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Joaquim Mota, Vice President
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ORGANISMO
MUNDIAL DE CURSILLOS
DE CRISTIANDAD

MCC

OMCC Coordinators:

YoonShik Shim	APG
Álvaro Moreno	GECC
Filipe Vanososte	GLCC
Estelita René	NACG

MONTHLY NEWSLETTER

NOVEMBER - 2015



This month, based on the "Glossary" of the new Fundamental Ideals, let's review the meaning of some of the most important words in the MCC

CHARISM

A Grace of the Holy Spirit, which empowers those who receive it to build up the Church, to the good of men and to the needs of the world (CCC 799). *"Charisms are to be accepted with gratitude by the person who receives them and by all members of the Church as well. They are a wonderfully rich grace for the apostolic vitality and for the holiness of the entire Body of Christ"* (CCC 800). Judgment about their authenticity rests with the shepherds who have authority in the Church (cf. LG 12).

The Church has formally recognized the CM's charism as what characterizes, identifies and distinguishes it from other movements, associations and communities of the Church. The charism contains, like a seed, everything that is essential to the Movement. Therefore, it is important to understand the "charismatic dimension" of the CM, recognizing there is a special gift of the Spirit at its source not just a human initiative. Therefore, participating in the CM, because it is inspired by the Spirit, means to live inspired by the Spirit, welcoming, understanding and living the charism.

CHRISTIAN GROUP

A group of Christians who linked by friendship, grow, develop and bear fruit (cf. Chl. 57). It is a way to and an expression of the communitarian dimension of Christian life: One cannot be Christian on one's own. The Groups of Christians build and sustain the ecclesial community.

There are multiple forms of existing and living as a Group of Christians. The CM fosters the creation of Groups of Christian to share Christian life in friendship, helping each of the members to live in Grace in a conscious, growing and shared way. In the CM, its own specific forms are the Group Reunion (Friendship Group) and the Ultreya.

CURSILLO

Cursillo is the second and central stage of the method of the CM. It is the most structured and defined part of the method and represents a decisive moment for the purpose of the Movement. It is a specific and concrete form of kerygmatic evangelization which has been described as "the joyful proclamation of what is being a Christian.

During the three days of a Cursillo living and sharing of what is fundamental to being Christian is encouraged and becomes real in the experience of the triple encounter, with oneself, with Christ and with others.

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It is a “marvelous gift of God” which makes possible the greatest experience a person can have: to encounter the Lord, to discover (and experience) the essence of being a Christian and to radiate a new life.

ENVIRONMENT

Social setting, made up of persons, ideas, values and circumstances which come together in a certain place and time and which influence everyone’s way of being, thinking and acting.

The life of each person develops in various environments (family, working place, society etc.) and those environments influence and condition the person, and the person influences and conditions the environments.

The CM, first of all, wants to make possible people living consistently their being a Christian in their own environments, so that the light and the strength of the Gospel radiate through them, and achieve in this way the ultimate goal of the CM, which is the evangelical transformation of the environments.

EVANGELIZATION

It is the action of bringing the Good News of the Gospel to all strata of humanity and through its influence to transform from within the personal and collective conscience of people. (cf. EN 18, 21, 22). It means to announce and to bring the salvation of God to this world, and to make the Kingdom of God present in this world (cf. EG 114, 176).

It is a complex process, with multiple dimensions and a variety of elements: witness, explicit proclamation, inner adherence, entry into the community, acceptance of signs, apostolic initiative, renewal of humanity (cf. EN 24). Therefore, *“any partial and fragmentary definition which attempts to render the reality of evangelization in all its richness, complexity and dynamism does so only at the risk of impoverishing it and even of distorting it”* (EN 17).

Evangelization is the essential mission of the Church; the Church exists to evangelize (cf. EN 14). The CM is constituted as an ecclesial movement of evangelization. Its own specific method allows it to be a very effective channel to bring the Good News of the love of God to the people of today – especially to those who are far away.

