

EDUARDO BONNÍN AGUILÓ

100 YEARS

BIOGRAPHY AND MENTALITY - PART 17



Servant of God

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Founder of
Cursillos in Christianity
1917 – 2008

February 2023

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T HE GOSPEL – TO EVANGELIZE

The Gospel is a divine world in motion. It is the re-creation of the whole universe in Christ, who lives, dies, and rises in each of us daily and continuously.

The Gospel is the ever-living ferment that assimilates everything and is never assimilated into anything, the perpetual dissatisfaction, the acute awareness of the perennial gap that exists between what one is and what one should be.

The Gospel is the life of God setting fire to human life, mingling with it, with unpredictable results. We need to believe in the perennial vital source of the Gospel. The Gospel's lion has almost always been put in the cage of pious platitudes.

Human things need to be understood to be loved. Divine things need to be loved to be understood.

Mary, Martha's sister, understood because she loved. The prodigal son's older brother did not understand, because he didn't love. The logic of the Gospel is not human logic, but Christological logic. It is not made of alternatives but of contrasts.

In the Gospel, Christ does not tell us what to do, but He gives us the desire and love to do it so that we wish to do it quickly and cheerfully.

When a person encounters the Gospel, believes it, and tries to live it out, with the help of grace, they gradually discover that being faithful to the Gospel does not mean or imply opting for virtue, but learning to exercise the virtue of taking the option.

As they progress, they will gradually discover new perspectives, and from them, they will begin to realize that life has meaning, value, and savor. Life has meaning because we have a "what" that drives us and guides us. Life has value because nothing can be found that has more value than a person. Life has value because when the truth and the reality of Christ are at the center of the person, *life is beautiful, people are important, and life is worth living.*

It is, therefore, necessary to understand and assimilate the fact that the Gospel is not the simple option for virtue, but the precise virtue of taking the option. It is an honest attempt to always exercise the virtue of opting for Christ and man.

The Gospel makes us face the reality of what is true. It reveals the meaning of life - of reality - to us, endowing life with meaning and making it intelligible and accessible to oneself and to others.

"It has fallen to the laity, the sad and ill-suited role of having to reveal the Gospel to the Hierarchy."
(Lilí Álvarez)

The evangelical leaven works on the most personal areas of the human being; it awakens them and raises their awareness, activating the person's uniqueness, originality, and creativity, prompting them to reach the person's actual, concrete, and immediate possibilities. All this is done so that you may steer them toward their fulfillment by exercising your freedom with clarity, enthusiasm, and effectiveness.

What I like most about the Gospel is to verify that Christ was a profoundly human person, who had needs and got tired. He was hungry, and He ate, thirsty, and He drank. He has known the solitude of the desert and the pressure of the crowds who went to Him. Those who want to manipulate Him, only exalt the divine aspect of His figure. What I also like, is that He never goes out of fashion. However, some of the irresponsible things done in His name go out of style in a few minutes.

The three-day Cursillo Weekend attempts to discover and verify that there is a group of Christian friends, who try to be rooted in the Gospel, in spirit, and in truth. They first seek to live it out in their own life,

and from their place in the world, they seek to integrate Christian life naturally into their normality, so that they find it rewarding, attractive, and cheerful for them and those in their environment.

The Gospel, thank God, still breaks molds and rules.

Science, comfort, security, computing, consumerism, progress... they are all “messianisms” without a Messiah. Returning to the living sources of the Gospel is the only way to progress in the right direction.

The Gospel is not there for us to stand out, but to avoid getting bogged down. Neither is it there for us to show off or inhibit ourselves. The Gospel is there to form life, not for us to be satisfied with our life. In alert spirits, in people who can believe, the Gospel produces addiction, emotion, and reaction.

The Gospel encourages, awakens, and produces restlessness. A healthy, sincere, and excited restlessness that disturbs us and leads us to ask ourselves: “What can I do? What’s going on within me? I must be me, I must be more, and I must be better.”

If the evangelical concern becomes the center of our life, if it is where it should be, it never produces bitterness, only hope.

In the Gospel, St. Peter appears as the man who is easily carried away by his heart, whereas St. John appears as the man who knows how to use his intelligence, and St. James is always firm in his will.

In every question, dream, project, and fit of nostalgia, the kingdom of God is hidden there, pervading our spirit. “The divine plan is in us, in our human heart, like a diamond in a mine.” (Juan Ramón Jiménez). Today it is just a grain of seed. Tomorrow it will be the time to reap the harvest.

“The sower went out to sow... some seed fell into the good soil, and it grew. One grain produced a crop a hundred times as great, another grain produced seventy, and another produced thirty...”

