



ORGANISMO
MUNDIAL DE CURSILLOS
DE CRISTIANDAD

MCC

MONTHLY NEWSLETTER

Juan Ruiz
Presidente
jruiz@roadrunner.com

EMMO. Cardenal Juan Sandoval Iñiguez
Asesor Episcopal
arzgd@arquinet.com.mx

P. David Smith
Asesor Espiritual
frsmith@cursillomiami.org

Gail Terrana
Vicepresidenta:
Gater77@verizon.net

Maribel Gómez
Secretaria
Maribel2568@sbcglobal.net

James Wells
Tesorero
Jamesewells01@cox.net

Dear Friends,

01Aug07eng

May the peace and love of Our Lord be always with you!

In the past few months, we have been engaged in the dialogue of understanding ourselves. Specifically, we have been seeking to understand ourselves as a Movement.

Two specific events have driven the conversation we are engaging every diocese in - the VI World Encounter of the Cursillo in Christianity Movement (CCM) in 2005 and the 2nd World Congress of Ecclesial Movements and New Communities in 2006. While the documents from the World Encounter contain resolutions we are acting on to increase our effectiveness as a movement to evangelize, the documents from Rome give light to the decisions made in Brazil so that our action will be elevated to an act of love.

In fact, the task of re-writing *Fundamental Ideas*, the addition of chapters on the Charism and History and the final approval of the Statute itself, cannot have validity unless they respond, not to the needs of any specific country, but to its own Charism and the urgings of the Pope and the Pontifical Council for Laity as expressed in both the 2nd and the 1st World Congress (held in 1998).

By limiting ourselves to one 'official book' for the movement, it becomes crucial that the addition of the Charism and History widen our understanding and include those things that far before the 1st edition of *Fundamental Ideas* in 1974 were instrumental in the birth, growth and expansion of the movement throughout the whole world. It wasn't until 1974 that the information was gathered but by no means was it in 1974 that the ideas were born that gave rise to the movement. Furthermore, as we consider Pope Benedict's encyclical, *God is Love*, we find that as a movement our principal concern cannot be ideas, it must be foremost the "personal encounter." The personal experience of the gift of the Charism should then be revealed in the study we have at hand.

By including the Charism and History in *Fundamental Ideas*, what we are doing is indeed adding the personal dimension to a collection of ideas. So that from the personal encounter with Christ embodied in the Charism, we can derive ideas that are filled with a Christian criterion and thus essentially an attempt to "live the Gospel anew".

It is written in *Fundamental Ideas* that first comes the living and then comes the theorizing on what is being lived. (P. 19 *Fundamental Ideas*. 2/e) - thus the inductive nature of Cursillo. But the book fails to delve into this experience and express it in such a way as to convey the nature of the experience. To consider that the gift of the

ALL SOULS CHURCH ♦ ATTN: OMCC
29 S. ELECTRIC AVE ♦ ALHAMBRA, CA 91801 ♦ USA
TEL: (626) 281-0466 ♦ FAX: (562) 943-2254
WWW.ORG MCC.ORG

Charism can be contained in one book is certainly to misunderstand the nature of the Charism. Being an act of the Holy Spirit, it cannot ever be fully understood, but rather perpetually pondered in awe. So even with the inclusion of Charism and History in *Fundamental Ideas* it would be a disservice to the Church itself to consider the discussion then closed. What we can count on though, is a clearly expressed beginning - conception, a fiat, a “yes”, so that future discussion will follow in communion with the original Charism.

The work has begun in the re-writing of *Fundamental Ideas*, as we shared in the last bulletin. And yet, this work will have meaning only in so far as it presents what is needed for our movement to continue along the path of ‘ecclesial maturity and communion’ as is called for by the Pope in his invitation to the Movements for the 1st and 2nd World Congress.

The references to the Charism must be guided by the Church’s understanding of Charism and Founder as it is understood today. It is apparent that not in all parts of the world can the Founder be identified by name, nor can the first Cursillo be dated specifically. This is in part because the understanding used for Charism and Founder are taken from early efforts to define the movement that can be seen now to have been premature and lacking the insight the Church now has developed and expressed in the many Encounters of the Movements sponsored by the Pontifical Council for the Laity (PCL), especially in the 1st and 2nd World Congress. Every movement has been exhorted to remain faithful to its original Charism.

