

**TO
BE
A
PILGRIM**

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

TO BE A PILGRIM

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**WHO WOULD TRUE VALOUR SEE,
LET THEM COME HITHER.
HERE'S ONE WILL CONSTANT BE,
COME WIND, COME WEATHER,
THERE'S NO DISCOURAGEMENT
SHALL MAKE THEM ONCE RELENT
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 the diocese to use “as is” or adopt for the particular community in which they live. It is important to remember that 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 which would fit the needs of Cursillo in Canada. Therefore, you may find in the enclosed that there are things missing or extraneous to your experience and that is all right as far as we are concerned! 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 services 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 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 companion. 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 everyday-ness.

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

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

Early in the morning, as sun rose over the golden roof of the Temple, two persons slipped out of Jerusalem and began their journey home. Setting their eyes towards their home village of Imwas or Emmaus, they walked with heads down and arms hanging limply at their sides. 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. And now they walked, a 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 and the pals that lined their rout, 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 know what lay behind them; now they longed for a future immersed in their past.

As the sun began to set, 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 within 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 lifted his eyes to plead with the stranger to stay - all he saw was the empty pillow against which their friend had leaned, but seconds before. Looking at his companion, Cleopas cried out, "It was the Lord". As one, they rose, and with no thought to 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 which 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 (his wife, a friend, Peter?) on that lonely and painful trek home. 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 are 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 Bonnín 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 as a part of their disciplined Fourth Day active participation in a faith community. The ideals of Cursillo live wonderfully within the context of the Sunday worship and the parish fellowship. If you are presently 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 too have you 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 not 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 and 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 who have experienced the richness of a Weekend experience. 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 travelers.

THE SMALL GROUP (GROUP REUNION): For many Cursillistas, 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 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 it's 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 most 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. In a "paraphrase" of the text, this is 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 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 the community*

• *The offering of money accordance to their means for the support of the work at home and abroad. (Book of Common Prayer page 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? “Follow me” and this is the best way to discover what is asked of us! At the heart of piety lies the gift of prayer. In the Scripture, 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, 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 the door and pray to your Father who is unseen...(St. Matthew 6:6)

To go into my room means that I must intentionally leave the world and find quiet and lonely place within myself in which I can spend some deliberate time with the Lord. I must take some time each day to throw off all my 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 “our 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” (Effusions 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 grange, the warmth of a child's hand in yours. Regardless of what it is and how trivial it seems 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 our sines as we forgive those who sin against us" and this sharing with God where we need to be forgiven is call CONFESSIOIN. Prayer without confession is limited prayer. In our time of confession within our prayer, we need not look for and create MAJOR stuff - God knows already where we have fallen short. What God wants to hear is, not the gory details, 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: 18,16)

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 prayers 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 "gummier 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 which would be appropriate for your Fourth Day of Piety. However, there is one which 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 this:

God, you created me and put me on this earth for a purpose. Jesus, you died for me and called me to complete your work. Holy Spirit, you helped 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 which might help you begin your “devoted time” speak to your parish clergy or to your Spiritual Director(s). They will be able to suggest books of prayer which 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 forever hold first 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 owner of an industrial

supply company and he was successful. In an interview once, he said that the first thing he did with a new (or even experienced) salesperson before that 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 you think others will be to our evangelization efforts? Those 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? - nothing more, nothing less than the incredibly Good News of Resurrection and Love! To do that we must have the story within our own lives and experience. We are not required to know the story chapter and verse (although we have many 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 The Word. This is best done within the context of the "quiet and lonely time", using a number of resources...

- To discover the recommended text(s) for each day, I use the Book of Alternative Services Office lectionary (pages 452-496). After reading the Scriptures, I like to just sit and about what I have read: I ask myself three questions about each passage - what did these words mean to the ones who heard or read them the first time? What did 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", I try to dedicate a portion of my day (usually late at night I'm afraid) to reading books etc...which deepen my understanding of spirituality and/or Biblical study. If a course is offered at the local university, college or Lay school (a non-credit series of Courses offered by a

colloquium of persons from a variety of denominations), and I have both the time and the financial resources, I try to participate so that I may hear the ideas of others and share my insights as well.

- Study of “The Word and study about The Word are no longer confined to the written text. There are resources beyond our imagination in the great “out there”, waiting for us to tap into them.

- Television often offers programs of a “religious” or “spiritual” nature and I consider it Study if I spend an hour watching programs which stimulate thought about the spiritual quest of the world.

- There is a great variety of audio tapes available which will help in our study: often, I will have one in the car for that “wasted time” spent in traffic.

- Music; “Christian” and “Secular”; can open many doors into the spiritual life.

- Spending time in local art galleries or other institutions often give me pause and invite me into reflection.

