



April 2010

To: National Mailing Recipients

Fm: National Cursillo® Center

Re: April National Mailing

## **SPIRITUALITY OF THE CURSILLO LEADER**

Today there is a great hunger and thirst for a more authentic spiritual life, in short, for spirituality. People are interested in living a fuller, deeper, and more personal human lives. As Cursillo leaders, we too seek for a more authentic spiritual life, especially after having lived the experience of Cursillo. But what is meant by spirituality and in particular, Catholic Christian spirituality?

Before delving into Catholic Christian spirituality, the question that begs a response is: Can the Cursillo be considered a form of spirituality? The Structure of Ideas book states that “It (Cursillo) is not a spirituality; it is a method for making possible any spirituality, for making the genuinely spiritual possible.” Cursillo, therefore, gives us the tools to develop our spirituality. Cursillo offers the person what is fundamental to being Christian, a solution to the human longing to seek fulfillment beyond ‘self’. Cursillo is meant to create a hunger for God, to enter into a deeper union with our creator. It is designed to provoke questions, the kind of questions that will send each one of us on our own journey of discovery, to go deeper and deeper into what God is calling us to be, not necessarily to be better Cursillistas but to be better Christians.

The following information is from an article that appeared on the American Catholic website. It provides a good explanation of Catholic Christian spirituality. Christian spirituality stresses that we begin with the gift from above, from the Holy Spirit of God. Christian spirituality could be defined as ‘our life in the Spirit of God’ or ‘the art of letting God's Spirit fill us, work in us, guide us.’ So what does the ‘spirit’ in ‘spirituality tells us? The basic meaning of spirit in Scripture is “wind/breath.” In the Old Testament, a few texts refer to the activity of God’s Spirit in creation - Gn 1:2; Ps 33:6; Num 11:17; 1 Sam 16:13. In the New Testament, Jesus is conceived through the power of the Spirit - Mt 1:18, 20; Lk 1:35. His ministry begins and continues in the Spirit - Lk 3:22, 4:1, 4:18. Other New Testament references include: Mt 12:28; Jn 19:30; Jn 14:16-17; and Jn 20:2.

The Christian lives in and through and with the power of the same breath - Spirit as Jesus. “But whoever is joined to the Lord becomes one spirit with him” (1 Cor 6:17). The Spirit gives different gifts for the building up of the community in love and is the bond of union holding all together in Christ (1 Cor 12:13). The fruit of the Spirit in our lives is “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control” (Gal 5:22-23).



The Holy Spirit makes us holy, calling each of us to be a saint, a holy person. For the Christian, then, *spiritual* refers to the whole of our existence, filled with the Spirit of Christ. The Christian view is that spiritual refers to the whole person, body, and soul, living under the influence of God's Spirit. We are so filled with this Spirit that Paul can say, "It is no longer I who live, but it is Christ who lives in me" (Gal 2:20).

Christian spirituality, then, deals with the whole person — body and soul, thoughts and feelings, emotions and passions, hopes, fears, dreams — as we live in and with the power of the Spirit. And it deals with the whole life of the whole person, calling us to live this life to the fullest. The call and challenge of the spiritual life is not restricted only to some Christians (priests or religious, for example) but is addressed to all. All share the same Spirit and are called to one and the same holiness. This basic fact was stressed by Vatican Council II. Its Decree on the Church, *Lumen Gentium*, devotes Chapter five to this theme: *Everyone shares one call to holiness in the Spirit.*

There are a wide variety of spiritualities within the Catholic Church, each with its own approach and uniqueness, but with a common goal; the quest of the human spirit for something that is above us, that is bigger, deeper, "more than" the ordinary, surface reality of life. The spiritualities include, but are not limited to, Benedictine, Franciscan, Ignatian, and so on.

