

Chapter 2

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1. INTRODUCTION

35. The Church has formally recognized the Cursillo Movement's own original charism that characterizes, identifies and distinguishes it from other movements, associations and communities of the Church.

The charism like a seed germinates everything essential to the movement: its why (mentality); its what for (purpose) and its how (strategy and method).

36. The knowledge, understanding and living of the charism is of utmost importance, since the fidelity to the original inspiration and the renewal of the Movement to meet the challenges of evangelization, depend on this.

2. GENEAL DESCRIPTION OF CHARISMS

A. Graces of the Holy Spirit

37. "Whether extraordinary or simple and humble, charisms are graces of the Holy Spirit, which directly or indirectly benefit the Church, ordered as they are to her building up, to the good of men, and to the needs of the world." (CCC, 799)

B. For the person and for the Church

38. "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, provided they really are genuine gifts of the Holy Spirit and are used in full conformity with authentic promptings of this

same Spirit, that is, in keeping with charity, the true measure of all charisms (cf. 1Cor 13).” (CCC, 800)

C. Discerned by the pastors of the Church

39. “It is in this sense that discernment of charisms is always necessary. No charism is exempt from being referred and submitted to the Church’s Shepherds. ‘Their office is not indeed to extinguish the Spirit, but to test all things and hold fast to what is good’ (LG no. 12), so that all the diverse and complementary charisms work together ‘for the common good’ (cf. 1Cor 12,7) (cf. LG no.30; CL no. 24).” (CCC 801)

3. DESCRIPTION OF THE CHARISM OF THE CM

A. Basic description

40. The charism of the CM is a grace that the Holy Spirit gives to the Church, shaping a mindset, and promoting an ecclesial movement which, by its own kerygmatic method, enables the experience and sharing of what is fundamental to being Christian, helps to discover and fulfil one’s own personal vocation, and promotes groups of Christians that leaven the environments with the Gospel, through friendship.

B. It has the general features of all charisms

1. *Particular grace of the Spirit:*

41. At the origin of the CM there is a special grace of the Spirit, an inspiration to bring the love of God to all, especially those far away.

The charism is not the creation or property of any person. It is a grace that was and is given to the Church for the world.

2. *Received by persons for the good of the Church:*

42. The grace of the Spirit was received with gratitude. The charismatic inspiration was received and shared by persons, and their commitment gave origin to the Cursillo Movement. How the Holy Spirit worked precisely in those persons – a layman, Eduardo Bonnin; a priest, Mons. Sebastian Gaya; a bishop, Mons. Juan Hervas, and others – to bring about the movement may never be known, but that the Spirit worked is undeniable.

The charism of the CM is a treasure for the Church, since it gave rise to movement of evangelization that has brought the love of God to millions of people and has contributed to the renewal of the Church throughout the world.

3. *Discernment by the Pastors of the Church:*

43. The original charismatic inspiration has been discerned and accepted by the pastors of the church. The discernment of the charism of the CM was initially made through D. Juan Hervas, Bishop of the Diocese of Mallorca, at the beginnings of the movement.¹ Then, by all diocesan bishops who accepted the CM in their dioceses, as well as by Popes Paul VI², and John Paul II³ and Benedict XVI.⁴

The recognition of the Pontifical Council for the Laity of the World Organization of the Cursillo Movement (OMCC) and the approval of its Statutes is another step in the process of discernment of the charism of the CM by the pastors of the Church.⁵

¹ Cf. Mons. Juan Hervas, *Cursillos in Christianity, instrument of Christian renewal* (CCICR, p. 32), 1954

² Message of the I World Encounter of the CM (Rome, 1966)

³ Message of the III World Ultreya of the CM (Rome, 2000)

⁴ Message of the IV World Ultreya of the CM (Los Angeles, 2009)

⁵ Decree of canonical recognition of the OMCC, PCL, 2004.

C. It has specific and characteristic elements

1. *Shapes a mentality:*

44. The mentality offered a perspective of faith to discern the reality of the world, as a world with its back to God and to give it a decisive answer through the announcement of the love of God.

2. *Creates and drives an ecclesial movement:*

45. The charism of the CM, and the mentality it shapes, is shared and lived by many people, generating unity, being a special source of spiritual affinity. “These charisms are given to individual persons, and can even be shared by others in such ways as to continue in time a precious and effective heritage, serving as a source of a particular spiritual affinity among persons.”⁶ From this unity and affinity a movement is born – lively and dynamic, witnessing and secular, that enthuses and summons, that binds together and grows. An ecclesial movement: for the Church and for the world.

3. *Has a unique kerygmatic method:*

46. This method is based on the joyful proclamation of what is fundamental to being Christian, made by witnesses, in a natural and preferentially addressed to those who are far away⁷ from God.

