



**ORGANISMO MUNDIAL DE CURSILLOS DE CRISTIANDAD – MÉXICO 2018-2022**  
**VIII Encuentro Mundial – VIII World Encounter**  
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**Mar del Plata – Argentina**  
*“Con un corazón misionero, siempre en movimiento”*  
*“With a missionary heart, always on the move”*

**Third theme:**

**THE MCC’S ANSWER:  
IT IS TIME TO GO FURTHER**

Maria Dolores Negrillo  
GECC Vice-president

**Presentation**

Outline of the presentation

1. The certainties of a road travelled
2. Placing ourselves in the present
3. Recovering and rediscovering keys to life
4. Projecting the MCC into the future
5. Travelling the way together
6. Passionate to passionate

**1. The certainties of a road travelled**

I would like to begin this presentation by thanking the Lord for allowing me to experience this World Meeting. I feel privileged to have had the opportunity to participate in the last three; Sao Paulo 2005, Brisbane (Australia) 2013 and 2022 in this beautiful city of Mar de Plata.

Throughout all these years I have been able to see how the Cursillo Movement has been consolidating itself as a movement of the Universal Church, very united around the same Charism. And it is present in very diverse social and geographical environments with the same task: evangelization.

I believe that we all have the conviction that the Cursillo Movement is an evangelizing instrument that has done and continues to do much good for the people and, therefore, for the Church.

The CHARISM of Cursillo is a gift, a work of the Holy Spirit. And it was welcomed by the initiators and continues to be welcomed today by all of us who are called to work in the Cursillo Movement today.

That we have an instrument that has worked and that has allowed us to respond to the very different realities we have faced and that has given people the desire to meet the Lord.

If you were to ask each one of us, we could recount thousands of experiences of people who have changed their lives and the lives of their families, of entire communities, after having gone through the experience of the Cursillo method.

There is no doubt that we have borne much fruit.

And in addition to all the good things we have said, along the way we have also had moments of inertia that have prevented us from moving forward on many occasions. Conflicting positions that have made us look at each other with suspicion.

And with hurts that we still have to heal.

A path with lights and shadows that has led us to today, to this point.

But we are not here to talk about the past, but to look at today and think together to go further, to bear more and better fruit.

Seven years ago, at a European Ultreya in 2015 in Rome, during the meeting with Pope Francisco, he explicitly invited us to make the charism be fruitful. He told us "You are called to go further, to give more fruit".

The Pope finished by telling us: "*Keep going because what you are doing, showing people the love of Christ, is very beautiful.*"

- a) This call that we are receiving is in line with *Evangelii Gaudium* and with the renewal and transformation that Pope Francisco is proposing, so that the Church may be a Church that goes out, that shows the world what it really means to be Christian, and that we may recover the joy of the Gospel and the joy of living as Christians.
- b) The MCC has to be part of this project of the Church going out, because we have a lot to offer.

Pope Francisco trusts in Cursillos; in the enormous potential it has as an instrument of first announcement. He made this known to the executive committees of the 4 international groups.

## **2. Placing ourselves in the present**

- a) A PRESENT THAT IS OURS AND THAT WE HAVE TO KNOW ABOUT

After listening to Monsignor Mestre's presentation, I think we have all come to the conclusion that the world, our society, is not changing, it has already changed. And I don't know if we have become aware that this is a new reality. That things are different today, and that the men and women of today are different from those of years ago. That, to get to their heart, you have to go through different layers; neither better nor worse, just different.

And if, as Christians and as leaders of the MCC, we are unable to perceive this reality, we are distorting our actions.

SOMETHING VERY MUCH OUR OWN, THE STUDY OF THE ENVIRONMENT

We have to be very conscious that these new times we are living in determine new men and women, and a new form of belief, and a new form of faraway people, who have different anthropological, sociological, cultural and religious conditionings. Are they also far away people? Correct, but they are a different type of far-away people that our movement must continue to reach out to.

In the end, to offer the news of God in a different environment.

This will require us to rethink a new way of being Church in the world, a new way of transmitting the faith and a new way of evangelisation, definitely, a deep discernment to adapt our Cursillo method to today's reality.

## b) TAKING INTO ACCOUNT THE SIGNS OF THE TIMES

Pope Francisco, at the Angelus on 28th November 2018, said: "God is at work in the history of the world, in the events of life, in the people I meet and who speak to me".

### LOOKING FROM GOD: DISCERNMENT

This is our time, this particular moment in history, after a pandemic that has upset all our plans. It has made us fearful and self-conscious, locking us in our homes and with the feeling that there was nothing we could do.

