



The Cursillo® Movement

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August 2007

To: National Mailing Recipients
Fm: National Cursillo® Center
Re: August National Mailing

Dear brother and sister Cursillistas:

As we continue our journey toward our Heavenly Father – we must remember that every human person longs for something beyond his understanding and desires to be whole. When the disciples asked Jesus, “Lord, teach us to pray just as John taught his disciples” (Lk 11:1), they were genuinely desirous of knowing how to reach out to God, so that they might express their longing for Him, and thus find the peace that the restless human heart seeks.

The Cursillos in Christianity enables all Cursillistas to learn about, enter into, and remain within, this life long journey towards our Heavenly Father, through its methodology of piety, study, and action. This tripod of interiority defines how we, precisely as Cursillistas, live out our daily commitment to our relationship with God, with our selves, and with others. This internal tripod guides how we live relationships, is mirrored in our daily witness, and shared in our Friendship Group Reunions and at Ultreyas. This living out of what is fundamentally basic to being a Christian – made possible only through the grace of God – is what enables us to proclaim the Gospel – not only through the spoken or written word, but also through our actions; the way we who claim to love Jesus Christ, interact and seek to directly communicate Him to others. Once this relationship with Jesus Christ is discovered, nourished, and incarnated in our very being, we are charged throughout with the grace of God and become the transmitters of God’s unconditional love for all of humanity. This transformation of the self which we know as “metanoia” is a conscious, ever-growing and radical change of mind and heart. “Metanoia” is not just a significant change in our lives, but more of a surrendering of our will so as to enable us to persevere in Christ in order to live out God’s Divine Will. It is essential that we know ourselves in order to know God. As St. Augustine reminds us, “Lord Jesus, let me know myself and know you.” To be able to fulfill this desire requires a complete conversion of our minds and of our hearts.

The Cursillista who is open to receiving the fullness of the Spirit, and connecting through Christ with God, becomes a transmitter, and is able to reach fulfillment by communicating oneself to others. Those who live for others will receive a great deal from others; essentially, those things of value which are eternal. One of the main reasons for our existence in the world is to be People of God who love and who live for other people. As witnesses of God’s love for humanity we must love God in the present moment. This is what is meant when we say that we are to be God’s messenger.

There are times, however, when we like to think that we are capable of dealing with the problems which confront us, and of securing our own happiness, all by ourselves. Or we like to pretend that the deepest problems which affect us do not really exist at all, but if we live only on the surface of life, in the illusion of reality, we lose out on what the meaning of life is all about. There is only one way to know reality fully, and to live fully; we have to die and be re-born. That is why we must constantly be mindful of our “Metanoia”.

Through this re-birth; Christ sheds light on our condition and illumines our integral vocation. Consequently, the man who wishes to understand himself thoroughly – and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being – must, with his unrest, uncertainty, and even his weakness and sinfulness, with his life and death, draw near to Christ. We must, so to speak, enter into ourselves with our true, whole, and authentic self; the true self which is only found in our turning over our old prideful and sin-filled “selves” to Christ to be changed and made new. We must “appropriate” and assimilate the whole of the reality of the Incarnation and Redemption in order to find and integrate our new selves. If this profound process takes place within ourselves, we through the grace of God, then bear fruit not only in a renewed and more profound adoration of God but, also in a deeper wonder of oneself. We find God through making for ourselves the long sea-journey – in the company and in the power of Him who made it for us first; we find God through overcoming, again in His grace, the dark evil within us; we find God by realizing in the first place our need of God as a child realizes its need of a father; we find Him by learning to see the reality of sin and therefore to repent and be meek and humble of heart.

What are the signs of the times? The question we have to ask ourselves is this: Am I willing to get my hands and feet dirty in order to make the love of Jesus Christ available to those who do not know Him? If I am going to be a disciple of Jesus Christ, the answer can only be an unqualified “yes”.

So, my dear brothers and sisters in Christ, let us live what is fundamental for being a Christian – love of God and sharing our love with all those whom God has allowed to come into our lives. Let us become the Good News - introduce our friend, Jesus, to all. It is through this supernatural, and yet, simple method of continuing our relationship with self, which will allow us to be open to the best friendship, one with Jesus Christ. This ultimate friendship will transmit and enable us to “be-friend” and lead others to their authentic and intimate relationship with God, with self, and with others. As we allow ourselves to understand the Will of God, we partake in the building of the Kingdom of God; by evangelizing one person at a time in order to transform, through the grace of God, the environment of humanity into the New Jerusalem.

