THE ANGLICAN FOURTH DAY HANDBOOK

December 4, 2009

Make a friend, be a friend, bring a friend to Christ!

Continuing in the tradition of the essence and core principals found in the original Cursillo® movement as expressed in the context of the historical, orthodox, Anglican tradition.

The National Anglican Fourth Day Movement

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De Colores!

For the National A4D Board of Directors
Ken Herbst, President

The National Anglican Fourth Day Movement

ANGLICAN CHURCH
IN NORTH AMERICA

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Background to Cursillo® and the Fourth Day Movement

Cursillos® in Christianity (in Spanish: **Cursillos de Cristiandad**, short course of Christianity) is a ministry that began in the Roman Catholic Church and has since spread to other Christian denominations. It was founded in Majorca, Spain by a group of laymen in 1944, while they were refining a technique to train pilgrimage leaders. It has since been adapted by numerous other Christian denominations, some of which have retained the name "Cursillo" while others have given the program a different name. The Anglican Church in North America has chosen to call the method/movement the Anglican Fourth Day (*A4D™).

The *Cursillo®* or *Fourth Day* method focuses on training lay people to become effective leaders over the course of a three-day weekend and to establish a *fourth day servant community* to live out the Christian life of faith daily by practicing and using the tools (Biblical study, piety, apostolic action, and small group accountability) taught during the weekend. The weekend includes fifteen talks, some given by clergy and some by lay people. The major emphasis of the Anglican Church in North America is on preparing those undergoing a weekend to take the movement's methods back into the world, on what we call the "fourth day" thus the name Anglican Fourth Day™ or A4D™.

Parish laymen along with their bishop created the "short courses" in Majorca and developing the C*ursillos®* to the point that it became an active renewal movement in the Church. In 1957, the movement had spread to North America, when the first American *Cursillo®* was held in Waco, Texas. In 1959, the Cursillo® spread throughout Texas and to Phoenix, Arizona. In August of that year the first national convention of spiritual directors was held, and Ultreya magazine began publication. In 1960, the growth of the Cursillo® quickened in the Southwest, and weekends were held for the first time in the East in New York City and Lorain, Ohio.

Until 1961, all weekends were held in Spanish. That year the first English-speaking weekend was held in San Angelo, Texas. Also in 1961, first weekends were held in San Francisco, California; Gary, Indiana; Lansing, Michigan; and Gallup, New Mexico. In 1962, the Cursillo® Movement came to the Eastern United States. Weekends were held in Cincinnati, Brooklyn, Saginaw, Miami, Chicago, Detroit, Newark, Baltimore, Grand Rapids, Kansas City and Boston. In the West, the first weekends were held in Monterey, Sacramento, Los Angeles, Pueblo and Yakima. The movement spread rapidly with the early centers carrying the Cursillo® to nearby dioceses. By 1981, almost all of the 160 Roman Catholic dioceses in the United States had introduced the Cursillo® Movement.

The Cursillo® Movement in the United States was organized on a national basis in 1965. A National Secretariat was formed and the National Cursillo® Office (currently in Dallas, Texas) was established. Today, Cursillo® is a worldwide movement with centers in nearly all South and Central American countries, the United States, Canada, Mexico, Argentina, Chile, Brazil, Puerto Rico, Great Britain, Ireland, France, Spain, Portugal, Italy, Germany, Austria, Australia, Japan, Korea, Taiwan, the Philippines, Sri Lanka and in several African countries. The movement is recognized by the Pope as a member of the International Catholic Organizations of the Pontifical Council for the Laity in Rome.

In 1980, the Cursillo® Movement established a world-wide international office, the OMCC (Organismo Mundial de Cursillos de Cristiandad). This international office is currently located in Los Angeles, California.

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A story from the early days of the movement in Spain tells of a time when a group of men were returning from a Cursillo® weekend when their bus broke down. They began to sing *De Colores*, a traditional folk song. The use of the song in Cursillo® took hold, and has held up as the movement has spread outside the Spanish-speaking world and to other denominations. The use of a multi-colored rooster as a symbol for the Cursillo® movement is believed to have originated from one of the verses of that song. (Background information courtesy of *Wikipedia*)

A4D™ Overview

A representative group of Anglicans from various Common Cause Partners from around the United States met in Overland Park, KS in September of 2008. An Ad Hoc Commission was established to generate a comprehensive set of guidelines for the Anglican 4th Day™ movement in the Anglican Church in North America. This Handbook is a result of the Ad Hoc Commission's work.

The Ad Hoc Commission was formed from the delegates attending the meeting comprised of Stu Simpson of Pittsburgh, PA (Chair), Kat Murchison of Montgomery, AL, and the Rev. John Nuzum of the Anglican District of Virginia to write the guidelines for the A4D™. The Rev. Jose Poch of Hollywood, CA was added to the Ad Hoc Commission to help with the Commissions work.

