

STRUCTURE OF THE CURSILLO® MOVEMENT

Source: National Cursillo Center Mailing – December 2007

The Cursillo Movement is neither a structure nor an organization. “God did not become a structure, He became man”. (Eduardo Bonnín)

“Freedom of thought – The change of this world does not lie in the change of structures; it lies in the change of minds. When someone wants to suppress someone else, forbid him/her to think, because thought is the vital energy that moves this world.” (1st Conversations at Cala Figuera, #2 Freedom)

“There is an unquestionable fact that during the Cursillo Movement’s history, there have always existed two ways to understand it and by consequence, also two ways to conduct and guide its purpose. Some believe that it's only to give life to the structures and organizations that already exist, leaving them the same but always with a better spirit. Others believe that giving it the room to live, in the basic and minimal structure of Group Reunion, Ultreya, and the School, it can take the good news of the Gospel to all the most intimate areas of human, singular, family and social existence.” (1st Conversations at Cala Figuera, Life #8)

The Person

“The specific purpose of the Cursillo Movement is to make it possible for everybody to live what is Fundamental for being a Christian, to achieve the reality of the liberty of the person encountering the Holy Spirit. This will surpass any structure and will strike down any temptation to enclose and classify something that it is as natural and spontaneous as the individual encounter with the Gospel of Christ.” (1st Conversations at Cala Figuera, Life #8)

As outlined in Fundamental Ideas, #32-d, the founders opted to “Christianize those people responsible for creating or influencing the structures already in existence; give a Christian backbone to the world – structured as it already is.”

“If the individual human being and the world in general had in fact ceased to be Christian, despite outward appearances of being Christian, then:

The Cursillo Movement would not aim directly at doing Christian things, but instead would put all its emphasis on being Christian; because when one is Christian, one can do so much better whatever it is that has to be done. Apostolic action is of value only if it is the outcome of being Christian. Action that is not expressive of one’s innermost being lacks the force it needs to be effective, because it is not stamped with the unmistakable seal of vital commitment. At best, it can serve only to ease the minds of people who believe that with a fixed quota of activities than can satisfy their obligations.” (FI 20-f)

The human race does not change. Since God's creation it has remained substantially the same. The challenge and threats of this world to the men and women of today have the same old cause. That is, the active absence of God in the minds and hearts of people.

“As a matter of fact, we would dare say that the starting point of entire Movement was their profound perception of a reality. And that reality, as the founders saw it at that point in time, was as simple as this: a world with its back turned on God, Christ and the Church. They had a deep-seated conviction that life had ceased to be Christian, and that this was because the influence Christianity had on real life was just about nonexistent, even in so called Catholic circles.” (FI #17)

“The concept of person, which is in the essence and the Foundational Charisma of Cursillos, rejects the individualism in the same way as it rejected the “angelism” and the sacrificial masochism. From it flows our essential conviction on how to live and to be saved ‘in a cluster’ and on the certainty that you only live fully that which you share with others.” (1st Conversations at Cala Figuera, Person #1)

“Man is a being designed for Transcendence, and he transcends in the measure that he embodies now, in this world and in this life, his desire and his hope of seeing his life and his world transformed. In the human being beats a natural faith in all that is real which, necessarily, impels him beyond his time and his space.” (1st Conversations at Cala Figuera, Person #1)

“The human being as a rational and social animal, subject to rights and reality, at the same time transcendent and conditioned, is capable of loving and only in love will feel fulfilled and happy.” (1st Conversations at Cala Figuera, Person #1)

“When man comes to see in another, someone worthy of being loved, and therefore as essential as oneself, he is on the threshold of already being a person and being a Christian. A person is, then, one who knows himself to be capable of loving and worthy of being loved.” (1st Conversations at Cala Figuera, Person #1)

Group Reunion

The CM is the instrument for men to find themselves, realizing their existence, and that other exists; to embrace them with an ideal, and to communicate it to others. “The Friendship Group Reunion makes it possible to live out, in an authentic, continual, and progressive way, what is fundamental for being a Christian.” (FI #476) They listen to each other; they dialogue; they know and understand each other; they value and respect each other and learn to love one another.

“The Group spurs on the individuals within it; both the Ultreya and the Group Reunion give momentum to the work of evangelizing the world.” (FI #500) The group reunion achieves this in a normal and natural way.

Ultreya

Ultreya is the reunion of the groups. A group of Christians united in one faith, one Lord, one Baptism, in an attitude of progressive conversion. “The Ultreya spurs the Groups on towards evangelization of their various environments...” (FI #500) They constitute an evangelizing community.

The only thing we can pass on to other people is the conviction and faith we have that Christ loves us. If we do not have it, we cannot pass it on, nor bring about change, leavening or fermentation in anything; attitudes, environments or structures.