De Colores!
Victor Lugo
National Executive Director

CURSILLISTAS GATHER FOR NATIONAL ENCOUNTER IN TEXAS

“God is Love” was the theme of the 17th National Cursillo[®] Encounter, Friday, June 29 – Sunday, July 1, 2007. Over 800 Cursillistas from across the nation converged on the University of Texas at Arlington to pray, share, study, and fellowship.

On Friday evening, the National Encounter started with a video address from Eduardo Bonnín, Mallorca, Spain, expressing his wish to attend, however since he is not able to, he sends his best wishes that all will fully enjoy the event. His message said, “enjoy one more time the meaning of living in friendship and in the Grace of God. And don’t be satisfied, but happy, as I believe that the world has to be, the world has a need for joyful people to go through life enjoying their Christianity in life.” Miguel Sureda, Mallorca Spain, was asked by Mr. Bonnín to come and share with us. Mr. Sureda shared the many gifts Cursillo has brought to him: joy resulting in deep conviction; freedom for the truth; apostolic living in normality where the Lord has placed him; the discovery of Jesus as friend, and his friendship with Mr. Bonnín; his weekly Group Reunion and Ultreya, where the encounter is “person to person, not role to role”.

The Most Rev. James A. Tamayo, Bishop of Laredo and Episcopal Advisor to the National Cursillo[®] Movement, began his keynote address on Friday by singing from 1 John 14: 6. “God is love, and he who abides in love abides in God and God in him.” We know God’s love through Christ. Yet, that love cannot be spoken in words. All you need to do is contemplate Christ on the cross. That’s how much God loves each one of us.

People don’t learn of God’s love through words but by acts, the bishop continued. “You did not choose Christ, He chose you...and you have the opportunity to respond to your call again and again.” Our tripod defines how we live out our daily commitment to ourselves, God, and others. “This,” he asserted, “enables us to proclaim the Gospel through our actions. Since God loves us, we respond with love. A Christian is called to demonstrate love through all actions.” Bishop Tamayo concluded, “I encourage you to live everyday of your life as Jesus did—sharing the love of the Father. Make a friend. Be a friend. Bring that friend to Christ.”

The Most Rev. Kevin W. Vann, Bishop of Fort Worth, offered the Holy Mass and homily on Saturday. He explained that he lived his Cursillo weekend in 1975 in Quincy, IL. He said that this experience “helped me accept the call to become a priest.”

Following are the highlights of the three major presentations which rounded out the day on Saturday.

KOINONIA (Friendship)

There was a lot of Greek influence in the early church. Many of the words we use today come from those Greek roots, according to the Rev. Msgr. Sylvester L. Fedewa, Spiritual Advisor for the Cursillo Movement of Lansing, MI. Koinonia has to do with communion or fellowship. Msgr. Fedewa exclaimed that the Church really had its beginning at the Last Supper. This is when the first Christian Communion was shared. Indeed, in his encyclical, “The Eucharist,” Pope John Paul II describes the church as “Communion.” And in his book, “To Communion,” Pope Benedict XVI said that when we receive Holy Communion we don’t just receive Christ, but we receive the whole body of Christ. Cursillo calls us to establish virtuous relationships in communion with others. We journey together with friends to bring others to Christ.

DIAKONIA (Service)

Diakonia was the topic of the second major presentation. The Rev. Msgr. Fernando Gutierrez, Spiritual Advisor for the Cursillo Movement of San Diego, explained how diakonia has evolved over the history of the Church. The ancient Greeks believed that service was unbecoming of human beings. This was something relegated to slaves. Therefore, Msgr. Fernando stated that, “The Greeks would not have agreed with Jesus that the greatest must serve the least.” Saint Paul said that whatever one has should be used to serve the entire community. Since our baptism calls everyone to serve, all were seen as ministers and all were served. It was not until later when Holy Orders started to develop, that gradually the role of service became associated with the ordained. This led to a sense that laity was inferior and the ordained were superior. By the 3rd Century, influential Church leaders held up service of the ordained and a great divide occurred between the ordained and the laity.

