TO BE A PILGRIM is to provide for new cursillistas a guideline for living their Fourth Day. Gathering a number of examples from across the Cursillo community in Canada, we hope we have created a 'model' for dioceses to use 'as is' or adapt for the particular community in which they live. It is important to remember in this country, each region (and indeed each diocese) has its own unique 'culture', and that it would be both impossible and foolish to try to engender ONE document that would fit the needs of Cursillo in Canada. Therefore you may find in this booklet that there are things missing or extraneous to your experience and that is all right. What we offer here is a framework upon which each diocese in the Canadian Cursillo can build.

One of the difficulties faced from the beginning was to define what TO BE A PILGRIM was to be. In some dioceses the available material centres on the weekend experience (including the worship times, etc.); other dioceses offer a Fourth Day manual only. Because of the variations across the country of how a Weekend is shaped (the authentic weekend and all the added extras), we have tried in this document to focus on the Fourth Day only.

Wanting to 'hang the tale' on something we turned to the Scriptures for solace and inspiration. After much study, thought and prayer, we focused this Fourth Day manual on what, for us, is the first Christian pilgrimage – THE EMMAUS EXPERIENCE as described in St. Luke 24: 13-35.

Our prayer is that you will find this booklet 'user-friendly' and of value to your diocesan Cursillo. God bless you in your Fourth Day.

The Canadian Anglican Cursillo Secretariat

This manual has to be placed within the Biblical story. We chose one moment from the gospels – the story of the encounter on the Emmaus road found in St. Luke 24: 13-35.

A pilgrimage is defined as ‘a journey to a sacred place’.

Sometimes the sacred is not what we think it is; sometimes God makes the journey itself the holy encounter. This is what happened on the Emmaus road – God in Jesus meets Cleopas and his companions where they are, and in conversation and the sharing of a meal of fellowship, changes them forever.

If a pilgrimage might be described as a ‘trek to transformation’, then this Emmaus moment is a pilgrimage. Once filled with fear and a deep sense of loss, the two are ‘turned around’, both physically and spiritually, on their homeward journey.

The Emmaus encounter was to stay with them for the rest of their lives.

Your Fourth Day is a modern journey to Emmaus where you will meet the Risen Lord in the journey, where He will meet you in your everydayness.

This booklet is intended to be your companion on the way home to and with the Lord.

A JOURNEY IN IMAGINATION BASED ON ST LUKE 24: 13-35

Early in the morning as the sun rose over the golden roof of the Temple, two persons slipped out of Jerusalem and began their long journey home. Setting their eyes toward their home village of Imwas

or Emmaus, they walked with heads down and arms hanging limply. It was over – the dream had died on a rough cross at the place called Golgotha, three days before; with each nail hammered into the living flesh of Jesus a part of the hope they had shared and dreamed of, faded. Now they walked as defeated people, heading home. It was over and they simply wanted to return to what was once safe, once familiar – they longed for the past, the time before Jesus invited them to follow.

Their destination was Imwas, a small village nestled against the side of Mount Ephron some fifteen kilometers to the northwest of Jerusalem. It was a long journey but not an overly arduous one. They stopped several times to rest under the shading acacia trees and the palms that lined their route, and in their moments of rest, they spoke of the horror of what had happened in what once had been, for them, the city of light, now the heart of their darkness. They knew what lay behind them; now they longed for a future immersed in their past.

As the sun began to sink they had difficulty in seeing the road ahead but they were not afraid – it was the path homewards, as familiar as the lines on their hands and the pain in their hearts.

They didn’t know exactly when it happened – the stranger just appeared in the glare of the dying sun and, being hospitable, they invited him to journey with them. As they walked, the stranger asked where they were going and why they would be on the road at this late hour. The two, immersed in their pain, told him of what had happened to their friend, Jesus; of how He had opened their eyes and hearts to the love of God; of how He had spoken of a kingdom of love, peace and justice; of how He had been denied, betrayed into the hands of the enemy and cruelly executed. They spoke of their shattered dreams and of their desire to go home again.

The stranger stopped and looked behind him towards the Holy City.

Sighing deeply, he began to walk again and as they journeyed, he opened the Scriptures to them as they had never heard the ancient stories before. Their hearts burned with them as this young man spoke of God's love and His plan.

