

## NATIONAL POLICY FOR CURSILLO MOVEMENTS IN THE UNITED STATES OF AMERICA

The National Secretariat of the Cursillo Movement in the United States has adopted and promulgated the following policy to have unity in the creative expression of the mentality of the founders of the Cursillo Movement and to provide criteria as to what constitutes an authentic Cursillo Movement in a Diocese with the right to use the Cursillo name and materials.

### I. DEFINITION

A Diocesan Cursillo Movement shall be considered authentic if, in its conduct and implementation of the purpose, method and strategy of the Cursillo Movement, it adheres to all policies of the National Movement as promulgated by the National Secretariat and contained within the literature of the Cursillo Movement.

### II. CRITERIA FOR AUTHENTICITY

In order to be considered an authentic Cursillo Movement a diocese must meet the following criteria:

#### A. General

1. Have the approval of the local ordinary, (Archbishop/Bishop) and be integrated with the diocesan pastoral plan where appropriate to the essence and purpose of the Cursillo Movement;
2. Have a current and viable pastoral plan for the diocesan Cursillo Movement that addresses the three phases of the Movement (precursillo, three days and postcursillo) (see the latest edition of the LEADERS' MANUAL)
3. Be affiliated with the National Secretariat of the Cursillo Movement of the United States. Such affiliation requires association with other elements of the Movement, namely the Regional structures of the movement. Association also implies an agreement between the diocesan Movement and the National Secretariat that the diocesan Movement will:
  - a. Abide by the policies of the National Secretariat as set forth and/or referenced herein and any amendments thereto;
  - b. Receive the services of the. National Office;
  - c. Work with the National Secretariat for the unity of the Cursillo Movement throughout the United States, accepting the guidance and direction that the National Secretariat and the National Office have to offer;
  - d. Respect the established copyrights and trademarks held by the National Secretariat and National Ultreya Publications or other National Cursillo Movement entities;
  - e. Review on an annual basis the prescribed policies as established by the National Secretariat of the Cursillo Movement in the United States;
  - f. Support the Cursillo Movement of the United states on a National and Regional basis; this support includes:

- (1) Palanca for the Cursillo Movement at all levels - world, national, regional and diocesan;
  - (2) Timely and current payment of National and Regional dues and affiliation fees;
  - (3) Participation by Diocesan leaders at National and Regional levels including National Reunions and Encounters and Regional Spring and Fall Meetings;
4. Have prepared and adopted either a set of By-Laws or Articles of Operation modeled on those in the latest edition of the LEADERS' MANUAL, or in use by the National Secretariat. These By-Laws or Articles of Operation must be reviewed annually to assure compliance with the provisions therein. Copies of the By-Laws or Articles of Operation and any future amendments thereto must be sent to the local ordinary (Archbishop/Bishop) and to the Office of the National Secretariat;
  5. Have a community of leaders, both lay and clergy, responsible for implementing the method properly and with particular attention to the postcursillo needs of the cursillistas. This community of service, called a School of Leaders, must:
    - a. Meet regularly (usually on a weekly basis);
    - b. Accelerate the conversion of its own members - as individuals and in the leaders community itself and in the Movement as a whole, in the Ultreya, through the study of Church documents and official Cursillo literature, and, through personal contact, assist the entire community to grasp the vision and mentality of the authentic Cursillo Movement;
    - c. Promote the evangelization of environments;
    - d. Be familiar with National policies, as set forth herein, published in the latest edition of the LEADERS' MANUAL, in national mailings and any other official Cursillo literature from the National Secretariat and/or National Office, and pledge to abide by them as representatives responsible for overseeing the Movement in the diocese; and
  6. Have a small representative body, lay and clergy/religious, selected from the active participants in the School of Leaders, called the Diocesan Secretariat, which is co-responsible with the local ordinary (Archbishop/Bishop) for overseeing the work of the Cursillo Movement in a particular diocese (allowing for establishment of a separate Secretariat to better serve language differences as stated in Article VII, Section D of the National Articles of Operation). This Secretariat shall have custody of the Cursillo identity, with the assurance that its ties with the National Secretariat will keep its direction true to the authentic Cursillo mentality, method, purpose and strategy and in compliance with this National policy.
  7. Stress the use and technique of personal contact during the precursillo, the 3-Days and in the postcursillo.

