

# CURSILLO NEWSLETTER

Diocese of Lincoln, Nebraska

June 2020



## Calendar of Events

**The scheduling and assembling for Cursillo events will continue to be evaluated relative to restrictions prompted by COVID-19**

**Postponed Due to COVID-19** ~~April 30—May 3, 2020~~ **Women’s Three Day Cursillo Weekend –**  
Sacred Heart Parish, Hebron.

**Postponed Due to COVID-19** ~~June 11—14, 2020~~ **Men’s Three Day Cursillo Weekend –**  
St. Ann Parish, Doniphan.

June 27, 2020 **SOL – via ZOOM ...** To participate, start your Zoom app, and enter the Meeting ID: 629-734-5912.

July 18, 2020 **Secretariat Meeting, via ZOOM - 9:30am Meeting**

July 24-25, 2020 **Virtual Cursillo National Encounter.** The Encounter has been shortened to two days. See the “Save the Date Announcement (*on the back side of the cover page*) for all information available at the time of the printing of this newsletter. More information will be added to the National Cursillo Webpage as the schedule is finalized.

August 8, 2020 **SOL or Fourth Day Retreat ...** to be decided.

September 25-27, 2020 **Fall 2020 Region VI Encounter –**Holy Name of Jesus Catholic Church,  
Wayzata, MN 55391

### **2020 National Encounter (July 24-25, 2020) ... “Virtual”!**

Let’s Make History Together! The 30<sup>th</sup> National Encounter is Going Virtual! Livestream Masses, Virtual Fellowship, and Breakout Sessions. The Rollos for the Encounter will include: Personal Encounter with Christ; Friendship with Self, Christ, and Others; The Christian Leader in the MCC; and others.

**Open Registration beginning June 1, on the National Cursillo website: [www.natl-cursillo.org](http://www.natl-cursillo.org).**

**Men’s & Women’s Three Day Weekends ...** We will continue to monitor current restrictions for public gatherings and we will schedule Three Day Weekends as soon as possible / prudent.

**Ungoing Palanca is requested for Cursillo on all levels ...** Christ is counting on YOU!! Please offer PALANCA for all Cursillo activities. After all, Palanca is the backbone of the Cursillo Movement and essential for each spiritual success – on Weekends as well as in every Fourth Day.

### **School of Leaders (SOL)**

We have been studying/discussing the book *Eduardo Bonnín Aguiló - 100 years – Biography & Mentality*. This book contains lots of previously unknown information about the life of our founder and his mentality as well as the history of Cursillos in Christianity. Many of Eduardo’s quotes are very good for reflection and useful in living the 4<sup>th</sup> Day fully and joyfully!

Our next SOL is scheduled for June 27, 2020 in either Doniphan or Hastings. We will be studying the Chapters entitled: “Fundamental Christian” and “Gospel – Evangelize” and “Essence, Purpose, Mentality”, pp.127-151. Please join us if you are able. One of Eduardo’s quotes from this section is: “Because everyone has a different perspective, what we have to achieve is that the Christ of each person be the person of Christ.”

## Reflections of a Cursillista

I'm a creature of habit. I find comfort in routines, I find comfort in predictability. It's possible my partiality towards that is based on a need for control. I remember during my childhood feeling anxious and uncertain because I felt I had no control over my circumstances, being a child of divorced parents. I think perhaps in my adulthood, I'm trying to make up for the lack of security and control that I felt all throughout my childhood. I don't think I'm the only one who has that dependency on control, but I have come to realize how dependent I really was on it. When the coronavirus pandemic became a public health emergency at the end of March, whatever routines and sense of control I thought I had was tossed out the window. My core was shaken and my life was in shambles. I didn't realize how much the need for control controlled me.

I found that the need for control competed against my trust in God. Intellectually, I understood that God has power over all, that He takes care of all. I understood sometimes His will takes me to paths that I didn't expect. I wasn't happy when it happened, but I understood that can be His way of working. But I never quite gave myself to Him as fully and completely as I should have. I found that I was guilty of idolatry: worshipping the "god" of having control. Even though I was formed to trust in God, that trust went only as far as my convenience would go. When this situation arose, it informed me of, to a level I've never dreamt, how little control I had over anything. I found that this "god" I was dependent on was fallible and about as fragile as anything could get. I was shocked at how little trust I had in the real God and how little I actually surrendered to Him. This was a wake-up call that forced me to meditate and devote myself to prayer in ways I thought I never had time for, my re-devotion to the real God and my categorical rejection of this false "god" I didn't even know I was worshipping.