Nearing a village, the two decided that it was becoming too dangerous to complete the journey that night. Finding a wayside inn, they stopped and invited their companion to join them for the evening meal. As they bowed their heads in prayer with bread, wine, olives and cheese before them, the stranger called for God's blessing, broke the bread and gave each of them a share of the common loaf. Something happened between the breaking and the eating – their eyes opened and they knew who sat at the table with them. No longer was He Jesus the Prophet; like scales, the darkness fell away and He was now and forever Jesus the Christ.

Cleopas raised his eyes to plead with the stranger to stay – all he saw was the empty pillow against which their friend had leaned just seconds before. His companion Cleopas cried out, "It was the Lord"! As one, they rose, and with no thought for the perils of journeying late at night down a dangerous road, walked back to Jerusalem. Their hearts were afire with joy; their minds were exploding with the revelation that they had just experienced; their one desire now was to tell the others whom they had left hours earlier, what had happened to them.

Entering the city they ran through the streets until they came to the place where they knew Peter and the others were hiding. Using a pre-arranged knock, they pounded on the door and, as the door complained against its hinges, they burst into the room, and dancing with joy, yelled, "We have seen Him! He is alive!"

ON GROUP REUNION

One of the hidden clues in the Emmaus story is the value of community. Cleopas did not travel alone; he was journeying with another on that lonely and painful trek home (his wife, friend, Peter?) Can you imagine what it would have been like had Cleopas been the only one on the journey?

At the heart of Cursillo lies the idea of community and fellowship. Within the Cursillo family, fellowship comes in three ways – in the weekly gathering of a parish community, in the regular fellowship of the Cursillo family, in the intimacy of a small group. Each of these is essential to living your Fourth Day with authenticity and integrity.

CHURCH (THE PARISH) FELLOWSHIP): Cursillo is not a movement lived in isolation from the wider Christian life. Some Cursillistas make the mistake of making Cursillo their church. That is contrary to the first principles of the Cursillo movement as envisioned by Eduardo Bonnin and the other founders. It is clear from their writings that a part of Cursillo's purpose is to make leaven for the bread called the Church. All Cursillistas should make active participation in a faith community a part of their disciplined Fourth Day.

The ideals of Cursillo live wonderfully within the context of the Sunday worship and the parish fellowship. If at present you are not attending worship, remember that Jesus Himself gathered a community of diverse (and often strange) persons around Him to celebrate life together and to be one with God in the power of the Holy Spirit. But, as each of the disciples (and then apostles) was blessed with gifts and energy, so you too have been blessed and are called to share those with the Christian community – God will give you what you need to add leaven to your parish fellowship. We are all expected

to give back to the Lord what He has shared with us. To simply ‘attend’ worship without actively participating in the liturgical and outreach ministries of your parish is to be less than faithful to your Fourth Day.

THE CURSILLO FELLOWSHIP (ULTREYA): From time to time (it varies from diocese to diocese) the Cursillo community gathers to share praise and prayer together in what is called an ULTREYA (a Spanish word which means to ‘keep on going’ or ‘onward’). Each diocesan Cursillo has its own pattern and style of gathering, but the fundamental purpose of all Ultreyas is the same – to gather pilgrims together to share the faith journey with others. If you are not presently attending an Ultreya in your area, speak to a sister or brother Cursillista and commit yourself to becoming a part of a wider Cursillo worship experience. Ultreya offers you the opportunity to gather and share your spiritual pilgrimage with others and to support your fellow travellers.

THE SMALL GROUP (GROUP REUNION): The core of Cursillo is the small group gatherings known as Group Reunion. The Group Reunion is intended to be a regular in-gathering of persons to share their Fourth Day around the three legs of the ‘Cursillo stool’ – Piety, Study and Action. Gathering on a regular basis for a short time, the Group Reunion offers the opportunity for members of the community to share both the joy and the pain of living the Fourth Day. Reunions use a Group Reunion card and all Group Reunions have the same common purpose to allow you to share with openness and honesty the journey that you are personally on with sisters and brothers who are on a similar path as yourself. The Group Reunion is NEITHER a self-help group NOR a therapy session. If you are encountering major difficulties in your journey you should speak either to your Sponsor, your parish priest or the Spiritual Director(s) of your diocesan Cursillo. The Reunion is there to support you in your Fourth Day, but it should

be very clear as to its limits. If you do not yet belong to a Group Reunion, speak to the person who sponsored you on your Weekend – it is his or her responsibility to make you a part of this core group of Cursillo. If your Sponsor cannot or will not help you, speak to either your parish priest or the Spiritual Director(s) of your diocesan Cursillo – they have resources to help you integrate into the Fourth Day ‘method’. The regular gathering of the small group is the core of the ‘Cursillo Method’ and, if you are not participating in such a group, much of the power of Cursillo will pass you by.

