



# The Cursillo® Movement

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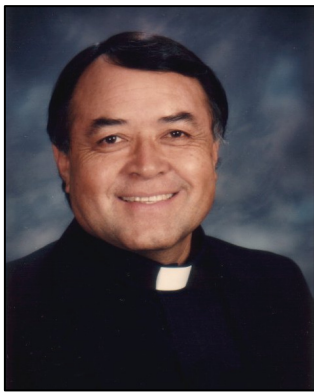
June 2007

To: National Mailing Recipients

Fm: National Cursillo® Center

Re: June National Mailing

## **THE STORY OF LOVE**



*“God is love, and he who abides in love abides in God, and God abides in him.”* (1 Jn 4:16). This passage of the first letter of John begins the introduction of Our Holy Father Benedict XVI’s encyclical letter *“God is Love”*. He says that these words express the heart of the Christian faith: the Christian image of God and the resulting image of mankind and its destiny. He continues saying that the Christian can express the fundamental decision of his or her life. That being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person which gives life a new horizon and decisive direction.

In acknowledging the centrality of love, Christian faith has retained the core of Israel’s faith taken from the Book of Deuteronomy *‘Hear, O Israel: the Lord our God is one Lord, and you shall love the Lord your God with all your heart, and with all your soul and with all your might’* (6:4-5). Jesus united into a single precept this commandment of love for God and the commandment of love for neighbor found in the Book of Leviticus *‘You shall love your neighbor as yourself’* (19:18; confer Mk 12:29-31). Since God first loved us (cf. 1 Jn 4:10), love is no longer a mere command; it is the response to the gift of love with which God draws near to us.

This is the fundamental explanation of everything: Creation, Incarnation, Calvary, Resurrection, and especially the Eucharist, the sacrament of love par excellence. God’s love has come to us in the banquet of the body and blood of his Son. Heaven and earth wedded in Jesus Christ.

Out of love God created us for love of himself and for love of us. Intimacy with God is the result of this love.

This love gave origin to the Cursillo Movement. Eduardo Bonnín, Bishop Juan Hervás, and others paying attention to the signs of the times perceived the reality of a world with its back turned to God and his love. They had a conviction that only an environmental transformation touching everyone and everything could reconstruct the world; re-Christianize it, heal it and make it holy again.

And so it dawned on Eduardo to develop a fundamental line of action consisting of Evangelization as mission, an awakening of hunger for God, a preaching aimed at conversion, a vision of the church as universal sacrament of salvation, a vision of the Christian as apostle, a vision of the world, not as enemy of the soul, but rather as a community of persons God wants to

redeem, viewing Christianity not as a set of truths to be learned and accepted, but something alive that has to be lived. And what has to be lived is what is fundamental for being Christian: the Gospel. It is to have the fundamental attitude of love for God, love for self, and love for others.

And so the Cursillo Movement would not aim directly at doing Christian things but instead put all emphasis on being Christian, on being in love with the author of love, God himself, being in love with us as persons and being in love with others as persons. To proclaim this love effectively it must be done in words and action.

The fundamental truth about God is that he alone can fulfill our most deep desires to love. This is the Good News of the incarnate God, Our Lord Jesus Christ commanding us to love one another as he has loved us.

He became human to dignify and place the human person in the center of creation and of history, to save the most precious creation of his hands: man and woman of which he said when he created them *"This is very good."* So good is the creation of man and woman for God that in the Bible we read of the glorification of his creatures: What is man that you have made him little less than the angels, crowned him with glory?

