

# **WORLD ORGANIZATION OF CURSILLOS OF CHRISTIANITY**

**OFICIAL NEWSLETTER**

[www.omcc-cursillos.org](http://www.omcc-cursillos.org)



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# SECCIONES

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# EDITORIAL

**Dear Cursillistas,**

We are very happy to witness the realization of the MCC expansion project on the African continent.

We gathered in Cape Town, South Africa, from **March 14 to 22, 2026**, with the participation of the OMCC delegation and representatives from six countries: **South Africa, Benin, Ghana, Lesotho, Togo, and Uganda.**

The OMCC delegation present was composed of: **Álvaro** (Spain), President; **Adair** (Brazil), Vice President; **Fr. Manolo** (Spain), Vice Spiritual Advisor; **Fran** (Chile), Secretary; **Tom** (Ukraine), Treasurer; as well as representatives of the International Groups: **Albert** (Australia – APG), **Kreso** (Croatia – GECC), **Alberto** (Argentina – GLCC). Participating virtually was also **Jacquelyn** (United States – NACG).

Sadly, during this time, a very sorrowful event occurred. **Fr. Isaac** (Ghana) suffered a stroke at Johannesburg Airport and passed away before reaching his final destination, Cape Town, where the MCC expansion meeting was to take place.

We ask the entire Cursillista community for prayers for Fr. Isaac, trusting that he is now interceding before the Lord for the expansion of the MCC throughout the world.

**Saint Paul the Apostle, pray for us!**

**Adair J. Batista (Brazil)**  
Vice President OMCC





# WORDS FROM THE SPIRITUAL ADVISOR

## Celebrating Easter with Mary



¡De Colores! Easter is the living heart of our faith. We do not celebrate an idea or a pious memory, but the decisive event of history: Christ has risen, has conquered sin and death, and walks with his Church. Saint Paul proclaims this with force: “If Christ has not been raised, then our preaching is in vain and your faith is in vain” (1 Cor 15:14). Therefore, living Easter means allowing the new life of the Risen One to transform our minds, our hearts, our works, and our mission. In this Easter life, Mary occupies a unique place. She is the believing Mother, the faithful woman, the disciple who stands by the cross and accompanies the nascent Church in the waiting for the Holy Spirit. The Second Vatican Council teaches that Mary “cooperated in a wholly unique way in the work of the Savior” and that she is for the Church “a model of faith and charity” (Lumen gentium, 61, 63). For Cursillistas, Mary is neither a devotional ornament nor a secondary reference: she is Mother, Teacher, and apostolic driving force. In her school we learn to live from Christ, through Christ, and for Christ.

Mary is the woman of firm faith. In Nazareth she believed before she saw; in Bethlehem she adored in poverty; in Cana she trusted when the wine ran out; on Calvary she remained when almost everyone had fled. St. John Paul II recalls that Mary, through her “fiat,” gave herself to God “without reserve” (Redemptoris Mater, 13). Her entire life was a pilgrimage of faith, sustained not by human assurances, but by absolute trust in the Word of God. The Cursillista needs this steadfastness. In a changing world, often weary of God and the Church, an occasional faith is not enough. A Paschal faith is needed, grounded in the living Christ. St. Paul exhorts: “Stand firm, unshakable, always devoted without reserve to the Lord’s work” (1 Cor 15:58). Mary teaches us to believe when we do not understand, to hope when everything seems dark, to remain when others leave. She sustains the Cursillista so that he does not live by fleeting enthusiasms, but by a deep commitment to the Lord. In Cursillos we speak of conversion, encounter, friendship,

atmosphere, and evangelical leaven. All of this needs a root: firm faith in Jesus Christ, “the same yesterday and today and forever” (Heb 13:8).

Mary’s faith became service. After the Annunciation, she did not withdraw into herself: “Mary set out and traveled in haste to the hill country” (Lk 1:39). She who carries Christ in her womb goes out to meet Elizabeth. This is what true Christian life is like: whoever has received the Lord does not remain still, but sets out on the journey. Easter draws us out of the tomb of selfishness and sends us forth to serve. St. Paul expresses this clearly: “The love of Christ impels us” (2 Cor 5:14). There is no authentic Cursillista without concrete charity. It is not enough to have lived a Cursillo; we must let the Cursillo bear fruit in the family, at work, in the parish, in society, in the environments where each of us is called to be leaven. Benedict XVI taught us that “only my willingness to help my neighbor, to show him love, makes me sensitive to God as well” (*Deus caritas est*, 18). Mary, at Cana, perceives the need before others do. That attentive gaze is profoundly Cursillista: discovering where joy is lacking, where hope is lacking, where Christ is lacking, and humbly placing oneself at service so that He may act.

Mary is in the Upper Room with the apostles, persevering in prayer, while the Church awaits Pentecost. There she appears as Mother of the missionary Church. Pope Francis affirms that, “with the Holy Spirit, Mary is always in the midst of the people” and that “without her we cannot fully understand the spirit of the new evangelization” (*Evangelii gaudium*, 284). This affirmation has special significance for the Cursillos in Christianity Movement, born to proclaim the Christian essentials and to infuse environments with the Gospel. Mary is Queen of the Apostles because she does not replace the mission, but rather ignites it. She gathers, prays, strengthens, accompanies, and sends forth. Under her gaze, the fearful apostles become courageous witnesses. Under her protection, Cursillistas must be men and women of communion, proclamation, and hope. St. Paul, our patron, said: “Woe to me if I do not preach the Gospel!” (1 Cor 9:16). That missionary urgency must also burn in the heart of every Cursillista.

To live Easter hand in hand with Mary is to move from fear to trust, from comfort to service, from self-absorption to mission. It is allowing ourselves to be led by the Mother to the Son, so that the Risen Christ may be the center of our lives and the soul of our apostolate. May Mary, Queen of the Apostles, keep our faith firm, expand our charity, and make each Cursillista a vibrant witness to Paschal joy. Because Christ lives, the mission continues. And with Mary, it is always time to rise and set out on the journey. *De Colores!*

José Ángel Saiz Meneses  
Archbishop of Seville (Spain)  
Spiritual Advisor to the OMCC



# NOTES FROM THE PRESIDENT



We are living in complex, confusing, and complicated times. A turning point in history, in the words of Pope Francis: “We are facing not merely an era of change, but a turning point in history, with consequences for the future of the human family. The way we live, interact, communicate, and think, as well as the way different generations relate to one another and the way we understand and live our faith, is rapidly changing.” People are changing: they understand themselves differently, approach relationships and bonds differently, and also believe with different nuances. On the other hand, people today remain essentially the same as all people who have existed since the beginning of time: created by God, sustained by Him, and called to Him. St. Augustine’s words remain true for everyone: “You have made us, Lord, for Yourself, and our hearts are restless until they rest in You.” But, alas, on so many occasions, this profound truth of our being is neither known nor lived. And so many, many people therefore lead flat, empty, and dark lives. They wander lost in a society that, in many cases, hinders and distorts full personal development and the attainment of a life with meaning and purpose.



This poses an enormous challenge for us and for our Cursillo Movement. The challenge of finding ways to reach out to these people—equal yet “different”—by understanding them, comprehending their circumstances, and welcoming them in their specific situations. Responding appropriately to their needs, requirements, and perspectives. It is the challenge of truly knowing the reality of



people and of today's society, to offer, in the best possible way, the proposal for life, meaning, and happiness that we hold in our hands.