ON LIVING YOUR FOURTH DAY

Cursillo finds its life centered on the three ‘legs’ of **PIETY/PRAYER, STUDY** and **ACTION**. All three are essential elements of living out an authentic Fourth Day. On your weekend you heard talks about each of these, but perhaps you didn’t quite absorb it all –that happens to all of us! – and this section is intended to help you re-focus on what truly lies at the heart of the work of Bonnin and those who helped him to develop ‘the Cursillo method’.

In addition we have, from our own tradition, a guide for living our Fourth Day. In the BOOK OF COMMON PRAYER, tucked in at the end of the Catechism, is a **RULE OF LIFE**, which, if we were to follow it, would dovetail beautifully with all that Bonnin desired for Cursillo. The following is a paraphrase of the text for the Rule of Life from the BCP:

Every Christian person should, from time to time, frame for themselves a rule of life in accordance with the principles of the Gospel and the faith and order of the church; they may consider the following:

- ✓ *The regularity of attendance at public worship, especially the Holy Eucharist*

- ✓ *The practice of private prayer, bible-reading and self-discipline*
- ✓ *Bringing the teaching and example of Christ into their everyday life*
- ✓ *The boldness of spoken witness to their faith in Christ*
- ✓ *Their personal service to the church and community*
- ✓ *The offering of money, according to their means, for the support of the work at home and abroad. (BCP p. 555)*

PIETY/PRAYER

Piety is defined as ‘godliness and devoutness’. Jesus wants us to live in harmony with God’s will and His divine plan for the created order. How do we walk in a way of piety? At the heart of piety lies the gift of prayer. In the Scriptures St. Mark gives us a pattern. He writes:

Very early in the morning, while it was still dark, Jesus left the house and went off to a solitary place where He prayed. Simon and his companions went to look for Him, and when they found Him they exclaimed, “Everyone is looking for you.” Jesus replied, “Let us go somewhere else – to the nearby villages – so I can preach there also. That is why I have come...” (St. Mark 1: 35-38)

In this story Mark gives us the pattern for living in piety. Throughout His ministry Jesus retreated to a quiet and lonely place and prayed. Having connected with His Source (Father), He returned to the world of the ‘nearby villages’(our environments) to do His Father’s will. This is what we are asked to do. In another place in the Scriptures Jesus speaks about one’s prayer life. He says:

“When you pray, go into your room and close your door and pray to your Father who is unseen”...(St. Matthew 6:6)

To go into your room means that you must intentionally leave the world and find that quiet and lonely place within yourself in which you can spend some deliberate time with the Lord. You must take some time each day to throw off all your cares and concerns, for a time, to be with God. In her terrific book JESUS CEO, Mary Beth Jones writes, “Jesus knew who His boss was and kept in touch with Him every day...as a leader it is vitally important that you keep in touch with your boss on a regular sacrosanct basis...” (Jesus CEO pp. 10, 12) Prayer is keeping in touch with your Boss’ and we are called by Jesus to do just that. Prayer is not an optional activity for the Christian; the Scriptures tell us that we are to make time for prayer each day.

Prayer is talking with God. In our time alone with Him we bring before our Source our needs, concerns and compassion for others; we also bring before Him our silence and invite Him to enter that ‘quiet and lonely place’ to renew us, refresh us and (in William Barclay’s expression) ‘give us our marching orders’. Prayer is not complete unless it leads to apostolic action.

How do we pray? What should our prayer sound like? The disciples were as lost as we are and they asked Jesus to teach them the discipline of a powerful prayer life. Jesus said, “When you pray, pray like this...Our Father...” and this Jesus prayer has been the pattern for all prayer ever since. Within the Lord’s Prayer we find the essentials of prayer – praise and adoration, worship, thanksgiving, confession, petition and intercession. Let us try to explain each of these.