FAR AWAY

People who, by life circumstances or by choice have fallen away from Christ and the Church, so that Christian faith does not have vital relevance for them. St John Paul II says that *“entire groups of the baptized have lost a living sense of the faith, or even no longer consider themselves as members of the Church, and live a life far removed from Christ and his Gospel”* (RM 34). Pope Francis stresses that evangelization is essentially connected with the proclamation of the Gospel to those who *“do not know Jesus Christ”* and *“baptized persons who do not live the demands of Baptism”*. (EG 14)

Since the beginnings of the CM, the far away have been preferentially addressed. The CM wants to bring the Good News of the love of God to everyone, but especially to the far away.

FRIENDSHIP

A form of interpersonal, affective, unselfish and normally reciprocal relation, which represents a privileged form of love. It is a special way of communication and living together, key to the process of being a person.

It is also a concrete form of love God offers in Christ. Christ wants disciples as friends not servants (cf. Jn 15, 15): *“I have called you friends...”*. In a certain way, friendship is in the center of the Gospel: *“...we were created for what the Gospel offers us: friendship with Jesus and love of our brothers and sisters.”* (Francis, EG 265).

In the CM, friendship is an essential and most specific element:

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The founders discovered in friendship, in the style of the first Christians, an exceptional, privileged way to evangelise and made their preferred option: *"Make friends to make them friends of Christ"*. In the CM, friendship is a form of deeply human relationship which becomes a channel of communion of life and faith.

GROUP REUNION

It is defined as a group of persons, friends and Christians, who gather to deepen their friendship and their faith in Christ. It is a friendship group, a group of persons who want to live and share faith in friendship. For this goal they come together regularly. Group Reunion becomes a communitarian sanctifying experience.-

It is the specific means which the CM offers in the Postcursillo to begin community life, ensure progressive conversion and support the evangelical leavening of the environments by the witness of the people who live in them.

LEADER

In the CM, the term leader refers to the person who, having lived the experience of Cursillo, accepts freely and as a specific vocation the evangelizing mission of the Church in the specific way of the CM.

It is the person who sustains and fosters the life of the CM, with a fundamental role in the three phases of the method of the CM, Precursillo, Cursillo and Postcursillo.

Some Cursillistas become members of the School of Leaders (see below) where they intensify the living of what is fundamental to being Christian and share and deepen the understanding of the charism and mentality of the CM and the evangelizing commitment in the environments.



LEAVENING

Is the transforming action the Christian carries out when he/she has become conscious of being baptized and fully lives the mission in everyday life, acting as "leaven" in the environments. It means to illuminate, guide and organize the temporal realities according to the Gospel. To leaven the environments with the Gospel means transforming the society in a Christian manner, evangelizing culture or "giving Christianity backbone".

The leavening of the environments is the ultimate goal of the CM, achieved by the action of converted and convinced persons who, acting from a communitarian reality, consciously and in a responsible way transform their own environments. It is accomplished by the individual action of each person as well as by the action of Groups of Christians.

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PALANCA

In the CM, this is the name of prayers and voluntary sacrifices, performed individually or in community, to ask for the Grace of God to act on the persons especially those living a Cursillo, so that all human activity carried out in the CM always has the support of the Spirit. These prayers and actions, with a profound ecclesial spirit, make real the mystery of communion of the Saints in the Mystical Body of Christ.

Palanca is an essential tool in the evangelizing method of the CM; the first and most necessary resource to support all activities at all times.

POSTCURSILLO

Third stage of the evangelizing method of the CM, an essential period so that each one may live permanently what has been found in the Cursillo (the conscious, growing and shared experience of what is fundamental to being Christian), in community (in a Christian group), acting as leaven in one's own environment. In this way the ultimate goal of the CM, to be leaven in the environments with the Gospel as a consequence of the conversion and commitment of persons.

In the Postcursillo, each Cursillista is encouraged to renew, accelerate and perfect the personal conversion which has begun in the Cursillo, fostering Christian groups where persons share life, faith and commitment and from there, promote the evangelical leavening of the environments by influencing the persons who are in them.

Although it does not exclude other means and other ways of community perseverance and Christian life, the special way of the Postcursillo for Cursillistas is the Group Reunion and the Ultreya (see below)

PRECURSILLO

First stage of the evangelizing method of the CM, the beginning of the process of evangelizing individual persons, a requirement for the leavening of the environments and channel a channel for the subsequent phases of the method.