It is knowing the characteristics and conditions proper to the people of our time, which are largely common in today's globalized world. But it is also understanding the specific circumstances of each culture, of each concrete environment. The reality of Europe is not the same as that of Africa, nor is that of the Americas the same as that of Asia. But neither is Chile the same as Canada, nor Italy the same as Austria... in every place there are distinct contexts,

peculiarities, and particularities. People's realities are different; people are different, and it is to these people—both alike and different—that we must respond. To a large extent, the response is the same: God loves you, has a plan for a shared and fulfilling life for you, and you have a place in the Church and a role in the world. But it may need to be expressed differently, communicated through different processes, or take various forms...

That is to say, we must adapt to each reality. We must adapt to different circumstances and conditions. But always, with one underlying idea: the message, the proposal, the invitation, is for everyone. As Pope Leo XIV recently told us, "the Gospel must be proclaimed and lived in all circumstances and in all environments." Contexts and people will require different approaches, times, and processes... But we cannot, in principle, exclude anyone: anyone can be open to evangelization; anyone can, with proper preparation, encounter the Lord (IF3Ed. 178). We are called to go out to the whole world and proclaim the Gospel to every creature. With the conviction that every person, whatever their circumstances, is called to encounter God, to transform their life, and to become a witness to the Gospel (IF3Ed, n. 78).

Alvaro Martínez Moreno  
President of OMCC  
Diocese of Córdoba (Spain)



# Special Meeting of the OMCC in Africa

## A Journey of Sorrow and Resurrection: My Cape Town Resonance



My journey to the OMCC Africa Meeting began with a valley of darkness. The sudden collapse and passing of Very Rev. Fr. Isaac Amos-Abanyi, the Chaplain of MCC, Ghana at OR Tambo International Airport was a traumatic shock that shook me to my core. Yet, it was in this moment of deep sorrow that I truly experienced the "living" Cursillo.

Through the relentless prayers and fraternal support of the OMCC and my fellow participants, I found the strength to pull through and stay until the end. Amidst the breathtaking beauty of God's creation in South Africa, I saw the face of Christ in the love shared by cursillistas.

Fr. Isaac's passing is already yielding a sacred harvest for Ghana. Inspired by his memory, Most Rev. Gabriel Charles Palmer-Buckle, Archbishop of Cape Coast, Ghana has pledged his full support in appointing a new Chaplain and helping our movement flourish.

I returned home with a renewed mandate: to pray deeper and to work tirelessly with our local ordinaries and the church to promote and educate others on the Good News of Cursillo.

The seed has been sown in tears, but it is growing in hope.

Joshua Ali  
Lider of Ghana



Although more than a month has passed since the meeting, I still find myself reflecting on my experience in Cape Town. How is it possible to feel such a deep sense of unity with people I had never met before?

We have all experienced how, during a Cursillo weekend, we become connected in a way that is hard to explain. This is exactly what we experienced at the OMCC meeting with the African Leaders. We came from different countries and continents, speaking different languages—and yet, we were one.

This unity was made possible by the living Christ, who was present with us from the very first moment of each day—through shared prayer and Holy Mass, at meals, in meetings, and in those simple, spontaneous moments of conversation and openness. We shared our concern for Father Isaac's health and prayed that the Lord would hear us, while at the same time entrusting everything to His will. In all of this, we experienced both a deep peace and a profound joy in meeting our Cursillo brothers and sisters with whom we share so much.

Grateful to God for the gift of Cursillo, I keep our brothers and sisters from Africa in my prayers. I pray that as many may experience this same grace of unity and encounter with the living Christ through Cursillo.

Suzana Percela  
Diocese of Zagreb, Croatia





I felt like in a dream when I was invited to attend leaders' meeting in South Africa. Through days, weeks and months I would take times to move within arrangements for daily activities at home, workplace and church. I would arrange the travel asking for permission, advice from people surrounding me, praying, demanding mass to support the team in Cape Town. I want to take this occasion to thank sincerely Rob Paul who guide me during the preparation and follow me step by step in encouraging me and giving me hope until my disembarkment at Cape Town. I have been honored when I met OMCC President, Alvaro in person, a great man whom I would exchange with in social media, in the past. From the day I have

the opportunity to shake my hand with him with the respect due to his rank in all his dimension, nobody could guess my feelings.

I was so hurrying to meet Ghana team with Joshua and Father Isaac, but God has decided otherwise.

Father Isaac's death revealed me an experience of life. Since the announcement of his stroke moving to his death until now, I have never spent a day without meditation. Nothing could be explained since no one knows when, where, and how. It was shocking as event. I am keeping on praying for the repose of his soul.

This meeting at Cape Town has made me discover new peoples, faces, from different countries, continents other cultures, other ways of living daily lives, and other. This encounter allowed me to leave daily stressful situations, far from gossips. I experienced other ways friendships, brotherhood, mutual respect, and freedom of speech.

For instance, I discovered during the three days exchanges that Cursillos Movement could be published through social media, and any means that would allow to identify candidates for Cursillos Weekends. It also gave me the opportunity to know that things are always moving days by days, and are no longer in the starting point: "The Fundamental Ideas" at its third edition

is a proof. As it was know Cursillos Movement is a personal experience and each of us must keep on working for its success in Africa through daily Prayers, daily deeds, and mentality change. Since my departure from South Africa, I am thinking of the great task that I am committed to. My attendant to this encounter is just the will of the Holy Spirit.

I thank Alvaro, Rob, the priests who were with us and whose spiritual accompaniments were well appreciated. I have not forgot the Archbishop of Spain, and anyone who worked for the success of this meeting during March 2026.

From Benin, De Colores 🌈  
Robertine SAHO DJOY.



## Cursillo African Leaders Gathering : A Spirit of Unity and Grace.



Our recent meeting with the OMCC and fellow African leaders was a deeply blessed and grace-filled encounter. The essence of the Cursillo Charism was clearly present and alive among us.

Our sessions, guided by the Conversation in the Spirit method, ensured that we remained prayerfully aligned and attentive to one another. This approach created a space where the Holy Spirit was truly at the centre of all our discussions and discernment.

During this time, we experienced both joy and sorrow. The sudden passing of Fr Isaac came as a profound shock to all. Yet, in our grief, we witnessed the true gift of the Cursillo spirit—expressed through mutual comfort, support, and genuine Christian community.

This moment became a powerful testimony of living the Charism, as we walked together in faith, hope, and love.

A strong sense of unity has emerged among the African leaders and countries. We are embracing the spirit of Ubuntu—recognising that “I am because we are”—and committing ourselves to journey together as one.

There is a shared dedication to collaboration across nations, including supporting one another, sharing resources, and strengthening the movement throughout Africa. We are currently working towards a structured and sustainable plan to ensure that all Cursillo structures are firmly established and effectively implemented across the continent.

As part of this journey, a special Prayer for Cursillo Africa has been introduced. This prayer will be prayed collectively on the first Friday of every month, uniting us spiritually across all countries.

The prayer calls for the intercession of the late Francis Napoli, who played a pivotal role in spearheading the Cursillo Movement in Africa, as well as the late Fr Isaac Amos Abanyie of Ghana, our Spiritual Director, who had a deep love for the movement.

This gathering marks an important step forward in building a unified, vibrant, and mission-focused Cursillo movement in Africa.

