



VI WORLD ENCOUNTER OF THE CURSILLO MOVEMENT

Mariápolis, São Paulo, October 26 - 30, 2005

FINAL DOCUMENT

1. In living out our faith and friendship, we, the leaders representing twenty nine countries of the world, have gathered at the VI World Encounter, to share our experiences and restlessness, to reflect upon our charism and purpose, and through our experience of communion, to renew our evangelizing commitment in the present moment of the Church and the world.
2. We have consciously and gratefully lived this World Encounter as a time of God's grace in which we feel the opportunity for a hope and an enthusiasm capable of renewing us, both in the "first love" as CM leaders, and in the response to what the Church and the world expects from our Movement.
3. We have embraced, with enthusiasm and joy, the canonical recognition of the OMCC and the approval of its Statute by the Pontifical Council for the Laity on May 30 2004. In giving the OMCC an ecclesial juridical personality, the canonical recognition provides the Cursillo Movement with an official presence as a specific apostolate in the world.
4. We have noted that our Movement's expressions through diverse cultures, resulting from its expansion throughout the world, are an invaluable treasure. However, we recognize that – as in the early days of the Church – this universality can sometimes produce some difficulties in understanding certain aspects of our Movement, and living out our communion among ourselves in a concrete way.
5. In searching for solutions we have reflected on **(a)** the reality of living communion in the CM; **(b)** the fidelity to the original charism, and the need for renewal of the CM in the light of the movement itself, and of the pressing needs of the Church and world; **(c)** the best way to respond to the evangelizing work to which God and His Church call us, so that Jesus and His Kingdom may be known to men and women by means of the Cursillo Movement.

THE CM, HOME AND SCHOOL OF COMMUNION

6. From Vatican II on, in order to understand the Church it is necessary to contemplate her as a mystery of communion. *“For this purpose, ecclesial communion cannot be interpreted in a sufficient way if it is understood as simply a sociological or a psychological reality. The Church as Communion is the ‘new’ People, the ‘messianic’ People, the People that ‘has for its head, Christ (...), as its heritage, the dignity and freedom of God’s children (...), for its law, the new commandment to love as Christ loved us (...), for its goal, the kingdom of God established by Christ as a communion of life, love and truth”* (Cf. ChL 19).
7. The communion of the Church, far from being diminished by the diversity, becomes richer through it, because on this diversity is based the possibility that all members of the Church contribute to achieving unity.
8. Pope John Paul II called all the members of the Church to take up the challenge of the Third Millennium: *“to make the Church the home and the school of communion, if we wish to be faithful to God’s plans and respond to the world’s deepest yearnings”*. (Cf. NMI 43)

9. As men and women of the XXI century we cannot be indifferent to this call. Therefore it is necessary to promote a '*spirituality of communion*', that is, "*to contemplate the mystery of the Trinity, and 'to think of our brothers and sisters in faith as "those who are a part of me". This makes us able to share their joys and sufferings, to sense their desires and attend to needs, to offer them deep and genuine friendship, (...)to see what is positive in others, to welcome it and prize it as a gift from God: not only as a gift for the brother or sister who has received it directly, but also as a 'gift for me' (...) and resisting the selfish temptations which constantly beset us and provoke competition, careerism, distrust and jealousy*" (Cf. NMI 43), and accepting those who are different and think and act differently than we do.
10. The CM, as an ecclesial Movement, should live the spirit of communion of the Church and, moreover, should teach not only the leaders of the Movement, but all men and women who have experienced Cursillo how to live this spirit.
11. The CM is a movement that seeks to foster the conversion of men and women so that they live a reconciled communion with God, with themselves, with others, and with the world in which they live. Its ultimate purpose is the evangelical fermentation of the environment through the living testimony of people who have been converted, but it will only achieve this when it strives to live this communion within itself, its leaders and its structures: "*that they all may be one so that the world might believe*" (Jn 17, 23).
12. Therefore, the Cursillo Movement should also be 'a house and school of communion'. In order to follow this path, we commit ourselves to have as a priority the development of the following attitudes at different levels of the structures of the Movement that is, diocesan, national, international and worldwide:
 - a) Inner openness to the gift of communion and the pressing task to create communion among us.
 - b) Mutual acceptance, with humble and fraternal attitudes among ourselves.
 - c) Dialogue and participation of all leaders in the 'how-to' of the Movement.
 - d) Relationships that foster the love that reconciles, forgives, accepts, welcomes and respects.
 - e) Willingness that makes friendship, living together and joy possible in our gatherings as community: group reunions, ultreyas, schools of leaders, secretariats and international groups.
 - f) Study towards formation in the different aspects of the Movement that promotes the unity of criteria and activities, such as, the history of the CM, the original charism, the OMCC statutes, etc.
 - g) Presence and co-operation on the diocesan and parochial level.
 - h) Coherent testimony that is a sign of communion in the family, at work and other environments.