Throughout the Psalms David praises his God and enjoins us to share his joy. The Lord’s Prayer begins not with a whimper but with a bang. The first element of His prayer is that of **PRAISE AND WORSHIP** – ‘Holy is your name’. By beginning our own prayers like this we initially acknowledge to whom we are turning – the One who creates

and sustains, the One who guards, the One who loves first. Only when we put into words our love for the Lord can we direct our prayer in the right direction. Each of us has our own image of God and our own way of expressing that, but we need to begin by telling God (and ourselves) who He is in our life.

The second focus of our prayer is that of **THANKSGIVING**. Paul tells us to ‘give thanks for all things’ (Ephesians 5:20) and sometimes we forget to thank the Lord for all that He does in our lives. Sometimes we need to thank Him for the big things in life – a new job or promotion, our family life, etc. Sometimes it is the small things that matter – a terrific sunrise, the smell of the fields after a rain, new snow covering up the garbage, the warmth of a child’s hand in yours. Regardless of what it is and how trivial it seems to be to us, remember that nothing we thank God for is trivial and meaningless in God’s eyes and heart. As we thank Him we remember Who is the source of it all – not ourselves but the Creating Lord.

Jesus asks God to “forgive us our sins as we forgive those who sin against us” and this sharing with God where we need to be forgiven is called **CONFESSION**. Prayer without confession is limited prayer. In our time of confession within our prayer, we need not look for and create **MAJOR** stuff – God already knows where we have fallen short. What God wants to hear is not the gory details but the fact that we recognize our failures and realize that only through His love can we make the amendments necessary to be once again in a wonderful relationship with Him. This is what the Psalmist spoke of when he wrote:

The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, you will not despise...open my lips, Lord, and my mouth shall proclaim your praise...(Psalm 51: 17, 15)

We make confession to the Lord in two ways; either privately or to a clergy person. Regardless of which way you go, what matters is that your prayer would include this moment of humility and confession.

Prayer has a dual focus; we pray for ourselves and for others. Sometimes our prayers are very self-centered and that is not healthy prayer. Prayer should always move beyond ourselves to bring ‘the others’ of our life before the Lord. **PETITION** and **INTERCESSION** are a vital part of any prayer, but we must be careful to keep this element within focus and within reason. Sometimes we sin on the side of ‘gimme prayer’ rather than focusing upon what God wants for us.

All prayer, be it private or corporate, should end with a return to the source of our prayer – GOD. As we draw our thoughts and words together we need to remember to Whom we are ‘spiritually speaking’. And in all humility and joy give our thoughts and hopes over into His Holy Hands.

It would be impossible to give you ALL the prayers that would be appropriate for your Fourth Day of Piety. However, here is one that I might suggest as a way of centering for your daily prayer time – this is not to be a substitute for your own prayer but an entry into that ‘quiet and lonely place’. Father Mark Link, in his Beyond 2000 series, prays thus:

God, you created me and put me on the earth for a purpose. Jesus, you died for me and called me to complete your work. Holy Spirit, you help me to carry out the work for which I was created and called. In Your presence and name – Father, Son and Holy Spirit – I begin my time of meditation and prayer. May all my thoughts and inspirations have their origin in You and be directed to Your glory. Amen.

For sources of prayer that might help you begin your devotional time,

speak to your parish clergy or to your diocesan Spiritual Director(s). They will be able to suggest books of prayer that will be suitable and appropriate for you.

STUDY

In the Book of Common Prayer the collect for the second Sunday of Advent reads:

Blessed Lord, who has caused all Holy Scriptures to be written for our learning, grant that we may hear them, read, mark, learn and inwardly digest them. That by patience and comfort of your Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which you give us in your Son, Jesus Christ. Amen.

The story is told of a man who was the successful owner of an industrial supply company. Once in an interview he said that the first thing he did with a new (or even experienced) salesperson, before the individual went on the road, was to sit down with them and go over the company's catalogue. This man knew that his company would receive business only if those who represented it knew what they were talking about and were aware of what the firm offered. This metaphor is a perfect way of talking about the necessity of STUDY in our Fourth Day. If we do not know what we're being sent by Jesus to share with others, how receptive do we think others will be to our evangelization efforts? We who are sent should know the product, so that we may offer it to others. What is it that we want to share with others? It is nothing more, nothing less than the incredibly Good News of Resurrection and Love! In order to do that we must have the story within our own lives and experience. We are not required to know the whole story, chapter and verse (although we have friends who have that wonderful capability and gift from the Lord!), but we are called to reflect the Good News of Jesus as we have experienced Him in the

Biblical story and in our living out that Divine Drama.