B. Precursillo

1. Have a viable pastoral plan for the diocesan Cursillo Movement which targets environments that have the greatest impact on all of society within that diocese and the leaders within them for further evangelical efforts;
2. Have in place a clearly defined precursillo program assuring that each candidate has received sufficient information to make an informed decision as to whether or not to attend a Cursillo Weekend. This should be accomplished in the form of an Information Session conducted by a member of the Secretariat or precursillo committee or similar program that each candidate and his/her sponsor must attend prior to the candidate attending a Weekend.
  - Be using the SPONSOR'S BOOKLET to educate sponsors as to their responsibility to the candidates and the CURSILLO, WHAT IS IT? booklet to inform candidates about the Cursillo Movement;
  - Be preparing candidates for the Weekend as outlined in the Fundamental Ideas of the Cursillo Movement and in the latest edition of the LEADERS' MANUAL and other literature of the Cursillo Movement related to candidate guidelines;
  - Have in place a viable process for review of all candidate applications by the precursillo committee of the Secretariat and the Spiritual Advisor of the Diocesan Movement;
3. Be following the Couples Policy as set forth in the latest edition of the LEADERS MANUAL concerning those instances where either the candidate is a partner in a denominational mixed marriage or the candidate's spouse does not intend to attend a Cursillo Weekend;

C. Three Day Weekend

1. Conduct, without adaptation, authentic Three Day Weekends for three full days using the schedule, sequence, number and content of the talks as contained in the latest edition of the THREE DAY MANUAL;
2. Conduct Three Day Weekends in which all candidates and team members are baptized Roman Catholics of the same sex, (co-ed and/or mixed sex Weekends are not allowed), who are able to receive the Sacraments of the Eucharist and Reconciliation, - who are either single, divorced or involved in a Sacramental marriage recognized by the Roman Catholic Church and the make-up of the candidates is heterogeneous in nature as described in the FUNDAMENTAL IDEAS OF THE CURSILLO MOVEMENT and the latest edition of the LEADERS' MANUAL;
3. Under no circumstances allow non-Catholics to participate during Roman Catholic Cursillo Weekends;
4. Conduct Three Day Weekends with teams of Roman Catholic Cursillo Leaders - who are living in Christ, are formed in the Cursillo purpose, method and strategy, are living the Cursillo methods of perseverance (Group Reunion and Ultreya) and who have been regular participants in the School of Leaders for at least one year prior to selection for team service;

5. Emphasize the importance of Group reunion - both friendship and environmental - and Ultreya throughout the Three days;
6. Eliminate from the Three Day Weekend all non-essential elements, such as mananitas, serenades, agapes, parandas, parties, and/or any activities that have the potential to distract the candidates from the true purpose of the Three Days;
7. Eliminate all unnecessary contact between those inside the conference room (team and candidates) and the outside Cursillo community (including kitchen and/or palanca teams) and including among other things contact arising as a result of the non-essentials addressed in # 6 above;
8. General and personal Palanca should be offered according to the latest edition of the LEADERS' MANUAL.

D. Postcursillo

1. Establish an authentic and viable School(s) of Leaders that follows the format suggested in the booklet, HOW TO PROGRAM A SCHOOL OF LEADERS. This School of Leaders should be conducted according to the latest edition of the LEADERS' MANUAL to provide the formation, both spiritual and in technique, that is essential for those who have accepted the call to be of service to the Cursillo Movement and to the cursillistas within the diocesan movement;
2. Require participation by Diocesan Cursillo Leaders in the various Cursillo Leaders' Workshops that have been developed for use on a Regional level, and in some cases on a Diocesan level, to enrich and educate the Cursillo leaders as to the proper and authentic conduct of the Cursillo Movement on the National, Regional and Diocesan level in the Precursillo, the Three Days and in the Postcursillo;
3. Actively study Church and Cursillo literature in the School of leaders, especially the FUNDAMENTAL IDEAS OF THE CURSILLO MOVEMENT, the latest edition of the LEADERS' MANUAL and the THREE DAY MANUAL and any and all revisions or amendments thereto;
4. Encourage and facilitate the formation and sustaining of friendship and environmental group reunions and Ultreyas at both the diocesan and sub-diocesan (groups of neighboring parishes) levels;
5. Insure that an authentic Ultreya(s) is offered for all cursillistas and conducted following the essential elements described in the latest edition of the LEADERS' MANUAL.