⁶ ChL, no. 24

⁷ For a description of “the far away” in the Church Documents, see: *Evangelii Gaudium*, no. 15; *Redemptoris missionis*, no. 34; *Ad gentes*, 27, *Evangelii Nuntiandi*, no. 51.

4. *Comes alive through friendship and witness:*

47. The happy and joyful witness of one's own life of faith is a fundamental part of the Cursillo method.

Friendship is one of the most specific elements in the CM. The founders discovered in friendship, in the style of the first Christians, an exceptional way of evangelizing, and made it their preferred option.

5. *Promotes a triple encounter – with self, with Jesus Christ, with the others:*

48. The encounter with self is the first step towards personal fulfilment according to one's own vocation and key to any other encounter.

The encounter with Jesus Christ, the real core of Christian life, is, above all, a personal, permanent and progressive encounter.

The encounter with others is a natural consequence, since Christian life is life shared and relational.

6. *Makes conversion possible:*

49. Conversion is the first result of accepting the kerygma, and the encounter with self, with Jesus Christ and with others. Conversion is not an act but a permanent and progressive process that lasts throughout life. It implies an on-going encounter with self, and it is supported by the friendship given and received in a small Christian group.

7. *Makes possible the living and sharing of what is fundamental to being Christian:*
50. What is fundamental to being Christian is constant and universal because it is essentially evangelical. It is the essence of Christianity. It qualifies our being Christian. It is what the baptized should live, apart from any particular vocation. It is not meant to be lived individually, but together with others.
8. *Helps discover and develop a personal vocation:*
51. The Movement has always focused on the person in their everyday life. The CM helps people realize their dignity and to discover their personal vocation, as well as their rights and personal and social responsibilities.
9. *Promotes the creation of Christian groups who share their life in Christian friendship:*
52. The CM promotes the creation of small groups of Christians, who share their lives in Christian friendship. They help each other to live in Grace in a conscious, growing and share way.
10. *Aims the evangelical leavening of environments:*
53. The small groups of Christians enlighten and transform their respective environments, as a consequence of and to the degree with which they live what is fundamental to being Christian.

4. PERMANENT VALIDITY OF THE CHARISM AND ITS INFLUENCE TODAY

- A. The world today continues to turn its back to God
- 54. The world today still has its back to God. It is a world marked by secularism, unbelief, religious indifference, practical atheism. It is a world in which many Christians separate faith and life.⁸
- B. God continues to offer his love in Christ through the Spirit
- 55. God is not indifferent to these realities, and because of His love, continues to offer in Christ salvation to all humanity through the permanent action of the Spirit in his Church. Christ remains the only valid response to man and the world.⁹
- C. The charism of the CM enables all to experience God's love today
- 56. The charism of the CM continues to be a very effective way of bringing the love of God to people of today – especially those far away. It is a valid instrument of evangelization and Christian renewal in the Church and for the world.

⁸ Cf. Conclusions of V World Encounter of CM II (Seoul, 1997)

⁹ Cf. Conclusions of V World Encounter of CM II (Seoul, 1997)

5. FIDELITY TO THE CHARISM

A. The need for continuing study

57. The CM is based on the rich and precious values of its original charism. It has a need of further study in a permanent way to enrich and correct the deficiencies in its application.¹⁰

This means:

- a) Discerning the reality of our time, with its lights and shadows, where the voice of the Spirit is still heard.
- b) Listening to the Word of God, who is still sending us to proclaim the Gospel.
- c) Following the teachings of the Magisterium that continues to give guidelines for evangelization in our time.

B. Fidelity and renewal

58. A balance between fidelity to the original charism and fidelity to the necessary renewal that the Spirit of God inspires according to the needs of our times is required. This is not a matter of choosing between two opposites, but the integration of both (fidelity and renewal): fidelity to the original charism that the Spirit inspired, and renewal of the Movement to continue responding to the demands of the world today.¹¹

¹⁰ Conclusions of V World Encounter of CM II (Seoul, 1997)

¹¹ Conclusions of the VI World Encounter CM (Sao Paulo, 2005) No. 14, 17, 18.

6. CONCLUSION

- A. Understanding the “charismatic dimension” of the CM
 - 59. It is essential to understand the “charismatic dimension” of the CM, by recognizing that in its foundations there is a special gift of the Spirit, not only a purely 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.
- B. Twofold need
 - 60. It is necessary to know the charism, what it is and its specific features. Above all it is necessary to live it: owning the charism, allowing it to shape our mentality, and drive our actions.
- C. “Creative fidelity” to the charism
 - 61. Living the charism requires “creative fidelity:”¹² remaining fully faithful to the original inspiration, while at the same time, developing the necessary creativity to live it in today’s circumstances.

¹² Benedict XVI “Go ye therefore, and make your own creative fidelity to the challenge of the new evangelization.” Audience General Assembly of the Union of Superiors General Address to the Superiors, Rome, 2010.