

OMCC Executive:
Francisco Salvador, President
Rev Fr. Senra Coelho, Sp Advisor
Romy Raimundo, Secretary
Joaquim Mota, Vice President
Fausto Dâmaso, Treasurer
Mário Bastos



ORGANISMO
MUNDIAL DE CURSILLOS
DE CRISTIANDAD

MCC

OMCC Coordinators:

Sung Min, Son	APG
Álvaro Moreno	GECC
Filipe Vanososte	GLCC
Estelita René	NACG

MONTHLY NEWSLETTER

APRIL - 2016

FUNDAMENTAL IDEAS – “Official expression of the MCC”

Reflection of the Executive Committee of the OMCC's President on the redrafting of Fundamental Ideas presented at the meeting of GECC in Freising-Munich-Germany, in the first week of April 2016:

The book

The Cursillo Movement was born in the 1940s, in Palma de Mallorca, in one of the most turbulent periods in the history of mankind, in a Europe ravaged by the war, in a world full of disorder, with eager for peace, and every time more ignorance of the things of God.

During the first decades the movement grew and was implemented in the five continents, in over fifty countries. (Today it is present and active in more than 58 countries)

However, in the III World Encounter, held in Majorca in 1972, because of the differences and divergences in the CM objectives, it led to the idea and then publication in 1974, of a first version of the "Fundamental Ideas".

This version of the Fundamental Ideas was an attempt to update the movement under the light of the resolutions of the Council Vatican II.

Under the influence of many contradictory currents that pulled out of the Council, the book sought to reconcile the two main currents who long lived within the MCC:

A CM for the world (including the Church), or a CM for the Church (which belongs to the world).

After May of 1968, the revolutionary moment that was happening in the seventies around the world, led to the movement to question its foundation, its method, objectives, strategy, charisma and technique.

Since then, some things changed: some procedures, names of “rollos”, and even the objectives and the purpose of the CM.

We all know that, here and there, the roads that we drew, no doubt with the best of intentions, especially in some latitudes, they have strayed; this is normal, it has occurred in many Church movements, and even many of us don't realize that.

At the end of the 20th century it began a process of profound crisis of religious identity, and Pope John Paul II warned of the need for a "new evangelization".

At the IV World Encounter held in Venezuela in 1988, the delegates tried to respond to this challenge and decided to relaunch the movement updating the "Fundamental Ideas" book that was published in a second version in 1990.

This second version came to give more strength to the group that understood that the "natural environment" of Christians is the parish and Church structures, in contrast with those who maintained the idea that the Christian mission is, through personal witness, the fermentation of the Gospel in his "own square meter".

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Thus, in 2005, at the VI World Encounter, held in San Paulo, Brazil, it was decided to redo the book in a third version that sought to harmonize and unify the CM with the initial ideas.

A drafting Committee was created, composed by twelve *cursillistas* (laypeople and priests) from seven countries which, for nearly six years, listening to the national secretariats of more than sixty countries, wrote a draft that was approved in the VII World Encounter of the OMCC held in November 2013 in Brisbane - Australia.

The final text was approved in September 2014, at Fatima - Portugal, in an international meeting of the OMCC.

In the VI World Encounter, it was determined that the new drafting should contain:

- The recognition of the Fundamental Ideas as the essential book in order to obtain the communion, guide and guidance of the MCC.
- A simple text and the inclusion of chapters of the Charisma and the History of the Movement.
- The adaptation of the text to the new Statute.

The delegates of the VI World Encounter agreed that this third version should be written based on the following ideas:

- (17) The fidelity to the charism that the Spirit has inspired the Movement, and continue responding, according to the same Spirit, to the needs of the men and women of today.
- (18) Not to be a choice between two opposites, but integrate the fidelity to the charism and renew the CM to respond to today's challenges.

It was with that spirit that the movement has been launched in this gigantic task of rewriting the FI3ED, and searching in the history, in its mentality and purpose, the ideas that give us identity.

Of the Fundamental Ideas III we can say that it is a new direction in the treatment of the fundamental ideas of *cursillos*; It is an honest and lofty attempt to reconnect the initial ideas, where the Spirit was present among us, in particular, *in a group of Christians, among them Eduardo Bonnín, a layman with a leading role, some priests such as Mons. Sebastian Gaya, and the then Bishop of Mallorca, Mons. Juan Hervás. They developed what today we would call a new way of evangelize, reaching those who were far away from God and the Church, what later on was called Cursillos in Christianity.* (FI3ED - 9)

The text should be read with the knowledge of the charism, the historical perspective of the movement, in the light of the new challenges and the most recent documents of the Church. For this it is necessary to do a good interpretive reading, reinforce the historical truth, choose and highlight the strongest ideas and what is fundamental.