But it has also opened our eyes to new things. We have used the virtual tools that have given us the opportunity to share with our brothers and sisters thousands of kilometres away. We have been reminded of the importance of meeting others. It is our time, in the midst of today's challenges. With all the economic, social and cultural changes... to which Bishop Mestre alluded. Also in today's ecclesial conjunctures, where it seems that the church has lost credibility...

But as we look at all this transformation, it has also awakened in many of us the awareness that we must continue to offer the world the possibility of an encounter with the Lord.

Because it is here and now that we have to stand up, let ourselves be flooded by the Holy Spirit and listen to his call that invites each one of us to do good for our brothers and sisters, to do good for the Church, to help build a better world.

### LISTENING TO THE VOICE OF THE SPIRIT.

Today, in this world meeting, we too are being challenged by the Lord and we will have to ask the Spirit, not only to assist us, but also, when He comes, to be attentive to listen to Him.

And I would venture to say something else, that when we ask the spirit to assist us, we do not want to catch it in our particular plans or in our desires, but that we open ourselves with the freedom of the children of God. That freedom that predisposes you to search for the truth in spite of my personal opinions and to change your mind if necessary in order to always search for the common good.

Because we can sit here with our heads and hearts closed and be obstinate in doing the same things out of tradition, as they have always been done, without realising that perhaps the solutions of the past do not work to solve the new problems of these times.

Or we may be tempted to think that the MCC is the way I and the people in my secretariat think and no one is going to change my mind. And along with the fact that it has always been that way, there is the "what are they going to say to me".

How many communities have grown old and died out because they did not have the courage to stand up, listen to each other, and together, think about their weaknesses and build on their strengths.

How to do this? I do not know.

My goal is not to give a master class on movement; I do not have the capacity to do so. Nor do I have a recipe book of specific solutions. The only thing I can offer you all is a personal reflection. But it is done prayerfully and with the desire to serve the Lord and the Cursillo Movement.

But I do have the conviction of the value of the MCC in the evangelizing task of the Church, and that here, in this meeting, we can find ways to find out how we have to go further. And with that hope I got on the plane.

### c) DISCOVERING A CALL

A personal and community call

We are called to rethink and impulse the MCC to bear more fruit

This Encounter is a key-moment for the MCC: an opportunity:

- To discern together.
- To think together.
- To create spaces to learn to listen to the world
- And to listen to each other and together, to listen to the voice of the Spirit.
- And to manage everything from the Word of God and to try to understand what the Lord wants us to do in each concrete moment.

Choose between two paths; live or die.

Deuteronomy 30, 19

### **3. Recovering and rediscovering keys to life**

#### a) Christian life

When I was preparing this presentation, I remembered the Gospel of John, 20-25, which says:

When evening came on that day, the first day of the week, the disciples were in a house with the doors locked in fear of the Jews, and Jesus entered and said to

them, "Peace be with you", and saying this he showed them his hands and his side, and the disciples were overjoyed to see the Lord. From that day on the disciples had a new way of looking, of hearing, of tasting, of being. They said loudly. "We have seen the Lord". Jn. 20,25

Personal experience of God

Check if the Lord is the centre of my being and doing. Because if we are not men and women of God, how are we going to propose the joy of faith? If we are not filled with Jesus Christ, whom do we proclaim?

St. Catherine of Siena said that the fundamental thing for the Church to be transformed is the individual conversion of each one of us.

Experience God with others.

To feel Him in everything, to understand that everything makes sense from Him, that He is the one who calls us, who vacates us, who enables us and who makes and who transforms.

Experience of God in order to be contagious to others.

When Jesus appeared in the midst of his disciples, they were filled with joy and began to see, to hear, to taste and to be in a new way. and with power they said, "We have seen the Lord".

b) Life of the MCC

LIVING A CHARISM: Charismatic Dimension of the MCC.

In number 799 of the Catechism of the Catholic Church it says: the charisms are ordered to the building up of the Church, to the good of humanity and to the needs of the world.

The MCC is one more charism of the Church and must always be understood, interpreted and considered in reference to the charisms of the Church.

Art. 41-IF3. At the origin of MCC is a special gift of the Spirit, an inspiration to bring God's love to all people, especially those who are far away.

The charism is not the creation or property of any person, but a gift given and given to the Church for the world.

Art. 42- IF3. The grace of the Spirit was gratefully received.

