



The Cursillo[®] Movement

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August 2008

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

Dear brothers and sisters Cursillistas:

As we continue our journey toward our Heavenly Father, we should take time to ponder and reflect on our “absoluteness”; i.e., that aspect of ourselves which is the image and likeness of God; the One who created us to love and be loved. This “absoluteness” is a reality of the living God, Our Lord Jesus Christ who 2000 years ago took upon himself our flesh. He is alive – not a concept or a myth but a reality that we are called to live and actualize through our baptism.

As we strive to live what is fundamental for being a Christian according to the Cursillos in Christianity methodology, piety, study, and action, we are also striving to live a life whose objective is the discernment of God’s Will. For us not to know God in the depth of our being, not to know God’s love, and not to know with a faith-affirmed conviction that Jesus is alive – here and now – for me and in me, is to live a Christian life of discernment with severe limitations.

If we attempt to live lives based on what is fundamental for being a Christian without a life of discernment, it would be as if we were seeking out someone false; someone whose existence for us is only a theory or a myth, a person who we could not possibly know or recognize. Thus, an experience of the crucified and risen Lord is a necessary first step. Though manifested differently in each person’s life and at various times in a person’s life, this experience of Christ is essential to our faith. We must just only believe in Christ, but we must be absolutely convinced of Christ’s love, lordship and abiding presence in our lives.

So the question is. Where does one receive such a conviction? The answer is simple: from Our Lord Jesus, through the grace of God, and the fellowship of the Holy Spirit. The free movement of God towards humankind is definitively begun in Jesus Christ. In his book, “On the Incarnation”, Saint Athanasius writes, “God became man so that man could become God.” Supported by a community and nourished with the stillness and quiet of prayer, we proceed with conviction to the God Who already has proceeded towards us in Jesus, and continues proceeding towards us in the Spirit.

Further, our conviction must go beyond our Cursillo Weekend. It must rest securely in the pulling, tugging and urging of the Father within our hearts. It is a gift, freely given, (“All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him” (Matthew 11:27) nurtured in prayer; a gift which may come with sudden power or subtle

gentleness. It is a personal encounter that does not waver from experience to experience, but grounds itself on the truth of God's presence.

Perhaps, during or shortly after our Cursillo Weekend we may have had such an experience; one in which we strongly felt God's presence and love for us. Most of us have had such experiences, though they may have slipped from our memory. If such experiences are to become a genuine part of our conviction, we need to nurture them with prayer, whether it's vocal, meditative, or contemplative.

Through this conviction emerges a faith-knowledge. We can have many powerful experiences but until we begin to grasp knowledge of Jesus in his divinity and humanity, we remain limited to an undisciplined feeling. Remaining on the experiential level of affection without incorporating the reflective level of intellect is a deception. Experience without reflection is useless, neither sustaining life, nor leading us to the God we seek.

One danger which results from remaining at the level of conviction is the danger of seeking experiences of God rather than seeking the God who gives those experiences. Our thrust in discernment, therefore, should be to move with conviction to knowledge, to come to know with our mind the Lord we experience in our heart. In the Rollo of Study we call this *Metanoia*.

The knowledge we need to enhance our conviction is rooted in Jesus, the Revelation of the Father. As it says in Mark's Gospel, "This is my Son, the Beloved. Listen to him" (Mark 9:7). In listening to Jesus, we learn about the Father; in listening to Jesus, we learn the meaning of our heart's experience; an understanding which founds our convictions.

A life of discernment, therefore, requires study. We are not meant to operate from a solely inspirational feeling of God's presence, nor are we meant to rely on our own feelings, thoughts and ideas. If we disregard knowledge as we enter the process of discernment, if we cease learning what the Father has revealed to us in Jesus, what God shows us in our heart's experience, we are inviting chaos, confusion, and our own notion of revelation to predominate.

Though Jesus is the definitive and complete Revelation of the Father, God also reveals Himself intimately and personally through our affections. Knowledge in this area helps us by showing us how to sift through our emotions and follow those which lead us to the Father. These emotions vary in kind and intensity: anger, lust, joy, pride, peace, etc. They need to be clarified, separated, and integrated in such a way that they reveal to us a leaning or non-leaning stance or attitude towards the Father.

