



2nd ENCOUNTER OF LEADERS OF THE CURSILLOS IN CHRISTIANITY

Tlaxcala, Mexico 17th to 21st May 1970

DECLARATION

CHURCH

The eternal Father, by a free and hidden plan of His own wisdom and goodness, created the whole world. His plan was to raise men to a participation of the divine life. (LG, 2).

Although mankind fell by sin, God did not abandon them: "The Son, therefore, came, sent by the Father. It was in Him, before the foundation of the world, that the Father chose us and predestined us to become adopted sons, for in Him it pleased the Father to re-establish all things" (LG, 3).

"When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that He might continually sanctify the Church,... Thus, the Church has been seen as "a people made one with the unity of the Father, the Son and the Holy Spirit." (LG 4).

"It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek" (SC, 2)

The Church is also the Mystical Body of Christ, the Universal Sacrament of Salvation and God's people in motion, from Israel's vocation to the Church in global dimension, Church of pilgrims until it will achieve its final state at the end of times .

Therefore it is clear that in God's plan, an internal and invisible reality is not enough. It is necessary to put into effect our external, specific and total communion. That is: our community. The Church recognizes that God's plan coincides with the demands put by himself in man.

As an external realization, "as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfilment in her " (DV 8); she also knows to look for the Word of Truth that comes in life and in history to be received and become incarnate. The Church knows that she must live open to this history, that is completed at the edge of time.

PASTORAL

Therefore we, members of the Church, love the world that is the object of love and interest of God. We cannot forget that the Church is inseparable from the physical and human world. This statement carries within it a load of unexpected consequences and commitments for all Christians. Precisely, for the Church being able to offer everyone the mystery of salvation and life brought by God, it must get inserted in all human groups with the same love with which Christ by his Incarnation joined the social and cultural conditions of men with whom he lives.

This mission is carried out by the Church through the Pastoral.

The pastoral activity of the Church community is intended to bring all men into full communion of life with God and the visible community of the Church.

This pastoral action should include, therefore, all the structures and environments where human life unfolds, bringing its influence to the whole temporal order and impregnating it with the spirit of the Gospel, in an attitude of service and charity.

According to that, the whole Church, as the People of God, is compromised in this action, as an organic whole.

PASTORAL AND CURSILLO

The Cursillo Movement, as a movement of the Church, cannot be regarded as a something apart from the Pastoral of the Church community. It is part and instrument of the Pastoral in one of its aspects, PROPHETIC PASTORAL, and within PROPHETIC PASTORAL, of KERYGMATIC PASTORAL. True to their nature, purpose and method; Cursillos must serve the organic Pastoral of the diocese.

Consequently, they offer their service to the community with the means of their own method, in a permanent attitude of adjustment, so that the Christians become a leaven of the Gospel in their community and that groups which arise within the Movement be inserted into human realities as a ferment of the Community.

The more the mentality of the leaders of the Movement will coincide with the living forces of the Church and the environmental and socio-economic realities, the more effective insertion will be. The opening will take place in two simultaneous lines: outside, informing those forces of the possibilities of the Cursillo Movement, so that it will be asked for nothing less than what it can and should do. And inside, transmitting to the Secretariat this knowledge of the realities, so it can realize the plans for the Movement in accordance with the concrete realities of the Church and world in which it operates. This opening is a profound, personal and institutional conversion and renewal.

To achieve this openness it is necessary, under the responsibility of the Secretariat, to make Cursillistas and especially the leaders, priests and laity aware of it, so they study in specific think tanks everything related to the Church and pastoral environment and position of Cursillo in them, to achieve its projection in the joint pastoral, always humble in position, open and dissatisfied. This line of thought leads to the following observations for each of the three phases of the Cursillo

Precursillo:

We reaffirm necessary qualities that have always been required from candidates for the Cursillo: We must insist that candidates should be people with maturity, at least potentially, that may be seeds of Christianity, with social unrest.

The Pre-Cursillo is preferably an apostolic activity of a Christian community, because people whom we intend to bring to Cursillo should be sought and prepared in a community action (working groups, base communities) and in order to further integration into a group to be the backbone of Christianity.

Cursillo:

Since this community vision has always been something peculiar to the Cursillo Movement, one is entitled to expect the following from the Cursillo as a method:

A new attitude and awareness that results in piety, as an expression of the community experience of salvation, through the word of testimony.

The decision to get incorporated into a community of friends (Group Meeting) which impels to the inclusion and commitment in a community and to shape it as a concrete human Church.

The decision to get incorporated in the community of salvation (Church,) fully and actively.

The Post-Cursillo should encourage the full development of this mindset and ensure that it is achieved in Cursillo, especially through the School of Leaders and Ultreya.

