

## **2. The Cursillo Movement is a Movement**

**77** Pope John Paul II, in an address given in 1981, used the word "movement" in connection with the mystery of the Church: "As you well know, the Church herself is a movement. And she is above all else a mystery: the mystery of the eternal Love of the Father, of His paternal Heart, in which the mission of the Son and the mission of the Holy Spirit have their source. The Church, which is born of this mission, finds herself *in statu missionis*. She is a movement inscribed in the history of the human being and in the history of human communities.

**78** "The dynamic proclamation of the Gospel began with the coming of the Holy Spirit in the form of wind and fire. The message of the death and resurrection of Christ is not something static. It requires movement. It goes out to reach others. It begs to be spread far and wide.

**79** When this movement on the part of God towards people finds an echo of love in their hearts, a response of faith in God is born in them - people start moving toward God. This movement toward God is the fruit of the action of God and the decision of the person. God can work either directly or through the efforts of evangelizers who have come to know the Lord Jesus in a way that is so vivid, so heartfelt, so much a matter of personal experience that they have come to discover, understand, and live their own lives in the light of their encounter with Jesus. They have let themselves be penetrated by the Spirit of Jesus (see Ph 3:12), and, moved and driven by Him, they go about trying to turn their own lives into the Word and the Life of Jesus. They then try to get other men and women to experience this same encounter, making use of a method designed for this purpose.

**80** When people unite themselves into groups for the purpose of living their Christian lives in a way that is consistent with this encounter, so that they can make this encounter go deeper into their daily existence, and so that they can try to get other people to join them in this experience, the result is a concrete movement which comes to be and to express one aspect of the multifaceted movement which is the Church.

**81** In the origin of any movement there is always a special grace, which is bestowed by God on the Church in either a direct or an indirect way, whereby God makes use of certain historical situations in the Church or in society, or of certain urgent human needs.

**82** Nothing could be more logical, therefore, than the simultaneous presence of diverse movements in the Church. Although all of them exist for the purpose of helping people live the Gospel, each one highlights a different fundamental aspect. Therefore, the various movements that arise in the Church are not points of division; rather, they are fruitful and fertile manifestations of the yet more fruitful and fertile richness of the Church and of the Gospel.

**83** Another fact to be considered: Backed up by the great freedom that comes with life according to the Spirit, the laity have discovered that Baptism and Confirmation qualify and commission them to carry out, in the Church and in the world, the mission of the whole Christian people, in the sphere belonging specifically to them (see LG, 31). And they know that they can accomplish apostolic actions on all levels - personal, family, and organizational - simply by virtue of being baptized. They also know that to facilitate and empower their apostolic activity they can form themselves into groups, associations, or movements. The new Code of Canon Law recognizes, on the basis of conciliar doctrine, the legitimacy of this power of the laity.

**84** In 1987, in a speech addressed to the participants of the Second International Conference of Church Movements, Pope John Paul II had this to say: “In the Church, the institutional and the charismatic aspects, the hierarchy and the associations and movements of the faithful, are co-essential; together they contribute to life, to renewal, and to sanctification, although they do so in different ways” (3/2/87).

**85** Today we are witnessing a strong flourishing of lay movements within the Church. They are clear proof of the active presence of the Holy Spirit - the mark of God - who continues to enrich the Church with His gifts. Thus ecclesiality is one of the distinguishing marks of these lay movements.

### **3. The Cursillo Movement Is a Movement of the Church**

**86** In the decade of the 1940's, a new movement arose in the Church: the Cursillo Movement. Some Christians - priests, religious, and lay people, in close communion with their bishop - came to share one same mentality and to experience one same apostolic restlessness. They set out to work with a single purpose in mind: to make a more Christian world, by making people more Christian. And with **a minimum of organization** they began their work, trying out a method designed to achieve the intended goal.

**87** That initial group grew, and today there are many such core groups of Christians who by way of that particular method make those principles incarnate in their lives and bring the Gospel to their environments.

**88** From all this arises a basic consequence: The Cursillo Movement is not something, but someone. It is not a thing; rather, it is an organized reality, alive and active, a human reality constituted by the gathering together of men and women who, after having made the Cursillo weekend, adopt the mentality and fundamental principles of the Cursillo Movement. Following its method, they unite themselves to help one another live in a more authentic way the Christian life. In a new way they establish their relationships with God, with themselves, with other people, and with the world; and they make every effort to leaven their environments with the Gospel, so as to enable other people also to respond to the call of God.