If we attempt to live what is fundamental for being a Christian only by our knowledge apart from conviction, we will create difficulties for ourselves with far-reaching consequences. On the other hand, if we demonstrate a tendency to cling to their conviction, but to disregard, as superfluous or unimportant, the whole area of knowledge, Cursillistas will be confronted with yet an entirely different set of problems. A life of authentic discernment requires both.

As we integrate conviction and knowledge, a third level surfaces: self-knowledge or self-awareness. This self-reflective level of discernment enables us to answer the question, "Who am I?" since our self-identity can be found in God's revelation of His own self to us in Jesus. To know who I am is to know how I am seen by the Father. This self-knowledge does not rest on

our function in society or our job description. For example, we are not merely parents, writers, or even priests, in God's eyes. That is our function, not our definition. We are who the Father says we are, namely, His child.

Growth in self-knowledge is therefore very important, for with it we can uncover what is going on within our being. For example, as we learn about our sinfulness, we will learn that the Lord frees us from sin; as we learn of our shortcomings, we will learn that the Lord fills the gaps; as we learn "where we are at" in a given relationship or situation, we also will learn that God wishes to draw us to "where He's at." Saint Paul states it this way: "that he may grant you in accord with the riches of his glory to be strengthened with power through his Spirit in the inner self, and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God." (Eph 3:16-19)

Our hidden self, our inner being, must emerge (self-knowledge) so that we might know the love of Christ, which is beyond knowledge and conviction. This is a growth process which reveals the fullness of Christ as our conviction and knowledge allow the self to emerge.

For this reason we need never be afraid of knowing ourselves, or of asking who we are in the light of our experience and knowledge of the Risen Lord. It is for this reason that acts of penance have always been part of the Church's tradition. In the act of penance, we are able to discover the Lord's plan of redemptive love working through our sinfulness. Penance allows the Spirit of God to strip us bare, so the "real-self" can emerge.

To confront our inner self without the Lord, without conviction and knowledge, would be a frightening experience. We would find little power within ourselves to change. Saint Paul expressed this frustration in his letter to the Romans: "What I do, I do not understand. For I do not do what I want, but I do what I hate. Now if I do what I do not want, I concur that the law is good. So now it is no longer I who do it, but sin that dwells in me. For I know that good does not dwell in me, that is, in my flesh. The willing is ready at hand, but doing the good is not. For I do not do the good I want, but I do the evil I do not want. Now if (I) do what I do not want, it is no longer I who do it, but sin that dwells in me. So, then, I discover the principle that when I want to do right, evil is at hand. For I take delight in the law of God, in my inner self, but I see in my members another principle at war with the law of my mind, taking me captive to the law of sin that dwells in my members. Miserable one that I am! Who will deliver me from this mortal body? Thanks be to God through Jesus Christ our Lord. Therefore, I myself, with my mind, serve the law of God but, with my flesh, the law of sin." (Rom 7:15-25)

By growing in self-knowledge we begin to realize that the process of discernment, the process of seeking God, requires our putting aside everything and everyone.

"Hence, we call this nakedness a night for the soul. For we are not discussing the mere lack of things; this lack will not divest the soul, if it craves for all these objects. We are dealing with the denudation of the soul's appetites and gratifications; this is what leaves it free and empty of all things, even though it possesses them. Since the things of the world cannot enter the soul, they are not in themselves an encumbrance or harm to it; rather, it is the will and appetites dwelling within it that causes the damage". (Saint John of the Cross)

“If their recollection is genuine, the fact becomes very evident, for it produces certain effects which I do not know how to explain but which anyone will recognize who has experience of them. It is as if the soul were rising from play, for it sees that worldly things are nothing but toys; so in due course it rises above them, like a person entering a strong castle, in order that it may have nothing more to fear from its enemies. It withdraws the senses from all outward things and spurns them so completely that, without its understanding how, its eyes close and it cannot see them and the soul’s spiritual sight becomes clear”. (Saint Theresa of Avila)

These two saints relate the powerful life of detachment in order to discover that a person cannot be clothed with Christ unless he or she is first stripped naked. This stripping, however, cannot take place if we do not grow in self-knowledge.

