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ORGANISMO  
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## MONTHLY NEWSLETTER

**MARCH - 2016**

### WORDS OF THE SPIRITUAL ADVISER OF THE EXECUTIVE COMMITTEE

Speech given by Mons. Francisco Senra Coelho, Spiritual Advisor of the OMCC's Executive Committee when was the world presentation of the book Fundamental Ideas



For being an historical moment, an important one that transcends the domestic dimension of our movement, my reflection goes with a church concern. A charisma is always a gift from God, to serve the brothers, the Church. When it is a foundational charism it bears with it very concrete contours, institutional and communitary. It is usually connected to the needed renewal of the Church, taking it once again to the Gospel and to the saving service of mankind. It has always been like this, since its beginning. The martyrs took the charisma of the fidelity to Christ so seriously that they've marked the spirituality of Christianity forever. The Christian hero will always be the one that gives his life for Christ, as He gave it his for our salvation. After peace was reached with Constantin in 313, the martyrs were followed by other movements: hermit, coenobitic and monastic. When the muslim invasion came, they were also followed by monks, who were also knights and by the western movements usually known as crusades. After that, by the Benedictines and mendicant, Franciscans, Dominicans, Carmelits, Augustinian Recollects, slaves of Mary, Sons of Saint John. They evangelized the Europe of the second millenium. With the overseas discoveries, the heroes of Christianity were the missionaries ad gentes and after the Protestantism, the jesuits, the vicentians, the oratorians, the redemptorists, passionists with their missions inside Europe's borders. The period after the French Revolution demanded a new Christianization of youth and families. From that point, some movements, like the ones who originated the salesians of Dom Bosco, the brothers of La Salle, and the marists got out of the monasteries to the streets of poor people and children in danger. All these unavoidable references of the history of the Church that began as movements of renewal soon become models, references and examples of Christian heroism, based on the first martyrs.

Today, who are the examples or the heroes of Christianity capable of linking and freshening the brothers in faith? Today, who are the martyrs, the followers of the martyrs, of the fathers of the desert, of the monks full of spirituality and understanding, the crusades capable of abandoning their lives and shed blood over the holy places that symbolize the freedom of the christians, the followers of Francis and Clare of Assisi, of Dominic of Osma and Catherine of Siena, of Theresa of Ávila and St. John of the Cross, the missionaries of the caravels on their way to the East and the West, like

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the sons of Ignatius of Loyola, the binders and educators of the youth like St John Bosco e St John Baptiste de La Salle, the intrepid women like so many founders that after St. Vicent of Paul put religious women at the frontline of charity, education, women's promotion and of the helpless innocence?

We do know that besides the Great Popes, saints and martyrs with which God has contemplated the 20<sup>th</sup> century, the gifts of ecclesial movements are the new signals, specific of the late 19th century, with the industrial revolution: the vicentins of Frederic Osanam, the Catholic Action of Pius XI and of Pius XII, the Legion of Mary with Frankeuf, the Schoenstatt movement of father Josef Kentenich, prisoner of the Nazis in the camp of Dachau, the movement of Christianity courses of Eduardo Bonnim, the Focolare movement of Chiara Lubich, the Communion and Liberation of Mons.Giussani, the Catholic charismatic renewal of cardinal Suenens, the Ark of faith and light of Jean Vanier, the neo-catechumenal of Kiko and Carmen, the Companions of Emmaus of Abbé Pierre, the teams of couples of Notre Dame of father Cafarel, the multifaceted work of the blessed father James Alberione, the Worker Priests, the Little Peasant Sisters, etc.

Great and unique figures like St. Maximilian Kolbe, the blessed Edith Stein and Theresa of Calcutta, St. John XXIII e St. John Paul II, and the theologians like the blessed Paul VI e Bento XVI, make the Church of our time, a community certain of its Lord's Promise, «I will be with you till the end of time».



Aren't these foundational charismas, along with the martyrs the most relevant signals to today's Church? Answering the question I left to you: how have the local churches been living with these charismas? What is the precedence of the ministers for these gifts offered by God to his Church, gifts of renovation? What has been the osmosis between these movements and the local churches?

I'm convinced that the ecclesial movements, endowed by a time and a context – and if constantly renewed in their fidelity to the foundational charisma, in the Gospel Reading of the signs of the times and in the opening to the ecclesial reality - are still great instruments of evangelization, namely the Movement of Cursillos in Christianity, about which I dare to mention the appeals of the pontificate of Pope Francis expressed in *Evangelii gaudium*: A Church which goes forth, the tension and the preference for the "peripheries", attention for the victims in the provision of the service of a "field hospital", a Church on the move, evangelize on a friendship and tenderness basis, trust instead of proselytism... the Cursillos, as I was saying, gain an undisputable relevance, that from our experience at the hearing with the Pope we met the Bishop of Rome enthusiastic and exciting with this charisma given by the Holy Spirit to the Church, through committed lay people to the fermentation of environments in the 1940's. The beauty of this foundational charisma makes it a precursor of the Vatican Council II concerning lay people, inside God's people at the Church. Founded by a group of lay people led by Eduardo Bonnín, it is a movement that aims to change the world, proposing people paths of interior freedom and true friendship. Facing the beauty of God's love, on that fascinating free meeting, new men will build a new world, since there's only a new world if there are new men. And new men only exist when, through their own freedom, they find the fascination of love, let themselves be loved by love and love others with the same love they get.

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We are building history: with the presentation of the third edition of Fundamental Ideas, we set a new stage of the history of the Cursillos in Christianity.

We've experienced moments of grace in 2014 with the canonical recognition and with the approval of the statutes of the MCC by the Pontifical Council for the Laity and now in 2015, with the worldwide publishing and presentation of the new Fundamental Ideas of the Movement of Cursillos in Christianity.