- The charism of the Cursillo Movement is a grace of the Spirit.
- That it was accepted by people in the beginning, and today, it continues to be accepted by all those of us who feel called to carry out our evangelising task through the Cursillo Movement.
- And that this charism is for the good of others.

The starting point, what makes sense for us to be here today, is that this is not our doing, that the MCC is the work of the Spirit. And if we lose this dimension, it will all become human issues.

How many of our conflicts happen precisely because we forget that the field belongs to the Lord. And instead of being workers who work to grow fruit, we want to become masters of the land.

To give more fruit, to go further, is to give thanks to God for having given us this charism and to have a clear conscience that everything we do is for the good of others. And so that many faraway and distant brothers and sisters may discover that God loves them.

Because at the centre of our charism is precisely the experience of God's love.

- To know that we are loved by the Lord and that this love opens our eyes to reality.
- And in that reality, there are others.
- And that allows us to feel that we have something that others need.
- And it pushes us to share that experience, because it makes me care about others, because it hurts me that they have not felt God's love.

SHARING MENTALITY. That experience has created a mentality. A way of thinking, a way of living. A way of seeing and understanding reality.

With four keys that clarify our mentality.

- The vision of a loving God
- Of a unique and unrepeatable person
- Of the world as a place of salvation
- And of the church as a sacrament of salvation ready to serve so that people may come to God and God to people.

And with some convictions

- God is the answer to all problems.
- Everyone is able to meet, to feel God's love.
- The way to achieve this meeting is through friendship, witness and prayer.

With a mission embodied in the evangelizing mission of the Church.

IF3- 73. A key point about our mentality is that it must continue to answer today's reality and the need to answer to it: today, as yesterday, people are still unaware that God in Christ loves them. They still need to know and feel God's love in their daily lives.

The way of reaching out to others is given concrete form in the form of a method. Today we can continue to be that movement able to respond to all those new situations that Bishop Mestre presented to us.

ADOPTING THE FINALITY: Christian fundamentals

## A movement of first proclamation

The main mission of the Church is evangelization. An Evangelisation that is directed to those within, to those who come to ask for a sacrament and especially to those who live on the side-lines of Jesus Christ and his Church.

We as a church movement share the same task and do so through the Joyful proclamation of the Christian Fundamental for the meeting with Jesus Christ; the Kerygma.

Giving an answer today from the Kerygma means suggesting the core message of the Gospel in order to bring about faith in Christ. It should be an open, communicative proposal, without demanding previous Christian approaches or convictions, which tries to respond to basic human realities and from them, offer a possibility of life. And that it is for everyone, especially for those who are far away.

To give more fruit, perhaps we need to rethink if we are really in the key of first proclamation or, instead, if we are in the key to preservation.

A great challenge for Cursillo leaders is to rethink our languages, our expressions. The way we reach out to others.

We who have been living a Christian life for a long time may be used to a particular way of doing things and may unintentionally, in our approach to people who are far away, have the opposite effect to what we want to do.

Some people look for God. Others do so without knowing it. Others just search to fill the gaps that their own life causes them. For all, our approach and our respect for their times and their processes.

Our main option in Cursillos is the person " changing people in order to change environments".

### c) Life of the Church

And this Charism defines us as a movement of the Church.

It gives us a space in that house which is our home.

Because the task of evangelising is not done by us alone. We do it with others. The reality of the ecclesial movements (post-Vatican II)

And this reality of being Church helps us to live the universality of the Movement.

- A single movement
- Lay people and priests

## **4. Projecting the MCC into the future**

From living structures:

With a clear Evangelising Identity. basic and fundamental element of the MCC is the evangelising dynamism: the missionary fire, the apostolic desire, the impulse towards others.... The disposition, the attitude, the will to go towards others, the desire to share with others the love of God that we already know. It is concretised in a Kerygmatic identity, of First Announcement.

And because what we do, we do with others.

And a Community Identity. Because living what is fundamentally Christian is living together; because "a Christian alone is no Christian at all" (St. Augustine), because Christianity is community.

The MCC requires:

A human group: of leaders.

316- The MCC requires a human reality, a group of people who, assuming the mentality, will be responsible for the strategic and methodological action necessary for the Movement to achieve its proper purpose.

317- This human group must be structured and organised in the minimum necessary to keep the identity of the Cursillo Movement, while remaining faithful to its charism, mentality, purpose and method.

And it depends on minimum service structures.

318-In the MCC, these instruments necessary to support and drive forward the life of the Movement, with a minimum of organisation and a high sense of service, are called the "service structures" of the MCC: the School and the Secretariat.