How can this be if there is only one Christian spirituality? The answer lies in the broad diversity of human experience. No one lives Christian spirituality in the abstract. We all live at specific and particular moments of space and time. All of us belong to particular religious communities into which we are born, in which we grow, are educated, come to know and experience God. These circumstances shape our response to the Spirit's call. Differing times and places pose new challenges, new questions. They call forth different models of life seeking to respond to those questions and challenges. In short, the concrete and changing circumstances of our lives cannot but affect the way we live out our Christian spirituality. These Christian spiritualities are but different responses to the one common Christian call to holiness.

St. Benedict and St. Scholastica, St. Francis and St. Clare, St. Dominic, St. Angela Merici, St. Ignatius Loyola did not set out to found new schools of spirituality. They wanted simply to live the gospel life, to follow Christ fully and seriously to the best of their ability and in response to the needs of their times. Their example inspired others down through the ages to follow Christ as they did. Their followers pass on to us Benedictine, Franciscan, Dominican, Ursuline, Ignatian styles, or "schools" of spirituality.

When a child latches on to a new idea, he or she can quickly assume that everyone else's ideas are now wrong. The same danger exists in Christian spirituality. "Our" spirituality all too quickly can begin to look like the only spirituality. We cannot lose sight of the fact that whatever style we may feel most at home in, it is only a secondary modification of the one Christian spirituality.

The rosary is fine, one might argue, but centering prayer is really superior. Or another Catholic might accept the presence of a spirituality centered on small prayer groups meeting weekly, but feel that praying individual novenas is a superior path to God. Here the danger is of spiritual chauvinism. The Christian is not called to spiritual isolationism. Whatever the particular style, all are gifts of the one Spirit. The word catholic means, after all, "embracing the whole, the totality." Any truly catholic view will recognize that no one form captures all of the Christian life. Diversity manifests the richness of the Christian life.

That catholic worldview involves even one further dimension. Each one of us is an individual and unique person and represents a unique embodiment of Christian spirituality. There has never been before, nor will there ever be again, a spirituality exactly like mine, exactly like yours. No one else has the experiences, talents, values, hopes and dreams which characterize you or me as individuals. On this level, there are as many different spiritualities as there are persons.

What a wonderful aspect of God's creation! We can say in true humility that each of us gives to God something which God did not have before and would not have if we did not give it. That something is your and my unique embodiment of the risen Christ in this world here and now. This is one of the mysteries of God's gift of freedom. And it carries an awesome responsibility. No one has ever lived my life before. We have to be open to the God who calls us, as Abraham was called, into unknown futures. Jesus calls his disciples, "Come, follow me."

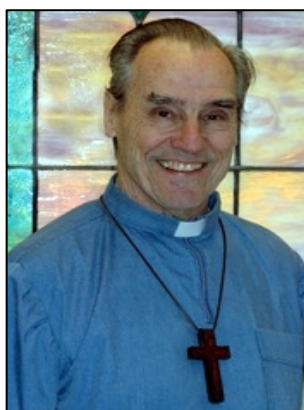
Living a full Christian life takes courage. Every Christian has times of doubt, confusion, uncertainty, and struggle. What lifestyle of holiness am I called to? How can I follow Jesus in a consumer culture? Am I being faithful to my spouse, my children, my family, my community? Am I devoted to peace and to justice, to love? Do I spend enough time in prayer? Am I open to God calling me through my choices and relationships?

Are we willing to assume this much responsibility? That is a question each Christian must answer in his or her heart. Some of us look for priests, pope, "religious" people, even a false reading of the Bible, to whom we can surrender our freedom in return for a security blanket. Yet refusing to take responsibility for our calling is refusing to hear the voice of God calling us to new and fuller life. Personal responsibility means listening to the Spirit in our lives — speaking in our hearts, in our relationships, in our Church — and making life-giving choices. The guidance of parents, priests, and counselors can be very helpful in discerning the Spirit, but the Holy Spirit is our most important spiritual director.

The spirit in Christian spirituality is the Holy Spirit, God calling us here and now in our hearts, in our families, in our Church and society. It is the same spirit that calls all of us. But since no two people are the same, our response to God's call will be as unique as each person, each child of God, who has ever lived.