Now in the 21st Century, post-Vatican II, Msgr. Gutierrez listed several characteristics of diakonia. We are expected to serve where God has placed us, i.e. “bloom where you are planted.” We serve in God’s name with the strength he gives us. We must do His work by letting him do His work through us. Our service is for Jesus. He is always the beginning and the end and everything in between. Our service comes out of our weakness. Weakness in this context refers to our openness to suffer, which comes from accepting that we are weak, helpless and in need of God. Finally, our service is full of joy. In a society that lives in fear, we remember that Jesus always said, “Be not afraid!”

KERYGMA (Proclamation)

The Rev. Modesto Perez, Spiritual Advisor for the Cursillo Movement in Los Angeles, proclaimed the third presentation, on the topic of kerygma. He explained, “The Gospel kerygma means proclamation—but stronger than just proclamation. It is more like the proclamation on Pentecost—a proclamation that motivates people to change.” The message of the Gospel is always new when living witnesses proclaim it. Rev. Perez shared “there is no question in my mind, therefore, that in its foundational charism, its methodology and its structures, the Cursillo Movement forms part of the Prophetic Ministry of the Church, and that within this Prophetic Ministry, Cursillos is engaged in the Church’s KERYGMA. Cursillo underlines a need in the Church – the kerygmatic proclamation of “friendship raised to a supernatural level.” It is in the Precursillo when this friendship leads others to want to come and meet and know the Lord.” Then it continues in the Cursillo when service “is made a present and living reality in the team and all its members.” “It is constantly renewed and grows in the Postcursillo, as we continue to nurture and mature in our friendship with God and neighbor in our Group Reunions and Ultreyas.” “It is made possible through our piety, study, and action.”

PILGRIMAGE MARKS 50TH ANNIVERSARY OF FIRST CURSILLO IN USA

Participants at the 17th National Cursillo[®] Encounter made a daylong pilgrimage from the University of Texas at Arlington to Waco, 100 miles south. As the caravan of buses made their way down Interstate 35, all joined in prayer for the National Cursillo[®] Movement in the United States. Everyone took their time walking around the grounds and praying inside the church of Saint Francis on the Brazos (River). It was here that the first Cursillo weekend in the United States was lived in May of 1957. A commemorative brass plaque was dedicated in front of the church. It proclaimed to all who should view it that the first Cursillo was held in this place.

The small parish church is in the Spanish style with a number of statues adorning the main entrance. Inside, life-size paintings depict the 14 Stations of the Cross. Paintings in the sanctuary show the Franciscans meeting, teaching and suffering martyrdom at the hands of native peoples. There is a lavish painting of Saint Francis of Assisi being received into heaven.

ULTREYA

Following the visit to the church, pilgrims walked to the nearby Waco Convention Center for a special 50th Anniversary Ultreya. Eight men who lived the first Cursillo in 1957 were present on the stage. They had traveled from various parts of the U.S. Each came to the microphone and gave witness to 50 years of life in the Fourth Day. Some spoke for only a few moments. Others spoke longer. All acknowledged their profound humility and trust in the Lord for having placed them in the first Cursillo and having brought them back to witness the fruit of the Spirit.

One said that he saw the first Cursillo as the Lord planting a seed. “When I look out at you,” he continued, “I see good fruit!” Two of the men are blood brothers. One spoke eloquently for some time about how he has persevered in his Fourth Day. The other got up and humbly acknowledged that he was not able to express himself as well as his brother. He simply said, “I see God’s love reflected in all of you.” He urged everyone to continue in Group Reunion.

Another man started by saying, “Just think, 50 years ago this area was economically poor. But it was so rich in the Spirit. When I saw all you people coming from all over the country today I had goose-bumps!” He admitted that, “When I was told 50 years ago that someday there would be Cursillo all over the world, it went over my head.” Finally, another gentleman explained that, “I feel intimidated that you are living your Cursillo better than me.” But he went on to say, “I am 72 years old and my time is short. But I know that you will carry on the torch that (Eduardo) Bonnin and others passed to us.”