I greet all the members following us on the internet in sixty countries.



The Fundamental Ideas are the body and mind of the Cursillos, ideas that embody God's will in human thought, that ground its "being" and its "doing", ideas that, around the forties', in Mallorca, have made themselves present and sprouted from a group of lay people who thrilled their bishop and the priests that came along with them (these ideas inspired Eduardo Bonnín in a particular way, fidgeting him and letting him capable of being thought by God).

The concern that led them to touch the wild truth of those early days, in a post-War world context (civil war in Spain, 1936-1939, Second World War, 1939-1945), where it urged to take Christ to the places marked by wrecks and ruins perpetuated through the "greys" of the artists of that time, that marked the "griz" time.

From the ashes of the so-called humanisms, touched by atheism (Marxism, Nazism, fascism) which built totalitarian societies, where the State claimed for itself the consciousness of its citizens, Eduardo Bonnín, Mons. Hervás, D. Sebastian Gayá and father Juan Capó proclaimed the beauty of a God turned into a man so that they became sons of God through the sanctifying grace, witnessing and inviting, through the experience and coexistence of the new commandment of love, to a new world of love.

In the first few years, the movement was installed and it started gaining shape, «taking the paths of the Church and of the World with a letter of citizenship.»

In November 1972, the Cursillos had their III International Meeting, in Mallorca, Spain.

There, we recognized the need to have a book that was, simultaneously, the main reflex of the essential of the movement, of what identifies and characterizes it all over the world.

The decision to prepare the book was the one and only conclusion from that meeting. Seven countries were chosen to prepare it and two years after, in April of 1974, the chosen countries gathered again in Mallorca for the final editing of the first Fundamental Ideas. They met for seven days and on the 21<sup>st</sup> of April of 1974, they presented the world the text of the first edition of Fundamental Ideas of the Movement of Cursillos in Christianity.

On that first edition, even though it was already visible a "paternity" influence more ecclesiastical than laical, the foundational ideas were still brewing. Even so, there was some refuse from the youth movement's initiators that were calling attention to a tendency to shift the meaning and the focus of the Cursillos, that had always been focused on the person, on Christ and on friendship and, from there, on full freedom, allowed to touch the environments where people fit in, where daily life happens, where people, the Gospel and the world converge.

When we contact with that text, we clearly understand the reason announced by these young founders, young adults who followed Bonnín.

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The IV International Meeting took place in Caracas, Venezuela, in 1988. Fourteen years after the first wording, and already after lots of exhortations of the Church's magisterium... and after Pope John Paul II had drawn attention to the need of a "New Evangelization", the delegates participating in the IV International Meeting requested and admitted that urgency. They determined not only to update the MCC, but also that, after due consultations, the movement was reactivated, updating its basic book, Fundamental Ideas of the Movement Cursillos in Christianity».

For the effect, they nominated a Committee that two years after, presented the second edition of the Fundamental Ideas.

On that text, along with the "updating" and the "catching up", it were introduced some changes that overshadowed the original ideas: we crossed from the plan of the ideas that lead us to another criteria to the norms that lead us to memorize the "hows" without the "whys", running the risk of taking the Cursillos «to do many christian things», mechanized, tending to reify the person, putting the environments and structures above the people, changing the focus of the foundational charisma and putting the Cursillos more at the service of recruiters "more concerned with the increase of the number of parishioners or of new agents for the different sectors of the parish» than in leading people to a personal encounter with Christ, and after that to meet the world and the environments.

We can see a more doctrinal speech, ecclesiastical, academic, less consequent, more distant from the laical language, simple and clear, which the one that most interests the common men, particularly the ones farthest from God and the Church, which is precisely the way to which the Cursillos should be oriented: «from the temple to the world and not from the world to the closed temple.»

The second edition was also a matter of substantiated challenge from the founders of the Movement of the Cursillos in Christianity.

And here we are, today, at the worldwide presentation of the third edition of Fundamental Ideas, after another decision, at the VI International Meeting that took place in São Paulo (Brasil) in 2005, to update the book. This edition, more than an update, is a U-turn. We start a converging path, an oncoming way back of the foundational ideas of the Cursillos, a long way. This is just the first step of many yet to come. It is a return to the sources. The third edition of Fundamental Ideas is a new in itself, it has a new language, more accessible, simple and renewed and it is also an honest try, holy interested, to go deeper in the original content of the Cursillos. It simplifies what has become complicated. From 699 points we come to 350, which reveals the effort to focus on the essential. The target: the person, Christ, freedom, friendship, the life in grace, all this in the normality of daily life.

The chapter with the history of the charisma, the further mentality, helps us to find the references that justify and take us to our identity. This edition puts us back in the way to meet the foundational charisma of the Cursillos, valuing the person of Christ and friendship, a special gift from the Holy Spirit, an inspiration to take the news of the love of God to all people, especially those who remain far away.

This is the goal of the Cursillos, in its organic and vital essence, updating itself in each person, making itself new in every new men.

Perhaps we can conclude that the foundational charisma of the Cursillos is more updated than all the updates done during these 70 years of the Cursillos.

The Gospel makes everything new.

The charismas are achievements of the Gospel; to return to the origins, the joy of the first moment generates for itself renewal and recreates fresh responses, new ones, creative ones. The MCC was born before the Vatican II, its gift prepared the Vatican II; today it walks together with the Vatican II and, at the same time many people say, with a demanding look at the proposal of the Council, that it is still to apply, there are also others that say that the Cursillos are still to begin.

In fact, we are facing the same road, the Church's road. We want to go back to the source; the Gospel's source. We want to take this road with the Vatican Council II, with Pope Francis, with our bishops. I will give Christ to the world.

*De colores!*

+ Francisco Senra Coelho (Bishop)

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