I found myself gravitating back towards a novena I did off and on called the Surrender Novena written by Fr. Dolindo Ruotolo. There were two passages that pulled me out of myself and that I find very apt for this period of suffering we're all going through: *"I perform miracles in proportion to your full surrender to Me and to your not thinking of yourselves"* and *"pray always in readiness to surrender, and you will receive from it great peace and great rewards, even when I confer on you the grace of immolation, of repentance and of love, then what does suffering matter? A thousand prayers cannot equal one single act of surrender, remember this well."*

When this situation started, I asked God to end this, which is not wrong in itself, but I noticed that I had a pattern of asking God to conform His Will to mine in everything. I wasn't opening myself up to seeing His Will for what it was and to conform mine to His. I was always thinking of my situation and how I would solve it, turning to God to only facilitate my plans. After having understood this, I realized how little I surrendered to God, how little leeway I gave Him to perform His Miracles and His solutions to my problems. I always had the answer, I thought, I always had control, I thought.

The concept of suffering has frequently been a source of contention for me when thinking of God's love. I understood He sometimes used suffering to get you to certain places, but I always thought that there could be better alternatives and that if I was more attuned to His plan, I would not have to go through suffering. I never truly, in my core, understood that suffering can be, in itself, a prayer. Not only is it a pathway to a new start or a better version of myself, the act of suffering can be the "end" and not the means. That passage from the surrender novena details this: *"you will receive from it great peace and great rewards ... then what does suffering matter?"* Sometimes the suffering IS THE PRAYER that is most necessary for you and for others. I've also come to realize that my suffering isn't always about me, that it's not a chastisement against a particular sin I've committed. No, we are given suffering because Jesus trusts us to share in His own suffering, something that by no means did He deserve to receive, but He bore it for the sake of the world. In this way, we bear His suffering for the sake of the world and by sharing His wounds, we indeed receive *"great peace and great rewards."*

Having to cancel the upcoming Men's Weekend was a suffering (especially because it's the first one I would've been on during the late spring with accompanying good weather and sunshine), having to stop grouping in person with my friends was a suffering, having to put on hold plans of Cursillo formations is a suffering. Everything we're going through right now is a suffering in just about all aspects of our lives, from work to leisure to prayer. But I have trained myself to accept it, to understand what this time of suffering is for. I've trained myself to break certain chains I was bound to, unbeknownst to me. God is allowing us this time of suffering for our personal change, and for our greater glory. May we be mindful of His suffering as we walk through our own "stations of the Cross" right now. May we look inwards to see what He's calling us to address during this time. Most importantly, may we fully surrender ourselves to God in faith, in hope, and in love. I miss all of you desperately and I continue to pray for an end to this time, but now with true hope and a complete surrender in God. Thai Nguyen

## From the Spiritual Advisor

From mid-March until mid-May (in some areas of our State until the end of May) most of us have not been able to participate in Mass in person. We have participated in Mass “virtually” and have made Spiritual Communions. Many Catholics that I have spoken with have expressed their longing to receive our Lord in Holy Communion. Thus, I was very interested to hear how Dr. David Anders’ addressed a caller’s question about Spiritual Communion in his radio show “Called to Communion” on May 6, 2020. Below is a partial transcript of Dr. Anders’ response to the caller’s questions.

“The idea of Spiritual Communion is actually grounded deep in the theology of the Church and in our union with Christ. ... St. Thomas Aquinas says that it is possible to have a merely bodily reception of the Eucharist that is not actually ... spiritually fruitful, it does not bring us to Salvation. Paul talks about receiving the Body and Blood of the Lord in an unworthy manner and therefore bringing condemnation on ourselves and not spiritual life. (*1 Cor 11:27*) And so you have to have both. You have to have the physical reception of the Eucharist, but it must be accompanied by a union in our will, in our mind and heart with the sacrifice of Christ and with the will of God. That interior union that we seek with Jesus is a spiritual communion; that is what it is. When in our devotional life and imagination, we bring that to bear in reflection upon the Eucharistic species itself, we can combine these two acts of devotion in a very, very, powerful way in our interior life. And sometimes by necessity, if we are deprived of the physical reception of the Eucharist, we can reflect on the Eucharist in this way and unite ourselves and our will to God and to His Son, Jesus Christ, and communion with Him in spirit.

