



ORGANISMO
MUNDIAL DE CURSILLOS
DE CRISTIANDAD

MCC

OFICIAL NEWSLETTER

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EDITORIAL

Dear Cursillista brothers and sisters,

May Saint Paul the Apostle, our heavenly patron, continue to inspire us in the mission of safeguarding the Charism, seeking the expansion of the MCC, and above all keeping alive the enchantment for this Movement that, blessedly, leads us to salvation in Christ.

The OMCC (2023–2027) has sought to draw ever closer to the “grassroots” of the Movement, respecting all levels of the service structure and seeking tools that can help facilitate this challenge.

And to carry out this mission of promoting the MCC worldwide, we have the active OMCC website (<https://omcc-cursillos.org>) and presence on social media: Instagram (@omcc_cursillos), Facebook (<https://www.facebook.com/share/1C5Z1Ykddh/>) and X (https://x.com/OMCC_cursillos).

It is important to mention that all official OMCC communications are presented in the official languages, which are Spanish and English.

To structure the work rhythm, the OMCC has consolidated a format of weekly meetings, every Monday, with the effective participation of the four representatives of the International Groups (APG, GECC, GLCC and NACG), who literally keep their respective presidents updated.

And to foster integration and the participation of a greater number of people, four Collaborators' Groups were created (Communication, Spirituality, Formation and Logistics / Funds), promoting more collegial decision-making and a truly universal vision of the MCC.

Let us remain confident, certain that the Holy Spirit will continue guiding every step of the Movimiento de Cursillos de Cristiandad.

De Colores and “Viva la Vida”!

Adair J. Batista
Vice President OMCC



WORDS FROM THE SPIRITUAL ADVISOR

Blessed are the peacemakers



We live in times when the word “peace” continues to resonate with dramatic urgency and, at the same time, with stubborn hope. As we begin the year 2026, the world continues to be marked by armed conflicts that tear nations apart, by social divisions that pit brotherly peoples against each other, and by daily violence that infiltrates even family, work, and community environments. Peace is threatened not only by weapons, but also by indifference, polarization, hatred that spreads rapidly on social media, and the growing loss of the transcendent meaning of life.

In this context, the words of Pope Leo, spoken at the beginning of his ministry from the central balcony of St. Peter's Basilica, resonate strongly as he offered the world a clear message of peace, universal love, and firm hope in the risen Christ. At the end of the Jubilee Year of Hope, his words continue to illuminate the path of the Church and of humanity. He reminded us that peace is both a gift from God and a task entrusted to man; he spoke of the need for “a humble and unarmed peace,” capable of building bridges through dialogue and reconciliation in a world wounded by violence and confrontation. Today, when fear, uncertainty, and selfish withdrawal persist, it is even more necessary to return to the Gospel, an inexhaustible source of hope and true peace.

If we look realistically at the situation in the world today, we see that violence takes many forms. There are open wars that destroy cities and entire families, but there are also more silent and persistent forms of aggression that wound human dignity: structural poverty, social injustice, corruption, human trafficking, contempt for life in its most fragile stages, and the manipulation of truth. Added to this is an inner violence, less visible but no less devastating, which manifests itself in loneliness, meaninglessness, and hopelessness that affects so many young people and adults in societies that seem to have lost their way.

Faced with this reality, Christians cannot remain indifferent. Christ himself, upon his resurrection, presented himself to his followers with a greeting that continues to be a program of life and mission: “Peace be with you” (Jn 20:19). It was not a simple wish, but a gift he sends, a mission entrusted to those who follow him. Therefore, every Cursillista, as a missionary disciple, is called to be a credible witness to that peace which springs from the heart of Christ and transforms life.

The Cursillos in Christianity Movement was born as a kerygmatic proclamation of hope, to bring God's love to all environments and contribute to the transformation of society from within.



Today, as we begin a new stage after the Jubilee, that same spirit is asked of us with renewed urgency: to be builders of peace wherever we live and act. St. Paul, our patron, exhorts us with words that are always relevant: “As far as possible, and as far as it depends on you, live in peace with everyone” (Rom 12:18). It is a direct call to personal and community responsibility.

Every Cursillista, from their fourth day onward, is invited to radiate peace: in the family, at work, in social settings, in public life, and also within the Movement itself. Peace begins within, when the heart opens to God and welcomes his mercy. A reconciled heart is capable of forgiving, of building bridges, of dialoguing without fear, and of welcoming those who are different. Therefore, the first step in becoming artisans of peace is to live in reconciliation with ourselves, with God, and with our brothers and sisters.

Friendship, so central to our charism and our method, is also a privileged path to peace. When Christian witness is lived with joy, simplicity, and consistency, environments are transformed. The world does not need agitators or propagandists of ideologies, but joyful witnesses of the peace that comes from the Gospel.

Faced with the challenges of the present time, the response of the Cursillista takes the form of three inseparable attitudes: prayer, commitment, and education for peace.

Prayer is the strength of the little ones, the silent weapon of the believer. In a world that relies almost exclusively on technology and power, we Christians humbly proclaim that history is also sustained by the persevering prayer of the simple.

Commitment impels us to work actively for justice, reconciliation, and the common good, being a leaven of dialogue and fraternity in daily life. The Cursillista is not a passive spectator, but a responsible protagonist.

Finally, education for peace is an essential task: in the family, in school, in the parish, and in the Cursillo groups themselves, we are called to cultivate attitudes of respect, listening, empathy, and service.

Dear brothers and sisters, as we begin this new season after the Jubilee Year, the Lord invites us to live as pilgrims who carry peace as the fruit of hope. There is no authentic hope without peace, nor lasting peace without God. Let us continue to proclaim, with humility and joy, that peace is possible because Christ has conquered hatred and death. Every Cursillo, every Group, and every Ultreya can be a small cenacle from which the peace of the Gospel radiates.

May Mary Most Holy, Queen of Peace, teach us to pray, to serve, and to educate for peace. May she accompany us on our fourth day, so that the world may believe that love is stronger than war and that hope does not disappoint.

De Colores

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





NOTES FROM THE PRESIDENT



I believe that all of us who have been living in the Cursillo Movement for some time may be susceptible to an understandable and almost justifiable – yet dangerous – temptation... Why?. Because we have had the privilege, on many occasions and in many ways, of witnessing how so many people encountered the Lord and expressed their joy and enthusiasm when they realized that their lives can be different, can be filled with the many colours of God's grace... In a certain sense, we have become accustomed to seeing the “sudden miracles” (in quotation marks) that the Lord performs during the few days of the Cursillo. And that repeated experience – so great and so joyful – carries a risk: it can lead us into the temptation of immediacy. The desire for quick results. The urge to reap immediately after sowing. Impatience, urgency, “productivity” – something to which our contemporary society also constantly calls us... (we want everything, we want it now, and, if possible, without effort).