De Colores 🧡 ❤️ 💙 💚 💜

Robb Paul  
Lider of Sudafrica





ORGANISMO  
MUNDIAL DE CURSILLOS  
DE CRISTIANDAD

## PRAYER FOR AFRICA CURSILLO

**Heavenly Father,**

In Your infinite love and providence, we  
lift up to You the Cursillo Movement in Africa,  
Pour out Your Holy Spirit upon all who serve in this mission,  
that it may bear abundant fruit for Your Kingdom.

**Lord Jesus Christ,**

You called Your apostles to go forth and **make disciples**  
of all nations. Strengthen all leaders and  
participants of Cursillo,  
that through their witness, faith may be renewed,  
hearts converted, and communities transformed in Your love.

Through the powerful intercession of  
**Saint Paul the Apostle**, patron of the Cursillo  
Movement and missionary to the nations, grant zeal,  
courage, and perseverance to all who proclaim  
the Good News across Africa.

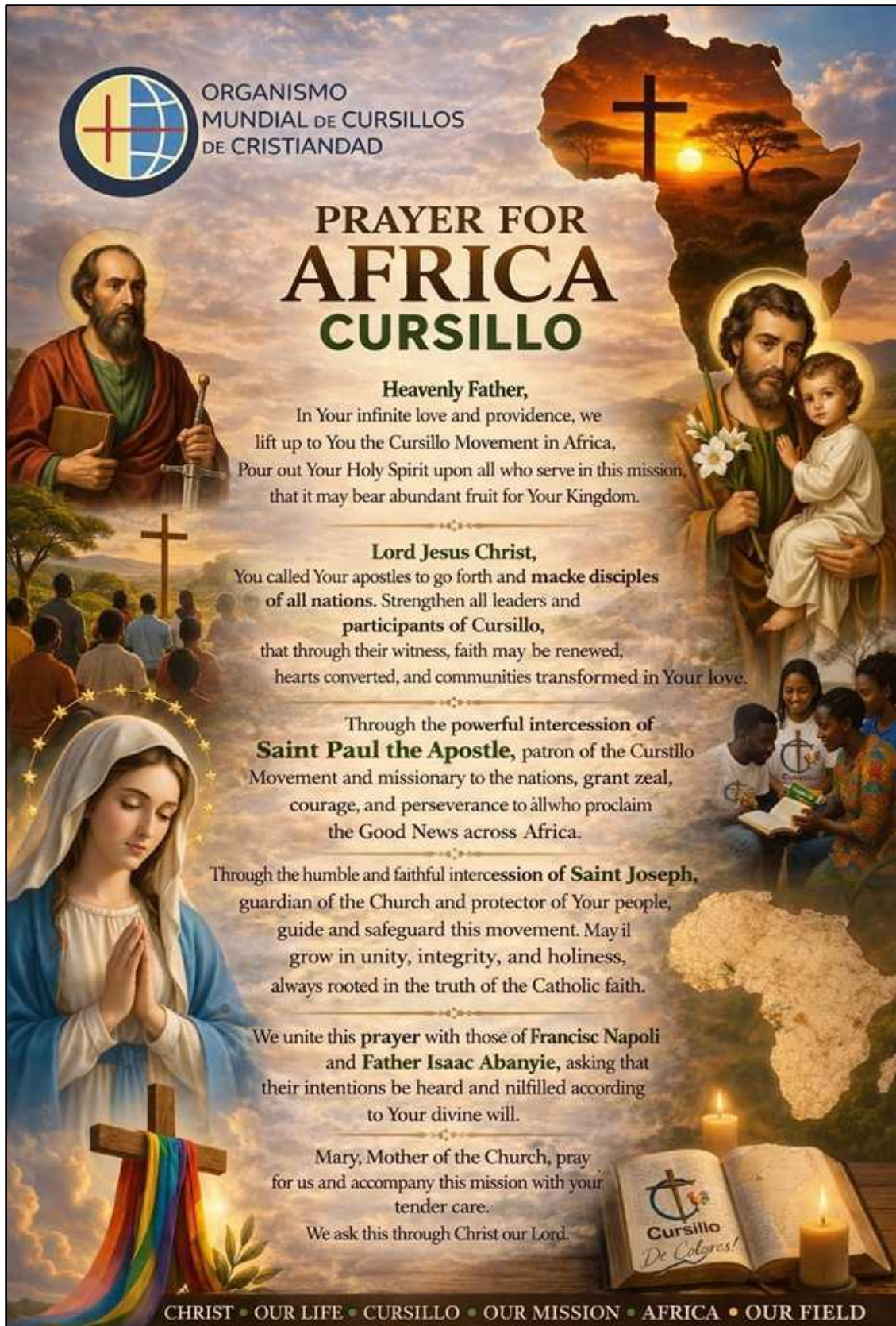
Through the humble and faithful intercession of **Saint Joseph**,  
guardian of the Church and protector of Your people,  
guide and safeguard this movement. May it  
grow in unity, integrity, and holiness,  
always rooted in the truth of the Catholic faith.

We unite this prayer with those of **Francisc Napoli**  
and **Father Isaac Abanyie**, asking that  
their intentions be heard and fulfilled according  
to Your divine will.

Mary, Mother of the Church, pray  
for us and accompany this mission with your  
tender care.

We ask this through Christ our Lord.

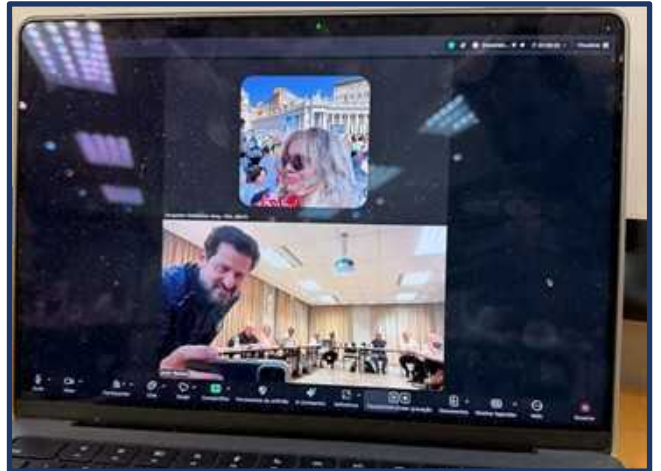
CHRIST • OUR LIFE • CURSILLO • OUR MISSION • AFRICA • OUR FIELD

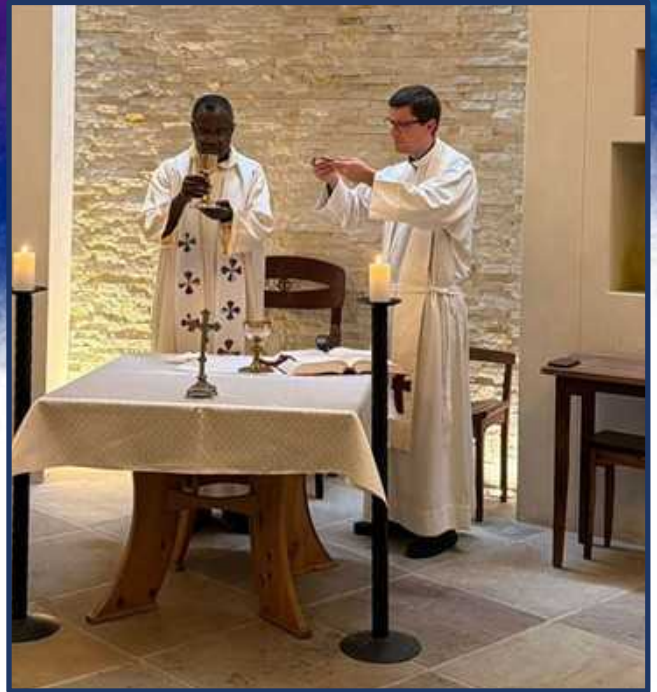




# PHOTO GALLERY

## MEETING IN AFRICA





# RESONANCES OF INTERNACIONAL GROUPS



## ASIA PACIFIC GROUP APG

### Many Nations, One “De Colores”: The Joyful Gift of Cursillo in Asia and the Pacific

Across the vast expanse of Asia and the Pacific, from small island communities to some of the world’s most densely populated cities, the Cursillo Movement lives quietly yet powerfully.