The particular Charism of each movement is what gives it its own identity even though, as Pope John Paul II stated in the *Address of His Holiness Pope John Paul II on the occasion of the Meeting with the Ecclesial Movements and New Communities in Rome, 30 of May 1998*, “all charisms are communicative and give rise to that ‘spiritual affinity among persons’ and to that friendship in Christ which is the origin of ‘movements.’ The passage from the original Charism to the movement happens through the mysterious attraction that the founder holds for all those who become involved in his spiritual experience. In this way movements officially recognized by ecclesiastical authority offer themselves as forms of self-fulfillment and as facets of the one Church.” (P.222 *Movements in the Church*, Vatican City 1999)

We must ask ourselves then, can we reach total communion and maturity if we cannot name the Founder whose spiritual life attracted so many? How can we be faithful to a charisma whose personal dimension we do not understand? How can we as a movement direct our fidelity to a book rather than the personal spiritual experience that gave birth to the Mentality of the Movement in the life of the founder?

When choosing which books and documents we will use in our study, we must take into account that many documents and books were written by people who knew of the Cursillo Movement in its beginnings, but they did not have the experience of living the Charism and/or the benefit of being able to define a movement, its charism or its founder in the way we do now after Vatican II and the many encounters for the

movements. But now, we can unify our understanding of these fundamental ideas by passing through this time of discernment under the guidance of the Ecclesial Authority of the Pontifical Council for the Laity.

The 3rd edition of *Fundamental Ideas* should seek to create a hunger for knowing more about the Charism and thus lead to further study and more importantly openness to the Spirit which as Cardinal Ratzinger expressed in another section of his report, is where the life of our movement always is to be found, “At this point, to avoid misunderstanding, it should be said quite clearly that the apostolic movements appear in ever new forms in history—necessarily so, because they are the Holy Spirit’s answer to the ever changing situations in which the Church lives. And just as vocations to the priesthood cannot be artificially produced, cannot be established by administrative diktat, still less can movements be established and systematically promoted by ecclesiastical authority. They need to be given as a gift, and they are given as a gift,” (p. 46, *Movements in the Church*, Vatican City 1999). Surely, we should also make sure we do not establish this book to be an attempt to promote our Movement by authority.

There are many more references to the criterion the Church now has for discerning a charism embodied in the documents of the 1st and 2nd World Congress. This is very significant for the work on Fundamental Ideas not only for our own understanding of ourselves but for our understanding of ourselves as one of many movements of the Church. Indeed this understanding of our theological nature leads to our understanding of the missionary task we share by virtue of being a movement.

Cardinal Stafford, then president of the Pontifical Council for the Laity, very clearly speaks of this in his foreword “If the Church is able to be said to be in a certain sense ‘a movement’,” as Pope John Paul II indicated, the implications are that the new associative realities draw their ‘being a movement’ from the Church. Consequently, these new realities are not simply movements *in* the Church but above all *from* the Church. They are dynamic realities born from the dynamism of the Church, in a movement born from the Church as movement. This Congress has helped us to deepen the notion of ‘movements being from the Church’: the ‘from the Church’ expresses not simply the reality of their nature and being, but their becoming,” (p. 7, *Movements in the Church*, Vatican City 1999).

Once again, our ability to understand this nature of becoming *from* the Church, is very important in light of the fact that leaders of the movement are responsible for its fidelity to the original charism throughout its growth and most importantly in fidelity to our call to an apostolic life that is at the service of those who most need us. We are called to apostolic activity that as Cardinal Ratzinger says, “Presupposes—mainly thanks to the power and inspiration of the original charism—a deep, personal encounter with Christ. The becoming a community and the building up of the community, does not exclude the personal dimension, indeed it demands it,” (p. 49, *ibid*).