But what is love? *"God is love, and he who abides in love abides in God, and God abides in him."* (1 Jn 4:16). Love in the New Testament represents a central notion in the conception of human-divine relations. Love is the central theme of Christianity. God's action and man's response is the core of this love. The notion of covenant gives place to that of divine paternity. Jesus' Father is the father of all those who became one with Jesus. As a supernatural Christian virtue, this love is often translated as charity. This love is a perfect relation between God and man, and it is also the essence of God himself. God is love. By sending his beloved Son to redeem humanity and by giving us his Spirit, the Father reveals the inner mystery of the divinity. The Father communicates totally to the Son in the communion of the Holy Spirit, their common love personified. In its transcendent source, love is thus a generous communion between the persons of the Holy Trinity: the Father, the Son, and the Holy Spirit are one. This love is called Agape; love that is grounded in and shaped by faith. The church reflects this love in the love of its members with God, and with each other. This love is the perfect unity between God and man and between human beings. This love implies reconciliation and forgiveness as essential for unity to exist, as Jesus' mission was to reconcile Jews and Gentiles with his Father and with one another by the forgiveness of sins. He has Agape, a superabundance of love overflowing to the ones in need. When we see God as self-giving love, we understand his love for sinful humanity. Thus the incarnate Messiah shows God's love for every man and woman. Charity as Christ's command is new in that it extends to all humanity without distinction. *"As I have loved you"*; Christ's love is the motive, cause and model of Christian charity. Jesus asked his disciples to show love for each other as He loved them. Christianity commands to love all indiscriminately, saint and sinner. The disciples observed what Jesus taught them. (Jn 14:23-24; 15:9-11) The foundation of our unity in this world and in our beloved Cursillo is the example of Our Lord's mission of reconciliation and forgiveness. We are one with his Father and with one another. Training in friendship bonds us together. In going further Jesus commands us to love our enemies. When a Christian befriends his enemies, these cease to be enemies and become friends. Friendship is the road which facilitates love. We develop our love while practicing Friendship. Love of enemies is tied up with forgiveness. God's covenant of love is a forgiving love. To love is to forgive. Wherever true love is, there God is.

The synoptic Gospels show the overflowing Agape of God. Matthew, Mark, and Luke have the double commandment of love. John has the noun Agape seven times in his Gospel, six of them in the discourse after the Last Supper. Johannine love has five aspects. First, it is seen in God's love for his divine Son, whom He sends to save us and who is overshadowed by the Spirit of love. Second, God's love of humanity, his adopted children, brothers and sisters of Christ. Third, the brethren love, Christ their adopted brother, teacher and Savior. Fourth, men and women as brothers and sisters of Christ and children of the Father, love each other, and finally the fifth, all love God their adopted Father and the natural Father of Jesus Christ, their adopted brother. God's essence is love. He is as such, present in all of these loves, for He is true love.

The commandment of love was not made for the first time by Jesus on the celebration of the Last Supper. The law of Israel had long since required mutual love from the Jews. Leviticus had explicitly stated "*You shall love your neighbor as yourself*" (Lv. 19:18). This love is dependent upon the Decalogue, and it reflects the primitive character of the pre-exilic cultic and social life. It is an important link between the earlier and later stages of the Israelite law. Love is the basic relationship between Yahweh and Israel. The love of God is seen also in the Psalms; 11:7; 33:5; 37:28; 47: 4; 87:2. In Proverbs the Lord chastises those whom He loves. (Prov. 3:11-12) The Greatest Song is the love poem of the Bible, attributed to Solomon. It describes the love of the shepherd and the Shulamite girl exemplifying the affection between Yahweh and Israel, human love reflecting divine love. The Prophets also proclaim Yahweh's love for Israel, Deutero-Isaiah and Isaiah, Jeremiah, and Osea. The Rabbis taught and explained the torah's teaching on love, to the people of their time. The Torah's very heart is love. Jesus came not to destroy the law but to fulfill it as a model of law.

The exercise of fraternal charity within the messianic community, which is organically linked with the Savior's departure, is the normal occupation of Christians who await the Parousia and desire to prepare themselves for the judgment.

Love is the essence of the people of God who have excelled in living what is fundamental to be Christian. Eternal love is celebrated by the triumphant church, is being forged in history by the pilgrim church and longed for by those in the penitent church.

Saint Francis De Sales said: "*We should begin with love, continue with love and end with love*". From death to life our Easter is this love. Jesus is the Alpha and the Omega. He is the same yesterday, today and forever. "*In the beginning was the Word, and the Word was with God, and the Word was God. The Word became flesh and dwelt among us.*" (John 1:1,14a)

DE COLORES!