As we move from the experience of God to the knowledge of Jesus which enables us to move towards a knowledge of ourselves, we begin to grow in wisdom. We enter a special state of grace which helps us in life’s practical situations integrate these three elements. Entering into the life process of discernment, trying day by day to recognize God in our midst, attending to seek God in every situation, often calls us to follow paths that are unexpected and sometimes undesirable. What foolishness to know where God is and not to go! What foolishness to put off until tomorrow that which we discern the Lord wants today!

When the Lord gifts us with the grace of wisdom, we need to accept it. This is why self-knowledge is crucial. To know our weaknesses and strengths, the ways the Lord moves within us as compared to the ways our human spirit or an evil spirit moves within, will help us respond to the wisdom given. In the life of discernment, wisdom points out the direction, but we ourselves must choose to go there. Wisdom will lead us towards the Paschal Mystery, but through our self-knowledge we need first to acknowledge what must be purified.

Part of the inner struggle with living the life of discernment is not our uncertainty regarding a direction, but rather our uncertainty that the direction chosen will really lead us to the God we seek.

I therefore encourage all my fellow Cursillistas to continue to strive to live what is fundamental for being a Christian, by striving diligently and prayerfully to discern what it is that God is asking us to do, and what it is that God is asking us to be.

De Colores!
Victor Lugo
National Executive Director

THE 18th NATIONAL CURSILLO[®] ENCOUNTER

“Christ Is Our Light” was the theme of the 18th National Cursillo[®] Encounter, Thursday, July 31 – Sunday, August 3, 2008. 650 Cursillistas from across the nation converged on The Catholic University of America and the Basilica of the National Shrine of the Immaculate Conception at Washington D.C. to pray, share, study, and fellowship. Highlights of this Encounter are available on our website www.natl-cursillo.org.

19th NATIONAL CURSILLO[®] ENCOUNTER

Make plans to attend the 19th National Cursillo[®] Encounter, to be held Thursday, July 30 – Sunday, August 2, 2009, at California State University in San Bernardino. Additional information will be available on our next mailing.

SPONSORING CANDIDATES FOR THE CURSILLO WEEKEND

Sponsoring candidates is one of the main aspects of the Pre-Cursillo, and the most important factor that contributes to the success of the Cursillo Weekend, and evidently to the evangelizing mission of the Catholic Church. However, due to the constraint of space in the National Mailing, this article serves simply as a summary of the highlights of the Sponsoring procedures in the Pre-Cursillo phase. Sponsors and Cursillo leaders must consult the related Cursillo literature (i.e. the Fundamental Ideas, the Leaders' Manual, the Structure of Ideas, Lower Your Nets, Whom Shall I Send?, ...) for useful details on the Strategy of the Pre-Cursillo, on the search for and preparation of candidates. The School of Leaders should make the Sponsoring Workshop available to the sponsors and the Cursillo Weekend team members as part of their selection and preparation of the candidates.

The Importance of the Pre-Cursillo

Our Fundamental Ideas (FI) assert that the three stages of our Cursillo Movement are so closely connected that they constitute an organic whole, and a failure in the functioning of any one of the three stages will have direct consequences on the other two, and therefore on the development of the Cursillo Movement as a whole” (FI # 201).

The Fundamental Ideas of the Cursillo Movement state that, in the Pre-Cursillo stage, our Movement initiates the evangelizing process that it must complete in order to accomplish its purpose. The Pre-Cursillo consists of these steps: (a) searching, selecting and preparing potential candidates for the Cursillo Weekend; (b) carefully preparing for the Cursillo Weekend by coordinating all the spiritual, personal and material elements involved; (c) making plans to accompany the new Cursillistas in the Post-Cursillo to help them get mature in their faith, deepen their Christian commitment through their Group Reunion and Ultreya, and take their apostolic place in the world. Eduardo Bonnín, our founding father, focused on the person, but not on the environment. He keeps reminding us of converting ourselves and others, and consequently, the environments will be automatically and naturally transformed.