The Most Rev. Gregory M. Aymond, Bishop of Austin, welcomed all the pilgrims to Waco, which falls within the Austin diocese. He exclaimed that the diocese was very proud to be the birthplace of Cursillo in the U.S. He noted that in 1959 Bishop Riecher of Austin was the first bishop in the U.S. to assign a priest as director of Cursillo and to give the Movement his official blessing. “It is in Bishop Riecher’s spirit that we gather here,” Bishop Aymond continued. “It is a privilege for me to welcome you!”

The Most Rev. James A. Tamayo concluded the Ultreya by thanking Bishop Aymond for his presence and his support of Cursillo. Bishop Tamayo noted that the bishops of the U.S. often come to him and tell him how much they depend on Cursillo in their dioceses. He said, “They say, ‘Yes, I can count on Cursillo in my diocese!’”

CLAUSURA

Remember how surprised you were to see the Cursillo community present at the Closing when you lived your Cursillo? Imagine the awesome thoughts going through the minds of the candidates who had just concluded the 189th Men’s Cursillo (Spanish) in the Diocese of Austin when they marched into the Waco Convention Center for their Clausura!

22 new Cursillistas were led up onto the stage to face over 800 Cursillistas who were singing “De Colores” with them; their facial expressions were of joy, tears of gratitude, and even disorientation. But the enormity of the crowd did not stop them from coming forward to share

their thoughts about the Weekend and about their plans for the Fourth Day. So many of the candidates who made that weekend were young men, as were the men who lived the first weekend those fifty years ago.

This marked the end of the 17th National Cursillo[®] Encounter. After the Clausura, the Cursillistas pilgrims boarded the buses for a return trip to the University of Texas at Arlington to prepare for their trip home the next day. ULTREYA!

Respectfully submitted by:
Michael Ciccocioppo
Harrisburg, PA Diocese, Lay Director

18th NATIONAL ENCOUNTER

Make plans to attend the 18th National Cursillo[®] Encounter, to be held Thursday, July 31 – Sunday, August 3, 2008, at The Catholic University of America (CUA) in Washington, D.C. Additional information will be available on our next mailing.

SCHOOL OF LEADERS

INTRODUCTION

As mentioned in this mailing the National Cursillo[®] Movement in the United States recently celebrated its 50th Anniversary.

To celebrate this special event of our Movement, it is appropriate for a reflection on what has helped our National Cursillo[®] Movement survive throughout half a century by revisiting our valuable Cursillo literature. The majority of Cursillo leaders, who have been loyal leaders of a diocesan community of service to the Cursillistas, i.e. to serve the Cursillo Community, are certainly convinced that the School of Leaders sustains the Movement since “the Cursillo Movement originated within a School, and it was through the constant and coordinated efforts of the leaders of the School that it acquired its form, as well as its drive toward growth and improvement” (FI #530). The Holy Spirit is obviously the living force that keeps our Movement alive and active thanks to our perennial palancas and prayerful sacrifices offered nationwide and worldwide by all Cursillistas.

THE PURPOSE AND ESSENCE OF THE SCHOOL

The Cursillo Movement can be established and can exist within a language or ethnic/cultural group in a diocese with the local bishop’s permission; however, it is not possible for them “to have an authentic and truly effective Cursillo Movement unless it is served by a group of leaders who exemplify everything the Movement is supposed to “be” (Leaders’ Manual, Ch. 6 & FI # 540). Therefore, The Leaders’ Manual, in its introduction to Chapter 6, clearly and strongly asserts that “a diocese can begin a Cursillo Movement when it has a core group of Cursillo leaders who have chosen to serve within the Movement, as their apostolic vocation”. “It was the School that gave birth to the Cursillo Movement, nurtured it and made it strong enough to survive and branch out into a full-fledged movement of the Church. The School has always been and is to this day an Element that is essential to the continuity and development of the Movement.” (FI #531)

This statement underlines the Purpose of the Movement, and also of the School: “the leavening of environments with the Gospel, to be carried out by means of core groups of Christians who live and share what is fundamental for being Christian, on the basis of a total and ongoing conversion begun, renewed or strengthened by the Cursillo Weekend experience.” (FI #562) In order to attain its stated goal, which is also of the Movement, the School inspires and strengthens the core groups or communities generated by the Cursillos, then deepens the conversion of its leaders and prepares future leaders of the Movement by giving them a formation in holiness, doctrine, technique and the spirit of service. These transformed leaders, in turn, form the Christian backbone of their environments and influence the people around them.