We forget that “sudden miracles” are precisely that: miracles. Exceptional events. And that even the splendid experience of the Cursillo is only the beginning of a lifelong journey. As we so often repeat, what truly matters is the fourth day... And that must be lived moment by moment, with perseverance and patience, with our gaze set high, yet with short and steady steps.

That temptation can also arise when assessing the journey of the present OMCC. While preparing a report that we want to send to the Dicastery for Laity, Family and Life, I found myself reflecting on the projects we have proposed, the lines of action we have outlined, the initiatives we wanted – and still want) – to carry out... On what has been accomplished, what has not been accomplished, and how much still remains to be done... Certainly, steps have been taken and beautiful moments have been experienced, especially those that took place in Rome last year: the World Ultreya, the meeting with the four International Groups, and the participation in the Jubilee

of Movements, Associations, and New Communities with Pope Leo XIV. Indeed the new OMCC model is gradually consolidating with both calmness and confidence: in communication, in participation, and in its projection toward the future. A valuable network of international OMCC collaborators is now in place, we have been able to assist in establishing the MCC in new territories: an OMCC meeting will soon be held in South Africa, with leaders of the Movement from at least seven African countries participating... Thanks be to the Lord for all this!

But... but... I cannot help considering all that has not been accomplished, how slowly we advance in so many areas, all that remains beyond our reach, and how much still lies ahead... And there again appears that temptation of urgency, of immediate results, of wanting to see fruits right away... No – that is not the path. Neither for the OMCC, nor for any of the MCC's service structures.

The path is precisely that of joyful, humble, and persevering service. Maintaining a steady pace and following those intuitions that the Spirit continues to make clear: unity in diversity, a true sense of Church, walking together in synodality, discernment and a clear reading of today's reality, the urgency of going out to others, confidence in the integrity of our method, and in the capacity of our service structures... Ultimately, the focus is not on doing, but on being. Being channels and bearers of peace, communion, joy, enthusiasm and hope... As we concluded in that meeting in Rome: it is about placing God in everything, and making everything a matter of love. So be it.

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



LENT 2026

Can we talk about a Cursillista Lent?



It is the Church that called us on Holy Wednesday to begin this journey of preparation for the Lord's Passover. It is the Church that offers us this opportunity to become the best we can be. Like a caring mother, she places her hand on our shoulder as if to wake us from our lethargy, from our mediocre and insipid lives, placing before us the exciting newness of Jesus' life project. In its liturgy, it will evoke stories of overcoming and transformation; stories of leaders who encounter the Living God, who allow themselves to be penetrated by his word, who feel called by the concrete circumstances they are living and are urged to act.

This time of grace is an opportunity to once again align our steps with those of the Master. Following him is not a pretty and meaningless word. Taking his life seriously to the point of wanting to follow in his footsteps, to give our lives as he did, to love in his way, and to work to build his kingdom, is not some existential trifle that we hand over after we have already invested the goods that really matter in other pursuits. It is putting him so at the center of our lives that he changes us, changes us radically, as we experienced one day in our Cursillo. The Cursillista has a memory that he must relive during Lent, as we have said so many times with that invitation to return to the first Love. The Cursillista already has experience of that path that leads to encountering the Friend who waits. We could say, then, that Lent for a Cursillista is the memory and renewal of an encounter already experienced.

Lent invites us to spiritual renewal. It is an opportunity to return to caring for our three loves: God, our brothers and sisters, and ourselves. It is a time for listening to the Word of God and for conversion, for preparation and remembrance of Baptism, for reconciliation with God and with our brothers and sisters. This renewal is made visible in prayer, as a way of returning to God. In almsgiving, of time and money, as a way to return to our neighbor. And in fasting, to free ourselves from ourselves and be able to give ourselves to God and our neighbor.

If we return to our Cursillo, remembering our retreat experienced there, we will easily understand that the desert is not a punishment. It is a space of silence.

At this stage, we will try to: The desert reveals what is essential. A 20th-century French writer, Jean Guitton, published a book entitled, in its Spanish translation, "Silence on the Essential." The title says a lot and gives us food for thought. Don't we sometimes forget what is essential?

- Reduce distractions.
- Review priorities.
- Recognize unnecessary dependencies.
- Listen to the voice of God.

Because if we are more concerned with soccer, or how to season our food, or the whims that come and go, or the latest photos to upload to the Internet, or an electronic game, or what the gossip says... then we have lost our

way and neglected the essential.

We urgently need to return to the essentials. And the essentials lie in the authentic meaning of human life, in its eternal destiny, in the message brought by Jesus Christ, in the truth that illuminates the present and leads us to eternity. We Cursillistas are men of fundamental Christianity. In the brief course of the three days of the Cursillo, it would be unrealistic to attempt to proclaim the entirety of the Message: we must limit ourselves to presenting the essentials, what we would eventually call “Christian fundamentals.”

John Paul II spoke to Cursillistas of “the explosive truth of the Christian message, that is, that God, the Father of all, has come to meet us in Jesus Christ, to gather us together, through the grace of the Spirit, into one family, which is the Church. It is, therefore, a “first proclamation,” which must then be expanded and deepened throughout the “fourth day,” that is, throughout our entire lives. With greater passion each Lent.

As in our Cursillo, these days we are called to focus on active charity.

- Share with people in need.
 - Practice patience.
 - Recognize mistakes in our experience of the fourth day.
 - Use our time to offer that friendship that makes us Precursillo.
 - Our prayer for ourselves can always be a deeper stewardship for each of the actions of the MCC and its needs.
- It will never be too much to ask for unity in our Cursillista family

We are invited to: To love means to go beyond ourselves. It is in our DNA as Cursillistas.

Pope Francis invited us in one of his Lenten messages to humbly place ourselves under God's gaze, so that almsgiving, prayer, and fasting are not just outward gestures, but express who we truly are: children of God and brothers and sisters among ourselves.

“Almsgiving, charity, will manifest our compassion for those in need, helping us to return to others; prayer will give voice to our intimate desire to encounter the Father, bringing us back to Him; fasting will be a spiritual exercise to joyfully renounce what is superfluous and burdens us, so that we may be more free interiorly and return to who we truly are.” As Cursillistas, we could well direct some of our contributions to the material needs of the MCC in all its areas (diocesan, national, or international), convinced of the good that they will bring.

Lent will not end at the cross. It will end in new life. The goal is for the love we have learned to become a permanent way of life. To love unconditionally. To love with humility. To love with total dedication. Authentic love is not a passing feeling. It is a daily decision.

From this reflection, we can say that there is a Lent lived with a Cursillista spirit. We have a charism that makes us live things from it.

May this Lent be different. May it not be “just another one.”

May it be the beginning of a new life. Of a life “De Colores.”

Vicente Dominguez

Vice Advisor to the Spanish N.S.