### **20<sup>th</sup> NATIONAL CURSILLO® ENCOUNTER**

Make plans to attend the 20<sup>th</sup> National Cursillo® Encounter, to be held Thursday, July 29 – Sunday, August 1, 2010, at Rockhurst University, Kansas City, Missouri. The keynote speaker will be Fr. David M. Knight.



**Fr. David M. Knight**, born in Dallas, Texas, is a priest of the Diocese of Memphis and Director of His Way House, a center of spiritual growth, in Memphis, TN. He served as Diocesan Spiritual Director of Cursillos in Memphis, and was the keynote speaker at National Cursillo Encounters in Niagara Falls (1980), Toronto (1992). He has also spoken at; Saddle Lake Indian Reserve Native Conference of Cursillos in North America (1993), the Asia-Pacific Regional Encounter in Saipan (1999) and Seoul, Korea (2003), and at the National Reunion in Leavenworth (1998), and regional gatherings in St. Petersburg (1983), Hawaii (1988), Brisbane, Australia (1989), Palma Mallorca (the "Cursillo de Cursillos" 1998), and given retreats, workshops and talks to Cursillo groups throughout the country.

He wrote the *Spiritual Formation* book for Leaders' School, published by the National Cursillo, and his book, *His Way*, is widely used by Cursillistas and quoted in Cursillo literature.

*His Way*, a book on the spirituality of the laity, has sold over 140,000 copies and has been used in renewal programs in dioceses throughout the country, as a follow-up by the National Cursillo® Movement, and as a textbook for senior students at the Louverture Cleary School in Haiti. Fr. Knight has gone to Haiti to give classes to the students there about this book.

For the past thirty years his focus has been on the *Immersed in Christ* Faith-Formation Series, a systematic, integral but simple plan of spiritual formation for the laity that is now being published by Abbey Press at St. Meinrad's Seminary, Indiana. The development of such programs and their integration into parishes and schools is the focus of his ministry.

**Publications:** To date he has published thirty books, twenty-one booklets and manuals, and over fifty articles in twenty-nine different periodicals. A developed version of *His Way* — entitled *Reaching Jesus – Five Steps to a Fuller Life* (1998) — has been translated into Spanish, French, Arabic, Polish and Indonesian and republished in Indonesia, India, Poland and Peru. *His Way* and *Why Jesus?* are currently being translated into Korean by Fr. Minhyun Cho, spiritual director of the Korean American Cursillo Movement in North America. Other books of his have been published in Canada, the Philippines and Australia.

**Education and teaching:** He holds a Master's degree in Philosophy from Gonzaga University (Spokane); a Licentiate in Theology from Séminaire des Missions (Fourvière), Lyon, France; and a Doctorate in Theology from Catholic University (Washington, D.C.). He has taught spirituality at Catholic University, at Loyola University in New Orleans, Christian Brothers University in Memphis, and to ministers and seminarians of several denominations at Memphis Theological Seminary (Presbyterian). In 2008 he began teaching Theology in the Master of Arts in Catholic Studies program at Christian Brothers University, Memphis.

The Encounter registration fee is \$370, if you register by **May 31, 2010**. We encourage you to make your plans now to attend the 20<sup>th</sup> National Cursillo® Encounter by sending the attached registration form to the National Cursillo® Center. You may also register on-line at [www.natl-cursillo.org](http://www.natl-cursillo.org). Capacity is 700 persons. Rooms will be assigned on a first come, first serve basis. The registration fee includes three nights lodging, dinner on Thursday evening, 3 meals on Friday and Saturday, and breakfast on Sunday morning. **NOTE:** All registrants **must** bring their own bed linens, blanket, and towel. The University **will not** provide these items. The University will provide a pillow. There will be transportation to Rockhurst University on Thursday, July 29<sup>th</sup>, from **Kansas City International Airport (MCI) ONLY**, and back on Sunday, August 1, 2010.