### III. TIMETABLE FOR IMPLEMENTATION

- A. Within two years from the adoption of this policy by the National Secretariat of the Cursillo Movement of the United States and annually thereafter, each Lay Director and Spiritual Advisor of an diocesan Cursillo Movement shall submit to the National Office a copy of its Pastoral Plan. The Pastoral Plan should set forth the efforts made to comply with these policies, or that it is in full compliance with these policies, and with those policies located in other Cursillo literature. The Pastoral Plan shall be signed by all members of the diocesan Secretariat and be accompanied by payment of their affiliation fee.
- B. Regional Coordinators/Service Team Members shall conduct semiannual surveys to assist the diocesan Movements in their efforts to comply (or remain compliant) with this policy.
- C. Within three years from the adoption of this policy by the National Secretariat of the Cursillo Movement of the United States, each Diocesan Movement shall be subject to the following actions:

### IV. ACTION BY THE NATIONAL OFFICE (OFFICE OF THE NATIONAL SECRETARIAT)

- A. If a Diocesan Movement's Pastoral Plan reveals that it is in full compliance with this National Policy of the Cursillo Movement, no action will be necessary;
- B. If a Diocesan Movement's Pastoral Plan reveals that it is willing but unable to abide by this National Policy for the Cursillo Movement within the above time frame, the Lay Director should immediately contact the appropriate Regional Language Coordinator and the National Office for guidance and direction. The National Office, through the appropriate National Coordinator, will work with the Regional Coordinator and the Secretariat of the Diocesan Movement to identify those areas, which prevent full compliance with this National Policy. A plan and time frame will be developed to assist the Diocesan Movement in reaching full compliance within a reasonable period of time. The plan for compliance will be reviewed on a semi-annual basis until either- the time frame has expired or full compliance has occurred, whichever occurs first.
- C. If a Diocesan Movement fails to submit a Pastoral Plan, or its Pastoral Plan reveals that it is not willing to abide by this National Policy for the Cursillo Movement, the following process shall apply:
  - 1. The National Office shall send a letter advising the Diocesan Secretariat that they are not in compliance with this National Policy for Cursillo Movements. The letter shall further state that the Movement is in danger of disaffiliation A copy shall be sent to the local ordinary (Arch bishop/Bishop) of the Diocese;
  - 2. A meeting will be scheduled among the Diocesan Secretariat, the Regional Coordinator for the appropriate language group and the National Coordinator for the language group. At this meeting the areas which are of concern will be fully identified and the obstacles to compliance will be discussed;
  - 3. The National Coordinator, in consultation with the Regional Coordinator and the Executive Director, will recommend a plan to resolve the differences and to attain compliance with the National policy ;
  - 4. If an agreement cannot be reached, a meeting will be scheduled with the local ordinary (Archbishop/Bishop), the National Coordinator, the Regional Coordinator and Diocesan Secretariat members, in an attempt to resolve the issues;

5. If an agreement is reached thereafter, a plan will be developed with a specific timetable to provide for full compliance with the National Policy;
6. In the event that an agreement is not reached an additional letter will be sent advising as to the consequences of non-compliance with the National Policy and requiring a cessation of all Cursillo activities;
7. The National Office will continue to explore avenues of resolution and corrective measures that can be employed to resolve the impasse including the use of Cursillo Leader Workshops;
8. If all else fails, following approval from the National Secretariat, the National Executive Director shall send a letter of disaffiliation to the named Lay Director, the Diocesan Secretariat, the Regional Coordinator(s) and the local ordinary (Archbishop/Bishop). The disaffiliated Diocesan Cursillo Movement will no longer be authorized to use the Cursillo name, its logo or any of its literature and/or other materials;
9. Disaffiliation will be considered only in the most serious circumstances which affect the integrity of the Cursillo Movement or otherwise place it in jeopardy as defined by the National Secretariat;
10. If a disaffiliated Diocesan Movement later elects to abide by this National Policy for the Cursillo Movement (or any amended edition thereof), upon approval of the National Office, through the National Executive Director, they shall be allowed to re-affiliate with the National Cursillo Movement. This re-affiliation will go in effect upon receipt of the appropriate affiliation fee and a signed certification that they will abide by this National Policy and attain full compliance within one year from the date of re-affiliation.

*This National Policy for Cursillo Movements was adopted hi, the National Secretariat of the Cursillo Movement in the United States of America - November 13, 1999 in Dallas. Texas*