PHOTO GALLERY



23rd APG Philippines Meeting



Cursillo in Vienna (Austria)



Italian National Assembly



National Ultreya El Salvador



***Croatian Cursillo Ultreya Celebrating the
Feast of Saint Paul / Ultreya del Cursillo
Croata con ocasión de la Fiesta de San Pablo***



**VI National Meeting of
Ecclesiastical Advisors (Paraguay)**



**57th MCC General Assembly
(South Korea)**



RESONANCE OF INTERNATIONAL GROUPS



ASIA PACIFIC GROUP APG

What is happening in the APG?

Moved by faith and conviction, the PNCS accepted the role of coordinating country for the Asia-Pacific Group (APG). The decision by PNCS executives was inspired by the strength of more than 80 million Catholics. Driven by the Cursillo charism of making a friend, being a friend, we joined the Vietnamese in their National Encounter in Can Tho in 2023. We found new friendships despite the language barrier and cultural diversity. At each APG virtual meeting, honest and fluid conversation is evident, showing us that the APG is a powerful force in evangelization in the Asian region.

23rd APG Meeting



The Organizing Committee was honored by the response of the APG member countries, including Filipino-American (Fil-Am) Cursillistas, to this apostolic mission: "Cursillo: a tool for evangelization in the Asian region." The severe weather conditions caused by Typhoon "UWAN" (international name: Fung-Wong), which was under signal no. 4, are only a circumstance and not an obstacle to the goal of committed Cursillistas to establish face-to-face contact as a new way of walking together as a synodal Church.

During the five days of the meeting in Caleruega, the theme "Cursillo: a tool for evangelization in the Asian region" set the tone for the entire meeting. Genuine and

authentic friendship gives rise to a sincere exchange of life, lived as active and responsible baptized persons, willing to cultivate a new friendship in Christ. The program, the meeting booklet, the four speakers, the participants, the welcome Eucharistic celebration, and the Holy Mass each morning before the start of daily activities brought God's grace to all those participating in the meeting. In particular, the formulation of the Manifestations and Resolutions by the Heads of Delegation was undoubtedly a sign of synodality.

Feedback from participants.

Taiwan: The theme of the meeting, "Cursillo: A Tool for Evangelization in the Asian Region," responds to the challenges and difficulties of the Church today in the Asian region.

Australia: Brother Alfred – Cursillistas from all over Asia, Australia, and the Pacific gathered, showcasing the vibrant diversity and faith of our region. In a world that can sometimes seem divided, we rediscovered the power of genuine friendship and the joy of walking together as a synodal Church. Through prayer, learning, and fellowship, we deepened our encounter with Christ, with ourselves, and with others.

Our theme reminded us of the vital mission we share. Given that only a small percentage of the region's population identifies as Catholic, our calling remains urgent and hopeful. We inspired each other by sharing stories of faith, challenges, and renewal.



A central message of our Gathering was the call to synodality: walking together in unity, embracing our differences, and trusting the Holy Spirit to guide us. Synodality is not just an idea; it is a way of life, a sign that the Church is alive and active. Each of us is called to contribute our unique gifts for the good of all, helping to build Christian communities that shine with the Good News.

Australia, Anne Moloney: Thank you for sending the documents for the APG Meeting brochure, which will be forwarded to the National Executive Secretariat of Cursillos in Australia. It is a good record of the event, especially with the inclusion of the talks presented on the three themes.

Philippines: Attending the APG Encounter was a real joy. The five days were a once-in-a-lifetime journey of faith, and making new friends was a special gift from the Holy Spirit.

APG Member Countries

For his part, Fr. Jose is working on creating a Cursillo website to facilitate communication with Cursillistas in Japan. He started a project called “De Colores” with the aim of establishing the Cursillo movement in the Diocese of Osaka-Takamatsu; however, this project will be put on hold for the time being due to his new assignment in another diocese.

Sri Lanka celebrated its 57th Annual Cursillo Convention on Sunday, January 25, 2026, under the theme “Kindle in them the fire of your love.” It was a time to renew their commitment to share the mission of witnessing to Christ through the Cursillo method.

The Cursillo Movement in Korea has appointed a new international representative, Julia Jin Jyun PARK, to replace Sister Joanna Lee. They are currently engaged in their usual activities while actively preparing for World Youth Day 2027, scheduled for August 2027.

In the Philippines, we believe that, thanks to the guidance and inspiration of the Holy Spirit, Brother Andrew Chai, recommended by Bishop Mylo Vergara (Bishop of the Diocese of Pasig, Philippines), contacted us to experience the Cursillo weekend. In response, the PNCS is forming a team to organize the Cursillo weekend in English for men.

Vietnam is preparing for the 60th anniversary of Cursillo in their country, scheduled for February 2027.

The U.S. military in Korea is prayerfully considering the possibility of holding a Cursillo weekend sometime this year, the first since 2016.

Call to Action: A Process and a Hope

Manifestations and resolutions are a path of prayer and discernment. We move forward without haste, listening to the Holy Spirit.

Depending on the realities of the executives of each national secretariat of the member countries. Respecting cultural diversity, seeking unity in mission through dialogue and shared responsibility. Nurturing and cultivating the new friendship found in Caleruega. Developing communication and interaction among member countries. And the desire for personal renewal of the APG leaders.

We recognize that each member country and each Executive has different strengths and challenges. For this reason, the process calls us to respect our diversity while maintaining shared responsibility, seeking not only to “apply” decisions, relying not only on our own efforts, but trusting in the grace of God that works silently in the hearts of our brothers and sisters in Christ.

The 23rd APG Meeting will be truly memorable and meaningful if member countries remain united as a synodal church, even after the change of coordinating country in 2027, in this apostolic mission: to promote the Cursillos in Christianity Movement as an effective instrument for evangelization throughout Australia, the Pacific, and the Asian region, including our member countries that are on hiatus and other nations in Asia. With this, we can “bring more friends to Christ.”

We offer all this for the glory of God.

Conrado Tizon.
President of APG.



NORTH AMERICA AND CARIBBEAN GROUP NACG

The Cursillo Team of Leaders Serves as One Community in Christ at Cursillo of Cursillos in Barbados.

Lent is a time when we pause from our busy lives and delve deeper into the blessings and constant presence of God in our lives. It's an opportunity for self-reflection and service, allowing us to examine the quality of our relationship with Christ and each other. This self-reflection is being conducted by a team of Cursillo leaders within the NACG from across the Caribbean, in preparation for the May Cursillo of Cursillos in Barbados. Together, they embrace this sacred season as Cursillistas, allowing the grace that flows from the Charism to shape, enlighten, and unify them, into one Community in Christ.

Pope Leo, in his 2026 Lenten message, gives us a template for living a fruitful Lent, as Cursillistas, that if lived well brings us to the joy of Easter.

"Let us begin by disarming our language, avoiding harsh words and rash judgement, refraining from slander and speaking ill of those who are not present and cannot defend themselves. Instead, let us strive to measure our words and cultivate kindness and respect in our families, among our friends, at work, on social media, in political debates, in the media and in Christian communities. In this way, words of hatred will give way to words of hope and peace." Lenten message 2026

As Cursillistas, Christ is counting on us to bring others to that encounter. Through our piety, study and action, may we bring others to experience the joy of knowing and serving Christ using our method of Pre-Cursillo, 3-day weekend, and Post-Cursillo.