In the Precursillo, the search for, selection and preparation of candidates whom the Christian message should reach, is realized. Without excluding anybody, with a preferred option for the far away, with the goal to make possible for everyone the experience of the triple encounter and to lead them to a process of conversion. The channels for this action are friendship, prayer and witness of life. The study and discernment of environments to evangelize is also undertaken. Spiritual, personal and material elements for the Cursillo are prepared and the accompaniment of the candidates in the Postcursillo.

The Precursillo is supported and enlivened by the community of CM in the framework of the local Church, but its principle and foundation is always the Grace of God.

SCHOOL OF LEADERS

The School of Leaders is one of the service structures of the CM, an instrument of a minimum of organization necessary to maintain the identity of the CM, being true to its charism, mentality, purpose and method.

It is constituted as a community of Cursillistas who, in a climate of friendship, aim every day to be more focused, committed and united to achieve more fully in themselves and the environments the living of what is fundamental to being Christian, promoting in this way life in the CM.

Thereto the school expresses itself in three dimensions: holiness, communion and formation. The authentic Christian life of the leaders and their action in the environments and in the groups become possible around these dimensions.

SECRETARIAT

Service structure in the CM, a specific organism to guide, coordinate and animate the CM in the diocesan or national sphere.

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It is constituted by members of the School of Leaders who assume the responsibility of serving the CM, taking care of its identity, maintaining fidelity to its charism, mentality and purpose as well as promoting its specific evangelizing action with its own method, trying at the same time to bring about the integration of the CM in the evangelizing activity of the Church.

It combines a double dimension: Responsibility and authority, confirmed by the hierarchy (the respective diocesan Bishop or Episcopal Conference), to animate and guide the CM and serve the whole reality of the Movement.

WITNESS

Is the assertion of the reality of a fact, giving the affirmation all the strength and assurance of the one who witnessed the event. The Christian message has been given since the beginning as a testimony, a proclamation by witnesses, who testified to what they have seen and heard. (cf. Jn 21, 24; Act 1, 8; 4, 33; 1 Jn 1, 1-2). Witness is based primarily on the consistency of one's own life and it is and will always be an indispensable element of evangelization. (cf. EN 21, 76).

In the CM, the joyful and cheerful witness of one's own life is an essential part of its evangelizing method. All action of the CM is based on the existence of witnesses who in their everyday life let shine through the experience of salvation which starts from the encounter with the Lord. Witnesses are credible persons who in word and deeds announce a new life in Christ, a different way of being, illuminated by the Gospel.

In Precursillo, Cursillo and Postcursillo, the witness of life, shared and offered to others in friendship, is a channel of encounter, incentive and growth in faith.

ULTREYA

The Ultreya is described as a "reunion of Group Reunions". It is the other instrument of Postcursillo, complementary to the Group Reunion, with the same ultimate goal, which is to promote growth in living what is fundamental to being Christian, to join together in friendship around Christ and to strengthen the ecclesial sense (to be Church) and to encourage commitment in the environments.

It is a communitarian and ecclesial space, made up before all by friendship groups, although it is open to receive persons who later on could integrate in the groups. At the Ultreya, the groups are encouraged, the group encourages individuals and so the leavening of the environments with the Gospel becomes a reality by and by.

The Ultreya must always offer living together, witness and prayer. With these premises, there is no particular method considered essential in the development of the Ultreya. Any format is valid that allows people to live, grow and share the Cursillo experience.

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CM in Africa

Let's all help!

Let's help the CM to spread in Africa!

If we all want we will get teams and means to perform more Cursillos in Africa and in others places in the World where the CM has not yet arrived.

Volunteers are required to form teams and money to organize and perform Cursillos in a continent eager to God.

Help with your prayer and sacrifice, but it is also very necessary to the monetary support.

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We just ask that each one contribute with a monetary unit in your country (1 euro, 1 dollar, 1 pound, 1 ...).
Together we are millions!

Make your contribution directly to your diocesan secretariat or using the bank account:

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IDE COLORES!