We have one Charism, many voices and one joy. We are many cultures. Many languages. Many circumstances. And yet, we are one.



The story of Cursillo in this region, at its heart, is one of transmission, of faith passed from one group of friends to another. When the Movement first took root in the Philippines in the 1960s, it did not stay there. Filipino Cursillistas carried it outward, sharing the same encounter with Jesus Christ across neighbouring countries and islands, planting seeds that would continue to grow for generations.

What emerged over time was not merely expansion, but communion.

By 1990, this growing reality was recognised in the formation of the Asia-Pacific Group (APG), one of the four international groupings that serve the worldwide Cursillo Movement. This was not about structure alone; it was an acknowledgment that something unique had taken root in this part of the world: a deeply relational, missionary expression of Cursillo shaped by diversity.

And diversity is perhaps the defining feature of our region.

In the Asia-Pacific region<sup>1</sup>, Cursillistas live their Fourth Day in vastly different contexts. Some worship freely within large, vibrant Christian communities. Others live as minorities, where faith must be expressed with discretion and courage. Some gather regularly in Ultreyas and Group Reunions; others persevere with only a handful of companions, or sometimes none physically present at all.

Yet the Method remains unchanged. Cursillo has always been simple at its core: a way of living the Gospel through piety, study, and action, sustained by friendship and community. It is not tied to geography, resources, or numbers. It is a way of being Christian in whatever environment we find ourselves.

This is why Cursillo has taken such deep root in Asia and the Pacific.

Because here, more than anywhere, we understand that Christianity is lived in the “in-between” spaces, between cultures, between traditions, between challenges and hope. The call to evangelise environments is not theoretical. It is part of daily life: in families shaped by multiple traditions, in workplaces that may not understand faith, and in societies where witness often speaks louder than



words.

And so, the Fourth Day in this region is often marked by quiet fidelity. It is marked by a prayer whispered rather than proclaimed, by a friendship sustained across distance, or a witness given through actions more than speech.

But this does not make it any weaker.

It makes it real.

The Asia-Pacific Group reminds us that Cursillo is not dependent on uniformity. It thrives in diversity. Whether expressed in English, Tagalog, Korean, Vietnamese, or countless other languages, the essence remains the same: an encounter with Jesus Christ that leads us to bring Him into our environments.

Even the structure of our communities reflects this richness. In places like Australia, multiple language groups coexist within the same national movement, each living the same Charism in culturally distinct ways. This is not fragmentation; it is a living example of unity in diversity.

And this is our gift to the global Cursillo Movement.

We show that the Movement can adapt without losing its essence. We show that friendship can transcend language. We show that perseverance does not depend on numbers but on conviction.

Most importantly, we show that the Fourth Day is truly universal.

Because, whether we are in a large city in Asia, a remote island in the Pacific, or anywhere else in the world, the call is the same: to live what is fundamental to being Christian, and to do so together.

The APG is not just a region. It is a reminder that the Movement is bigger than any one country, that Christ is present in every culture, and that the simple method of Cursillo, lived faithfully, can transform lives anywhere.

So, wherever you are reading this today, know this:

You are part of a living, global community.

A community that began long before us and will continue long after us.

A community spanning oceans yet remaining united in spirit.

And in every corner of that community, the same greeting is heard:

**De Colores.**

Alfred Bongi - APG's International Representative on the OMCC – April 2026

*I The APG currently includes Australia, Guam, the Philippines, the Republic of Korea, Saipan, the Socialist Republic of Vietnam, Sri Lanka, Taiwan, the US Military in Korea, the US Military in Okinawa, Japan, and the Vietnam Diaspora. It also assists Hawaii on behalf of the USA.*





## NORTH AMERICA AND CARIBBEAN GROUP NACG



Serving Christ through the Cursillo Movement is a demonstration of love for God and for our fellow Cursillistas.

Serving Christ through the Cursillo in Christianity Movement is not simply accepting a role within the Church; it is embracing an honour that arises from the personal call God makes to each Cursillista. That honour is not measured by titles or recognition, but

by the trust that Christ places in those who wish to bring God's love into the settings of daily life.

But every authentic honour brings with it opportunities for service. In Cursillo, these opportunities are expressed through fidelity to the charism, coherence of life, and a willingness to be a bridge between the Gospel and the people around us. The Cursillista does not act on his or her own behalf: he or she acts as a witness, as leaven, as a presence that illuminates without imposing itself. Therefore, the opportunity is not a burden but a concrete way to love.

Added to these opportunities for service are the tasks that sustain the life of the Movement: accompanying new Cursillistas, animating Ultreyas, strengthening the Schools of Leaders, promoting unity, and safeguarding the authenticity of the method. Every task, large or small, contributes to the message of Christ reaching more people and transforming more environments. In Cursillo, no task is secondary, because all are part of the same evangelizing mission.

In this context, the importance of serving as a coordinating country takes on special significance. It is not about exercising power, but about serving better. A coordinating country has the mission of safeguarding communion among the various national realities, promoting fidelity to the charism, and facilitating dialogue among cultures, languages, and experiences. It is a service that demands humility, vision, and spiritual maturity. Being a coordinating country is, in short, a privileged way of placing one's talents at the service of the universal Church.

Thus, the honour, the opportunities for service, the tasks, and international coordination all converge toward a single goal: to make it possible for Christ to be known, loved, and followed in the environments where each Cursillista lives. That is true service, and that is the joy that has sustained the Movement since its origins.



## EUROPEAN GROUP GECC

### Pre-Cursillo for Teenagers and Young People



In Croatia, several pre-Cursillo initiatives have gradually taken shape with one simple desire at their heart: to bring Cursillo closer to young people and to help them discover that faith can be something living, personal, and joyful. Since 2007, young leaders within the Cursillo movement have been organizing pre-Cursillo weekends for Confirmation candidates, as well as summer camps for teenagers on the small island of Krapanj. What began as a modest initiative has, over time, become a place of encounter, growth, and real transformation in young people's lives.

At the center of these experiences is something deeply meaningful: young people walking alongside other young people. Those who lead share their own stories, their struggles, their friendships, and the ways in which their personal encounter with Christ has gently changed their lives. Because they are close in age, their words are received differently – more openly, more personally. Through them, many participants begin to see the Church in a new light: not as something distant or imposed, but as a place where they truly belong.



The fruits of these encounters are often simple, yet profound. Many young people experience, sometimes for the first time, a personal closeness to Christ and a deep sense of community and connection. It is precisely this experience of belonging – of being seen, accepted, and understood – that draws them to the Church and to Cursillo. And very often, as the weekend comes to an end, a quiet desire remains in their hearts: that something so meaningful could continue. It is from this desire that many take their next steps – returning for other activities, and eventually, when time is right, joining Cursillo weekends themselves.