Fr. Einer R. Ochoa,  
National Spiritual Advisor

### **NATIONAL CURSILLO® MOVEMENT OF THE UNITED STATES OF AMERICA CELEBRATES ITS 50TH ANNIVERSARY**

The 17<sup>th</sup> National Cursillo® Encounter will be held at the University of Texas at Arlington (UTA), Arlington, Texas, on June 29 - July 2, 2007. The theme for the 2007 Encounter is: "*God Is Love*" (1 John 4:16), taken from Pope Benedict's First Encyclical on Christian Love. St. John of the Cross tells us that the Father has only ever spoken one Word and that Word has taken flesh as Jesus Christ. This one word is a word of Love that is directed to us and that word is a word that is effective, that is, it is a word that changes (metanoia) those who are willing to listen. The

Love of God made flesh invites us to enter into the peace and freedom of God's Divine Love (*agape*) so that we may find complete joy in Him and in the love through which we serve our brothers and sisters. We invite you to come to a better understanding of the Transformative Grace which is offered to us through Christ Our Lord, by attending the 17<sup>th</sup> National Encounter.

The Encounter will commence on Friday, June 29, 2007 with the Keynote Address, to be immediately followed by Eucharistic Adoration, Reconciliation, and Benediction. Please note that this year's Encounter will run Friday through Monday unlike other years (Thursday – Sunday).

In May 1957, a group of 17 Spanish-speaking men candidates and a team composed of 2 lay persons and one priest held the first Cursillo in the United States, at St. Francis Church in Waco, Texas. To commemorate the 50<sup>th</sup> Anniversary of the National Cursillo<sup>®</sup> Movement, the Encounter program will include a pilgrimage from UTA to St. Francis Church on Sunday, July 1, 2007. Sunday's celebration and fellowship activities will take place at the Waco Convention Center.

The registration cost is \$400.00 if you register by June 8, 2007. We strongly encourage you to make your plans now to attend the 17<sup>th</sup> National Cursillo<sup>®</sup> Encounter by sending the attached registration form to the National Cursillo<sup>®</sup> Center.

You can register on-line at [www.natl-cursillo.org](http://www.natl-cursillo.org) by using the registration form. Lodging capacity is 800 persons. Rooms will be assigned on a first come, first served basis. The Registration Fee includes transportation to/from Dallas/Fort Worth (DFW) International Airport, to/from Waco Convention Center, three nights lodging, dinner on Friday evening, 3 meals on Saturday and Sunday, and breakfast on Monday morning. UTA is approximately 30 minutes from DFW International Airport. Please note: Transportation is only be provided to/from the DFW Dallas/Fort Worth International airport.

### **POSTCURSILLO**

Everything that is done in terms of the Cursillo purpose and methodology has the Postcursillo as its final objective. The Precursillo and the Cursillo are only preliminary steps toward the Postcursillo. Like everything else in life, it involves a process.

- Precursillo – the person seeks Christ
- 3-Day Cursillo – the person encounters Christ
- Postcursillo – the person follows Christ; the perennial living of what is fundamental for being Christian.

### **Purpose of the Cursillo Movement**

Cursillo pursues a two-fold purpose; an immediate one and an ultimate one:

#### *Immediate Purpose:*

To provide a foundation so they may live what is fundamental for being Christian – love of God and love of neighbor, experienced through three essential encounters, the encounter with oneself, the encounter with Christ and the encounter with others.

#### *Ultimate Purpose:*

To vertebrae Christianity in society, with those who live what is fundamental for being Christian, the love of God and neighbor, to live their daily lives while strengthening the three encounters.

### **Purpose of the Postcursillo**

In general, the immediate purpose of Cursillo will be achieved by means of the Precursillo and of the Cursillo weekend. The ultimate purpose departs from this immediate one, and it's intended to be fulfilled in the Postcursillo phase.

The basic purpose of the Postcursillo is to renew, accelerate and continue the conversion of each individual, and as a consequence provide a continuous transformation of the environments for which those individuals are responsible, especially their families, neighborhoods, places of work, associations and other secular situations. Since these are only transformed from within, we must orientate the new Cursillistas toward their own appropriate environments. It is not necessary to find a new apostolate or environment for people when they leave the Weekend.