Decolores and Happy Lent!

Fr. Andrew Barnard
NACG Spiritual Advisor



EUROPEAN GROUP GECC

The GECC Secretariat recently shared the main achievements of 2025 and the outlook for 2026, highlighting as a significant milestone the official launch of its new website: <https://cursillo.eu/>, created with the valuable support of our Croatian friends. This platform was created with the desire to become a living space for communion and communication, inviting all National Secretariats to send news and testimonies that nourish the European heartbeat of the Movement.

Over the past year, three online meetings were held, an experience which, while allowing us to maintain contact, confirmed the need for face-to-face meetings. For this reason, the GECC is convening a face-to-face meeting in Italy from July 9 to 12, 2026, which will also be the last meeting before the election of the next Secretariat.

In a spirit of communion and shared responsibility, this upcoming in-person meeting aims to be a space for encounter, discernment, and future planning for the Movement in Europe.

Judit Várdai

President of the European International Group (GECC)



Italian Territorial Meeting.

“On the rock of prayer”: together for young people.

For the second consecutive year, the territories gathered on the same day to pray and reflect together. After dedicating 2024 to the Intendencies, this year's central theme was young people, under the motto “On the rock of prayer,” recalling that every action of the Movement must arise from a living relationship with the Lord.

Around 1,200 Cursillistas participated in this day, allowing themselves to be challenged by the figure of the rich young man and asking themselves how to be authentic witnesses of the faith beyond rites and customs. The reflection emphasized the importance of accompaniment in the Postcursillo—especially the Group Reunion and the Ultreya—as the basis for fruitful sowing.

The commitment is clear: to renew languages and forms, to approach young people with creativity and authenticity, and to nurture relationships among ourselves that are consistent with the charism of friendship. Only in this way can Cursillo continue to bear fruit in the new generations.

National Meeting of Leaders in Spain.

“See how they love one another”: the Spirit has passed through Spain.

The National Meeting of Leaders of Cursillos de Cristiandad in Spain (2026) was a true experience of grace. Under the motto “See how they love one another,” what began as a gathering became a concrete experience of communion, listening, and shared discernment. More than words or strategies, what marked the Meeting was the grateful certainty that the Spirit was at work in prayer, in sincere dialogue, and in the joy of knowing we are brothers and sisters.

The reflection reminded us that being leaders does not simply mean organizing, but living and caring for the community, being witnesses rather than managers and servants rather than officials. From this experience of lived love comes the only fruitful authority for the Movement.

The Meeting was also a renewed sending forth to mission: to continue to be apostles of the first proclamation with a life touched by God that becomes a credible proclamation. Now the challenge is clear: to return to the Schools and to daily life with an enlarged heart, allowing what we have experienced to translate into concrete decisions and attitudes.

Because when the Spirit passes, nothing remains the same.





LATINOAMERICAN GROUP GLCC

18th Inter-American Meeting of the GLCC

Santo Domingo 2025

Building bridges through dialogue

In Santo Domingo, it wasn't just leaders who gathered; it was a family.

From November 21 to 23, 2025, the 18th Inter-American Meeting of the GLCC brought together representatives from across Latin America with a clear purpose: to build bridges through dialogue.

Casa San Pablo witnessed more than just presentations and group work. The methodology of "Conversation in the Spirit" set the tone: listening before responding, discerning before deciding, seeking God's will together before defending one's own positions. The atmosphere was deeply fraternal and prayerful.



From the very beginning, a shared desire was evident: that this would not be just another meeting. Each participant had overcome personal, work, or financial obstacles to be there. That alone spoke volumes. There was an atmosphere of gratitude... and responsibility.

The reflection revolved around four main themes: identity, spirituality, the reality of today's world, and the application of the method. Emphasis was placed on strengthening the sense of belonging to the Movement, studying and embodying Fundamental Ideas, safeguarding unity in diversity, and living the Tripod with authenticity. It was strongly emphasized that we are Christians before we are Cursillistas, and that identity is not defended with rigidity, but with joyful fidelity.

The change of era we are living through was also addressed head-on. There was talk of evangelizing specific environments, of not "fishing in someone else's pond," of truly integrating young people into the structures of service, and of using digital media with creativity and responsibility.

One of the most emphasized points was the integral experience of the method in its three stages. Precursillo, Cursillo, and Poscursillo cannot walk separately. Accompaniment on the fourth day, the selection of environments, and the formation of leaders appear today as decisive tasks.

The meeting concluded with clear agreements: unanimous approval of the GLCC Statutes, a firm commitment to the comprehensive formation of leaders, application of the Conversations in the Spirit method, and a decision to take on young people as a priority environment for evangelization.

But beyond the agreements, a deep conviction remained: charism only bears fruit in unity. And unity is built through dialogue, listening, and walking together.

Because we did not go to Santo Domingo to perform a ritual.

We went to take on a challenge.

De Colores.



Agreements of the 18th Inter-American Meeting of the GLCC.

November 21-23, 2025

Santo Domingo, Dominican Republic

“Let's build bridges through dialogue”

Unanimous approval of the GLCC Statutes, corroborated by the Latin American Episcopal Conference (CELAM).

1. That this not be just another meeting and that everything shared and learned at this meeting be taken back to the dioceses with a commitment to bear more fruit.
2. Disseminate and apply the “Conversations in the Spirit” method in future meetings due to the good results of this experience.
3. Seek new ideas to improve our communion among leaders, unifying the fundamental criteria of the MCC at the regional and global levels.
4. Strengthen the sense of belonging through the experience of the Mentality and community life (School, Group Meetings, and Ultreya).
5. Commit ourselves to the full and correct application of the Method and to evangelizing action, paying special attention to the Precursillo, without neglecting the other stages of the method.
6. Schools and Secretariats assume the mission of defining the priority environments for evangelization, taking into account the influence of school members in those environments and the pastoral plan of their diocese or country.
7. Assume the evangelization of young people as one of the priority environments, creating committees to support this action.
8. Give greater participation to young leaders in the service structures, involve them with more experienced leaders, achieving unity in diversity and developing a heterogeneous and synodal sense.
9. Live as authentic and consistent Christians, in search of holiness, promoting prayer and the experience of the sacraments.
10. Commit ourselves to the integral formation of leaders, mainly through the study of the book Fundamental Ideas of the MCC, with the intention of forming ourselves and growing in all that is essential to the Movement in order to apply it in evangelization and service structures; and thus to know and internalize the charism, mentality, purpose, strategy, and method of the MCC. Saint

Paul the Apostle, pray for us





CURSILLISTAS AROUND THE WORLD

I had my first Cursillo in 1988, after resisting all the well-intentioned invitations for many years. I went with mixed feelings. The first evening, with “Know Yourself,” was already very difficult. If I had had the opportunity to go home, I would have done so. I feared a painful confrontation with the basic facts of my life. But as the course progressed, I felt a very strong attraction, above all to the living examples of the leaders. Although they spoke openly about the difficulties they had to overcome throughout their lives, they were joyful, radiant people who felt supported by Christ.