At the foundation of everything lies prayer. The strength of Cursillo does not come from organization alone, but from the faithful support of the community. Through palancas and continuous prayer, members accompany every activity – each person offering one hour of prayer, throughout the day and night. This hidden, faithful presence sustains all that happens and gives it depth and grace.



# LATINOAMERICAN GROUP GLCC

## The GLCC with renewed enthusiasm in 2026

In response to the specific needs of our reality in Latin America, the GLCC has held meetings with the presidents of the MCC in the countries that make up our Group, as well as organizing a “Cursillo of Cursillos” held in March in the city of Teja, Colombia—an event attended by more than 90 members of the movement in that country. The topics and meditations focused on reflecting on our journey in the MCC in these times when the Lord has planted us in this apostolate to fulfill the evangelizing mission to which we have been invited.

The meditations invited us to discern: Who am I? Do I know myself? Who is Christ? Can He count on me? In what state does Christ see me today?” with the aim of engaging in a deep analysis to renew our commitment. The topics covered the history of the charism and its purpose, essence, and strategy; the Cursillo and the Precursillo, which prioritized young people; as well as the Post-Cursillo, inviting participants not to remain alone; and a reflection on what is important, essential, and incidental in the MCC. All these topics were presented and analyzed in groups that were formed to participate and make this gathering dynamic.

### Formation Cycle in Latin America

It began with the participation of Monsignor Faustino Burgos Brisman, Ecclesiastical Advisor to the GLCC, on the topic “The Meaning and Experience of Lent.” Monsignor Burgos invited us to reflect on the approaching holy days, opportune moments to deepen our relationship with the Father, from whom we ask for light to illuminate the path of our lives. It was a warm and merciful talk in which, from a distance, we joined in

prayer with our Cursillo brothers and sisters in Latin America.

The second talk addressed “The Responsibility of the Leader in the MCC in Today’s World,” presented by Alberto Stang, with an introduction by Father Freddy Martínez.

The qualities, skills, attitudes, commitments, challenges, and responsibilities of the leader are fundamental aspects in the formation of a leader—in this case, a leader of the MCC School; especially because today’s world is different from that of 70 years ago, or 50 years ago, or 20 years ago, and we dare to affirm that the world is constantly changing; it does not stand still, and moreover, transformations are occurring at an accelerated pace, making it essential for us to continually renew ourselves personally and as Christians to understand and overcome challenging environments in need of an Encounter with Christ.



The talk presented by Alberto Stang, GLCC representative to the OMCC, with an introduction by Father Freddy Martínez, National Advisor of the MCC of Uruguay, highlighted this reflection.

Father Freddy shared that as Catholics we cannot ignore what the new times present to us; he invited us to return to *\*Evangelii Gaudium\** regarding the proclamation of the Gospel in today's world, as expressed by Pope Francis. He urged us not to set Christ aside and called us to pray, pray, and never stop doing so, so that we may go out into these environments and fill them with color.

For his part, Alberto presented his topic based, among other documents, on the Fundamental Ideas in their first, second, and third editions—all of which are rich in valuable content. The starting point was defining what a leader is, and he cited IFMCC 3rd Edition: They are the people who sustain and promote the life of the MCC, playing a fundamental role in the three stages of the MCC method: Precursillo, Cursillo, and Poscursillo.

Alberto shared these points with us regarding the aptitudes and attitudes of a leader:

Enthusiasm to be a Christian leaven • Progressive commitment to bringing the Good News of the Gospel to people. • Dynamic disposition: do not vegetate or wait; always act • A constantly renewed capacity for wonder, to interpret the signs of the times. • Allow oneself to be surprised by the wonders of grace, to overcome possible complacency or professionalism. • Remaining part of a group based on friendship • Participating with total availability in the MCC • Participating as leaders in a Cursillo with holy audacity and the humility necessary not to take it personally if we do not receive such an invitation. Surely, for each of us, this will be an opportunity to discern and consider new paths to continue as faithful and loving leaders with Christ.

Additionally, he shared challenging questions that offer us a lesson and a path to follow: Leader, what do you say about yourself? And this question calls us to reflect in silence, so that each person, according to their own reality, may include the Lord, find themselves, and be able to offer their apostolate with fidelity and Christian spirit.

Formation activities, regional gatherings, and meetings with GLCC members will continue to sustain this ongoing dialogue and promote initiatives in the countries of the Group.



# PHOTOS GALLERY



Cursillo of Cursillos (Colombia)



Women's Cursillo (Canada)



Regional Meeting (Brasil)



Meeting APG in Philippines



Cursillo of Cursillos  
(Paraguay)



Australian Mission  
to the Philippines



Youth Meeting  
in Croatia





# CURSILLISTAS AROUND THE WORLD

## A Cursillos Journey



I couldn't remember when I last stood here and gave a witness talk, but actually I did look it up and it was six years ago. The last time I spoke at an Ultreya I began with the same statement so I must be scheduled to give a talk every six years.

Just a little bit of my background. I am the eldest of eight, raised in a Catholic family, attending Mass every weekend and saying the Rosary every night. I was sent away to school from the age of six, no school bus from our sheep and wheat farm in the Upper Hunter. I was taught by the St Joseph nuns right through my schooling. From memory, I had a love of Jesus but a fear of God. I felt that I had to keep on the straight and narrow road to get to heaven and I was only concerned with my own salvation. I can't recall being told that we were 'companions on the journey' and that we could help each other on the way.

I married in Jan 1968, to my wonderful husband John. We met in 1965, just before I graduated from Newcastle Teachers College. It was then off to WA, where we had three children, then we moved to SA and had our fourth child in 1973. We had our children baptised, took them to weekly Mass but didn't make a great effort to teach them prayers. I think I had the idea that they would learn that at school. We completed our family in 1982, when we were blessed with the birth of our youngest son, after we made our way back east.

In Oct 1976, we arrived back in the Hunter Valley and were welcomed into the parish of St Francis Xavier in Belmont. I was invited to become a Catechist in the Parish and as a group we studied various books, like 'Christ in the Sacraments' etc. As I listened to the other Catechists talk of their close relationship with God, I felt sad that God seemed so far away from me. I wanted to be close but didn't know how. I realised how far away from God I was with my routine of just going to Sunday Mass.

It was not long after, that we experienced Pre Cursillo but we didn't realise that at the time, as we had never heard of Cursillo at that stage. We were invited to join a Renewal of Faith group with other married couples and after that we went onto study other programmes. We developed a loving relationship with all the members of that group and stayed together for many years.

In 1978, John was invited to go on a Cursillo weekend, and I followed in 1979. At that stage, Cursillo was like a 'secret society' and we were not told anything about the weekend. It was on my weekend, which incidentally, was one of the largest weekends in the Diocese, that I really changed my outlook on the Faith. We were told by a lovely priest, who passed on many years ago from cancer, that 'God loves you just as you are.' Because of that I wanted to change for love of God.



As I have just mentioned, I made my Cursillo in June 1979 and have been in a Group Reunion for almost every year since. Most of the members of that original Renewal group went on to attend Cursillo weekends. Over the years members of my group passed away, I was the 'baby' of the group, and it was then that John and I combined the two Belmont groups. That group folded as members moved away or passed away about 2019. We started up again with Rick and Meryl in May 2022 after Covid. After the Cursillo Weekend in September that year, we divided into two groups, men and women, meeting on alternate weeks.