“If we can commune spiritually with the Lord, then why bother going to Mass?” What do we gain by being in the Mass that we could not gain simply by a spiritual Communion? I think the question perhaps evidences a misunderstanding of the principle purpose of the Mass.

“The principal purpose of the Mass is **not** that we receive the sacrament of Holy Communion. That is not the principal purpose of the Mass. If all we want to do was to receive the Sacrament of Holy Communion, it is not necessary to do so in Mass. In fact, every priest who carries the Blessed Sacrament with him in a pyx, say for example he is going to the Hospital to give Communion to the sick. He can give Holy Communion out to somebody, not in context of Mass. ... If that is all you wanted to do was receive Holy Communion, there is no need for the faithful to go to Mass. But that is not the principal purpose of the Mass.

“The principal function of the Mass is that the entire church offers a sacrifice to God.” That is the point. Jesus says, “the Father seeks those true worshippers who will worship Him in Spirit and in truth.” (Jn 4:23) St. Paul tells us in Romans 12:1 “the worship of spirit and truth is the offering of Sacrifice.” ... That is the chief act in the virtue of religion. What do we offer to God in the Holy Sacrifice of the Mass? We offer Him the Body, Blood, Soul, and Divinity of His Son Jesus, who is made present on the Altar. That is the point. Pope Pius XII in his Encyclical Mediator Dei says, “*Our participation in this sacrifice, in the holy Sacrifice of the Mass, our intentional offering of the immaculate victim, Christ Himself, is the chief and best means of our gaining sanctity and redemption.*” So if you want to be saved, if you want to go to Heaven, Pius XII teaches that the best way to do this is to learn how to make the offering of Christ in the Mass, to God the Father, intentionally, along with the offering of your own life.

“So every Catholic who learns the Morning offering, “Jesus through the Immaculate Heart of Mary, I offer you my prayers, works, joys, suffering and sorrows, along with the Holy Sacrifice of the Mass, offered throughout the world.” That’s it, that is the ticket right there. And remember St. Faustina’s prayer, the Divine Mercy Chaplet, “*Eternal Father, I offer you the body and blood, soul and divinity of your dearly beloved Son Our Lord Jesus Christ.*” Where do we offer to God the Body, Blood, Soul, and Divinity of our Lord Jesus Christ? In the Holy Sacrifice of the Mass. That is why we go. We go to make the offering. And we go to make the offering as a community. Because God deserves not simply our private interior life, but He deserves public worship. That God be adored in society, and not just in our own private life. Religion is not a private matter. It is a very public matter. ... and the Sacrifice of the Mass is the public worship of the Church. We gather in community to make this offering. That is the #1 reason we go, and a spiritual communion ... does not fulfill any of that.

“Secondly, we do go to receive the Sacrament of Holy Communion. And a Sacrament by definition is physical. It is tangible. It is visible. Spiritual Communion is none of those things. It may be powerful, but it is not tangible, and it is not physical, and it is not visible. The point of a sacrament is that we can have a tangible point of reference to which God has attached a promise. God did not say “Whenever you intend a Spiritual Act of Communion, I promise to be there, accompanying you and to fulfill that intention.” ... He says, if you eat my flesh and drink my blood you have life. He attaches the Sacramental promise to the tangible sign of the consecrated species. That is the point of the sacraments, that we can have a tangible point of reference. That we know God has promised to accompany.

“So also, we go to Mass and receive Holy Communion, to be drawn together into community. The end of our redemption is not simply a private relationship with God, my personal relationship with Jesus, but is a corporate relationship with His body the Church. Christ said to St. Paul on the road to Damascus: “Saul, Saul, why are you persecuting me? He didn’t say why are you persecuting My followers? He said why are you persecuting Me? The identification of Christ with His Mystical Body, the Church, is profound, and our salvation comes in union not just with the incarnate Lord but with His Mystical Body the Church. That is why St. Cyprian can say: “Outside the Church, no salvation.” If you don’t acknowledge your unity with the Mystical Body of Christ that is the Church, you don’t understand what it means to be saved. [*I just need me and Jesus, don’t need any Priests, don’t need any Bishops. Don’t need the guy next to me with the squeaky boots and the bad breath.*] Wrong, you do. You absolutely need those guys. Because it is reconciliation with your neighbor. Blessed are the peacemakers ... that is integral to the redemption that we have in Christ. The Mass and the Eucharist are both the expression and the instrument of bringing that union to pass.