The Encounter's Fiesta will be held on Saturday, July 31<sup>st</sup> and will include time for one brief performance (song or dance) from the different cultures and ethnic groups in the National Cursillo® Movement. A cultural group wishing to be included in this program must contact the National Cursillo® Center at 512.746.2020, or [nationalcursillo.center@verizon.net](mailto:nationalcursillo.center@verizon.net), by May 31, 2010.

Please send Palanca for the 20<sup>th</sup> National Encounter to Deacon Ken Greene, 300 E. 36th, Kansas City, MO 64111, fax 816-756-0878, e-mail [green@diocesekcsj.org](mailto:green@diocesekcsj.org).

## **CATHOLIC FAITH ENRICHMENT**

The National Cursillo<sup>®</sup> Movement continues the partnership with Lighthouse Catholic Media, a division of Saint Joseph Communications. The details are posted on our website at: [www.natl-cursillo.org](http://www.natl-cursillo.org).

## **DONATIONS**

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

## **NATIONAL CURSILLO<sup>®</sup> CENTER**

The National Cursillo<sup>®</sup> Center continues to receive forwarded mail from the Dallas address. Please inform the Cursillo community to use the new address and phone number. The address is P.O. Box 799, Jarrell, TX, 76537. The phone number is 512.746.2020 and fax, 512.746.2030.

The National Cursillo<sup>®</sup> Center will be closed Holy Thursday and Holy Friday, April 1 – 2, 2010. It will re-open Monday, April 5, 2010, at 9:00 AM CST. It will also close in observance of Memorial Day, Monday, May 31, 2010. It will re-open Tuesday, June 1, 2010. 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<sup>®</sup> Movement's Apostolic Actions

Fridays – Cursillo Weekends

Saturdays – OMCC Executive Committee

Let us continue to pray and offer Palanca for each other, the 20<sup>th</sup> National Cursillo Encounter, and the National Cursillo<sup>®</sup> Movement.

We wish you and your family a blessed Easter season.

Your brothers in Christ,

Victor Lugo – National Executive Director

Ceferino Aguillón, Jr. – National English-speaking Coordinator

Jorge Barceló – National Spanish-speaking Coordinator

Joachim Le – National Vietnamese-speaking Coordinator

**20<sup>th</sup> National Cursillo<sup>®</sup> Encounter**  
**Rockhurst University, Kansas City, MO**  
**July 29 – August 1, 2010**

**Thursday, July 29, 2010**

2:00pm – 6:30pm

All participants check-in at *Student Activities Hall*

5:00pm – 7:00pm

Dinner – *Massman Hall*

7:30pm – 8:00pm

Opening of the 20<sup>th</sup> National Cursillo<sup>®</sup> Encounter

All participants at *St. Francis Xavier Church*

- Opening Blessing: Most Reverend Eusebio Elizondo, M.Sp.S.  
National Episcopal Advisor
- Opening Prayer: Rev. Peter Jaramillo, SSA  
National Spiritual Advisor
- Welcome: James Newkirk, Bill Pickering, and Isaias Lopez – Lay Directors  
Diocese of Kansas City - St. Joseph and Kansas City, Kansas

8:00pm – 8:45pm

Keynote Address – “The Unprofitable Servant” – Rev. David Knight

All participants at *St. Francis Xavier Church*

8:45pm – 9:00pm      Break

9:00pm – 10:00pm

Exposition of the Blessed Sacrament – Rev. Peter Jaramillo, SSA

Adoration of the Blessed Sacrament

Benediction and Reposition of the Blessed Sacrament

Reconciliation

All participants at *St. Francis Xavier Church*

**Friday, July 30, 2010**

6:00am – 7:30am

Breakfast – All participants at *Massman Hall*

8:00am – 8:15am

Morning Prayers – Rev. Peter Jaramillo, SSA

All participants at *St. Francis Xavier Church*

8:15am – 8:30am

Prepare for Mass

8:30am – 9:30am

Mass – Most Reverend Robert W. Finn, D.D., Bishop of Kansas City - St. Joseph  
All participants at *St. Francis Xavier Church*