It is the attending of the Group Reunion that has kept me alive in my faith, as well as getting encouragement, love and acceptance from the group, and I hope I do the same for the others in the group. We share our journey and give each other courage and strength to carry on in our difficult times.

Over the years I have tried to carry out the Cursillo method of 'Make a friend, Be a friend and Bring that friend to Christ,' the way to evangelise.

Since making my Cursillo forty-six years ago, I have tried to live out the Cursillo method locally, nationally and internationally. I have had the privilege of attending many Encounters locally and also being on team to help take Cursillo to American Samoa. I have also attended an Encounters in Hawaii and a World Meeting in Mexico. It was wonderful to encounter Cursillisters who live by the same principles all over the world. I still remember meeting the founder of our movement, Eduardo Bonnín at an APG Encounter in Brisbane in 1988. Most of my Group Reunion were able to attend.

Talking of Encounters, I have just attended the most spirit filled Encounter in Varroville, near Campbelltown. You will have heard a report or will hear a report from -----tonight. Our own local Cursillista Bishop, Brian Mascord, prayed the opening Mass. He gave a most amazing homily about Cursillo and I got very brave and asked if I could have a copy. He very graciously agreed. He has also agreed that it can be shared with the Cursillo Community. I would like to finish with a few words, or just more than a few words from Bishop Brian.

"The genius of the Cursillo movement is that it understands the lay vocation, that the mission field is not only the sanctuary, but the supermarket, the job site, the dinner table, the sports field, the school run, empower Christians to be active disciples and missionaries wherever God places them.

Some might ask: What place does Cursillo still have in the Church today? My answer: A vital one. Because Cursillo is not a trend. It's not a program. It's a movement of the Holy Spirit.

In this Jubilee Year of Hope, Cursillo is a lighthouse for the Church. It reminds us:

That conversion is possible. That the Gospel is simple, personal, and powerful. That a small group of friends in Christ can change a parish, a city, a nation.

Cursillo's Fourth Day is the living experience of this mission, a daily journey of discipleship where faith is activity lived, witnessed, and spread.

Your Fourth Day is the life you give after the mountaintop. It's the Monday morning after the Sunday Mass. It's when you choose to be a disciple not just in your heart, but in your actions.

You are living proof that one encounter with Christ can change everything. You are an experience of Church that is authentic, lay-led, Spirit-filled, and Christ-centred."

De colores

Helen Andrews  
Diócesis de Maitland/Newcastle. (Australian)



# BACKGROUND ISSUES

## Proclaiming the Gospel when many are no longer listening



It probably means speaking much less and simply being present much more... St. Francis of Assisi said: “Preach the Gospel at all times; if necessary, use words.” And it is possible that, at this moment in time, there are too many words and not enough witnesses... But what does it mean to be a witness today? Well, being a witness to the Gospel today means speaking less and more softly, and living in humility, simplicity, and truth.

To proclaim the Gospel, the first thing is the Encounter with a person, Jesus Christ, who changes lives, and who urges us to spread LIFE and JOY to all those we meet; if there is no Encounter, there will be words but no witness or proclamation of the Gospel...

And so, proclaiming the Gospel today—without loud words that go unheard—means conveying it through the language of everyday life, where we truly stake everything on it, in a



person-to-person encounter, where proclamation involves sharing real life; The Gospel is proclaimed in an everyday conversation with neighbors, classmates, or coworkers, in a store or at a bus stop... with an attitude of welcome, humility, and respect, making the other person feel that they are important to me.

The Gospel is proclaimed today, without loud words that go unheard, by being available to others, accompanying them in their grief, knowing how to forgive, living consistently—in moments of light, but also in those dark valleys of my life, where joy is experienced even at night...

The Gospel is proclaimed today, without loud words that go unheard, to a wounded world when, instead of turning our faces away from it, we are able to touch the concrete “wounds” of those around me caused by loneliness, injustice, a lack of meaning, precariousness... when, in addition to devotion, we work for justice.



The Gospel is proclaimed today, without loud words because they do not listen, much more by attraction than by conviction; if only we could say of today's Christians: LOOK HOW THEY LOVE ONE ANOTHER, just as was said of the first communities, because that would be a real and living proclamation of the Gospel, without uttering a single word.

The Gospel is proclaimed today, without loud words that they do not hear, when, in the face of the prevailing climate of polarization and aggression, our tone is patient, open to dialogue,



capable of listening, without becoming defensive, with joy and hope, in a world that sometimes no longer expects anything.

The Gospel is proclaimed today without loud words because they are not heard, inspiring a new dialogue in these new spaces such as the digital world, culture, science... reaching those spaces where people are who will not enter the church, but who, through a dialogical and non-confrontational approach, can receive a first proclamation of the Gospel.

And we have many everyday spaces where we can proclaim the Gospel today, without loud words that go unheard, such as the family—with fewer sermons and more service, with absolute respect for others, with fewer outbursts and more forgiveness, without forcing belief, through small gestures like a prayer for someone who is suffering, an act of solidarity, a lit candle... such as the university, with human and academic integrity, creating spaces of humanity where we care for one another, and spaces for deep dialogue, where we seek the Truth... at work, by being professional and fair, without engaging in “gossip” or speaking ill of others, dignifying all work, caring for the “invisible” such as cleaning staff, interns..., taking on responsibilities, seeking creative solutions instead of assigning blame...

And to proclaim the Gospel without spoken words requires much prayer—for each setting and for specific people—asking to see them as God sees them, because prayer changes my gaze and my tone before it changes my words... much authenticity, to acknowledge my limits, my weariness, my inconsistencies... and to be available when the other person needs me; sometimes it's simply about being present, listening, and accompanying them—nothing more, and nothing less...

**MAY OUR LIVES ALWAYS BE A PROCLAMATION OF THE GOSPEL—AND SOMETIMES, WITH WORDS!**

Yolanda Muñoz Ocaña  
Diocese of Córdoba (Spain)



# BACKGROUND ISSUES

## Evangelize without imposing.



The Gospel is not imposed because it is an encounter, not an idea

- Christianity does not begin with rules or arguments, but with an encounter.

My name is Bernardo. When I was an 8-year-old boy, I studied catechism and passed the exams; a few years later, I was confirmed and also received my certificate.

- The essence of Christianity is a life that is shared, not a theory that is imposed.

I had learned about Christ, but this knowledge became mixed with many other things. And over time, I began to forget what I had learned and did not give it the value it deserved.

- The kerygma does not compel: it proclaims good news.

At age 42, I participated in a Christian retreat in my hometown, Salta (Argentina). No one forced me; I felt I needed that retreat. And since so many years had passed, it was all new to me. Those were days of life in Grace, of life in a world I didn't know. On Sunday, I didn't want to leave. I was filled with the Holy Spirit. Since then, I have carried Christ in my heart.

- When the Gospel is imposed, it ceases to be the Gospel and becomes a burden.

I decided to join the movement. I studied a lot, and I still do. I chose the choir group where, through music, we preserve the grace of Cursillo Sunday. Everyone arrives with their problems, sorrows, and stress, but after a few songs and some laughter, we are filled with grace. We always leave better off. If it weren't like that, I don't think I would continue; my service would be a burden.