Leaders with identity:

- Aware of their vocation (calling).
- That the Lord be the centre of their lives.
- That they feel the urgency to evangelise
- That it hurts them that many men and women do not know the love of God.
- Leadership skills, teamwork.
- That these leaders make the schools real homes where communion is lived, where fraternity is lived and where the mentality of the Cursillo Movement is shared.
- Leaders with a clear awareness of their priority engagement with the MCC.
- With a thoughtful attitude and who take responsibility for their service.

The MCC will ultimately be what its structures and leaders are.

With a lively, up-to-date and effective method

THAT IS ALWAYS IN LINE WITH THE GOAL.

The method is a way, not an end.

The Cursillo, however important it may be, is not the most important thing.

The method is a unit: Precursillo, Cursillo and Postcursillo. So none of the three times can be considered more important than the others. Their unity and integrity is essential. We are not just Cursillo.

A method that will be effective, if we are able to understand it, assume it and apply it correctly in the reality of our time, adapting it to the diverse situations and realities.

The MCC method should not do theology, nor train theologians, nor establish systems of morality, nor discuss apostolate. What it should try to do is to transmit the "Christian fundamentals"; something so simple and at the same time a bit complicated.

And I say complicated, because unfortunately we don't always do it that way. The Cursillo method tries to initiate conversion, and on many occasions we are more worried about the fact that they cannot access the Sacraments, than about the encounter with God's love. We are more worried about ordered lives than about people with unstructured lives.

## ANSWERING DIFFERENT SITUATIONS

### DISCERNMENT

#### Correct tension between Fidelity and Renewal

IF3 Art. 58-. A balance is needed between fidelity to the original charism and fidelity to the necessary renewal inspired by the Spirit of God according to the needs of the people of our time. It is not a question of choosing between two opposites, but of the integration of both (fidelity and renewal) fidelity to the original charism which inspired the spirit and renewal of the Movement in order to continue to respond to the demands of today's world.

We are here people from different countries, with different cultures, with different social references, but all with the same mission, **THAT THE MCC GIVES MORE FRUIT.**

But we must also recognize that different cultures and different realities determine different forms, expressions and ways of applying the Cursillo Method.

And that far from this circumstance being a cause for discord or division, it should be a space where we can all contribute and be enriched by the multiple experiences. I remember when our dear friend Francis Napoli told us about the first steps in Africa.

How, faithful to the Cursillo charism, without losing the mentality, the method was adapted to the way of life of the African community, respecting the cultural and traditional signs.

We are called to revise our method so that it is a kerygmatic method in the three times and can be able to fulfil the purpose of offering a new life to every person from the Christian fundamentals and respecting their vocation to find a community space and be a leaven in their environments.

That it be adaptable to situations in order to respond.

Integrity also in the essential elements

- Prayer
- Testimony
- Friendship

Need to be understood and applied correctly

Knowing how to distinguish the essential from the accessory

### HIGHLIGHTING ESSENTIAL FEATURES IN THE:

#### Precursillo

Active and committed presence in the world. Creation of new ways.

For welcoming. For listening. Care for the other. Personal relationships based on friendship, authenticity and unconditional respect. Patient relationship without paternalism and pity. Promoting restlessness and a searching attitude. Awakening questions. Without prescriptions.

#### Cursillo

To place it within the context of the purpose of the Method: the proclamation of what is fundamental to Christianity, the triple meeting with oneself, with God and with one's brothers and sisters, and the beginning of conversion. It is therefore a founding experience, a starting point for the people who take part in it.

Rethink the essential elements so that its content is situated in a Kerygmatic key.

- Living together
- Proclamation
- Sacraments-prayer

#### Postcursillo

The need to personalise the maturation process of each person: to accompany seriously and not in series.

Search for new ways of accompaniment.

## **5. Travelling the way together**

Bishop Armendáriz has already clearly described the need to walk together and to live the task of evangelisation together.

I would like to stop at the common union.

Everything we have been saying in this meeting will have no value if we do not enter fully into the dynamics of living in communion. We are one church movement called to live in unity and to work hard for unity. That is not the same as living in unity.

Consciously, people do not want to split, but the saddest thing is that we destroy communion with an appearance of good.

That sometimes we build walls between ourselves and walls with the world, which prevent us from making God's love clear and we become obstacles for others to perceive the loving face of the Lord.

There can be no evangelisation without communion. To be credible in the task of evangelisation, we must, necessarily, be builders of communion.

At all levels:

Communion in schools, between their leaders. Communion between the Diocesan Secretariats and these with the National Secretariats and Communion between the National Secretariats with the OMCC.