THE DIMENSIONS OF THE SCHOOL

The Fundamental Ideas emphasize the three convergent dimensions of the School, that means, the School of Leaders is at the same time the School of Holiness, of Communion and of Formation.

All Cursillo leaders participating in the School continue to reinforce their ongoing conversion begun, renewed or strengthened by their Cursillo Weekend experiences, which leads them towards Holiness through Piety, Formation through Study and Evangelization through Action. Together they put into practice what Pope John Paul II calls “the prime and fundamental vocation” the vocation to holiness, and thus they become living witnesses of the dignity conferred on us by Christ. (Christifideles Laici (ChL) & FI #535) The leaders’ commitment to the Tripod helps them persevere in living what is fundamental for being Christian and “stirs up every baptized person to follow and imitate Jesus Christ in promoting the Beatitudes, proclaiming and living the Gospel. As the living witnesses of a holy life, they can effectively move other people to conversion.

They are Christian community, where “communication and communion among its leaders, encompassing all their values, goals and efforts, constitutes the first rule of life.” United in the atmosphere of a Group Reunion, the leaders of the School find this unity and communion an ideal climate for dialogue in which everyone should have something to teach and to learn, questions to ask and ideas to share. The atmosphere should be one of sincerity and trust, of authenticity and freedom, of equality (of rights and duties) and plurality (of vocations and viewpoints), of unity in diversity, and of humility (both personal and communal). (FI #542, 544) Through sincere friendship, the leaders of the School get to know one another better as they freely and comfortably share their thoughts and feelings so that they soon become united in one same mentality and one same purpose of the Church, the Kingdom of God. The leaders strive to be committed to Christ Jesus, their one same Teacher and Lord, and to the Gospel message, they are naturally committed to other people as well. This is the road mapped out by Christ Himself.

As the School of Formation, its task is to provide its leaders, leaders in the Church and in the Cursillo Movement, with a catechetical formation in spirituality, doctrine and human values in addition to the kerygmatic approach of the Cursillo Method. In his “Christifideles Laici”, Pope John Paul II states “everyone is called to grow continually in intimate union with Jesus Christ, in conformity to the Father’s will, in devotion to others in charity and justice”. He also said “The situation today points to an ever-increasing urgency for a doctrinal formation of the laity, not simply in a better understanding which is natural to faith dynamism but also in enabling them to give a reason for their hoping in view of the world and its grave and complex problems... The cultivation of human values finds a place in the context of a totally integrated formation, bearing

a particular significance for the missionary and apostolic activities of the laity." For the lay person ought to be, through an intimate knowledge of the contemporary world, a member well integrated into his or her own society and its culture. (ChL #60 – FI #551, 552, 553)

Besides, the leaders of the School should study the social teachings of the Church as part of formation of their social conscience. This involves, on the one hand, the task of thinking about one's political and social responsibilities in terms of what is of paramount importance, the well-being and advancement of humanity, and, on the other hand, "a more decided Christian promotion of culture in response to the perennial yet always new questions that concern individuals and society today." (ChL #60) The purpose of the Cursillo Movement also emphasizes a careful and thorough preparation for the School of Leaders' apostolic mission so that each leader in the School can more deeply understand the kind of social outreach that characterizes the Movement.

THE ORGANIZATION OF THE SCHOOL

Article #540 of the Fundamental Ideas of the Cursillo Movement clearly states, "As an operational structure of the Movement, the School is a community of Christians who, united in the atmosphere of a Group Reunion, seek every day to become more centered, more committed and more united, so as to accelerate in themselves, in the Movement, and in their environments the living out of what is fundamental for being Christian."

In this way, the leaders of the School should be carefully selected based on their personal aptitude, which includes psychological maturity, authenticity, integrity and capacity of amazement, i.e. ability to witness the mystery of each thing and each person, on their ability of making friends through their Group Reunions and Ultreyas. The School is of great importance to the Cursillo Community (the Ultreyas) in the same way as the Team of Leaders to the Cursillo Weekend. The Leaders' Manual advises that the members of the School of Leaders', because of their holiness and apostolic life style, are drawn from the Ultreyas. Moreover, "Christian leadership is a work of the Spirit, and requires the gift of discernment to locate it and place it at the service of the Church. Though all Cursillistas are called to be leaders in their own environments, only a small percentage of them are called to be leaders in the environment of the Cursillo Movement itself. Since they are an apostolate, those who accept their role in the School of Leaders must give all their spare time to it." (LM. Ch. 6)