Many answers to questions we have will not be answered within a book but will be answered personally, as Eduardo Bonnin shared in his interview with Bishop Paul

Joseph Cordes for the book “Signs of Hope- A Snapshot of Seven Ecclesial Movements” , which we made reference to in our May Bulletin, “the charism has been configured with time through the embracing of it made each time; the people that take part, with the appropriate disposition, during the three days of cursillo understand the simple message and they try to translate it into the reality of their life each day,” (translation from *Signs of Hope*, p. 25)

The demand for the personal dimension goes hand in hand with the demand for unity and communion and at the same time this unity and communion gives freedom to serve. And at the end of Cardinal Ratzinger’s report he makes reference to this relation, “The movements thus need to be reminded that—even if they have found and transmitted the totality of the faith in their way—they are a gift to the Church as a whole and must submit to the demands of this totality, in order to be true to their own essence. But the local Churches, too, even the bishops, must be reminded that they must avoid any uniformity of pastoral organizations and programs. They must not turn their own pastoral plans into the criterion of what the Holy Spirit is allowed to do: an obsession with planning could render the Churches impervious to the action of the Holy Spirit, to the power of God by which they live. Not everything should be fitted into the straightjacket of a single uniform organization; what is needed is less organization and more spirit! Above all, a concept of *communion*, in which the highest pastoral value is attached to the avoidance of conflict, should be rejected. Faith remains a sword and may demand conflict for the sake of truth and love (cf. Mt 10:34),” p. 50, *Movements in the Church*, Vatican City 1999.

We are perhaps at a crossroads that requires us to endure some conflict in order to arrive at the truth of our History, Founder and ultimately our Charism. Some of this conflict may have surfaced from the topics discussed in the May Bulletin regarding attempts to apply the Cursillo movement to needs that are better served by other Charisms in other Movements. And in the revision of the Statutes, some conflict as to how we view **service** may arise as well.

With so many versions of our History, we are bound to face conflict in expressing one History. And the discovery of our ability to name a Founder, without excluding or diminishing the contributions of others who have, in some way or another, collaborated not only in the first steps but in the continuation and its expansion, may require some conflict as well.

Nevertheless, at this point, we can have great gratitude and great joy. Gratitude for the opportunity to face this great challenge with great love and humility. Joy because we walk this path in the company of our Mother Mary.

The Pontifical Council of the Laity’s Publication of Laity Today, entitled *Movements in the Church*, 1999 is available through the Vatican Website and we highly recommend its study by the Cursillo Leaders.

(Publications of the Pontifical Council of the Laity, “Laity Today” Collection: *Movements of the Church*, World Congress of Ecclesial Movements, 27-29 May 1998, Vatican City:1999,

Available in English and Italian only. Cost 10 Euros. May be ordered through the Vatican website at:
http://www.vatican.va/roman_curia/pontifical_councils/laity/documents/rc_pc_laity_doc_20061016_elenco-pubblicazioni_en.html)

We again would like to remind you of the study of the Statute which is now in progress. All the Diocesan Secretariats that would like to take part in this process should have already sent their contributions to their National Secretariats. The National Secretariats now have until October 2007 to send their summaries to their respective International Groups to be summarized and sent over to the Executive Committee of the OMCC to be summarized and return to the International Group for reviewing.

Please be aware that the Timeline for the Statute still needs a World Encounter date for a final approval before is presented to the Pontifical Council for the laity.

As always, we end this bulletin with our permanent Prayer Petition for all these projects and for the Unity of the Cursillo Movement World Wide.

De Colores,



Juan Ruiz
Presidente - OMCC

A note from our Spiritual Advisor...

“How much more will the heavenly Father give the Holy Spirit to those who ask him” (Luke 11:13). This conclusion of Sunday’s Gospel (17th Sunday of Ordinary Time) recalls for us Cursillistas the Invocation of the Holy Spirit: “Come, Holy Spirit...Grant that by this same Spirit we may be truly wise...”