Much of the Church's teaching was presented to me in a new light, which allowed me to understand it better and accept it. I realized that I didn't have to plan everything myself, but that there was someone who guides and loves us just as we are. It was a great relief!

Among the leaders was an elderly woman from my village whom I had certain prejudices against, but these turned into sympathy. She opened my heart, against my will. Later, when I myself was a leader, I was told that her speech had been a mistake—but for me it was the most important contribution of all. Without a doubt, the Holy Spirit was working in my favor.

At the Cursillo, I made friendships that lasted a lifetime, and Christ was among us. Having experienced a Cursillo together creates very strong bonds; these relationships are on a different level from “normal.”

At the closing ceremony, I burst into tears, and I remember perfectly what I said: “In my life, I have worn many masks, and now I continue to take them off one by one.” And so it was.

I was very happy that my husband—after resisting for a long time, just like me—did his Cursillo a year later and came back with the same sense of fulfillment. Perhaps that was one of the reasons why we were able to celebrate our “Golden Wedding” (50 years of marriage) last year, even though we had endured many blows of fate together.

The woman who invited me to the Cursillo has always been an example to me: like her, I am a communion assistant, a lector, and I celebrate liturgies of the word. I will always be very grateful to her.



Hannelore Eisler

Austria



¿Do you feel that your life now has a clearer purpose?

I think that after experiencing Cursillos, I was able to rediscover my personal and spiritual purpose.

I have always been clear that I am Catholic by conviction, although in recent years I have encountered some obstacles. Living those three intense days of Cursillo motivated me to continue building my path hand in hand with God. Talking and sharing with other Cursillistas gave me the opportunity to be more secure and confident in the Christian values and principles that I want to continue living by.

Cursillo helped me to firmly resume certain habits that are very useful in continuing my process of working daily toward my life purpose.

What changed in you when you returned to your daily life?

I think one of the fundamental things that changed my life after experiencing Cursillos was the way I experience God's love in my life. Having the sensitivity to receive the good things that God wants for me and my family, a renewed understanding of the Christian faith that brings me closer and closer to the love that God gives me.

Feeling that every positive step I take in my life is a gift from God, and that every adverse situation I face is God telling me that He is with me and will not abandon me.

In my daily life, I try to bring the word of God into every conversation I have, and I try to ensure that my actions are consistent with my words, letting God be the center of my life.

In every situation, I find an opportunity to transmit God's love in my life and to those closest to me in my family and social circles.

Cursillo gave me the opportunity to meet people who think similarly to me, very good friends with whom I can share different situations in life, and with whom I can be on the same wavelength to continue our paths hand in hand with God.

Cursillos also gave me the opportunity to connect spiritually and genuinely with God through different tools, such as prayer, readings, the Eucharist, and Christian values that can be practiced daily.

Was there a word, phrase, or gesture that resonated strongly in your heart?

Yes, in a talk led by one of the priests, I expressed a genuine doubt that I personally had. The doubt I had was this: "How is it possible that in a world where Christian values and principles have been diluted in society, I as a Catholic can make a positive change, if I am just another human being?"



The priest's answer was very clear and decisive, and it has changed my life in a positive way. He said, "Because Jesus Christ invites us to do the impossible where everything is possible."

It was difficult to understand its meaning, and it resonated very strongly in my heart.

And then I said, "Of course, because if everything were easy for a Catholic, where would love and strength come from when everything gets complicated?" Because a Catholic loves God, and love comes from God, because God is love. (1 John 4:8)

Javier Bulos Salim.

Cursillo 1390.

Mexico.





BACKGROUND ISSUES

It has always been done this way, a blasphemy against the spirit

When asked what blasphemy against the Holy Spirit consists of (Lk 12:10), Don Luigi Maria Epicoco shows them the splendid landscape visible from his study window and, when his interlocutor expresses his admiration, he comments: "That beauty is there whether I am a sinner or the best of saints. That beauty is there, but it does not impose itself on my gaze. In fact, I could look out that window and keep my eyes closed." He adds: "That is blasphemy against the Holy Spirit, to stand before the Light and stubbornly keep my eyes closed. That darkness deliberately chosen by me cannot be forgiven because God's mercy cannot force me to open my eyes by force."



With this issue of our magazine, we are also inaugurating a new year of activities for our Movement. At the national assembly in October, we recognized many positive signs: awakenings full of enthusiasm and a desire to participate, the emergence of new ways of living the Cursillo and evangelizing with the splendid instrument that the Holy Spirit has given us through the courage of Eduardo and those who have accompanied him. Thanks to this openness to the action of the Holy Spirit, the Movement has spread across five continents, bringing to people of all ages and places the good news that God, in Jesus Christ, loves each one of them personally, whether they are sinners, people on a journey, or already saints. We experienced this firsthand at the World Ultreya in June 2025, where we felt truly united by the same charism, despite our rich diversity.

When, more than eighty years ago, this inspiration was born in Eduardo's heart and matured, thanks to prayer and intelligence, into his deepest conviction, if he had thought that giving so much importance to the laity had never been done before, that priests knew how to evangelize and, therefore, there was no point in introducing a new modality into the pastoral ministry of the Church, that in the millennial history of Christianity it was not common practice for lay people to proclaim the Gospel, would we be here today talking about Cursillo? Almost certainly yes, because the Holy Spirit would have inspired this novelty in another heart willing to place itself at his service. But Eduardo did not allow himself to be deterred by the social, cultural, political, and religious conditions of the time. With his "here I am," he paved the way for many innovations, which the Second Vatican Council made its own. He listened attentively and respectfully to the comments directed at him, remained silent when necessary, but did not stray from what the Holy Spirit had inspired him to do.



Here, then, is where blasphemy against the Spirit lies hidden for us Cursillistas today: to think that he blew once and for all and then withdrew from history, so that we would be forced to slavishly repeat what began eighty years ago without demonstrating our ability to translate (without betraying).

Sometimes differences in mentality or generational differences create tensions that cloud the atmosphere of friendship that should characterize our journey together. It is understandable: when we care about something, we can all become cautious, defensive, and sometimes a little rigid. But precisely because we share such a precious charism, we are called to go beyond these limits, to learn from each other, and to support each other in change.

The Movement is called today to take a step forward, not to deny the past, but to be faithful to it. That is why it is important to avoid regulations becoming an instrument to curb initiatives that could bear fruit; bureaucracy limiting the growth of young people; customs born in other historical contexts becoming absolute criteria; some people being discouraged from participating in the three days for reasons that are not really essential. Sometimes, without meaning to, we run the risk of applying criteria that exclude rather than welcome.