FIDELITY AND RENEWAL

13. We have the joyful conviction that in the CM we are living an exceptional *kairós* – an hour full of grace for discernment. We firmly believe we are reaching ecclesial maturity.
14. We are conscious, however, that this maturity depends on the balance between fidelity to the original charism and fidelity to the necessary renewal that God's Spirit inspires according to the needs of men and women of our world.

15. We thank God for the teachings of Pope John Paul II who proclaimed the synthesis of faith that sheds a definitive light on the search for communion between charism and institution: *“The institutional and charismatic aspects are co-essential as it were to the Church's constitution. They contribute, although differently, to the life, renewal and sanctification of God's People.”* (Address of John Paul II at the Ecclesial Movements Encounter, Pentecost, 1998).
16. The CM is more and more universal, incarnated in different cultures, races and peoples. It is, then, simultaneously enriched and challenged by this diversity. In order to maintain its originality, it permanently needs to recourse to fidelity and, at the same time, is invited to the necessary renewal and updating, as the original charism is challenged by new possibilities and situations which could not have been envisioned in the beginning.
17. The challenge thus placed to the leaders of the CM in the XXI century is: to be faithful to the charism that the Spirit inspired at the beginning, and to keep responding, according to the same Spirit, to the needs of man and women of today, and to the world in which each one of them live and work.
18. It is absolutely necessary to respond to this challenge, and the CM leaders have understood that it is not a matter of choosing between opposites but of integrating both (fidelity and renewal), that is, fidelity to the charism and renewal of the Movement in order to continue to respond to the needs of the present world.
19. We consider that, having arrived at this institutional maturity, and in the light of the Magisterium of the Church and the approval of the OMCC statutes, it is necessary to revise and update Fundamental Ideas, the basic book that contains our Mentality, Essence, Purpose and Method, as specific expressions of our charism, in order to respond to the need for renewal to which the MCC is called.
20. In order to respond to this need, we consider the following aspects:
 - a) Recognition of Fundamental Ideas as the indispensable book promoting communion, and as a guide to the direction of the CM.
 - b) Consensus in reviewing and updating Fundamental Ideas recasting it in simple language and incorporating a chapter about the charism and the history of the CM.
 - c) Assuring the compatibility of Fundamental Ideas with the OMCC statutes.
 - d) Participation and prior consultation with all diocesan and national secretariats, and international groups in the work which has been entrusted to the Commission tasked with the reviewing and updating of what would be the third edition of Fundamental Ideas.
 - e) The above mentioned Commission should be formed by three members of each International Group (a layman, a laywoman and a priest), and should be co-coordinated by the country appointed by the Executive Committee of the OMCC. The Commission will be headed by the President of the Executive Committee of the OMCC. Once constituted, the commission will elaborate the plan to be followed in carrying out the work.

