

*Canadian Anglican Cursillo*  
**INTRODUCTION OF CURSILLO  
INTO A DIOCESE**



It is important to remember that every aspect of the Cursillo Movement is undergirded by prayer. Historically, the Cursillo Movement developed first as a group reunion and servant community. It was from this servant community that the 3-day Cursillo began. In other words, the pre-Cursillo and 3-day Cursillo phases were developed around and out of the post-Cursillo, which is the most important phase.

**Cursillo as Part of the Pastoral Plan**

The Bishop of the diocese wishing to introduce Cursillo into the diocese should have a thorough understanding of the purpose, spirit and method of the movement. Cursillo is a diocesan work rather than a parish work, and should be implemented as part of the Bishop's pastoral plan for the diocese. Cursillo is an agent of a specific mission within the church - not an agent of the *entire* mission, or of *just any* mission - but an agent of the *evangelizing* mission of the church, within the specific field of leavening the environments in which members of the church live out their lives. It accomplishes this mission through a specific method, which is put at the service of the church. Cursillo's mission is carried out by "organizing and uniting in Christian core groups individuals who have the greatest amount of natural influence on their environments and who are therefore best qualified to be agents of change." (*Fundamental Ideas of the Cursillo Movement*, p. 242)

**Suggested Steps for Establishing the Movement in a Diocese**

***Remember that every aspect of the Cursillo Movement is undergirded by prayer,***

1. Generally, a small group of individuals in a Diocese who have made a Cursillo become the core of a planning group that wants to introduce Cursillo into a Diocese. The first step is to obtain the approval and support of the Bishop. (See above.) Once the Bishop has given approval, the planning group can begin.
2. With the assistance of the CACS provincial representative, the leadership of a neighbouring Diocese is contacted to determine if they are willing to serve as a "sponsoring diocese."
3. If the planning group includes individuals who have not made a Cursillo weekend themselves, those individuals participate in a Cursillo weekend of the sponsoring diocese.
4. The planning group then identifies key people in the diocesan environment and sponsors them to the weekends of the sponsoring diocese. (If geography permits, individuals may be sponsored to the weekends of several dioceses, with the approval of the respective Secretariats.) A nucleus of 10 to 15 committed Cursillistas should be in place over a period of time. It is important when choosing individuals to sponsor that this core community include a mix of laity and clergy, to underscore the reality that Cursillo is a

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- movement of the *Church*, not the laity or the clergy individually.
5. This core group (servant community) continues to study the movement, participates in the fourth day activities of the sponsoring diocese if geographically possible, and participates as team members on 3-day weekends in the sponsoring diocese. They form group reunions, and begin Ultreyas in their own diocese as soon as possible. Assistance may be provided by the sponsoring diocese and the provincial CACS representative in understanding the movement in more depth.
  6. **There should not be undue haste in "putting on" a weekend. The long term health of the movement will benefit greatly from slow, deliberate planning at the beginning, taking time for the new servant community to fully understand the purposes and methods of the movement, and put into practice in their own lives the disciplines of the fourth day.**
  7. The servant community, with the Bishop's approval, establishes the first Secretariat as outlined in the CACS paper "Guidelines to Leadership of a Movement."
  8. The Secretariat now takes responsibility for selecting the members of the first weekend team. Members of the sponsoring diocese (and possibly other nearby dioceses) will usually make up about half of this first team. If possible (i.e., if there are local Cursillistas who have team experience elsewhere), local Cursillistas should play key roles on this team.
  9. A team training program is developed, with assistance from the sponsoring diocese. The first Cursillo weekend is then held.
  10. The new movement may require assistance from the sponsoring diocese for one more weekend, but strives to become independent in providing their own team members reasonably quickly.
  11. After the first weekend, sponsors ensure that new Cursillistas become involved in group reunion and Ultreya. Those who wish to become further involved in leadership within the movement are also encouraged to participate in the teaching/training sessions of the servant community. (The terms "servant community" and "leaders' school" are synonymous.)
  12. Following the first weekend, the new Secretariat places its emphasis on a healthy Fourth Day. A smaller movement, growing in a planned manner, with strong Fourth Day involvement, is healthier than a movement that focuses on simply building numbers by concentrating its efforts on Weekends. Selection of candidates is based on quality, not quantity.
  13. The new Secretariat will also need to develop some basic guidelines for its own operation, subject to the Bishop's approval. This might include periodic review of the structure and function of the Secretariat itself, guidelines for development of teams, guidelines for selection of candidates, and hosting a Cursillo Leaders' Workshop, to name a few.
  14. Cursillo should be introduced to the rest of the diocese with sensitivity and care. Parish priests should be made fully aware of the purpose of Cursillo and should experience the weekend at the same time as the first of their parishioners.
  15. Care should be taken to see that the movement does not become limited to parish renewal. The basic purpose of the movement is the evangelization of environments, of which the parish is but one. If leaders concentrate on the evangelization of environments, parish revitalization will be a consequence, since those involved influence all the structures in which they are immersed, including the parish.

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16. At all times, the members of the Canadian Anglican Cursillo Secretariat are available to assist all Diocesan Movements at any stage of their development.

**Further References:**

*The Fundamental Ideas of the Cursillo Movement*, pp. 231 -51.

*The Cursillo Movement Leaders' Manual*, pp. 29-38.

*National Episcopal Cursillo Library*