The National Coordination of Italy has proposed a document that calls for maximum openness and the broadest inclusion, reminding us that charity and mercy must inspire our decisions. It is a valuable call, which does not seek to correct anyone in particular, but to guide everyone towards a more evangelical style that is more consistent with our Charism. If some words sound like a personal provocation, they can become an opportunity for growth and discernment. Not to judge, but to build together a more serene, fraternal, and transparent climate.

Continuing with the logic of “letting things go,” hoping that situations will resolve themselves, is no longer acceptable today. We must open our hearts to the breath of the Holy Spirit, who calls us to be attentive to the times in which we live, even willing to give up our securities in order to respond to the anxieties and sufferings of those around us.

A father said to me in front of the school where I drop off and pick up my granddaughter: “We talk a lot about saving the environment, but we must focus our goal better, we must save man!” It is the person, with his thirst for daily and eternal happiness, who must matter to us, who awaits an answer.

Does this seem like too big a goal? Perhaps. But the Cursillo has proven over decades to have extraordinary power. Hearts change one by one, with patience and friendship, and if we finally decide to be courageous, to come out into the open, to first untie the internal knots that hold us back, then yes, we can truly contribute to a more luminous and attractive Movement, to a broader and more welcoming Church, to a more just and peaceful world.

“God has given us the happiness of understanding that it is a joy—as much as this may bother us—to live in such an extraordinarily difficult time of ascent,” said Bonnín, inviting us to climb the mountain of life together.

Carlos de Benedetti

National Coordinator of the S.N. of Italy



BACKGROUND ISSUES

“Ultreia et Suseia”: Heart and soul of the spirituality of the MCC.

To speak of the spirituality of the Cursillos in Christianity Movement is to speak of a grace inspired by the Holy Spirit in the Church for our time. It is not simply a matter of evangelizing pedagogy or apostolic methodology, but rather a concrete way of living the fundamentals of Christianity. To reflect on our spirituality, I have drawn on Chapter VII of the book *Pilgrims and Apostles*, entitled “Ultreia et Suseia,” by Monsignor José Ángel Saiz Meneses, current ecclesiastical advisor to the World Organization of the Cursillos in Christianity Movement, which offers us a luminous synthesis of five elements that not only belong to Christian spirituality in general, but constitute the very soul of our beloved Movement.

These five traits—pilgrim spirit, kerygmatic spirituality, friendship, joy, and ecclesial communion—make up a way of life that has borne abundant fruit on every continent and in every culture where the charism has taken root.



1. Pilgrim spirit: walking confidently toward the goal

Christians are pilgrims by vocation. Our life is a journey, a process, a constant search. The Cursillo Movement embraces this dimension with deep spiritual awareness. “Ultreia” means “beyond!” and expresses the inner attitude of those who do not settle, who are not complacent, who know that the Lord always calls us to take one more step.

This pilgrim sense invites us to set out on the journey, trusting fully in God. We do not walk relying solely on our own strength, but sustained by grace. The goal is not human success or a passing goal, but encounter: encounter with oneself in truth, encounter with God in the intimacy of the heart, and encounter with others in fraternal charity.

The Cursillista learns that the whole of life, with its lights and shadows, is a space for growth. Every difficulty can be an occasion for purification; every joy, a foretaste of the Kingdom. We are pilgrims and, at the same time, apostles on the march.

2. Kerygmatic spirituality: proclaiming to bring about conversion

At the heart of the charism is the joyful proclamation of the fundamentals of Christianity. Our spirituality is deeply kerygmatic. The kerygma, the proclamation that God loves us, that Christ died and rose for us, and that he lives and calls us, is not a stage that has been passed, but the permanent foundation of our life. The purpose of the kerygma is always conversion. It is not a passing emotion, but a radical change of mind and heart. Cursillo seeks to foster that personal encounter with Christ that transforms our existence and orients our whole life toward Him.



This proclamation is made with evangelizing enthusiasm, driven by the power of the Holy Spirit. The Movement is not born of a human strategy, but of a living experience of God's love that cannot be kept to oneself. The Cursillista is someone who, having experienced mercy, feels an inner urgency to share it.

3. Friendship: Christ, the source and model of our relationships

One of the most characteristic features of the Movement is the centrality of friendship. Christ himself presents himself as a friend: "I no longer call you servants... I call you friends." From this experience arises a relational spirituality that is deeply human and evangelical.

Friendship in Cursillo is not something superficial or merely emotional; it is a path to sanctification. It is lived in community, especially in the Group Reunion and in the Ultreya, where we share our lives, faith, and commitment. Friendship becomes a force for the apostolate.

When Christ is the source of our relationships, friendship is purified and elevated. We learn to look at others with respect, to accompany them in their struggles, to support them in their faith. Thus, the apostolate is not cold proselytism, but warm and close witness. From authentic friendship, the Gospel finds ways to reach the heart.

4. Joy: a sign of encounter with the Lord

"Rejoice in the Lord always" (Phil 4:4). This Pauline exhortation expresses the spirit of the Movement. We are a Movement born for joy. Not a superficial joy, but one that springs from an encounter with the living Christ.

The Cursillo experience seeks to help each person discover the joy of knowing that they are loved unconditionally by God. And that joy is not kept to oneself; it is shared, it is contagious, it becomes a witness. Even in the midst of difficulties and crosses, the Cursillista is called to preserve inner peace and hope.

This joy is deeply missionary. A sad Christian hardly evangelizes. On the other hand, those who live with joy transmit confidence and open paths. Cursillista joy is a fruit of the Spirit and a sign of authenticity.

5. Spirituality of ecclesial communion: walking together in the Church

The Movement lives and acts in the heart of the Church. Our spirituality is essentially ecclesial. We are not a parallel or autonomous group; we are a living part of the Body of Christ.

This communion is expressed in a synodal vision, where lay people and pastors walk together. Respectful and fruitful collaboration between charism and ordained ministry is a sign of ecclesial maturity. In communion we find a sure path of union with the Lord.

Fidelity to the Magisterium, insertion in dioceses and parishes, and humble service to the evangelizing mission of the universal Church are constitutive parts of our identity. Only in communion does charism flourish and bear abundant fruit.

"Ultreia et Suseia" is not just a historical motto; it is a synthesis of our spirituality. Forward and upward: walking without stopping, lifting our spirits, trusting in grace. Pilgrims and apostles, proclaiming the fundamentals of Christianity with friendship, joy, and deep ecclesial communion.

May the Holy Spirit continue to renew in all Cursillistas throughout the world the fervor of the early days and grant us the grace to live authentically this precious gift that the Church has entrusted to us for the evangelization of our environments.

¡DE COLORES!

Pbro. Walther González Igor
National Advisor MCC Chile



BACKGROUND ISSUES

¿How to deal with the MCC Precursillo in the current context ?