In his book "Whom Shall I Send?", Fr. Frank S. Salmani suggested, "In order to discern God's call and answer that call properly, we need three things: Idealism, Self-Surrender and Charity. God wants only the best for us, so we owe it to God not to give Him a half-hearted effort. We have to open to His call, to listen to Him and not to come to Him with our agenda. The mentality of the Cursillo is not a matter of debate, but of decision: Is this what God wants me to do right now? We can only answer this if we are honest with ourselves and listen to God's agenda for us. All of this process is done in love. We do not have to like everything we hear and read, but we need to respect it and respect the decisions everyone must make for themselves. In the end, only we can decide for ourselves. No one can discern for us."

Saint Paul calls the Church a body, so we, too, can draw an analogy between the School of Leaders and a body. Similarly, all the leaders of the School must function properly in order to keep the School healthy. Fr. Salmani in the same book writes, "We, as leaders, are like the cells of the body who must perform their proper functions in order to keep the Cursillo Movement and

the School, in particular, healthy. Whenever the School runs itself like an organization, it inevitably gets ill. As Cursillo leaders, our concern cannot be where our rank is or how much grandstanding we can do. The question each disciple must ask is, “Am I performing my proper function within the Body of Christ?” If the answer is ‘yes’, then we will not have the conflict and division that exists in many groups. The jealousies will be eliminated, and we will rejoice at the good each leader of the body can do.

Fr. Salmani asks us what style of leadership best suits the Cursillo Movement, in particular, the School of Leaders? In general, he says the tendency (at least in theory) is to follow the consensual model because we are dealing with a room full of leaders. It means supporting one another and being there for each other; being a community of one mind, heart, spirit and mentality. The image Saint Paul uses of the body is an appropriate image for the consensual model because all the body parts must work together in order for the body to function. If one member of the body rebels or several members of the body do not offer support, the entire body breaks down. According to Fr. Salmani, in order for the School of Leaders and the whole Movement to function properly, all four styles of leadership are needed at different times: authoritarian style of management, consultative management, participatory style of leadership and consensual model. For example, doctrine and essentials are not up for debate or discussions (authoritarian style); in policy changes affecting the direction of the Movement, it is important to seek out input from others (consultative style); in order to carry out the various tasks of the Cursillo, the participatory model of leadership is necessary.

Fr. Salmani concludes that in any community there must be some hierarchy of leadership, but regardless of the status of the leader, the work of Christ must still get done. Everyone must do their part, just as every part of the body must function properly in order for the body to survive. As long as we work for Christ and work together, there is nothing we cannot accomplish for Christ, His Church or the Cursillo Movement.

SOME MISCONCEPTIONS ABOUT THE SCHOOL

This one sentence from Section #560 of the Fundamental Ideas of the Cursillo Movement has been mentioned very often solely to justify some Cursillo leaders’ own ideas in running the School the way they wish, “It is not possible for all the Schools to be alike”. Those leaders should be advised to study the Book “How To Program A School of Leaders” and the Leaders’ Manual, Chapter 6, which clearly states, “The School of Leaders can be divided into six essential parts or elements which need to be constant in the School of Leaders: Prayer, Leaders’ Group Reunion, Doctrinal Presentation, Technique Presentation, Work of the Sections and Section Reports and Announcements, which are included in a typical Schedule for the School of Leaders. Please consult the Leaders’ Manual, the Leader’s Prayer, and many other reading materials for better understanding.

Many Cursillo leaders are so much obsessed by the numbers that they feel reluctant to start the school of leaders with full confidence in God. They become discouraged and frustrated easily when the School of Leaders’ decreases. They should reflect on what Mother Teresa once said, “God does not call us to success, but fidelity.” Being true and faithful is far more important than succeeding or failing.