It is necessary that the figure of "incarnate" Christ in the world, solidary with fate of all men, be presented with the characteristics of a Liberator. Therefore we judge that the emphasis should be laid on the aspect of the Church as the People of God, the historical realization of Christ Liberator, emphasizing the human solidarity dimension.

We therefore affirm that the Cursillo Movement seeks to achieve a personal, Evangelical conversion of the Cursillista. This means to restructure his entire life on the real axis, that must be the Risen Christ in his Paschal Mystery, and, thus, consciously and responsibly integrate into the history of salvation and insert himself in a conscious and responsible way in the history of

Salvation, projected as a "Christian man in building the new world that is a true community of love." In relation to this community of love it is essential to emphasize the urgency of living a scale of real Christian values, because otherwise we would run the risk of developing individualism. In developing our values we can make it possible to grasp more easily the signs of the times and, in interpreting and living them, we shall develop a solidary Christian community. The Cursillo Movement will have to find the balance between the individual and the community.

Post-Cursillo:

The Cursillo Movement has always sought to work together with the action of the whole Church in the promotion of the Christian community; however, this cooperation has been restricted because of problems such as to fall in closed groups, in a situation of ghetto, in group meetings and Ultreyas exclusively as means of perseverance, without any community reach, etc..

To avoid all this, without jeopardizing the essence, purpose and method of the Movement, one should improve the attitude of solidarity, preparing the Cursillistas and creating conscience in them, especially the leaders, about human promotion, consolidation and spirituality of their own families and those of others and commitment with brothers at all levels, as well as about collaboration and service campaigns and charitable apostolate, even at the international level.

However, the social commitment of the Cursillista should not be so much the result of external motivation, but an awareness of his commitment and union with Christ. Social influence is not a goal, it is a consequence of the baptismal commitment. It is not exactly the Cursillo Movement, as an institution, but the Christian who must accept the commitment within the temporal.

We recognize that many of the shortcomings that are noticed in the Post-Cursillo are mainly due to the mentality of some leaders, as a result of a faulty vision of the Pastoral of the Church and of the realities and challenges of their world.

Therefore the School will take care of their all-round Christian formation as well as of specific training as leaders of the movement, as the movement will be what its leaders are.

Leaders must take over responsibility for the perseverance of those who attended a Cursillo for a reasonable time, while they are getting fully incorporated into the Christian community. Perseverance in the specific structures within the Movement does not exhaust the real community life of the Christian who has attended a Cursillo, nor the responsibilities of the movement itself: so we have to accept that the Ultreya is a community of education in faith, in transition, to live in close collaboration with CHURCH STRUCTURES in a coordinated common pastoral. In this line of thought we believe that the community dynamics of the group meeting and Ultreya (save any differences) allows the possible involvement of Christians who have not made a Cursillo, but share the experience of Christianity and commitment, based on friendship.

In the Post-Cursillo, as in the Cursillo, we shall motivate to foster the Eucharistic Community, with the sacramental character of community as a central line.

The People of God is not only driven and invisibly sustained by the spirit of Christ, but, according to the will of its founder, has to form a true visible family. It should show clearly what everyone saw in the first Christian community: they were of one heart and one soul. This requires that in Catholic Christianity, small Christian communities gather around the Eucharistic table, to live in unity and to communicate that unity of love.

Recommendations:

We shall propose a progressive renewal of schemes and "rollos" in the light of Vatican II, of the Episcopal Conferences, Cursillo World Meetings, taking into account the environments, circumstances and needs of the Church in each country. To succeed in this adaptation we'll have to get to know the basics, what is important and what is accidental. This is a task of the National Secretariats, which can be improved in an international meeting trying to give rise to the development in identity of essence, purpose and method.

In Pre-Cursillo we should take more in account the workers, peasants and youth, who living

together and sharing the experiences of the Cursillo weekend, can effectively transmit the concerns that they live in their flesh.

Promote with special attention, women within the Movement, where it is not made yet, recognizing their role in the Church and in the world and their place in the structures of the movement itself.

Put emphasize in maintaining, against the trend of demystifying, external forms of spirituality in all manifestations and acts of the Movement.

Promote basic territorial or environmental communities through the Group Reunions and Ultreya.

Realize in Schools a serious and thorough study of the contents of the "rollos" and their linking, in order to achieve better and be more consciousness of the community dimension of salvation. So leaders could convey by experience this attitude on the level of Ultreyas, group meetings and personal contacts.

Get training for leaders to know how to interpret the signs of the times with special attention to the reflection on the theme of grace in relation to earthly realities (culture, work, economy, etc.).

Take care, to get better results, for providing everything that leads the Movement to greater communication with its environment and avoid anything which tends to isolate or enclose itself.

The fruits of the Meeting require from everybody

- A progressive personal and structural conversion.

- A renewal of mentalities, attitudes and behaviors.

Greater openness and commitment, all characteristics of the Church today.

Tlaxcala, México

21st May 1970