At the First World Congress of the Ecclesial Movements convened in Rome by the Pontifical Council for the Laity (May 27-29, 1998), then Cardinal Ratzinger delivered the keynote address on “The Ecclesial Movements: A Theological Reflection on Their Place in the Church.” His remarks surprised many: “The local Church, even the bishop must be reminded that they must avoid any uniformity of pastoral organization and programs. They must not turn their own pastoral plans into the criterion of what the Holy Spirit is allowed to do.” The gift of Wisdom, one of the 7 gifts mentioned in Isiah 11, is conferred on all who are baptized and is deepened at the reception of Confirmation. “Grant that by this same Spirit we may be truly wise...!” Wisdom must be sought by all, clergy and laity alike! “I pleaded and the spirit of wisdom came to me” (Wis 7:7). “God has revealed this wisdom to us through the Spirit. The Spirit scrutinizes all matters...” (I Cor 2-10).

Do we thirst for God's wisdom through the Holy Spirit or do we pretend that our opinions are an adequate substitute? If we fall into the later, we would be guilty of self-idolatry. "Be not wise in your own eyes" (Proverbs 3:7). "Woe to those who are wise in their own sight," (Isaiah 5:21). "Don't be wise in your own estimation" (Rom 12:16). God's wisdom is offered to all in the Church, although in differing ways according to one's state of life.

Instead of imposing our understandings of the Charism of Cursillo, we should seek God's wisdom. For several years, I have studied diligently, searching for a suitable definition of the Charism in order to understand it better. I have come to realize that it is not a question of words, but rather of life. What defines the Charism is the living out in our individual and communal lives the fundamental message that God loves **me** and **all people**. Persons, becoming fully alive in Jesus Christ, are the definition of the Charism. It is the incarnation of the message that God in Jesus Christ loves us, translated into the course of our daily lives in a way that is natural, spontaneous, and joyful. St. Paul, the patron of our movement beat us all to the punch—by 1900 years! "You are my letter, known and read by all, written on your hearts. Already you are a letter of Christ which I have delivered—a letter written not with ink, but by the Spirit of the living God, not on tablets alone, but on tablets of flesh in the heart (II Cor 3:2-3). In Christ, we are sacraments of the grace, which is creating a new humanity.

The failure to appreciate the relational nature of the Charism is an obstacle to our understanding. Mary Ann Glendon, the president of the Pontifical Academy of Social Sciences, quotes Judge Learned in an address in New York's Central Park in 1944 (the quote is from her book, *Traditions in Turmoil*), "I often wonder whether we do not rest our hope too much upon our constitution, laws, and courts. These are false hopes. Liberty lies in the hearts of men and women." Do we prefer "legal solutions" to the time consuming task of "building relationships" of "making a friend, being a friend, and bringing the friend to Christ?"

Juan Ruiz, above, advised that "we should make sure that we don't establish this book (*Fundamental Ideas*) to be an attempt to promote the Movement by authority." Are we to be more faithful to a book than to the incarnation of the Charism in personal encounter?

"Come Holy Spirit...enkindle in us the fire of your love...Fire...the fire of enthusiasm, the fire which is a burning love for the Lord and for every person. David Giblis in *Fighting for Dear Life*, observes that "the world is not going to get any more excited about Jesus than we are...we are to pursue Jesus with the same passion, same energy and the same single-mindedness as anything else that thrills our soul in this life." Is Jesus Christ our Ideal? Is our becoming fully alive in him contagious? Are we "on fire?"

Juan Ruiz reminds us in this month's article of our permanent Prayer Petition for all our projects and in order to foster the worldwide unity of the Movement. Is palanca an after-thought or "just another activity" to get around to eventually or is it, rather, a way

of life, an integral component of the Charism? Do we allow the Holy Spirit to “fill the hearts of the faithful” in humble wisdom, in understanding of the Charism, in igniting the fire to “become the Good News”? St. Paul was committed to palanca (although I am sure he didn’t know Cursillo terminology). “We have been praying for you unceasingly and asking that you may attain full knowledge of his will through perfect wisdom...(Colossians 1:9).

“How much more will the heavenly Father give the Holy Spirit to those who ask him.”

De Colores,

Fr. David Smith
Spiritual Advisor - OMCC