It is not the purpose of the Postcursillo to make the Cursillo Movement an organization or an association of those who have made the Cursillo Weekend. Neither is it the function of the Postcursillo to furnish workers for all sorts of church or human projects, no matter how good they may be. The primary objective of the Postcursillo is to provide the means for each person to persevere to strive to live a Christian life, being like the leaven in the yeast within their own unique place where God planted them; in their own environments.

It is also not the purpose of the Postcursillo to have people attend Friendship Group Reunions and Ultreyas in order to prove they are Cursillistas. Nor is it the purpose of the Postcursillo to gather people so that they might examine themselves to see whether they have carried out certain practices or commitments. The purpose of the Postcursillo is to help Cursillistas recognize their lay vocation of being Church; their secularism, in a natural manner. Furthermore, Cursillistas should live their lay vocation in the structures of the world in which they live.

### **Means of Perseverance in the Postcursillo**

From the very beginning, the Cursillo Movement has taken responsibility for providing a community for those who have lived the Cursillo. It is within this community where they will be accompanied, supported, and motivated to grow and share their Christian life together. There are two basic means of growth and perseverance in the Christian life in the Postcursillo: the Group Reunion, for the individual, and the Ultreya, for the community. Although both are community structures, one is primarily for the good of the individual, the other for the good of the community. Since one cannot be realized without the other, both are essential in terms of the method. Both are important for the realization of the direction of our whole life in the light of the Gospel and the opportunity to share the life with other apostles. An isolated Christian is a paralyzed Christian. So, too, is a group if it is not tied to other groups.

The Postcursillo, through Friendship Group Reunion and Ultreya, offers a spiritual community of persons who have the same desire to have an attitude of progressive conversion, and to live according to that attitude. Christians evangelize for the mere fact that they are Christian. This is the only plan that God has for us. It is not a matter of "doing" Christian things, or of doing an apostolate here and there when we have time, or when we do not have anything else to do. The Christian's life is an "apostolate" and thus all his/her actions should be apostolic.

### **The School of Leaders is to Vertebrae the Ultreya**

“The School is to the Ultreya what the team Leaders are to the Cursillo Weekend.”

If the School is effective, then through its members the Ultreyas will be effective. There can not be authentic Groups, Ultreyas and Schools without leaders who fully understand the Movement's purpose and method, and who are committed to it as their Christian vocation.

#### *The leaders/the team Leaders*

If the sustaining of apostles is our task as a movement, then it stands to reason that more effort by the leaders and those responsible for the movement should go into the Postcursillo than into any other phase of the movement, including the three days.

The immediate objective of the leaders in the Postcursillo is to motivate and help the new Cursillistas find a group of Cursillista friends with whom they can meet to share their 4<sup>th</sup> day. Unfortunately, many leaders who served in a Cursillo team don't see this as somewhat essential, or not even as part of their commitment; to them, once the Cursillo weekend ends, their responsibilities toward the new Cursillistas ended as well. The same thing goes for the rest of the leaders of the School. In other occasions, perhaps, instead of being leaders we have been an obstacle. The new Cursillista, who is still up high in the small piece of heaven after his/her Cursillo, is tumbled down by one of the "so called" leaders who says to him/her: "there is no need to exaggerate..., it is all over; now you need to come down to reality..." the new Cursillista realizes that Cursillo was just a pretension; a deceit.

Jesus, after having stayed in Zacchaeus' house, did not kill Zacchaeus' enthusiasm, but did encourage him even more: "*Today, salvation has come to this house...*" (Luke 18:9). We should be leaders in the three phases of the Method helping so that others maintain Christ in their heart.

#### **The Christian Fermentation of the Environments**

The Cursillo Movement, having the mentality of the Church, has always stressed individual responsibility as a key factor in the process of leavening. While we can strive for community and evangelization, it will always be the individuals the ones who will carry it out, especially those that motivate and are leaders of others.

The Church will always be the leaven in the world; that is her mission and the reason for the sacramental presence there. We, as laity, have a share and a responsibility in that mission and presence.