- Freedom: the sacred space where God acts





I've been evangelizing through the movement for 8 years. Today I'm in charge of coordinating groups at evangelization retreats, and I've learned that I must not impose Christ or pressure others' freedom, because this causes them to reject it. I've learned that I must evangelize by sharing the grace I received at my Cursillo, so that they are the ones who choose to come forward.

- The Gospel grows best when it is not forced. Christ never forces an encounter. He calls, proposes, waits. So I do not do so either, so that each person can decide whether to follow Him or not. Today I

propose the way of Jesus Christ through testimonies and gatherings where others can see that this is the true path to eternal life. This opens the doors for many to come. On the other hand, if I were to impose or force the encounter through proselytism (seeking quick results) or through routine tasks (to keep them occupied), I would close the doors to those seeking Christ.

- The Cursillista does not "bring" God into another's life, because God is already there. I invite you to evangelize in the Cursillista style: with friendship, closeness, and respect for each person's personal journey. With a friendship that awakens love for Christ and for others, not one that pressures. Let the Precursillo be getting to know the person; let my testimony be my primary language. I am not looking for quick results. I am looking for profound changes; I am looking for new friends who will receive the Holy Spirit so that we may walk together with Christ until we meet the Father.

Bernardo José Sarmiento  
MCC SALTA Argentina



# SEBASTIAN GAYA.

## The priestly heart of Cursillos in Christianity



The Servant of God Sebastián Gayá Riera (1913–2007) is the Mallorcan priest whose life, marked by unwavering enthusiasm, is now on the official path to sainthood. Born in Felanitx, he developed his vocation between Argentina and Mallorca, coming of age in the turbulent Spain of that era.

It was he who—together with a group of founders, among whom the layman Eduardo Bonnín and Bishop Juan Hervás stood out—shaped the School of Propagandists of Catholic Action Youth, from which the Cursillos de Cristiandad were born. Sebastián always maintained that Cursillos is a work of the Holy

Spirit and not of individual men.

His contribution was decisive: he endowed Cursillos with a solid doctrinal structure and a spirituality centered on grace, the fuel that fed the fire of the young Mallorcans to undertake the historic pilgrimage to Santiago de Compostela in 1948. His figure represents the model of a diocesan priest who knew how to raise “the banner of hope” every morning, reminding us that the Gospel, to be credible, must be lived with the joy of the colors of grace.

### **A Life of Dedication**

His dedication is summed up in a phrase he uttered upon reaching six decades of ministry: “For sixty years I have not belonged to myself; for sixty years I have not been my own, not even for myself.” This self-portrait reveals a man anointed by the Spirit for a total response to the mission of evangelization.



Undoubtedly, the dedication of his priestly life in the Diocese of Mallorca and on the pilgrimage to Santiago was the channel through which God worked to create the “holy enthusiasm” of the Cursillos de Cristiandad.

## The Cause for Canonization



The first decisive canonical step in the process took place on September 13, 2022. In a solemn ceremony at the parish of Santa María del Pinar in Madrid, Cardinal Carlos Osoro presided over the opening of the diocesan phase. At the event, Alberto Fernández Sánchez, episcopal delegate for the Causes of the Saints, and the postulator Carlos Mora-Rey, undertook the task of compiling the evidence and testimonies attesting to the “reputation for holiness” of the Servant of God. Likewise, a tribunal was appointed for this diocesan phase, charged with the

documentary and testimonial investigation.

## Toward the conclusion of the diocesan phase

This cause for canonization has generated remarkable spiritual good, both personally and communally. During this time, requests for favors have multiplied, as have the time dedicated by volunteers and a prayer chain supporting the process. Everything is moving forward steadily, in anticipation that, upon the conclusion of this diocesan phase—a solemn ceremony to be held on July 7, 2026—the dossier will travel to Rome for the examination of his heroic virtues.

The process will continue with prudence and rigor at the Holy See, through the Dicastery for the Causes of Saints.

Then, Cursillistas from around the world will raise our prayers, asking God to perform the necessary miracles so that the Servant of God Sebastián Gayá Riera may be declared blessed by the Church and, subsequently, a saint. The purpose is not “to bring people to the Cursillo,” but to prepare the heart, creating conditions so that each person may freely open themselves to an



**Mons. Sebastián Gayá**

Cursillos of Christendom

PRAYER FOR PRIVATE DEVOTION

God, Our Father, who through the Grace of your Son Jesus Christ and the anointing of the Spirit kindled in the heart of your son Sebastián, the priest, the desire to be «Saints and apostles». We praise you, we bless you, and we thank you for all the gifts you have given us through you, especially for the Cursillo Movement of Christendom, and we ask you to remain united to the vine, which is Christ, and to bear much fruit in this world, for your eternal glory. We also pray that, through your servant Sebastián, may you grant us this particular grace [what is desired] so that, if it is your will, the Church may recognize and proclaim the wonders that you have wrought in him. Together with St. Paul and the Queen of Apostles, through Jesus Christ Our Lord.

*In accordance with the decrees of Pope Urban VIII, we declare that it is not intended to prevent the judgment of the Ecclesiastical Authority, and that this prayer has no purpose of worship public.*



# APOSTLES OF THE MOVEMENT

Nel Beltrán Santamaría

The MCC was founded within the Church with a commitment to the long term



Bishop Nel Beltrán Santamaría could attest to this, not only because of his deep knowledge of the Cursillos in Christianity Movement, but also because of his personal witness to his invaluable dedication to it, both in Colombia and within its international service structures.

His long career as a priest and bishop characterized him as an agent of “a Church that goes forth,” a “saint next door.” He was ordained a priest on June 29, 1964, and, not without reason, in addition to countless duties at the parish level, he eventually assumed the position of director of the National Secretariat for Social Ministry of the Colombian Episcopal

Conference until April 1992, when he was appointed Bishop of Sincelejo, receiving his episcopal ordination on June 6. Among his many activities, he was in charge of Social Ministry and actively participated in various peace processes in Colombian life, being asked by the government to serve as its mediator in the dialogues that led the guerrillas to reintegrate into civilian life.

In our Movement—to which he dedicated, in his own words, “with special affection, the first fruits of my priestly life”—his contribution was always a benchmark, both for his knowledge and for his intense dedication. Without a doubt, he was able to affirm at the XIV Inter-American Meeting, held in Colombia in 2013, that “the Movement was born in Mallorca, but it grew vigorously and definitively and was consolidated in Latin America,” noting that “on this continent began the creation of the International Groups, the World Organization, and the Regulations that

would give rise to the OMCC Statutes, and the need arose to update the Fundamental Ideas” (from the second edition, in 1988, and the third, in 2005).”



in reflections that were essential for a Movement that wanted and should be ecclesial.

I had the privilege of meeting him at the 1988 events in Caracas (the 7th Inter-American Encounter and the 4th World Encounter). At the World Encounter, it was decided to revise the IFMCC, and the Commission tasked with this work was formed, in which the two of us worked together. There began a very rich friendship that would continue and deepen through the work on the third edition of the IFMCC, and which we maintained until the moment when, for health reasons, Bishop Nel Beltrán requested a dispensation from the Pope regarding his duties as a bishop.

I love a paragraph from one of his many writings in which he speaks of our charism: “The supreme authority regarding the discernment, preservation, and faithful application of the original charism is the World Meeting. Remaining faithful to the original and originative mindset, it guides its path and continually integrates the newness of nations and cultures, renewing its fundamental vocation: to renew the world from within.”