You may ask, "How can I become one with the 'product' for which I am a salesperson?" Study the Word daily and reflect upon the Word. This is best done within the context of the 'quiet and lonely time', using a number of resources:

- To use the recommended text(s) for each day we can use the Book of Alternative Services Daily Office lectionary (pages 452-496). After reading the Scriptures we need to just sit and think about what we have read and ask ourselves three questions about each passage: What did those words mean to the ones who heard or read them for the first time? What do those words say to me about my life and my particular ministry? How can I put into action what I have learned today:
- In addition to the 'assigned readings' we can try to dedicate a portion of our day to reading books, etc., that deepen our understanding of spirituality and/or Biblical study. If a course is offered at the local university, college or Lay school (EFM or a non-credit series of courses from a variety of denominations), and we have both the time and the financial resources, we should try to participate so that we may hear the ideas of others, and share our insights as well.
- Study of the Word and study about the Word are no longer confined to the written texts. There are resources beyond our imagination in the great 'out there', waiting for us to tap into them.
- Television often offers programmes of a 'religious ' or 'spiritual' nature, and, we should consider it study if we spend an hour or so watching programmes that stimulate thought about the spiritual quest of the world.
- There is a great variety of audio tapes available that can help in our study.

- Music (Christian and secular) can open many doors into the spiritual life.
- Spending time in local art galleries or other institutions can often give us pause and invite us into reflection.
- Meeting ‘fellow travellers’ on a regular basis for study and reflection (like a Group Reunion) and sharing of the relationship between our story and God’s story. Participating in study programmes in our parish is often a wonderful way to get to know our local sisters and brothers in Christ, and, if the parish does not offer such reflection time, with the permission, blessing and guidance of the parish priest, offer to help set one up in the parish.

As you can see there is so much available to us, and the need for ‘informed Christians’ grows daily. The Good Lord blessed us with an intellect and we would be negligent in our responsibility to the Lord if we assumed that only Biblical scholars and the clergy need to be ‘current and faithful’ in the study of The Word! Study is an essential mark of the well-formed person of faith.

The resources in your community, parish and diocese are enormous and many would love to share their journey with you – speak to your parish priest, your Cursillo Spiritual Director(s), or Cursillistas or members of your parish family. Do not let a sense of inadequacy or self-preserved intellectual thinness hold you from making time for study. Remember that Jesus taught His people for nearly three years.

Remember what Luke says in his description of the life of the earliest church in the Acts of the Apostles:

And they continued in the apostle’s teaching, in the fellowship, in the breaking of the bread and the prayers. Acts 2: 42)

ACTION

The third and last leg of the stool is ACTION.

In his letter to the Church James writes:

Be doers of the Word and not hearers only, deceiving yourselves. For if anyone is a hearer of the Word and not a doer, he is like those who observe their natural face in a mirror: for they see themselves, go away and immediately forget what kind of people they are. But the one who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the Word, this one will be blessed in what he does. (James 1: 22-25)

James could not be more blunt if he tried. To hear the Word, to absorb the Scriptures, and remain indifferent or inactive is contrary to the very Will of God. Your Fourth Day is an opportunity to act out the Gospel – to be an active participant in the kingdom of the Lord. SERVICE is the key word to your Fourth Day pilgrimage.

You may ask **WHY SHOULD I DO ANYTHING?**

Again we turn to the Scriptures for our guidance. In His farewell address Jesus spoke to His friends about their duty and responsibilities as those who have chosen to follow Him. He says:

This is my commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one’s life for one’s friends. You are my friends if you do whatever I command you to do. No longer do I call you servants, for a servant does not know what the master is doing; but I have called you friends, for everything I have heard from my Father I have given to you. You did not choose me, but I chose you and I have appointed you that you should go and bear fruit and that your fruit should remain, that whatever you

ask of the Father in my name he will give you. These things I command you, that you love one another. (John 15:12-17).

There we have it – as followers of Jesus we are compelled (and hopefully impelled) to be servants in love of, for and to one another. But this sacrificial service to others must not stop at the Christian gate: In Matthew 25 Jesus tells His disciples that “What you do for the least of these my sisters and brothers, you do for me.” This service is to be offered to ALL, not just to our fellow sheep in Jesus’ sheepfold.