Juan Capó Bosch used the following anecdote to illustrate the urgency of first “transforming the individual members and afterwards to place them where their talents are used wisely and, they can apply themselves effectively to the transformation of their world. All this is called “Christian Vertebra (Structuring) in the Environment”. A boy, who was traveling with his father in a train compartment, kept asking his father questions about many things. He hoped he could make his father forget his failure in geography at the end of his last school term. Instead, his father was annoyed because he could not read his newspaper peacefully. Suddenly, he noticed a full-page advertisement featuring a map of the world. He tore it into small pieces of various sizes and challenged his son to put them together again with a promise of a monetary reward. The father believed he would then have at least half an hour to read his newspaper without interruption. Unfortunately, the boy successfully completed the puzzle in about 2 minutes. His

father was amazed and wondered how his son, who had failed in geography, could have done it so fast. The boy shared his secret: he put together the figure of a man in a tailor's ad on the other side of the map, instead. The boy said it was much easier to remake the man and in that way to remake the world.

Before Jesus leaves his disciples, He gives them this command: "Go and make disciples of all nations!" The Acts of the Apostles quoted Paul and Barnabas repeating the Lord's command to them then and to us now, "I have made you a light to the Gentiles, that you may be an instrument of salvation to the ends of the earth." (Acts 13:44-52). Father Frank S. Salmani in his book "Whom Shall I Send?" reminds us that Jesus commands his disciples to go out and not only spread the Good News, but to literally recruit others to continue to spread the message, to find other disciples, "students" of the Gospel who would continue the work of the first apostles. At the same time, Jesus does not ask everyone to embrace the same call. He calls all to accept the Gospel, but He calls certain people to be leaders to help others accept the call. It is not enough to just be followers. Some are called to lead others. This is an idea that developed very soon in the early Church, as evident in St. Paul's letters to the Corinthians. While all are called to accept the Gospel in their lives and be baptized, others are set apart to be teachers and leaders, to set the tone for others and help lead the way by means of witness of life and a dedication to doing the Lord's work.

The Cursillo Movement's Fundamental Ideas Book strongly recommends that the Pre-Cursillo should be developed as a function of what is first, last, and always the goal of the Cursillo Movement: *to make possible the living out, and the living out together what is fundamental for being Christian*. The Fundamental Ideas also clarifies that the Pre-Cursillo grows out of the Post-Cursillo, and the work of Pre-Cursillo is accomplished above all through the word and witness of those who have made a Cursillo.

Sponsoring Candidates

In addition to a prayerful and apostolic community as a witness to the authenticity of the Christian life, there is a great need for the personal influence and contact which the Cursillista has with those whom he wishes to invite to make a Cursillo. Such an invitation should be personal through a true friendship so that the relationship may last long in the best interests of our evangelizing endeavors as we are advised to make a friend, to be a friend and to bring that friend to Christ. The Leader's Manual advises the sponsors to "explain to the potential candidates the reason for the Cursillo Weekend in such a way that they will become enthusiastic about it. Since those who are interested in becoming a better person should attend the Cursillo, it is necessary that they see the Cursillo Movement as a means for attaining their desires. In this way, they will be Cursillistas by desire before attending. Therefore, recruiting candidates through the advertisements of the Cursillo Weekends on parish and diocesan newsletters or through any secular media are seriously discouraged.

According to the Fundamental Ideas, the candidates should be informed that "the Cursillo Weekend is not something theoretical but a lived experience that is oriented toward the Church, toward community, toward real life (FI # 231a). In his book "Lower Your Nets", Juan Capó Bosch focused mainly on the person: selecting and orienting the candidates for the Cursillo Weekend. Quite a few Cursillistas are convinced that the Pre-Cursillo is to simply get people to come, and leave it to the Holy Spirit to do the rest. Some consider the Cursillo as a cure-all and therefore, they wholeheartedly sign up their so-called "lukewarm" relatives and friends with

“spiritual” problems. The Leaders’ Manual recommends that the Cursillo candidates should be capable of (1) being open to discern and to understand the Gospel message, (2) being committed themselves to the love of God, of themselves and of their neighbors, (3) discovering their talents and potentials with a view towards serving the community, (4) having clean or cleansable circumstances, (5) living the grace through the Holy Sacraments they receive, and (6) having an attitude of progressive conversion.