Bishop Nel left us on August 12, 2025. I am comforted by the certainty that he has arrived at the Father’s house to enjoy eternal happiness, with his broad smile and his hands full of acts of love for all who knew him, and, of course, with a firm resolve to continue blessing the Movement and the Church.

Maria Elisa Zanelatto





# YOUTH DE COLORES

## AI and Evangelization



We are living in an exciting time in which artificial intelligence has become part of our daily lives. Far from being something alien to the faith, it can become a concrete opportunity to grow and better proclaim the Gospel. As John Paul II reminded us, every age has its own “Areopagus,” and today many of them are digital.

Drawing from the charism of the Cursillos de Cristiandad, we find clear and ever-relevant guidance in the threefold foundation: prayer, formation, and action. In this context, artificial intelligence can be especially valuable in the realm of formation, helping us to live a faith that is more conscious, better prepared, and more missionary.



are addressing.

Formation is key in the Christian life. It is not just about knowing more, but about knowing Christ better so that we can proclaim him with truth and closeness. Here, artificial intelligence can become a great ally. It allows us to quickly access content, clarify doubts, prepare talks, or delve deeper into specific topics of faith. It can help us find examples, improve explanations, or adapt our language to the people we

For those with responsibilities in Cursillos, this tool can greatly facilitate preparation: from structuring a talk to enriching a testimony or finding quotes that shed light on a topic. It can also be useful for those just beginning their journey of faith, offering them initial access to questions they often don't dare to ask aloud.

Furthermore, AI can help us engage in more continuous formation. Amid the daily grind, having a tool at hand that responds, suggests, or accompanies our study can be a concrete support to ensure we do not neglect personal growth.

However, this richness always requires discernment. Artificial intelligence does not guarantee the truth of everything it offers. It can make mistakes, oversimplify, or present incomplete information. Therefore, it does not replace solid formation, contact with the Word of God, the Magisterium of the Church, or accompaniment in community. It is an aid, but not the foundation.

From this foundation of formation, evangelization is also enriched. The better we know what we believe, the better we can communicate it. AI can help us prepare materials, express ideas more clearly, or find creative ways to reach others. But it will always be our witness that lends credibility to the message.



As for prayer, it remains the heart of everything. Artificial intelligence can suggest texts or help us find moments of reflection, but it cannot replace a personal encounter with God. Similarly, it is neither a psychologist nor a spiritual director. Spiritual accompaniment requires a human face, attentive listening, and shared life.

Far from dehumanizing the faith, a good use of these tools can inspire us to live it more deeply. Better formation makes us freer, more aware, and more available for mission. And that is precisely what the world needs today: Christians who are formed, but above all, convinced and joyful.

Ultimately, artificial intelligence can be a great ally if we use it properly: as a support to form ourselves better and, from there, to proclaim the Gospel with greater clarity and authenticity. Because in the end, what transforms us is not the tool, but the encounter with Christ that each of us then shares through our lives.

Santi Suárez

Diocese of Madrid (Spain)





# EDUARDO BONNÍN

A “see you later”  
that continues to bear fruit

**From the commitment of the Cursillistas to the Church’s recognition of a life dedicated to the essentials of the Christian faith**



Eduardo passed away on February 6, 2008; we bid him farewell with a “see you later” in our hearts and began to learn how to carry on his work. It seemed to us that there was no time for anything else, and yet, little by little, the memory of his extraordinary life stirred in many of us a longing for something more.

In 2015, requests from three national secretariats—those of Italy, El Salvador, and Portugal, which served as the OMCC headquarters at the time—made us realize that our longing was universal.

Thus, the Diocesan Secretariat of Mallorca, presided over by Loren Marián, submitted these requests, along with its own, to the Bishop of Mallorca. And shortly thereafter, on February 5, 2015, Monsignor Josep Adrover Vallbona, Chancellor of the Diocese, publicly read the document establishing our Secretariat as a Party to the Process of Beatification of Eduardo Bonnín Aguiló. That is how it all began.

It was sealed with a solemn ceremony at the Capuchin Church, where Eduardo prayed so many times, on the eve of the seventh anniversary of his death and precisely on the day that Women’s Cursillo No. 162 began here in Mallorca.

Mr. Gabriel Ramis, appointed procurator of the cause, informed us without delay that to initiate the cause, Rome required “fame of holiness,” that is, testimonies demonstrating that Eduardo practiced Christian virtues with faith and extraordinary courage. A great many were gathered, from the first Cursillistas to the most recent, from Mallorca and from all over the world. It was not difficult to find them.

Grateful to so many men and women for these testimonies, we took another step forward on November 12, 2018, with the official signing that initiated the Process of Canonization:

“process regarding the life and virtues in particular and miracles in general of the Servant of God Eduardo Bonnín Aguiló.”

Since then, the Eduardo Bonnín Aguiló Foundation, custodian of his entire tangible and intangible legacy, has launched its most labor-intensive project: cataloging, reading, and reviewing the vast collection of writings by and about Eduardo that it safeguards. This work is essential to moving forward, as it is not simply a matter of handing over boxes upon boxes of documents, but of cataloging, classifying, and digitizing every single one of Eduardo’s writings: thousands upon thousands of papers, letters, articles, diaries, notes... for he wrote every day of his life—and sometimes in Mallorca, which means we must translate them into Spanish so they can be studied in Rome. For now, theologians are confirming that there is nothing in Eduardo’s books contrary to the doctrine of the Catholic Church. That is their job.

For our part, we soon realized that to handle such a vast and varied collection of documents, we needed expert archivists and a space we didn’t have. Eduardo’s beloved office was insufficient for us. Thank God, in 2024, a crowdfunding campaign allowed the Foundation to move to a larger space and hire two archivists.

We are making progress, though not as quickly as we would like, for the harvest is plentiful, but we are making progress. Thanks to volunteer Cursillistas and collaborators, the boxes of documents ready for processing are growing just as the mountain of documents numbered and pre-classified over the years is shrinking. And we trust that in the near future the cause may be reviewed by theologians, reach Rome, and, God willing, all of us Cursillistas may have the joy of seeing Eduardo among the saints of the Church.

Here we share with you the prayer that was created to ask for the intercession of Eduardo Bonnín Aguiló:

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Follow our progress on our website <https://fundacioneduardobonnin.org/es/eduardo/proceso-de-beatificacion>

# ¡We are more connected than ever!

The Movement continues to move forward... and now in the digital world too!

We invite you to stay informed and connected through our official channels:

## ◆ Our website

An updated space with news, a calendar of activities, training materials, and resources to help us live our fourth day to the fullest.

<https://omcc-cursillos.org/>

## ◆ Our social media channels

Follow us to stay up to date with testimonies, reflections, reminders of encounters, and moments that encourage us to live out the fundamentals of Christianity in our environments.

Facebook: <https://www.facebook.com/share/1C5Z1Ykddh/>

Instagram: [https://www.instagram.com/omcc\\_cursillos/](https://www.instagram.com/omcc_cursillos/)

## ◆ Our WhatsApp channel

Receive direct, simple, and timely information about activities, announcements, and important notices. A practical way to make sure you don't miss a thing!

Today more than ever, we want to continue building community, sharing the joy of faith, and walking together in mission.



👉 ¡Follow us, share, and help us reach more people!

Because the Gospel is also proclaimed online.