- Meeting “fellow travelers” 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 programs in your parish is often a wonderful way to get to know your local sisters and brothers in Christ and if your parish does not offer such reflection time, offer (with the permission of, blessing and guidance of the parish priest) to help set one (or more) up in your 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 and essential mark of the well-formed person of faith.

The resources in your community, parish and diocese are enormous

- speak to your parish priest, your Cursillo Spiritual Director(s), other Cursillistas or members of your parish family - many would love to share their journey with you. Do not let a sense of inadequacy or self-perceived 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 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 in 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 our 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 of 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 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", for Jesus, this service is to be offered to ALL, not just your fellow sheep in Jesus' sheepfold.

If this is the Christian imperative, you may ask: **WHAT CAN I DO?**

God gave us wonderful and powerful imaginations and now is the time to use this gift for the Lord. One way of beginning to be "doers of The Word" is to commit a tithe of time for service to others in both your Christian congregation and beyond. You choose the percent you wish to offer; write it on your fridge as a daily reminder of your commitment to Christ and His continuing ministry through you.

Now, go the next step - leave the kitchen, the office or wherever you are and enter the world of service!

There are so, so many ways in which you can be faithful to Christ's call. Here are a few suggestions:

- become more active in your local Church - offer to be used in

whatever ways are appropriate and needed by the community. Ask one of the Wardens or the Incumbent of the parish what needs they have and then go and do it.

- volunteer at a local food bank, shelter or other facility that is committed to those who are Jesus' brothers & sisters (Matthew 25)
- volunteer to help local charities
- offer your gifts and skills to your local school
- be more "present" to your significant other and your children or your parents!
- review and amend (if necessary) your financial commitments to your local church and charities

THE DISCIPLINED LIFE

Central to your Fourth Day is a commitment to living as Christ would have you do. In order to be fully human, fully alive, fully one with Christ, everyone needs some form of discipline by which to test one's daily striving for the Lord.

As an aid to the development of such discipline for yourself, you might wish to ask yourself the following questions on a fairly regular basis, just to make sure that you are "on track" for and with the Lord.

MY PERSONAL LIFE

1. Do I thank God every day for all the blessings I have received from Him?
2. Do I strive to grow daily in my love for God, myself and others?
3. Do I make time each day for that "quiet and lonely place" where I can reconnect with the Source of my life?
4. Do I share my Christian walk with sisters and brothers in the Lord in a community of fellowship?
5. Do I honestly and prayerfully study the scriptures and other material which will help me on my Fourth Day journey?
6. Do I offer all that I do each day to the Lord, praying that he will use what I do, have and am to build His Kingdom here and now?

7. Do I treat everyone I meet with dignity and respect, seeing in them the face and heart of Jesus?
8. Do I strive not to be manipulative of situations or others in order to boost my needs and desires over those of others?
9. Do I celebrate those frustrations and disappointments which are a part of my life and turn to my Rock for guidance and help?
10. Do I accept honest criticism from others without lashing out or being overly defensive?
11. Do I live each day in humility, seeking only to serve Jesus and others, trusting that the Lord is walking my Fourth Day with me?

MY LIFE AMONG OTHERS

1. Do I love each member of my family, seeking only their good; do I do everything within my power to be present to them in both good times and bad?
2. Do I practice hospitality and charity to those whom I meet each day?
3. Do I offer my hand and heart to works and groups which further the path of justice, tolerance and equity among all God's people, regardless of race, colour or creed?
4. Do I exercise my rights and responsibilities as a citizen in this world?
5. Do I seriously examine myself to root out all prejudice and hatred?
6. Do I seek to be reconciled and at peace with those whom I have offended or would have hurt me in any way?
7. Do I hold before God those charged with leadership in the nations of the world and in the religious world, praying that God will guard and direct their hearts in all things?
8. Do I ask for God's forgiveness when the love of goods overrides my love for people?

MY LIFE IN THE CHRISTIAN COMMUNITY

1. Do I support the mission of the Church with my heart, my hands and my wallet?
2. Do I strive to be a witness for Jesus in my daily life and work?
3. Do I invite others to share what I have received as a blessing with the Lord, while respecting the integrity and sanctity of their

beliefs?

4. Do I act as a reconciler between sisters and brothers who are in conflict?

5. Do I pray that the Holy Spirit will lead all Christians in the ways of unity and love, while respecting and honouring the differences that make each Christian fellowship unique in God's eyes?

6. Do I try to faithfully serve Christ each day?

A FEW ADDED YET VITAL EXTRAS

There are a few things that don't fit into any one category, but cross all the lines!

SPIRITUAL DIRECTOR/MENTOR

As Cleopas did not walk the Emmaus road alone; as Jesus did not send out His disciples and apostles alone; as Jesus did not do ministry alone, you shall not be in isolation on your Fourth Day walk. Finding someone who can be your spiritual "companion on the way" is an important step on your Fourth Day pilgrimage.