*"At this moment the lay faithful, in virtue of their participation in the prophetic mission of Christ, are completely part of this work of the Church. Their responsibility, in particular, is to testify how the Christian faith constitutes the only fully valid response to the problems and hopes that life poses to every person and society. This will be possible if the lay faithful will know how to overcome in themselves the separation of the Gospel from life, to again take up in their daily activities in family, work and society, an integrated approach to life that is fully brought about by the inspiration and strength of the Gospel". (ChL, 34)*

*"Evangelization is for no one an individual and isolated act; it is one that is deeply ecclesial". (EN, 60)*

*"Above all the Good News must be proclaimed by means of the testimony. Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the effort of all for whatever is noble and good. Let us suppose that, in addition,*

*they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. Through this wordless witness, these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live in this way? What or who is it that inspires them? Why are they in our mind? Such a witness is already of a silent proclamation of the good news and a very powerful and effective one. Here we have an initial act of evangelization". (EN, 21)*

Evangelization is a process which leads to leavening, but as such it cannot be limited to personal contact between persons, but must take in the larger dimensions of life and the situations and environments wherein such persons live and work.

Referring to the needs of humanity, the founders could say with clarity: *"in order to be effective, every apostolic solution must take into consideration the human life which needs to be baptized anew.... therefore, we need not only a partial and individualistic solution, but a transformation of environments that embraces everyone and everything. The whole world must be restored from its foundation. It must be transformed from being savage into being human into being divine". (The How and the Why)*

The Cursillo is a movement which is working toward the building up of the Church in the world, by means of the presence of evangelizing Christian laity in their own environments. The Movement is founded on a basic Christian principle that the holiness of life overflows from the holy person and the Christian community into the persons and situations it touches. The basic thrust of the Movement then is toward establishing such groups of laity anxious to be holy and apostolic so that this process may begin and in the manner of yeast leavening dough, Evangelization may take place.

While we have, as a Movement, greatly assisted in the work of individual conversions, comparably the result of those conversions has not been seen in the same degree in terms of the leavening of social structures. Partly responsible has been the type of testimony being given by those in the movement to the newly converted. If it remains at the level of personal conversion without the testimony of the efficaciousness of Christian community, then something is lacking. *"The person who has been evangelized goes on to evangelize others. Here lies the test of truth, the touchstone evangelization: it is unthinkable that a person should accept the Word and give himself to the Kingdom without becoming a person who bears witness to it and proclaims it in his turn". (On Evangelization in the Modern World #24)*

The countless millions of persons who can testify to the effectiveness of their Cursillo experience justify the Movement's existence as a force for transformation. But more is needed. As mentioned before, the conversion must be progressive, and it must be a progressive process if it is to be a leavening force.

We need to remind ourselves that while the perseverance method of the Cursillo, this is the Group Reunion and the Ultreyas, are essential to the Cursillo, they are not ends in themselves. They must serve as a means for cursillistas to be holy and to be evangelizers in the world. The Group Reunion and the Ultreyas are the formation and perseverance process for the cursillistas to use as they leaven their environments.

## **MESSAGE FROM OMCC**

This article, by Juan Ruiz, is used with written permission from OMCC.

Pope Benedict XVI also made a similar petition to all the Movements and Ecclesial Communities at the 2<sup>nd</sup> World Congress in Rome from May 26 to June 2, 2006. He told us we needed to study and deepen our understanding of our charism in order to understand the mentality of the founder and apply it effectively.

Now that we are in the process of studying the Charism of Cursillos, in order to define what is Essential, Important and Accidental, we ask Our Lord to give us the wisdom to be able to see and understand that cursillos with other purposes, in reality are not Cursillos of Christianity because they are not within the essence of the Charism of “Cursillos of Christianity.”

By studying the literature of the Pontifical Council for Laity, in the interview by Bishop Paul Joseph Cordes of Eduardo Bonnín, in the book *Signos de Esperanza- Retrato de Siete Movimientos Eclesiales* (Signs of Hope- A Snapshot of Seven Ecclesial Movements), we can verify the path the Holy See has indicated for us to follow in order to know the mentality of the founder of our movement.

Bishop Cordes states in his interview, “The Charism of Cursillos is intimately tied to the history of its founder. The movement was born in a precise moment in history, with particular demands, to which you gave an answer. In the light of your personal history, what were the first steps that gave rise to the birth of the experience of the movement?” And Eduardo told his experience...