And Jesus added: “Let him who has ears to hear.” (Mt 13: 1-23). The beginning and fundamental thing here is the seed, which makes the Gospel suitable and fit for all people, all times, and all cultures. Nevertheless, rather than spreading the seed, most Christians have preferred to offer their “little tree” already germinated in their favorite flowerpot. Therefore, it does not catch on and remains permanently stunted.

Evangelization needs to be renewed in its ardor and methods, and it needs to be expanded. To evangelize is to inform men and women of the power of the Gospel. The person who believes in the Gospel and lives it out will discover in it a latent demand in every situation. This demand calls for him to illuminate and clarify things, and to raise awareness in others through his human attitude; human because it’s Christian and Christian because it is human.

The Gospel is the Good News that God - through Christ - loves each one of us in a particular and personal way. Since the Gospel is the content of comprehensive and collective liberation, we find in it the power to eliminate hatred and violence from the world.

Out of fidelity to the Gospel, a Cursillista must remain open to reality and attentive to people.

The Gospel requires a decision to put faith, hope, and charity in every circumstance of life, to enlighten them with the light of the Gospel. When our living out the Gospel is not settling down in our day-to-day, or moment-by-moment, and it does not fit in with the Lord’s Prayer (Our Father) and the Beatitudes, the Gospel can be used even to burn heretics.

What we must evangelize is daily life, the day-to-day, every moment, that is, the everyday human things that happen and keep happening to us, which sometimes fall in a juncture of forgiveness, understanding, or endurance. At times, it’s a matter of forgiving ourselves, understanding, and putting up with ourselves.

Some people do not believe in the Gospel; others do not believe that the Gospel is possible and practical. It is an alternative for those who have been called and an option for those who have been chosen. What is disquieting about the Gospel is that it is possible and effective in you, right now, from now on.

Speaking of God is an intellectual faith. Talking to God already entails a friendly relationship with Him. Letting God speak to us, not as an echo of ourselves, but as an acknowledgment and acceptance of His Gospel, implies an attitude of faith. The words expressed in the Gospel are the bridge between truth and reality and between reality and truth.

There are two stages in the faith journey: Conversion (Kerygma) and Knowledge (catechesis). The faith of conversion contains all the essentials of faith. Catechesis is not a refinement of faith, but simply its explanation. The centurion in the Gospel has total faith: “I have not found so great a faith in all Israel,” said Jesus after hearing what he said. The good thief on the cross has the same faith: “Lord, remember me when you come into your kingdom.” Both had the essentials of faith, which is openness to God. On the contrary, the rich young man of the Gospel, possessing, as he did, a vast catechetical knowledge, did not have a conversion of faith; he lacked openness and dedication.

The Gospel gives us a sense of wonder, humor, power of endurance, and creativity.

As he gains maturity in the light of the Gospel, the Christian person discovers the progressive amazement of everything natural and accurate, the growing admiration of personal things, and the joy produced by the echo of truth.

In the parable of “The Prodigal Son,” believers are generally identified with any of the two sons. I like to think that sometimes life leads us to take the place of the father.

It seems that those teachers today who act like the Hebrew teachers (scribes and Pharisees), sometimes seem to try to diminish the teachings of the Gospel, without realizing that by eliminating the radical evangelical demands that the Gospel requires, they establish demands that do not provide anything and cause more complications. Some of them also keep up the habit of handling the Gospel like a cookbook. In the past, they used to scare us, pointing out what we could not do. Today they overwhelm us, by telling us what we must do. It would be better for everyone if it was always insisted, or emphasized, as we now say, on what we should be, which is nothing other than accepting ourselves as we are and placing ourselves on the way to our possibility of becoming more and better.

When the unprecedented power of the Gospel — always original and creative — becomes freedom in the person’s life and vitality of their daily life, its dynamism permeates all aspects of their existence, making it more human, Christian, and natural.

The Gospel is not there to be the subject of lengthy theoretical speculations but to be put to the test in life, in the realm of reality. As they say, sometimes, in the architectural world, it is not about calculating but about building.

Authority is not something that you have to win, but something you must earn. To exercise authority, one should be guided by the Gospel. When the pattern and criteria of the Gospel are not followed, the boss becomes ridiculous, and if he wants to remain in command, he must impose tyranny.

When the Gospel gets in touch with a person's common sense, something unusual happens. When a person's capacity for straightforwardness captures the simplicity of Christian things, something radically original occurs.