Communion is the most real expression of living the faith.

- And building communion is a matter of listening
- And it involves knowing how to renounce in openness to the Spirit.
- And it involves getting out of routines and routines
- And it involves uninstalling ourselves from our comfort zones.
- And it involves knowing how to open ourselves to the new without fear.
- And all this creates conflicts.

Remember the Council of Jerusalem. Peter and Paul. Tradition and openness to the Spirit.

Was there not this sort of tension in our beginnings?

We can adopt three attitudes to the possibility of going down new paths in the evangelising task of the Cursillo Movement:

- Do nothing and wait to die a slow death
- To stand still, to give in to fear and to continue in a dynamic of conservation.
- Take risks and give ourselves the opportunity to grow and mature as a movement.

Let us remember the parable of the talents....

Today it is up to us to overcome the obstacles. To see in the other someone who complements me. And who teaches me. And that through him the spirit is speaking to me.

There may be disagreements and that is not a bad thing. But there are always seeds of life and there are more things that unite us than separate us.

The great challenge ahead of us: to renew our missionary fervour and to place ourselves in a process of discernment and accompaniment among ourselves. Because the future of the Cursillo Movement is being built from the present.

The whole task of renewal and discernment must be understood as a joint and shared task for each and every one of the members of our Service Structures. That is to say, in our schools and in our Secretariats, which are the spaces that we have given ourselves to be the source of life of the Cursillo Movement in our countries.

All that we are living this meeting, is not only for us, but we have the task of going to our National Secretariats and transmit what we are living here. And to share it with all those who, for whatever reason, have not been able to participate in person.

And we have the responsibility to plan the necessary connections so that our schools become involved and give shape to this common process that will build leaders who are aware of this mission.

We need the light of the Spirit to brighten our life and that of our Movement, to take the steps, to have the attitude that leads us to walk a constant and patient path, to encourage and to always search for that which will make us continue to grow in order to do good to others.

## **6. Passionate to passionate**

From Communion to Mission: A movement on the way out.

I have been in this blessed Movement for 35 years and the more I get to know it and the more I try to live its charism, the more I realise how valid it is in the present time.

I have been growing humanly and spiritually within its structures. I am what I am, thanks to the Cursillo Movement.

I feel I am Church, and I thank God very much for having given me the gift of a vocation in this area that is Cursillo.

I have had the good fortune to have lived with two of our initiators. In conversations with them, one could sense passion, conviction and a life full of hard times.

The Cursillo Movement was born out of an effort of creativity and courage. The Pope reminded us of this, he told us: "your initiators were brave, they knew how to take new steps, they knew how to take risks".

It is up to us to take those risks, and if we make mistakes, we try again, because we have to look for ways to reach out to others, new ways that allow us to reach so many recipients of the Kerygma.

We have to be creative, brave, patient and persevering because what we start are sometimes very long processes.

I am fully convinced that we have a marvellous movement, with a solid, open, dynamic mentality and with a clear purpose of reaching out to others.

A consolidated instrument of evangelisation and with the conviction of its validity today.

With a method that, correctly situated, from the prism of the Kerygma, can continue to present a precious service to many people, near and far, to bring about in them an meeting with the Lord so that they can begin a process of conversion that will bring them to live in a new way, in the church and in the world.

In order to do so, it needs to revitalise and live its charism more fully, assuming its identity and its evangelising commitment to continue growing and living communion more and more.

And let ourselves be moved by the spirit to recover enthusiasm, enthusiasm and hope. And let us be as the Pope asks: evangelisers with Spirit.

And from the newness of God, to open our heads and hearts to change our habits, to rethink our actions. In response to the invitation of Pope Francis (EG33): "I invite everyone to be bold and creative in this task of rethinking the objectives, structures, style and methods of evangelisation in their own communities".

Allow me to end with a phrase that the Holy Father sent to the participants of the Congress of the Laity "People of God on the Move" in February 2020  
"It is the hour of you, of men and women engaged in the world of culture, politics, industry... who by your way of life are able to bring the newness and joy of the Gospel wherever you are.

It is the time of the MCC, of men and women who have experienced God's love, and who feel the urgency to bring it to others.  
It is the time to give freely what we have received freely. It is your hour, and it is my hour; shall we rise?

De Colores!

### **Questions for the groups:**

1. How do we see the Movement today?
2. What do we need to contribute and where does the Cursillo Movement need to be positioned in order to give more fruit?
3. How does the Cursillo Movement need to respond in order to contribute to the evangelising task that is needed today?