9:30am – 10:00am Break

10:00am – 12:00pm

Workshop Session

Presentations:

A. Regional Service Team

B. Essence, Purpose, and Mentality

C. Sponsoring a Friend to a Cursillo

- Presentation – 40 minutes (presented separately by language)
- Group Discussion – 35 minutes
- Group Report – 45 minutes

12:00pm – 12:15pm Break

12:15pm – 2:15pm

Lunch – Groups are color-coded at *Massman Hall*

2:15pm – 2:30pm Break

2:30pm – 4:30pm

Workshop Session

Presentations:

A. Regional Secretariat

B. The Role of the Cursillo Leader

C. Friendship Group Reunion

- Presentation – 40 minutes (presented separately by language)
- Group Discussion – 35 minutes
- Group Report – 45 minutes

4:30pm – 5:00pm Break

5:00pm – 7:00pm

Dinner – Groups are color-coded at *Massman Hall*

7:00pm – 7:30pm Break

7:30pm – 9:00pm

Ultreya – All participants at *Convocation Center*

9:00pm – 9:15pm

Night Prayers – Rev. Peter Jaramillo, SSA

All participants at *Convocation Center*

All workshop sessions will be presented separately per language:

English: A – *Convocation Center*, B – *Science Center Room 115*, C – *Science Center Room 315*

Spanish: A – *Mabee Theater*, B – *Conway Hall Room 103*, C – *Massman Hall Room 250*

Korean: *Science Center Room 125*

Vietnamese: *Finucane Jesuit Center*

### **Saturday, July 31, 2010**

6:30am – 8:00am

Breakfast – All participants at *Massman Hall*

8:15am – 9:00am

Morning Prayers & Saturday Devotion to Mary – Rev. Peter Jaramillo, SSA

All participants at *St. Francis Xavier Church*

9:00am – 9:30am      Break

9:30am – 11:30am

Workshop Session

Presentations:

A. Diocesan Secretariat

B. Spirituality of the Cursillo Leader

C. Ultreya

- Presentation – 40 minutes (presented separately by language)
- Group Discussion – 35 minutes
- Group Report – 45 minutes

11:30am – 11:45am      Break

11:45am – 1:45pm

Lunch – Groups are color-coded at *Massman Hall*

1:45pm – 2:00pm      Break

2:00pm – 4:00pm

Workshop Session

Presentations:

A. Criteria for Authenticity

B. Dangers & Deviations

C. Persevering in the 4<sup>th</sup> Day

- Presentation – 40 minutes (presented separately by language)
- Group Discussion – 35 minutes
- Group Report – 45 minutes

4:00pm – 4:15pm      Break

4:15pm – 5:30pm      Regional Gathering

5:30pm – 5:45pm      Break and prepare for Mass

5:45pm – 6:45pm

Mass – Most Reverend Eusebio Elizondo, M.Sp.S. – National Episcopal Advisor

All participants at *St. Francis Xavier Church*

6:45pm – 8:45pm

Dinner – *Convocation Center*

8:45pm – 9:00pm      Break

9:00pm – 10:30pm

Fiesta – All participants at *Convocation Center*

All workshop sessions will be presented separately per language:

English: A – *Convocation Center*, B – *Science Center Room 115*, C – *Science Center Room 315*

Spanish: A – *Mabee Theater*, B – *Conway Hall Room 103*, C – *Massman Hall Room 250*

Korean: *Science Center Room 125*

Vietnamese: *Finucane Jesuit Center*

### **Sunday, August 1, 2010**

6:30am – 8:30am

Breakfast – All participants at *Massman Hall*

10:00am

All participants need to be checked-out by this time.

Please remember to turn in your room key.

GOD BLESS YOU AND HAVE A SAFE TRIP!