Following this he asked Eduardo, “Can you tell us how your charism is configured concretely? How is it expressed in the people who take part in your movement? Eduardo answers and clarifies that he does not like this “YOUR” and then continues to say, “In my way of understanding the charism has been configured with time through the embracing of it made each time; the people that take part, with the appropriate disposition, during the three days of cursillo understand the simple message and they try to translate it into the reality of their life each day. When they have learned in the cursillo at an individual level, they consolidate it and confirm it in their group reunion and at a social level by attending the Ultreya.”

We need to study and deepen our understanding of the Charism of the CCM in such a way as to understand the methodology, psychology and theology of the three days of the cursillo. And in this manner, fully understand the three personal and individual encounters that are trying to be achieved in those three days: The encounter with oneself, the encounter with God and the encounter with the others. The person cannot ever have this personal Encounter with God unless they have a total and sincere Encounter with themselves, which requires a totally bare openness of the person. And this is not possible when conditions, limitations or additions are adhered which are foreign or contradictory to its essence.

Since its beginnings, this deep understanding has been lacking, resulting in disengagement from the charism with specializations: Mixed Cursillos, one-day, two-day, specific age group, specific professions or economic or social level. All the specializations place obstacles for the original charism because their objectives have foreign conditions, limitations or additions that limit this openness of the person. For example, if a woman and man are in the same place, taking into account that their physiology, psychology and sensibility are very different, the interior openness necessary for the understanding of the message will not be achieved. Let us not forget that we



are speaking of a personal and individual Encounter with Christ. Not a marriage or community encounter.

In the literature written by Eduardo Bonnín and others who have written about the CCM, we can also see how the Cursillos of Christianity were never thought to be mixed or specialized. It was always thought that they be for only one gender, men or women. Naturally, they began with men, but it was always the intention of Eduardo that there be cursillos celebrated for women. He struggled with Msgr. Hervas and with Fr. Juan Capó so that women could have the same right as men to attend a cursillo and not only as “wives of cursillistas” but rather as a PERSON (*Historia y Memoria de Cursillos*, F. Forteza). And from its origin, it was always sought that they be heterogeneous in ages, social classes, activities, etc. of the candidates.

It very well may be that Mixed Cursillos and/or Specialized are wonderful and it is so. This is how people who have lived the experience have described them. And blessed be God that they are bearing fruit as a means for people to come closer to God and the Church—just as are many other Movements and Ecclesial Movements. But at the same time it should be affirmed that they are not Cursillos of Christianity. Just as Cursillo of Christianity is not a marriage encounter or a retreat. They can be called by a different name, but not a type from the Cursillos of Christianity Movement. These “specialized” cursillos go against the very Mentality, Essence, Purpose, and Methodology of the Cursillos of Christianity.

Let us remember that at the last 2<sup>nd</sup> World Congress in Rome we had 104 Movements and Ecclesial Movements present that are recognized by the Holy See. And there are still many more that are in the process of being recognized. As such, there is no need to change or remodel any Charism in order to respond to the signs of the times. Thank God and the Holy Spirit there are Charisms for almost every need of the Church. If the essential is changed, our identity is lost.

Kiko Arguello considered that Cursillos was lacking in “Formation and Clericalism” and he left the CCM to form the “Neocatechumenal Way” where there is a lot of catechesis formation and vocational seminars for the priesthood. The catechists and the priestly vocations are wonderful but they are not part of the Essence and Purpose of the CCM.

Jaime Bonet considered that Cursillos was lacking in the “Word” as it is present in parishes, because the Word and its study is extraordinary, just as are missionary vocations of men and women and she separated from Cursillo and founded “Verbum Dei”.

Carlos Mantica, instead of changing the essence of the Charism of the CCM, also left Cursillos and began other Groups outside of the CCM, in order to respond to the signs of the times in which he was and is still living.

Antonio Punyed was also asked to give Cursillos only to Military personnel. He found it to be good but he did not name them Cursillos of Christianity, but rather *Campeadas*”.

In the same way, Kairos was born (cursillos for prisoners). Many others have been born in the same way including “Youth Support Encounter”, Marriage Encounter, Pre-Marriage Encounter, Christian Family Movement, etc.