With the advances of technology in our modern world, people can have tele-conferences through satellites or internet. In one certain diocese, the School of Leaders is conducted electronically,

i.e. through a system called PalTalk via the Internet. Some leaders are in the same room with an internet-accessible laptop, and some others may be at home or somewhere far away, in other states or even other countries, sitting in front of a desktop or laptop on the internet using the same system. They can talk, one by one, and hear one another without seeing. This initiative is welcome as a supplement, but can never replace the physical gathering of the School of Leaders. In all functions of our School of Leaders and our Cursillo Movement in general, physical presence and personal contacts are of ultimate importance for friendship, solidarity and unity to flourish within our Movement and among the leaders. People usually comment, “Out of sight, out of mind!” and even Aristotle believed you would never choose to live without friends though you had all other goods. Msgr. Sylvester L. Fedewa, in his presentation on “Koinonia” at our 17th National Cursillo[®] Encounter, quoted from Dr. John Cuddeback’s book “Friendship: The Art of Happiness, “True friendship does not simply happen. Ongoing, intentional effort is needed. True friendship is an art or a habit, which must be developed through practice.... True friendship is the result of intentional striving.” Msgr. Fedewa added that without true friendship among members of a group, the common sharing (koinonia) will not endure.

CONCLUSION

The Cursillo Movement has published the book entitled “How to Program a School of Leaders” to help the Cursillo Community in a diocese to form an authentic School of Leaders. Such valuable books as “Whom Shall I Send?” by Rev. Frank S. Salmani, “Christifideles Laici” by Pope John Paul II, “Evangelii Nuntiandi” by Pope Paul VI, “The Salt of the Earth” (1996) by then Cardinal Ratzinger, now Pope Benedict XVI, and many more teachings of the Church literature have been effectively used in Doctrinal Presentations in many Schools of Leaders throughout the country. And similarly, such books as “Fundamental Ideas” of the Cursillo Movement, “Lower Your Nets” by Juan Capó, “Leaders’ Manual”, “Structure of Ideas”, “1st Conversations in Cala Figuera”, and many more reading materials have been used in Technique Presentations.

Fr. Frank Salmani reminds us, “For Cursillo leaders, the School of Leaders is a vital and essential community not only for doing the work of the Movement, but also to provide support and encouragement for the leaders. It is important that the School of Leaders meets regularly in order to sustain the progressive conversion of its leaders. The School is a place of formation whereby we grow in our commitment to Christ and the mission of the Church. The School of Leaders should not be a drop-in center for Cursillistas. That is why we have Ultreya. The School of Leaders forms and develops Cursillo leaders in the mentality of the Movement and offers a Christian community for support.”

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[®] Movement website www.natl-cursillo.org and then click on “e-Ultreya”.

CATHOLIC FAITH ENRICHMENT

As mentioned in our last newsletter, The National Cursillo[®] Movement is in partnership with Lighthouse Catholic Media, a division of Saint Joseph Communications, in providing CD’s on sound Catholic teaching. Lighthouse provided a free CD to each participant at this year’s National Encounter. The CD entitled, “Becoming the Best Version of Yourself”, by Matthew

Kelly received many positive feedbacks. If you are interested in obtaining more copies of this title or want to join their monthly CD subscription club, please do so through our National Website. Please encourage all Cursillistas to visit the National Cursillo® Movement Website, www.natl-cursillo.org for details on this great opportunity to enrich our Catholic faith and benefit our National Cursillo® Movement.

CURSILLO LITERATURE

Revised “*Structure of Ideas*”, #105, is now available for \$7.50. The text’s revision is the addition of footnotes, which were translated from the Spanish version, “*Vertebracion de Ideas*”.

NATIONAL CURSILLO GIFT SHOP

We encourage you to browse through the Cursillo® Gift Shop link, www.natl-cursillo.org, “Cursillo Gift Shop”. There are several items available commemorating our 50th Anniversary of Cursillo.

The 50th Anniversary Book, published to commemorate the 50th Anniversary of Cursillo in the USA, contains historical information submitted by the dioceses of the first weekend held in their diocese along with congratulation letters from numerous Bishops. This book is available at www.natl-cursillo.org, “Cursillo Literature”.

DONATIONS

The National Cursillo® Movement gratefully welcomes your donations. Your financial support advances the evangelization function of the Movement and may be deducted for federal income tax 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

NATIONAL CURSILLO® CENTER

The National Cursillo® Center will close for the Labor Day holiday, Monday, September 3, 2007, and will re-open on Tuesday, September 4, 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 National Cursillo[®] Movement.

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