The Sponsoring Workshop gives us the following advice: Prudence and charity ask that we not bring to the Cursillo those who would not benefit from it, or those who have problems for which the Cursillo could provide no solutions. Such individuals who have psychological or emotional problems; those who are of abnormal situations due to illness or vice; those whose moral lives are so disoriented that they are incapable of understanding the message or of living the Cursillo; those who, due to circumstances, cannot receive the Sacraments, especially the Sacrament of the Eucharist, because their life is contrary to the life of grace and the Cursillo is centered in the Eucharist where one experiences the life of Grace; and evidently those with a negative or pessimistic attitude.

The suitable candidate, besides being a baptized Catholic, must have a “certain personality”, i.e. capable of making his/her own decisions from his/her own motives, of moving others with his/her opinions, of giving impetus to others by his/her actions, of acting freely and lovingly, and in other words, of becoming salt, light and leaven through Christian core groups’ support and encouragement. The Fundamental Ideas Book states “it is indispensable to give the candidates an adequate preparation so that they can get the most from the Cursillo experience; such a preparation will also facilitate their entry or re-entry into a group, a nucleus, or a community, during the time of the Post-Cursillo” (FI # 230).

Responsibilities of the Sponsors

Candidates’ selection for the Cursillo Weekend is very important and necessary, and so certainly is candidate preparation. The Leaders’ Manual also states there is no better preparation and attraction for the candidates than a personal and authentic witness of our Fourth Day, “See how they love one another.” Such preparation should be done by means of a sincere friendship established through personal contact. Therefore, sponsors, preferably the whole Friendship Group, rather than individuals, are encouraged to provide their candidates with the necessary information about the Purpose of our Cursillo Movement, such as the booklet “Cursillo Movement: What Is It?”. Sponsors are responsible to tell their prospective candidates for the Cursillo what they are expected to do after their Weekend: Group Reunion and Ultreya, which will help them, persevere in their conversion process and motivate them to live what is fundamental to being Christian through examples.

The sponsors’ responsibilities should not stop as soon as their invited candidates enter the Cursillo Weekend, i.e. after the Pre-Cursillo stage, but they must definitely continue throughout the Fourth Day of both the sponsors and their new cursillistas, in prayers and in actions. The new Cursillistas need as much personal contact after the Cursillo Weekend as they received before and during the Cursillo Weekend. Probably even more! We must make a conscientious effort to insure that we do all that can be done to insert them into a friendship group reunion.

The sponsors themselves should help the new Cursillistas form or find a convenient Friendship Group, or join an existing one, preferably the sponsors’ Friendship Group, and regularly

accompany them to Ultreyas. We are all instructed that “we do not find Total Security by attending Group Reunion and Ultreya, we find Total Security by coming to understand that God loves us, unconditionally. i.e. there is nothing that can separate us from the Love of God found in Christ Jesus etc..., and Total Security in this context does not mean that life is now free of worries and problems. It simply means that in finding friendship with Christ, we come to understand how God loves us. It is the Group Reunion and Ultreya that give us support and help us to continue the process of conversion in which we deepen our friendship with Christ, becoming more and more convinced of God’s love which is where we find Total Security” (Rollo “Total Security” – Cursillo Manual 2006).

In the Gospel of St. John, Philip said to Jesus, “Master, show us the Father, and that will be enough for us.” Jesus said to him, “Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father?’” (John 14: 8-9). And in another occasion, St. John repeated what Jesus said to his disciples, “I give you a new commandment: love one another” (John 15: 17).

Jesus’ disciples lived with him and saw him every day, but they still insisted they wanted to see God the Father. We ourselves saw neither Jesus nor the Father! How can our faith survive so far? Truly, faith is a valuable gift from God that we must dearly treasure. The candidates for the Cursillo Weekend we are approaching may ask us to show Jesus to them. What can we tell them? Jesus says He is in the Father and the Father is in Him. Is each one of us ready to say: “I am in Jesus and Jesus is in me” when people want to see Jesus? Honestly, most of us dare not yet! It is a real challenge to us!