Is there someone in your parish or beyond who can share your walk with you at the deepest spiritual level? This person might become Spiritual Advisor/ Mentor. It does not necessarily have to be a clergy person.

There's a story told of a wonderfully feisty, sweet yet tough 93-year old woman named Nell. She not only "talked the talk" but she also "walked the walk" and invited her priest on her faith journey. Together, they walked the Emmaus road until her death. Nell consoled her, comforted her; she probed her sister's thoughts, dissected her theology and directed her "in the path of righteousness"; Nell even hugged the priest when she needed to be hugged and did everything she could to help her see the direction in which she was traveling - she was the living atlas for the journey, and without her guidance and love, that clergy person might have become sidetracked down some pretty dark and awful roads.

What qualities should you look for in a Spiritual Mentor?

- one who will listen carefully and prayerfully to you
- one who will not impose his/her ideas upon you unless asked
- one who is willing to be with you for “the long haul”
- one who demonstrates both passion for the faith and compassion for you as you seek to deepen your Fourth Day
- one who respects and lives confidentially
- one who is not easily shocked, judgmental or manipulative
- one who is able to see Christ in him/herself and you
- one who is willing (but not too willing) to play “devils advocate” with you so that you may test ideas and directions before you commit to something which might be harmful to your “pilgrimage into grace”
- **Above all else, the person must be someone who is fully alive in Christ!**

JOURNALLING

One of the things which I have discovered help me greatly in my Fourth Day is the keeping of a spiritual journal. Try to jot something down every day, but know you may not be able to faithfully do this day after day. When you write in your journal, you are trying to put into words the issues and ideas which are confronting you as you try to walk with Christ. The entries do not have to be long and theologically correct, sometimes they can even be frivolous (like a lamb leaping for joy in God’s meadow!); you may want to use your daily reading(s) as the jumping-off-point. Some journals are filled with poetry, some are watercolours - yours will be what yours will be. The purpose of the journal is to allow you to let out your reflections on the pilgrimage.

Go back and read old entries from time to time, to reflect upon the path you walk, you will see both the pain and the joy of those entries where God is leading you. RerWeading will also remind you of what J.R.R. Tolkein said; “The road goes ever onward”.

**Walk, then,
as children
of light,
for the fruit
of the
light is in
goodness
and justice
and truth**

WE END WHERE WE BEGIN

As all things happen, we return to the Biblical story - why was the story of the encounter on the Emmaus road chosen as the scriptural text upon which to hang this manual?

Simply because within it is to be found everything we need to walk our Fourth Day with the Lord Jesus.

The three essentials of the “Cursillo Method” are:

PIETY/PRAYER STUDY ACTION

and all three elements are present within this story, but not necessarily in the order given in the Cursillo manuals!

As Jesus walked with Cleopas and his companion , He opened the Scriptures totem: together they reflected upon **THE WORD OF GOD**, understanding the power of the Scriptures from the inherited past to influence and to inform the present and the future. As they shared the sacred Scriptures, their “hearts burned within them” which we pray happens to each and every one of us as we reflect and study the Word.

At the fellowship meal, Jesus offered prayers of thanksgiving to God for both the bread before Him and for the fellowship of His companions “on the way”. As He prayed and broke the bread, the miracle happened - their eyes were opened and they recognized the Lord! As we gather in community for prayer, Eucharist and fellowship, our prayer is that we too will have our hearts set on fire.

The two took their lives in their hands as they hurried from Emmaus to Jerusalem - the dangers of the road mattered not to them in their fervent desire to share with the others the good news that had been revealed to them both on the road and in the breaking of the bread. We too want to be Cleopas: to share with others what we know and what we feel about our encounter with the Risen Lord. We are called by the Risen Jesus to go and be Cleopas to one another.

THE EMMAUS STORY IS OUR STORY: OUR FOURTH DAY BEGINS WHEN WE RECOGNIZE AND CELEBRATE THE PRESENCE OF THE RISEN LORD IN OUR LIVES: OUR FOURTH DAY, LIKE OUR WEEKEND, IS NOT AN END, BUT ONLY A BEGINNING.

CHRIST HAS NO BODY NOW ON EARTH BUT OURS; NO HANDS BUT OURS; NO FEET BUT OURS. OURS ARE THE EYES THROUGH WHICH TO LOOK AT CHRIST'S COMPASSION TO THE WORLD. OURS ARE THE FEET WITH WHICH HE IS TO GO ABOUT DOING GOOD, AND OURS ARE THE HANDS WITH WHICH HE IS TO BLESS US NOW.

(Prayer of St. Teresa of Avila)