““THE WRONG KEY,” This story doesn't happen here, it happens there!

Andrés was a committed and generous leader. He loved the MCC and wanted to start the Precursillo with Julián, a co-worker who was going through a difficult time.

They began to meet to talk.

- At their first meeting, Andrés spoke about the kerygma.
- At the second, he explained grace and conversion.
- At the third, he spoke to him about the sacramental life.

Julián listened respectfully, but spoke less and less.

What Andrés didn't know was that Julián was going through a painful separation, a distant relationship with his son, and a deep sense of failure. He didn't need explanations about mature spiritual life; he needed someone to ask him how he was doing... how he was feeling.

One day, Julián said kindly:

“Thank you, Andrés, but I think that what you've been talking to me about all these days is not for me.”

Andrés was taken aback. That night he understood something he had forgotten: “The Precursillo begins in life.”

A few days later, he went back to see him. This time he didn't bring any prepared topics. He just said, “I didn't ask you something important... How are you really? How do you feel?”

Julián looked at him silently... and began to speak.

Andrés didn't explain anything. He just listened.

At that moment, the real Precursillo began. Because he understood that the heart is not opened with concepts, but with friendship; that before talking about conversion, you have to touch the wound; and that faith grows when someone feels seen, heard, and respected.

He had tried to open a door with the wrong key:
Now, he simply sat down next to him.

The case of Andrés and Julián is one of the challenges we leaders face in the current context: changing times, growing distance from religion, the search for meaning, rejection of discourse and people tired of the Church, not of God. In this context, “the question of the Precursillo of the Cursillos in Christianity Movement is not secondary.”



To answer it, we need to return to the essentials.

The Precursillo is not a strategy for attracting people, nor is it a preliminary organizational phase of the Cursillo. “It is a personal encounter,” human and progressive, based on friendship, witness, and shared life. Its purpose is not to “bring people to the Cursillo,” but to prepare the heart, creating conditions so that each person can freely open themselves to an encounter with Christ.

One of the main risks at the present time is to approach the Precursillo with patterns from the past without “true discernment,” which would lead us to fall, without realizing it, into excessively religious language, hasty invitations, or reducing the Precursillo to a list of names and tasks. When this happens, its original strength is lost and the subsequent experience of the Cursillo and Postcursillo is weakened.

Remember: “As the Precursillo is, so will the Cursillo be, and so will the Postcursillo be.”

KEY POINTS FOR APPROACHING THE MCC PRECURSILLO IN THE CURRENT CONTEXT:

First key point:

a) Return to people's real lives: approaching the Precursillo today requires, above all:

- Listening to their stories.
- Respecting processes.
- Understanding their searches.
- Understanding their wounds.



The starting point is not doctrine, but human experience: the desire to love and be loved, tiredness, loneliness, questions about meaning and hope. Only from there can the proclamation (Kerygma-Cursillo) be meaningful. “Before talking about faith, we must touch life.”

We do not begin with doctrine, we do not require religious language, we do not presuppose a mature faith.

We begin with the meaning of life—true friendship—loneliness and belonging—frustrations, fear, and hope—conflicts—wounds and reconciliation—success, inner emptiness, and happiness—freedom, decisions, and life plans. Here, the Precursillo does not preach; it listens. It does not impose; it provokes questions.

Second key:

b) It is essential to penetrate the environments: With a simple and constant presence. The Precursillo is lived within everyday reality: in the family, at work, in social and community spaces. It is not a question of entering to convince, but of remaining, creating bonds and generating trust. “Authentic friendship continues to be the privileged path of the MCC.”

Third key:

c) Human language: And how essential it is today! Because it requires (human language) that is close and true, to connect with people's experiences. Fewer abstract concepts and more shared life; fewer prefabricated answers and more questions that help to reflect.

“The Precursillo does not impose, it proposes; it does not pressure, it accompanies.”

Fourth key:

d) The witness of life is irreplaceable: Consistency, humility, the ability to listen, mercy, charity, and SERENE JOY speak more powerfully than any speech. In a world saturated with words, the authenticity of Christian life becomes the first proclamation.

All of this reminds us that the Precursillo is not just planning, but community discernment; it requires prayer, reading the signs of the times, and openness to the action of the Holy Spirit, who always precedes the leader and acts in the hearts of people.

PRECURSILLO TODAY IN THE LIGHT OF THE WORD OF GOD:

1. The starting point: the concrete lives of people:

☐ "The Word became flesh and dwelt among us" (Jn 1:14)

Relationship with the Precursillo:

The Precursillo begins where God begins: in the flesh, in real life, in concrete history.
Not in ideas or schemes, but in human experience.

God did not speak first from the temple, but from life:

Jesus inserted himself into everyday life: home, table, road, work, friendship.

2. Penetrating environments: being inside, not around:

☐ "You are the salt of the earth... you are the light of the world" (Mt 5:13-14).

Relationship with the Precursillo:

Salt does not act from outside. Light does not illuminate from a distance.

Precursillo is lived within environments, not as an observer, but as a transforming presence.

3. The human language of Jesus: propose, not impose:

☐ "Jesus spoke to them in parables, according to what they could understand" (Mk 4:33)

Relationship with the Precursillo:

Jesus did not use abstract or overly religious language.
He spoke of seeds, nets, roads, feasts, work, family.

4. Witness before discourse:

☐ "Come and see" (Jn 1:39)

Relationship with the Precursillo:

Jesus did not first explain who he was.
He invited them to see his life.

5. The biblical synthesis of the Precursillo:

☐ "Let us go over to the other side" (Mk 4:35)

This phrase sums up the whole Precursillo:

Leaving the familiar

Entering into other realities

Trusting in the presence of Jesus

Crossing over with others, in community



"Facing the Precursillo in the moment we are living today does not mean inventing something new, but rather living the essentials with evangelical radicalism, returning to the concrete lives of people and living faithfully the essentials of the MCC charism."

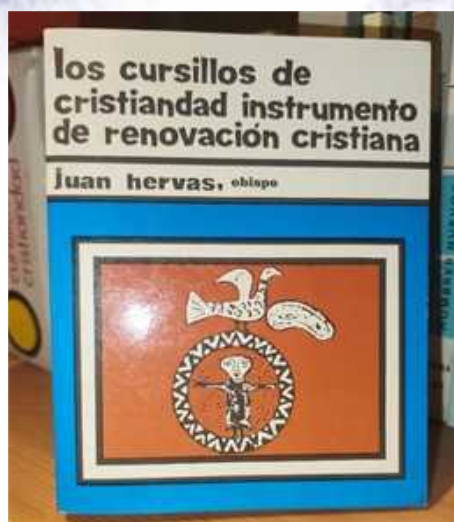
De Colores!!!