The Responsibilities of the Secretariat Members and School of Leaders

The Fundamental Ideas of the Cursillo Movement strongly affirm that “The Secretariat will be in a position to set up a Cursillo Weekend only when there is a sufficient number of persons – preferably, groups of persons who, possessing the qualities outlined above, offer a well-founded hope that by working with other people of good will, they will be able to Christianize their environments” (FI # 229).

With the above advice, some diocesan Cursillo leaders have started to realize the necessity of finding time to evaluate the progress of their service to the Movement, namely the Cursillistas in their evangelizing mission in their ‘Fourth Day’ or Post-Cursillo. These leaders are commended for their brave efforts to modify, adjust, or change their direction in the best interests of their local Cursillo Movement. There is always room for improvement in order to effectively serve the Cursillistas who strive to live what is fundamental for being Christian in their environments. This commendable practice, by analogy, is like that of James and John, the sons of Zebedee, who were ‘mending their nets’ on the shore to be ready for the next catch when they were called by Jesus to follow Him (Mc. 1:19).

The leaders may help their Cursillo Community revive and deepen its knowledge of the purpose, mentality, essence, and Foundational Charism of our Cursillo Movement through various workshops administered either by national, regional service teams or by its own diocesan Secretariat members and School of Leaders. There should be a requirement also for the sponsors to attend a Sponsoring Workshop given by the Diocesan Secretariat and School of Leaders in addition to their being Cursillistas in good standing, i.e. actively participating in a Friendship Group and frequently attending Ultreyas.

Some people, unfortunately, still consider the Cursillo Weekend as the most important activity in our Movement and, therefore, the Weekend becomes indispensable. Others even believe the Cursillo Movement will be “dead” in a diocese if there are no Three-Day Cursillo Weekends put on every year. Certainly, it is very difficult for anyone to talk about the Pre-Cursillo stage of our Movement to the majority of Cursillistas who still have the Three-Day Cursillo mentality. This situation reminds us of a passage in the Gospel in which St. Mark related to us: “Jesus told his disciples to have a boat ready for him because of the crowd, so that they would not crush him. He had cured many and as a result, those who had diseases were pressing upon him to touch him” (Mk 3:9-10). Likewise, our Three-Day Cursillo Weekend has been so much overwhelmed by the enthusiasm and passion of both the Cursillo leaders as team members and the candidates that the Weekend casts a foggy shadow over the Pre-Cursillo and Post-Cursillo stages in our Cursillo Movement! If the Cursillo leaders gave excessive attention, time, energy and enthusiasm to the Three-Day Cursillo Weekend, the whole Movement would probably be crushed very soon. This incident befittingly cautions the diocesan Cursillo leadership against misusing the Cursillo Weekend by following the crowd to lead our Movement in the wrong direction.

In conclusion, Jesus’ command “Go and make disciples of all nations” must be the natural outcome of our Cursillo Weekend if it is administered properly and effectively by a team knowledgeable of the essence, the mentality, the purpose and the methods of Cursillos de Cristiandad. Dostoevski says that the worst enemies of a movement are those who become its promoters without understanding its mentality.

Ultreya!

CURSILLO LITERATURE

The “*Los Orígenes Mallorquines de los Cursillos de Cristiandad en EE.UU.*”, Spanish #236, by Bernardo Vadell, Rector of the first Cursillo in the USA, is now available for \$8.00.

CATHOLIC FAITH ENRICHMENT

The National Cursillo[®] Movement, in partnership with Lighthouse Catholic Media, a division of Saint Joseph Communications, supports the sale of CD’s containing talks by renowned speakers such as Archbishop Fulton Sheen, Fr. John Corapi, Dr. Scott Hahn, and others. The talks are one way to enrich your life and your Catholic faith. Please visit the “Enrich Your Faith” link on the www.natl-cursillo.org site.

NATIONAL CURSILLO GIFT SHOP

The National Cursillo[®] Gift Shop website, www.nationalcursillogiftshop.com, and the sale of Cursillo related items, are managed by the Center. Please visit the National Cursillo[®] Gift Shop and browse through the Specials. Your financial support advances the evangelization function of the Movement.

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.

NATIONAL CURSILLO[®] CENTER

The National Cursillo[®] Center will close for the Labor Day holiday, Monday, September 1, 2008, and will re-open on Tuesday, September 2, 2008, 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