Once the principles and criteria that the Cursillo Movement pursues - and usually achieves when it is properly guided and carried out -

have been accepted, the basic and fundamental Christian essentials trigger an irreversible process. Nothing can continue as it was, because the impact of the spirit of renewal of their evangelical depth reaches every corner.

Authenticity consists in going from the person to their highest possible capacity, using the shortest and, at the same time, most personal way. The Christian path between the present man or woman and the best possible man or woman is forged whenever a person lives, gives their life, and shares their life in harmony with the Gospel.

(Reflections II, In Search of Oneself, pages 37- 44)

2023
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ORGANISMO MUNDIAL DE CURSILLOS DE CRISTIANDAD – MÉXICO 2018-2022
VIII Encuentro Mundial – VIII World Encounter
1-4 de diciembre 2022 – 1st -4th December 2022
Mar del Plata – Argentina

“Con un corazón misionero, siempre en movimiento”
“With a missionary heart, always on the move”

**CONCLUSIONS OF THE VIII WORLD ENCOUNTER
 OF THE MOVEMENT OF CURSILLOS IN CHRISTIANITY**

At the VIII World Encounter of the Movement of Cursillos in Christianity, leaders from eighteen countries, representing their National and Diocesan Secretariats, met under the motto *“With a missionary heart, always on the move”*, and with the objective of *“Reflecting on the urgent renewal of the MCC in the face of the challenges that the current reality presents to the evangelization of environments, proposing updated responses with a clear sense of synodality, of fidelity to the Church, the Pope and his Magisterium, which allow it to continue being a vanguard movement in the “first announcement” with a new form of government at the world level.”*

In an atmosphere of prayer and friendship, aware of the need of – faithful to the MCC charism – giving creative responses to the needs raised by the evangelization of contemporary men and women, and seeking to live unity and walk in synodality, they experienced a process of *looking* at the reality, *discerning* it in the light of the Church's magisterium and the referential frameworks of the Movement itself, and *acting* in the sense of pointing out paths to evangelize a continually and profoundly changing reality.

Faced with a reality characterized by permanent transformations, which has a deep influence on all aspects of life:

- They accepted the challenge of letting themselves be questioned, starting processes instead of occupying spaces, getting convinced that evangelization must replace self-preservation, assuming the missionary character of an apostolic Church.
- They understood the urgency of witnessing to the joy of the Gospel, renewing the language of faith so that it be significant in our time, pedagogically reformulating the norms transforming them into channels of life.
- They recognized that they should look at the reality with faith and hope, acting as a synodal Church that walks and accompanies, renews and updates itself, promotes encounter and closeness, dialogues, discerns, makes shared decisions and is on a permanent missionary outreach.
- They reviewed their experience as leaders responsible for the MCC in terms of the path they have travelled, the need to be situated in the present, attending to the signs of the times, with discernment, listening to the voice of the Spirit, discovering a call, living the charism, sharing a mindset and assuming the purpose of the MCC to “go further” from a passion for the MCC aimed at getting those who will receive the first announcement passionate and able to become missionary disciples.

In light of the contributions resulting from the reflections shared in the Groups, they emphasized the attitudes that should characterize the leaders of the MCC to testify to the richness of the experience lived in the VIII WE in order to revive the enthusiasm for the Movement itself, precisely where it is made visible, that is, in their dioceses. In this regard, they reaffirmed their commitment to:

- Recognize the importance of the canonical recognition of the OMCC by the Holy See, as a sign of belonging to the Church and willingness to follow its teachings as regards to assume the MCC characteristics of an ecclesial Movement.
- Promote participation and co-responsibility, so that the inclusion in the MCC structures of new leaders be always more effective, and they can count with the assistance of those whose experience and knowledge could assist them in the development of their skills and talents.
- Maintain a mentality of permanent creative fidelity so that the MCC continues to be a valid instrument of evangelization in today's world.

Finally, as they prayed the Prayer specially prepared for the VIII World Encounter, they delivered to the Lord, through the hands of the Most Holy Virgin, and through the intercession of Saint Paul the Apostle, their hope of abundant apostolic fruits in the present and in the future of the Movement.

Mar del Plata, Argentina, 4th December 2022.





ORGANISMO MUNDIAL DE CURSILLOS DE CRISTIANDAD
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"Con un corazón misionero, siempre en movimiento"
"With a missionary heart, always on the move"

Campeche, México, 8th December 2022.

OMCC/VIII EM/022-2022

To the Presidents:
of the National Secretariats
of the International Groups

REF. VIII WORLD ENCOUNTER OF THE MCC
HIGHLIGHTS

"A lie told a thousand times becomes the truth."
Joseph Goebbels

"And you will know the truth, and the truth will set you free."
John 8, 32

Dear brothers and sisters,

The love and peace of Jesus Christ whom, in this Advent, we are preparing to receive as the child in the manger at Christmas, be with you!