Germán Martínez
ex-President of the S.N. of Colombia



BASIC BIBLIOGRAPHY IN THE MCC

The Cursillos de Cristiandad, an instrument of Christian renewal



Cursillos de Cristiandad: Instrument of Christian Renewal is a work that emerged in the early days of the Movement, when the experience began to take shape. It is not a theoretical treatise or a cold systematization, but rather a reflection of faith that arose from direct contact with the grace that was transforming lives and environments.

The book clearly presents the central conviction that animates the Movement: Christian renewal begins in the person, in the living encounter with Christ, and from there it spreads to the environment. The Christian fundamentals—the reality of God's love, the life of grace, the call to communion and mission—appear as the core that gives meaning to everything. When a person discovers that he is loved by God and called to live in friendship with Him, his life changes, and with it his environment also changes.

Throughout its pages, the purpose of the Movement and the coherence of its method—Precursillo, Cursillo, and Poscursillo—are explained, understood as an organic process at the service of that purpose. Nothing is incidental or improvised: everything aims to elicit a personal experience, to strengthen perseverance in small communities of friendship, and to promote evangelization in one's own environment with naturalness and conviction.

A profound ecclesiality permeates the work. The Movement recognizes itself as a humble instrument at the service of the Church, in communion with pastors and in co-responsibility between priests and laity. Christian renewal does not mean creating something parallel, but revitalizing the ordinary life of the Church and the world from within.

Its author, Juan Hervás y Benet, one of the initiators of the Movement, writes from experience and historical responsibility. He knew how to discern and welcome the charism that the Holy Spirit was bestowing at that founding moment, to safeguard its essence and express it clearly so that it would not become blurred over time. This work is, therefore, not only an explanation, but also a faithful testimony to a grace that continues to be relevant and fruitful.





APOSTLES OF THE MOVEMENT

Francis Napoli

A faithful servant through the Cursillo Movement

In March 1996, at the age of 46, Francis Napoli experienced a profound and transformative encounter with Christ during a Cursillo weekend in Gibraltar. This moment marked the beginning of a new stage in his life and a spiritual journey filled with God's grace, service, and a firm commitment to the work of evangelization.

This encounter moved him deeply, awakening a renewed sense of purpose and calling in his walk with the Lord.

From that moment on, Francis became a dedicated and faithful member of the Cursillo Movement. For the next 11 years, until 2009, he devoted his time, talents, and above all, his heart to the mission of bringing others to a personal encounter with Christ, just as he had experienced.

During these 11 years, Francis participated in 21 Cursillo weekends in Gibraltar, demonstrating his steadfast commitment and dedication to our Lord and to the Cursillo Movement.



Francis served as rector on four of these Cursillos, guiding others with humility, compassion, and a servant's heart. During the remaining 17 weekends, he was part of the team, offering his support, wisdom, and encouragement to both the candidates and his fellow team members. His presence was a quiet force, always guiding others to Christ, never to himself. Francis' legacy in the movement is one of steadfast faith, joyful

service, and deep love for the charism of Cursillo. He lived the tripod of piety, study, and action with authenticity, and his example inspired many others to draw closer to the Lord. Although his active participation in the Cursillo Movement in Gibraltar ended in 2009, he was called by the Lord to extend his work beyond our borders and set out to introduce Cursillos in South Africa.

The fruits of their labor continue to blossom in the lives of those they touched and many others who followed. Although Francis has now left us to enjoy the glory of God in heaven, his story reminds us that when we open our hearts to Christ, he can use us in powerful ways to build his Kingdom.





YOUTH DE COLORES

¿How does a young Cursillista live the tripod?



My name is Elena, I am 29 years old and I am a young leader at the school in Valencia (Spain). More than eight years ago, when I attended my Cursillo, I was told about the tripod, that structure with three legs that allows, for example, a painter to support their canvas while they paint, a musician to support their sheet music while they play a song, or a photographer to support their camera to capture every moment. These legs must be balanced and are equally important so that the tripod does not wobble and the photo does not come out crooked or the painting poorly painted.

In our lives as Cursillistas, the tripod is a tool that helps us get closer to Christ every day, and these legs have their own names: prayer, formation, and action (or piety, study, and action, as it is known in some parts of the world). These legs need to be strong and sturdy so that the Lord can support the canvas of our lives and paint his work on it.

How do I live this tripod as a young person?

First of all, how do I live my life of prayer? Sometimes, with the rush of everyday life and work, it can be difficult to find that space to pray. I don't like to see prayer as a set of phrases to be read "at speed" or a "checklist," but rather as a moment of intimacy with the Lord. I believe that prayer is lifting our gaze to Him for a few minutes so as not to lose our way. I seek intimacy with the Lord through the Eucharist, Lauds, Compline, the Rosary, and moments when I escape to pray in my school chapel. There are times when life overwhelms me and I can't devote as much time to it as I would like, but examination of conscience and spiritual direction help me see where I can improve.

Some time ago, I got into the habit of using the "P-A-P-A" method (pardon, appreciation, petition, and adoration), which consists of dedicating a few moments of the day to asking for



forgiveness, giving thanks for the situations I am experiencing, praying for the needs that arise, and adoring, for example, through music. I like this because it keeps me in an attitude of presence and constant dialogue with the Lord.

Regarding formation, the second pillar, it is very necessary, because no one is born knowing everything; rather, we are Christians “under construction.” Personally, I try every day to learn and get to know the Lord a little better, because I believe it is very difficult to love what you do not know. To grow in formation, I like to listen to podcasts on my way to work, and right now I am reading two books: “In Praise of an Imperfect Life” and “The Art of Starting Over.”

The third and final pillar is action: making Christ present in my surroundings. Wherever I go, He comes with me. He comes to my work, He comes with my friends, He comes to visit my family... He comes with me because I am a Christian and I cannot understand my life in any other way.

I am certain that when God gives you a friend, He also entrusts you with the care of their heart; and from there, I can only wish the best for them, which is to help them walk towards heaven. I have received a treasure completely free of charge and I cannot keep it to myself. I have to give it away because we are saved as a group.

Sometimes I do this very directly, giving testimony of what the Lord has done in my life and inviting my friends to meet other young Cursillistas so that they can discover that the Church is young and that they have a place in it; and other times, in a more discreet way. St. Francis de Sales said, “Don't talk about God to others, but live in such a way that they ask you about Him.” It's great to talk about the Lord, but often our example is more effective. In my work as a teacher, I try to look at children as Jesus would look at them. With my friends and family, I try to control my temper, listen to them, and help them with their concerns.

Finally, I would like to add that there are weeks when I am very tired and need help not to get completely exhausted and give up. For that, I have my community and, above all, my friends from the Group Meeting, who keep me grounded and help me to keep going. In my Group Meeting, we review our tripod weekly by answering these three questions: How has my relationship with the Lord been this week? What have I done to get to know Him better? And who have I tried to bring closer to the Lord? Then, together, we recognize the areas we can improve and make commitments to carry them out.

I invite you to review your tripod this Lent and make a commitment that you can carry out in each of its legs.

De Colores!



¡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/

◆ 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.