THE CM AND THE NEW EVANGELIZATION

21. Pope John Paul II, in his address to the XIX Assembly of the Latin American Episcopal Council (CELAM), on 9th March, 1983, asked the Bishops for: *“a commitment from you the Bishops, together with your priests and people, a commitment not to a re-evangelization but to a new evangelization – new in ardor, methods and expressions”*.
22. In the CM we understand this *newness of ardor* as the necessary renewal in holiness of life, which is the fruit of a personal encounter with Christ in prayer and in Eucharist, of living a spirituality that promotes communion which leads to a missionary enthusiasm.
23. We understand that the *newness in the methods and expressions* demands a continual updating and renewal of means which will enable us to proclaim Jesus’ person, message and work in a way that is more understandable to today’s men and women and, in doing so, to better accomplish the work of the CM in the Church and in the world.
24. John Paul II, in his encyclical *Redemptoris Missio*, stressed the urgent need for all the members of the people of God to engage in this new evangelization: *“I sense that the moment has come to commit all of the Church's energies to a new evangelization and to the mission ad gentes. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples.”* (RMi 3).
25. The CM, an ecclesial movement whose purpose is to announce the kerygma in order to leaven the environments with the gospel, wanted to reflect during this World Encounter about the urgency to a commitment to undertaking the New Evangelization.
26. The CM recognizes the need to be in line with the New Evangelization to which we have been called by the Church. Therefore we commit to the following:
27. “The renewal of ardor”:
 - a) To begin a process of discernment about a spirituality which is proper to the CM while remaining faithful to our charism.
 - b) To promote a spirit of ongoing conversion through an intimate personal encounter with Christ which orients our life in holiness.
 - c) To give priority to the experience of prayer and sacramental life with special emphasis on Penance and the Eucharist.
 - d) To promote personal and communal formation in human values, Christian virtues and the experience of gifts of the Spirit.
28. The renewal of the method:
 - a) Since the newness of the method is based on Christian witness, there must be coherence between faith and the life of the Cursillistas.
 - b) To renew the CM through incorporating and forming a new generation of young leaders, and integrating them in the various structures of the movement.
 - c) To maintain an attitude of revising and updating according to the needs of today’s world.
 - d) To insist that the proclamation of the message of Cursillo be Christocentric, kerygmatic, and experiential.

29. The renewal of expression
- a) To assure that the message which is proclaimed be presented in a way which is real, living, direct and easy to understand at every level.
 - b) To proclaim the whole Christ who is truly alive and present and responds to the hopes of the men and women of today.
30. Following the original charism, and respecting what is essential to Cursillo, we suggest the following lines of action in the three phases of the method in order to better respond to the challenges presented by the new evangelization:
31. In the Pre-Cursillo:
- a) In line with the Pastoral Plan on the Environments, there is a need for Secretariats to study and select priority environments.
 - b) To make sure that the candidates to Cursillo include the youth.
 - c) To select authentic leaders from within these environments.
32. In the Cursillo:
- a) To emphasize the need of authentic witness in the talks of the three-days.
 - b) To witness to the whole of life, not only involvement within church activities.
 - c) To emphasize one-to-one contact within the cursillo-three-days between team leaders and candidates
 - d) To make sure that the team members are active members of the School of Leaders
 - e) To make sure that members of the team have an active apostolic life and a true knowledge and understanding of the Cursillo Movement.
33. In the Post Cursillo:
- a) To make sure that there is a personal follow up of the new Cursillistas in groups and ultreyas.
 - b) To promote that the school of leaders becomes a place for study, reflection and discernment of the CM and the world in which we live in order to develop an apostolic commitment.
 - c) That the diocesan secretariats discern creative means by which the post Cursillo promotes spirituality and apostolic commitment.
 - d) To promote communion within other church movements and diocesan and parish activities.

CONCLUSION

34. At the ending of the World Encounter, we, the CM leaders commit ourselves to keep working towards unity, and to give testimony of communion so that we can become an effective witness in the world. (Cf. Jn 17, 20). In the beginning of the new millennium, we recognize the effectiveness of the CM in the work of the new evangelization.
35. We ask the intercession of St Paul our Patron Saint, and of our mother Mary, Our Lady Aparecida, patron of Brazil, host of this World Encounter, and we trust that her motherly and loving hand will lead us to Jesus.

Mariápolis, São Paulo, 30th October, 2005.