The School of Leaders

“The School is an instrument of apostolic outreach to people who have lived the experience of a Cursillo weekend. It helps them discover, accept, and grow in their vocations, bringing them together so that together they can take on the responsibility of being leaders in the Church, in the Movement and in their respective secular environments.” (FI #532)

The School of leaders is a School of holiness; a school of community and a school of formation. The School is to the Ultreya what the team is to the 3-Day weekend. “Just as the team is what makes the Cursillo weekend possible, it is also a team that makes the Postcursillo possible.” (FI #513)

Secretariats

“The Secretariats exist to preserve the dynamic unity of the Cursillo Movement...” (FI #578) “The Secretariats have as their foremost objective the inescapable duty of preserving, developing, actualizing and invigorating the mentality, the purpose and the basic core of methodology that defines and characterizes the Cursillo Movement as a Movement of the Church.” (FI #582)

The Diocesan Secretariat

This Secretariat is a small group of Cursillistas selected from the School of leaders for their sanctity, example and knowledge in the Cursillo Movement. It should serve in a Group Reunion climate. Its purpose is to safeguard that which is expressed in article #582 mentioned in this article above, guided by the principles of the School of holiness, community and formation; and to function and serve as outlined in Fundamental Ideas #593.

The Regional Secretariat

Besides being an agent to safeguard the Cursillo Movement's mentality, essence, and purpose, the Regional Secretariat is also responsible for, but not limited to, the following:

- Determine the educational needs for the various diocesan Cursillo Movements within the region.
- Determine the educational needs of those attending Regional meetings and functions.
- Encourage the Regional Coordinating Group and Regional Service Team members to promote and conduct nationally recognized workshops throughout the region.
- Provide an atmosphere for open sharing among the various diocesan Cursillo leaders.
- Help ensure proper communication between the Regional leaders and the Cursillistas within the diocesan Cursillo Movements.

The National Secretariat

The National Secretariat is composed of all the Regional Coordinators for each language group that represents the twelve Regions of the United States, a National Spiritual Advisor, and a National Episcopal Advisor. "The National Secretariat is the service committee for an entire country, appointed or recognized by the Episcopal Conference of that country as a means of communication, interconnectedness, and unified direction for all the Diocesan Secretariats." (FI #594) This is achieved through the Regional Secretariats.

"The National Secretariat is responsible for the good conduct of the Cursillo Movement in the United States and, therefore, establishes policy for that purpose and retains all authority to implement its established policies." (Articles of Operation; Article I, B)

The National Secretariat selects a total of four people (from the Regional Coordinators) (two each year) for a two-year term to act in their name between meetings of the National Secretariat. The National Secretariat meets at least twice a year to promote, evaluate, and update the National Pastoral Plan, and to assure the purpose of the Movement is achieved.

In addition to the basic responsibilities of other Secretariats, one of its main responsibilities includes promoting communication within the Cursillo Movement and maintaining relationships with International Cursillo bodies.

The OMCC

OMCC is the acronym for Organismo Mundial De Cursillos De Cristiandad. The OMCC, World Organization of Cursillos in Christianity, is composed of four International

Groups: 1) **GLCC**, Latin-American Group 2) **GET**, European Working Group 3) **NA/CG**, North American and Caribbean Group and 4) **APG**, Asia Pacific Group.

The present Seat is in the NA/CG and the OMCC Executive Committee seat is in United States.

GLCC Latin-American Group of the CM Seat is in Colombia	GET European Working Group Seat is in Gibraltar
Argentina, Bolivia, Brasil, Chile, Colombia, Costa Rica Dominican Republic, Ecuador El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Uruguay Venezuela	Austria, Belgium, Benin Croatia, Czech Republic, Germany, Germ-Spanish, Hungary, Ireland, Italy, Netherlands, Portugal, Romania, Slovakia, Spain, Switzerland, U. Kingdom

NA/CG North American and Caribbean Group Seat is in Canada	APG Asia Pacific Group Seat is in Taiwan
Canada -English Canada -French Canada - Spanish Canada - Vietnamese Caribbean English United States - Vietnamese United States - English United States – Spanish	Australia, Australia Vietnamese Guam, Hawaii, Philippines Republic of Korea Saipan, Taiwan Thailand

OMCC Responsibilities: <ul style="list-style-type: none"> • OMCC seat rotates every four years among the International groups • Only International groups have the right to vote • OMCC designates the International Group for the next seat • The International Group select the National Secretariat to be the seat • The National Secretariat selects the Executive Members: • Meet at least every two years • Have World Encounters Periodically: • Unity of the essential points of the CM • Updating and revitalizing the CM • Share experience 	Purpose/Objectives: It is the purpose of the OMCC to promote: <ul style="list-style-type: none"> • Fidelity to the Church and its teachings • It is an entity of Service (Not of Authority) • Promote the Dynamic Unity of the CM Worldwide • Mentality of the Founders • Fundamental Ideas • Conclusions of the International and World Encounters
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You may have noticed that the outline of the Movement's Structure begins with the "person"; this is because all the efforts of the Cursillo Movement at all levels: Diocesan, Regional, National, and worldwide are intended for the purpose of:

Proclaiming the best news of the best reality:
That God, in Jesus Christ, loves us;
Communicated by the best means;
Which is friendship;
Towards the best of each one
Which is the person and his capacity of:
Conviction, Decisiveness and Constancy.