Seeing the signs and needs of the times, the Holy Spirit has illuminated other people and this is how many diverse movements and apostolic service have been born for adults, marriages, youth, children, prisoners, missions, catechists, catholic business people, contemplative prayer participants, etc. Even when some movements have taken a lot or a little from the womb of

CCM, they have denominated themselves with other names which are now known. It is about maintaining order.

St. Augustine had a phrase that could very well apply to this topic and others like it, *“Maintain order and the order will maintain you, because the splendor of order is called beauty.”*

Eduardo Bonnín himself recognized that this order has not been achieved in part because of his own fault when in the same above-mentioned interview he admits, “As far as cursillos go, dialogue was never possible. I must confess that sometimes I was incorrect by speaking in third person plural, but speaking in the first person singular bothers me. The best of all hypothesis is that it is my fault for having adopted the easiest solution by silencing the truths I have lived; but I haven’t done so in order to take the easiest path, but rather because I have experienced in the flesh, an infinite number of times, that more importance is given to obedience than to the truth and it was my interest that cursillos continue in spite of everything.”

The Charism of CCM is based on the individual person and it aims totally to the singularity and to the most personal part of the person, to the most empty emptiness of their being, so that Christ might inhabit there and that with Him in their innermost being, by the Grace of God, they might feel singular, original and creative. And if we want this Charism to be updated and respond to the signs of the times, the people who apply its methodology need to be up to date on the Gospel, doctrine and the reality in which they find themselves and in which the world finds itself. In this way, their message will always be up to date in its response to the signs of the times without having to change absolutely anything of the essence of its Charism.

Dear friends, because of all your dedication and commitment to the CCM, we know the great love you have for this Kerygmic Charism, which was given to us by the Holy Spirit. Let us unite in prayer, study, faith living and sharing of it so that we can understand more fully the great value it has and will continue to have for the evangelization of man, as long as we remain faithful to its Mentality, Essence, Purpose, and Methodology.

De Colores,



Juan Ruiz  
President - OMCC

### **E-ULTREYA WEB SITE**

The National Secretariat continues to ask for your support for the e-Ultreya Internet version of the Ultreya Magazine, by both submitting a witness article and by encouraging all Cursillistas to submit witness articles to the e-Ultreya. It is located on our National Cursillo<sup>®</sup> Movement website [www.natl-cursillo.org](http://www.natl-cursillo.org) and then click on “e-Ultreya”.

### **CATHOLIC FAITH ENRICHMENT**

The National Cursillo<sup>®</sup> Movement in partnership with Lighthouse Catholic Media, a division of Saint Joseph Communications, now provides CD’s on sound Catholic teaching. The CD’s contain talks by renowned speakers such as Archbishop Fulton Sheen, Fr. John Corapi, Dr. Scott Hahn, and others. The CD’s motivate one to enrich their life and Catholic faith. Please encourage all Cursillistas to visit the National Cursillo<sup>®</sup> Movement Website, [www.natl-cursillo.org](http://www.natl-cursillo.org) for details on this great opportunity to enrich our Catholic faith.

### **CURSILLO LITERATURE**

Revised “*Vamos a Mantener el Cuarto Día Sencillo*”, #643, is now available for \$3.00. The English version, “*Let’s Keep The Fourth Day Simple*”, #500, has also been revised and it is available for \$3.00. Due to an increase in the cost of manufacturing materials, the price of the “*Sponsor’s Booklet*”, #718, is \$1.50 effective June 1, 2007.

### **NATIONAL CURSILLO GIFT SHOP**

We encourage you to “browse” through the Cursillo® merchandise, especially the 50<sup>th</sup> Anniversary merchandise by clicking on the “50<sup>th</sup> Anniversary” link. You can visit the on-line store at [www.nationalcursillogiftshop.com](http://www.nationalcursillogiftshop.com). The gift shop is also accessible through the National Cursillo® Movement’s website, [www.natl-cursillo.org](http://www.natl-cursillo.org).

### **DONATIONS**

The National Cursillo® Movement gratefully welcomes your donations. Your financial support advances the evangelization function of the Movement and is eligible for tax deduction purposes.