After a careful reading we can find some keywords as:

The FI3ED searches its origins

Same roots, new land, best fruits

Facing new threats

New concepts of society and today's world

Being the vanguard of the new times

Keeping the method and the charism

Making the difference and changes

Putting the joy of the Gospel in our life

Changing the world, renewing the Church

Christians in the world, for the world, in the Church and of the Church

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And in this third version the strong ideas are:

- Restore the historical truth of the CM
- Recognition of the essence of charisma
- Restore the initial purpose
- Restart a new strategic
- Improve the purity of the method
- Re-establish the selection of candidates
- Reactivate the method
- Promote the authority

For that, there are concepts that make the difference:

- The Church structures (parishes, pastoral plans, structures, and others...) are very important, but they must not constitute the unique core of the concerns of the *cursillistas*, which, firstly, should seek an evangelization of person to person through friendship
- The "Cursillo" is open to every one of all the circumstances and condition with preference for the most far away from God.
- Although the Christian life is common to all, each person has to take it and do it according to his own being and their own circumstances.
- CM cannot be a "prosecutor of the customs of the faith", but "key so that everyone can have an encounter with Christ".
- *The Rollos* must respond to the real purpose of the CM that is inducing the *cursillistas* to be: enthusiastic evangelists in their own "square meter", with the people surrounding them and their environments.

Responding to the synodical challenge already expressed by Pope Francisco, it can be an invitation to some people with alternatives life circumstances.

"In principle, the Precursillo cannot exclude anyone: any person may be open to evangelization in the CM. With the right preparation, anyone can encounter the Lord through the CM. Also through the CM anyone can find themselves in a Christian community to live their conversion process. Any person, through the witness of their own conversion, can become leaven in the environment in which they live." (FI nº 178)

"Prudence and charity demand special attention towards people to whom the Cursillo would not bring benefits or solutions (FI nº 180)

With the final approval of the Statute of the OMCC by the *Pontificium Concilium Pro Laicis*, is conferred to the World Organization authority by international groups and across national and diocesan secretariats.

Although the root of MCC is still unavailable Diocesan, its objectives are described worldwide, safeguarding the cultural differences between countries.

The content of this book tells the story of the Movement, emphasizes its charisma, reveals the mentality, purpose, strategy and method of the CM, presents the main aspects to take into account the Precursillo workshop and Poscursillo, establishes the relations of movement in the Church and the world, and describes their service structures.

It's a compendium of wills. It is the will of all of us. The content of this book, as we know, it was approved by a large majority of the national secretariats present at the VII World Encounter in Brisbane. A special mention to Alvaro Martinez for his fantastic work coordinating the drafting team.

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Learn and accept

New ideas/ideas that becomes new

For some, these ideas are novelties, for others, it may seem that it does not bring anything new; for some it was a too big step, for others it is too short and it could go further.

But the most important thing is that ideas have been expressed and indeed have always been present in the Cursillos. What matters is to accept, meditate, and apply those ideas in the cursillos. It is a big challenge to the schools of leaders. Study and know deeply what was now written is very important.

Is therefore very important that all the structures of the Movement (national and diocesan Secretaries, schools of leaders, Ultreyas and groups) try to know perfectly and so deep the Fundamental Ideas and implement them in a coherent and universal way.

The edition

He opted for an edition of global scope

In accordance with the Statute of the World Organism, approved by the Holy See, in December 2014, the objective of the OMCC is to "*preserve the CM in its fidelity to the charism and the book 'Fundamental Ideas of the Cursillo Movement' (FICM), fruit of the World Encounters and official expression of the Cursillo Movement*"

So it is of utmost importance at this time! For the first time in its history, the Cursillo Movement has prepared the publication of its book Fundamental Ideas with a World Edition.

The Statute says, in a very specific way, that it should be "*encouraged that the movement will have a presence that is deeper and more vital given the situation of the contemporary world...*" and reserving the competence that this statute assigned to the Executive Committee in the person of its President who "*reserves the right to authorize, review and approve any translation of official documents of the world meetings or Fundamental Ideas book, in the original language or translated versions*" and "*authorize only an official translation in every language*".

To be able to respond to those challenges, the Executive Committee signed a contract with Paulus Editora, one of the most important Catholic publishers in the world, established in almost all continents and countries, because it gives us a confidence of quality of a reference Editor.

It is our goal to maintain a complete fidelity to the content of the draft approved in Australia in the VII World Encounter, and the final text adopted by the OMCC in Fatima in 2014. For that, the issue has always been the same: a single translation, a single editor, and always with the approval of the President of the Executive Committee.

By now we have the book in Spanish, English, Italian, German and Portuguese, but very soon we will have versions in Korean and French.

All editing requests should be directed to Editora Paulus in its global network or directly to the OMCC.

For defense of the MC, it shall not be authorized (total or partial) any publication of the contents of the Fundamental Ideas, whose rights are reserved.

Conclusion

As you can read on the back cover "*This book is not a "bible" and must be read regarding the seventy-years of the Movement's history, the history of the Church, and the current world historical context. It does not fully develop all the contents of the charism, the purpose, methodology and the structures of the Movement and can be completed and*

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supplemented by other contributions, but their study and knowledge is indispensable for all who, loving Christ, loving their Church, serve God and men through this wonderful Movement”.

IDE COLORES!