Still feeling the joy and beautiful memories of the moments shared with all the participants of our VIII World Encounter (VIII WE), in Mar del Plata, Argentina, from 1st to 4th December 2022, and to avoid the usually unfortunate confusions and misunderstandings that proliferate on social networks, we want to state the following about the objectives and achievements of such an important event:

1. The VIII WE proposed to give the MCC the opportunity to learn about the reality of the dramatic changes we are experiencing, as well as the impact they cause in the society that we must evangelize in a conscious, constant and growing way.
2. In order to put into practice the purpose of our Movement, it is necessary that we carry out the mission of announcing the Gospel, not in isolation, but together, with our pastors, in the new way that the Church now proposes – walking together in synodality.
3. It is necessary to emphasize that this reflection on the realities in which we are immersed led us – the Executive Committee of the OMCC and the Executive Committees of the International Groups – at the invitation of the Dicastery for Laity, Family and Life, to a meeting from past 30th May to 3rd June, to agree on a new form of government of the MCC at world level, in accordance with *"the Decree that has been approved in forma specifica by*



VIII EM – VIII WE – Mar del Plata – Argentina
01-04 de diciembre 2022 – 1st-4th December 2022

Pope Francis, promulgated on 11th June 2021, and applies to all the international associations of the faithful and other bodies recognised or erected by the Dicastery for Laity, Family and Life”.

4. The agreements made at that meeting and signed by the four International Groups, led to the preparation of a proposal to modify the OMCC Statute by a Review Commission appointed in Rome. Sent to the Dicastery for study and discernment, and obtaining the favourable opinion of same, said proposal should be approved at a World Encounter.
5. The OMCC Statute indicates that modifications to the Statute must be approved at a World Encounter, by two thirds of the National Secretariats in attendance. However, apart from what is determined in the Statute, the Dicastery considered opportune to broaden participation for those National Secretariats that would not do so in person, requesting an online (telematic) vote.
6. The result of the face-to-face voting was 14 votes in favour and 4 against the proposal of modification. The online voting resulted in 7 votes in favour and 10 against. Both segments combined did not reach the two-thirds required to approve the proposed amendment.
7. Faced with this situation, still in Argentine territory, we officially informed the Dicastery about the results obtained: according to the Statute, the objective has been achieved, and the proposal considered approved; however, with the addition of online votes, it would take another 2 votes to reach it. We are awaiting the study, discernment and final decision by the authorities of the Holy See through the Dicastery for Laity, Family and Life, which we assume will not take long. As soon as we have the answer, we will officially communicate it.
8. Our reading of the above lead us to conclude that perhaps the National Secretariats that voted against the new form of government did not have adequate information about the *why* and *what for* of the proposal or did not have at hand the Decree of the Holy Father explaining that representativeness in the new form of government, by decision of the Holy See, must be carried out through free elections. We have expressed to the Dicastery both this comment and our questions about the actual configuration of some National Secretariats that do not have the recognition of their Episcopal Conferences.

Finally, we want to express our gratitude to the Diocesan Secretariat of Mar del Plata for all the attention and logistical support service they gave us, and also to the National Secretariat of Argentina, for having allowed and accepted our invitation to hold our Encounter in that sister country. Likewise, we extend our sincere apologies for the technical and technological failures that arose, and at the same time we thank those responsible for the support services on the digital platforms who spared no efforts to remedy the unexpected difficulties.



VIII EM – VIII WE – Mar del Plata – Argentina
01-04 de diciembre 2022 – 1st-4th December 2022

Regardless of any incidents, nothing could tarnish the unforgettable moments that the Holy Spirit provided for us in those days of joyful and healthy living together, proving once again that the language of love overcomes the barriers of idiom, age, knowledge or function. We cannot forget to mention the presence and company of our Pastors (archbishops, bishops, priests) as it made us all feel united as true brothers in the living Christ who beats in our hearts with the joy of being children of the Father.

Our final word is of communion and communication: the richness of the VIII WE cannot be restricted to its 200 attendees. For this reason, through their Final Document, they communicate to the entire Cursillista community their living together such a valuable experience.

Wishing you the maternal company of the Immaculate Conception, we remain fraternally,

¡De Colores!

Juan Adolfo Moguel Ortiz
President of the OMCC

+Mons. Faustino Armendáriz
Jiménez
Archbishop of Durango
Spiritual Advisor of the OMCC