### **OMCC PILGRIMAGE**

The OMCC is organizing a Pilgrimage to Mallorca, Barcelona, Lourdes, Bilbao, Covadonga, Santiago de Compostela and Madrid. The date of the Pilgrimage is October 6 - 21, 2007. There are two departing locations: Los Angeles and New York. This will truly be a 16-day spiritual experience, with Liturgies at most of the Basilicas. The cost of the Pilgrimage is \$3,000.00 per person from Los Angeles, and \$2,900.00 from New York. The price includes all transportation, lodging and meals (with the exception of three free afternoons where you can have lunch on your own). The Pilgrimage is limited to 100 participants. For further information, please contact Juan Ruiz at 562-947-7824, or Maribel Gomez at 323-728-8568, or e-mail [jxruiz@adelphia.net](mailto:jxruiz@adelphia.net)

### **NATIONAL CURSILLO® CENTER**

The National Cursillo® Center will close on Tuesday, June 26 – Wednesday, July 4, 2007, and will open on Thursday, July 5, 2007, at 9:00 AM. Please plan your book orders accordingly.

### **PALANCA INTENTIONS**

Mondays – National, Regional, and Diocesan Secretariats

Tuesdays – Schools of Leaders

Wednesdays – Cursillistas in the United States

Thursdays – National Cursillo® Movement’s Apostolic Actions

Fridays – Cursillo Weekends

Saturdays – OMCC Executive Committee

Let’s continue to pray and offer palanca for each other and the 17<sup>th</sup> National Encounter.

Your brothers in Christ,

Victor Lugo – National Executive Director

Ceferino Aguillón, Jr. – National English Language Coordinator

Jorge Barceló – National Spanish Language Coordinator

Joachim Le – National Vietnamese Language Coordinator

**17<sup>th</sup> National Cursillo<sup>®</sup> Encounter Registration Form**  
**University of Texas at Arlington – Arlington, Texas**  
**June 29 – July 2, 2007**

*Cost for the 17<sup>th</sup> National Encounter is \$325.00*  
**(Please use a separate Registration Form for each registrant)**

**(PLEASE TYPE OR PRINT LEGIBLY – THANK YOU – PLEASE FILL IN ALL THE BLANKS)**

Last Name: \_\_\_\_\_ First Name: \_\_\_\_\_

Preferred Complete Name for Name Tag: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip Code: \_\_\_\_\_

Home Telephone: \_\_\_\_\_ Work: \_\_\_\_\_ Fax: \_\_\_\_\_

E-mail Address: \_\_\_\_\_ Preferred Language: \_\_\_\_\_

Diocese: \_\_\_\_\_ Region: \_\_\_\_\_

Gender (Circle one): Male Female Specify: Bishop, Priest, Deacon and Religious \_\_\_\_\_

If you desire to room with a specific individual (spouse, friend, relative) then that other individual's Registration Form must accompany this form. We will not be able to guarantee any particular roommate if the forms do not accompany one another.

Roommate preference? (Circle One): Yes No If Yes, Name: \_\_\_\_\_

Special needs (dietary/handicap/walking or problems with steps/etc.): \_\_\_\_\_

Make all checks payable to: National Cursillo<sup>®</sup> Center

Credit Card payment: Circle one: Master Card or Visa

Credit Card Number: \_\_\_\_\_ Expiration Date: \_\_\_\_\_

Name on Credit Card: \_\_\_\_\_

*Send form and payment to:*

National Cursillo<sup>®</sup> Center  
P.O. Box 210226 - Dallas, TX 75211-0226  
Telephone: (214) 339-6321, Fax: (214) 339-6322, e-mail: nationalcursillo.center@verizon.net

Full payment of \$325.00 per person and form must be received by April 20, 2007  
Registration cost will be \$375.00 per person from April 21, 2007 – May 18, 2007  
Registration cost will be \$400.00 per person from May 19, 2007 – June 8, 2007  
Registration cost will be \$425.00 per person after June 8, 2007

There is a \$40.00 non-refundable fee for all cancellations up until May 31, 2007. **No refunds after May 31, 2007!**

Confirmation # _____ Office Use Only
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