“... Finally, our reception of Holy Communion in Mass is subject to (*because it is a public act*) the jurisdiction of the Church. The Church excludes some people from Holy Communion, like intentionally, you can’t come up, you are not allowed in, because you are doing something that you ought not to do. When we go forward and receive Communion in a public manner, with the approbation of the Church, it is a witness from an authority that is not me, that I am actually in that communion. That the Church is not excluding me from the Mass means that they are intentionally including me in it, counting me as one of the members of Christ’s flock. So, that is another mode in which my public participation in the Mass signals my inclusion in the people of God.”

May each of us continue to join ourselves (our prayers, works, joys, suffering and sorrows ... as Cursillistas, we would say our Palancas) along with the Holy Sacrifice of the Mass offered throughout the world. I encourage you to plan to participate in the 2020 Virtual National Encounter.

***De Colores!! Fr. Mark Seiker***

**Upcoming Ultreyas**  
**Subject to Cancellation or Postponement due to COVID-19 Pandemic**

**Beatrice-Hebron-Crete:**

Location alternates (**2:00pm**; usually 2<sup>nd</sup> Sunday of month)

- **June Ultreya – (June 14, 3:30pm)** – Joint Beatrice-Hebron-Crete and Southwestern Nebraska Ultreya via ZOOM  
To participate, start your Zoom app, and enter the Meeting ID: 629-734-5912
  - **July Ultreya – (July 12, 2:00pm)** – Sacred Heart Parish Hall, Crete
  - **August Ultreya (August 9, 2:00pm)** – St. Joseph Parish Center, Beatrice
- Contacts: John/Kathy Springer (402) 826-2699

**Southwestern Nebraska** (McCook-Imperial-North Platte):

Location alternates (**usually** 2<sup>nd</sup> Sunday of month)

- **June Ultreya – (June 14, 3:30pm)** – Joint Beatrice-Hebron-Crete and Southwestern Nebraska Ultreya via ZOOM  
To participate, start your Zoom app, and enter the Meeting ID: 629-734-5912
  - **July Ultreya – (July 12, 3:30pm)** – St. Patrick Church Basement, McCook
  - **August Ultreya (August 9, 2:30pm MDT)** – St. Patrick Parish Hall, Imperial
- Contacts: Helen Bieker (308) 340-0268

**Lincoln – Vietnamese Language Group:**

Immaculate Heart of Mary Church, Lincoln

- **1<sup>st</sup> Sunday of each month after 9:00am Mass (about 10:15am)** *[please notice the change from 2<sup>nd</sup> Sunday to 1<sup>st</sup> Sunday]*
- Contacts: Diep Van Nguyen (402) 474-9588, Canh Nguyen (402) 435-0921, Thai Nguyen (402) 580-7587.

**Not Currently Having Ultreyas** *[Please participate in a neighboring Ultreya]*

- Lincoln
- Doniphan-Hastings-Holdrege-Minden
- Plattsmouth-Nebraska City
- Weston-David City-Shelby-Wahoo

For more information, contact Greg Vandenberg (308) 530-7587, Lay Director

**Secretariat Mail**

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*Newsletter is currently published as needed.*

**Lincoln Diocese Cursillo WebPage: [www.seas-np.org/cursillolincoln.html](http://www.seas-np.org/cursillolincoln.html)**

**Region VI WebPage: [www.natl-cursillo.org/region6](http://www.natl-cursillo.org/region6)**

**National WebPage: [www.natl-cursillo.org](http://www.natl-cursillo.org)**

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**CURSILLO NEWSLETTER**  
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***Virtual!***  
***Going Virtual!***  
***National Encounter 2020***  
***July 24-25, 2020***  
***see Details inside.***

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# CURSILLO NEWSLETTER

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Diocese of Lincoln, Nebraska

June 2020

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**Make a Friend, Be a Friend, Bring Your Friend to Christ!**

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# Save The Date!

## July 24-25, 2020



# Lets Make History Together!

## The 30th National Encounter is Going Virtual!

**Livestream Masses, Virtual Fellowship, and Breakout Sessions.**

**The Rollos for the Encounter will include:**

- Personal Encounter with Christ
- Friendship with Self, Christ, and Others
- TBD
- The Christian Leader in the MCC

**More information to follow! Open Registration, June 1st! [www.natl-cursillo.org](http://www.natl-cursillo.org)**