The completed guidelines were presented to the Rt. Rev. Robert Duncan of Pittsburgh who in turn presented them to the Common Cause Bishops at their December 2008 meeting. The Bishops accepted the guidelines with the blessings of Bishop Duncan on behalf of the emerging Anglican Province in North America.

The guidelines cover a broad set of parameters to include, but not limited to:

1. Structure and Governance of both national and local organizations,
2. Goals, Sponsor Responsibility, Candidate Eligibility, Team Selection and Operations, The Three-day Weekend, The Fourth Day, and other activities,
3. Leadership and Training;
4. Financial Policies and Best Practices.

The purpose of this Handbook is to retain and be in keeping with the essence and core principals found in the original Cursillo® movement while assuring alignment within the context of the historical, orthodox, Anglican Tradition.

National A4D™ Board, Ad Hoc Members, and Advisory Council

During the Second Annual National Anglican Fourth Day meeting held at St Vincent's Cathedral in Bedford, TX, on Thursday, August 27th through Saturday, August 29th 2009, the Advisory Council members approved the National A4D™ Articles of Incorporation and By-laws and elected an initial five person Board of Directors (3 lay and 2 clergy). After one year the Board may increase its size from five to no more than nine members (6-lay and 3-clergy).

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Those elected to the Board were done so by a vote of acclamation by the members of the Advisory council. The first Board is comprised of the following Cursillistas: Ken Herbst, President (PA), Kat Murchison, Vice President (AL), Christine Miller, Intercessor (CA), Jim McCaslin+, Spiritual Director, (FL) and John Nuzum+, Secretary (VA). Contact: jdnuzum@hotmail.com for questions or information.

In addition the Board approved Ad Hoc (Non-voting) Board members:

- Kathleen Adams+, Treasurer (CA)
- Dale Smith+, Lay and Clergy Talk Consultant (CA)
- Mary Lou Herbst Archivist (PA)
- Attorney Wicks Stephens, Legal Council (PA)

Members of the 2008-2010 Advisory Council are:

- Jim Barnidge (FL)
- Jim McCaslin+ (FL)
- Larry Nichols (FL)
- Pat Mierse (FL)
- Ken Herbst (PA)
- Mary Lou Herbst (PA)
- Wicks Stephens, Esq. (PA)
- Pam Stephens (PA)
- Stu Simpson (PA)
- Gail Simpson (PA)
- Kat Murchison (AL)
- Charles Edmonson (AL)
- Sally Cline (KS)
- James Guthrie+ (VA)
- John Nuzum+ (VA)
- Dr. Tom Tirman+ (IN)
- Christine Miller, (CA)
- Kathleen Adams+ (CA)
- Chuck Merritt (CA)
- Dale Smith+ (CA)
- Jose Poch+ (CA)
- Ken Richards+ (CA)
- Jack Duffy, (MA)
- Ron Wheelock+ (MA)
- Anne Richards+ (TX)
- Anne Sunquist (TX)

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Fundamental Beliefs of the A4D™ Servant Community

As A4D™ affiliate members we believe in being a part of the One Holy, Catholic, and Apostolic Church of Jesus Christ; we believe and confess Jesus to be the Way, the Truth, and the Life and that no one comes to the Father, but by Him.

We accept and uphold the authority of Scripture (Old and New Testaments) and accept them to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard to Christian faith and life.

We confess as provided by most certain warrants of Holy Scripture the historic faith of the Church as declared in the Apostles' and Nicene Creeds.

We receive the 39 Articles of Religion (Year 1571) as expressing the fundamental principles of authentic Anglican belief.

We seek to be obedient disciples of Jesus Christ our One Lord and Savior.

We accept The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as a standard for Anglican doctrine, discipline, and worship.

We accept the original intent and methodology of the Cursillo movement which includes 15 talks and 5 meditations; including the full expression of the sacraments as found in the context of the historical, orthodox, Anglican Tradition.

We continue in the tradition of keeping with the essence and core principals found in the original Cursillo methodology/movement.

Goals of the Anglican 4th Day

1. To build Christian fellowship, raise up empowered Christian leaders, so the church can reach the world for Christ Jesus.
2. To allow for an appropriate opportunity for pilgrims to make a profession of faith in Jesus Christ (to be born-again), to call the wayward back to the Lord, and for each person to be filled with the Holy Spirit during the three-day weekend or other A4D activity. A4D is intended to make *saints* and *apostles*. Saints are people who know God, who know His love and grace, and who live their lives from this relationship. Apostles are saints who have the mission to share that same knowledge with others." Thus A4D is committed both to making saints (believers with "a vibrant faith in Jesus") and apostles (those on a mission and way of life for others to evangelize their communities and transform their environments).
3. To claim the world for Christ as Christians and to build His Kingdom on earth through the transformation of the environments (family, church, neighborhoods, marketplace, etc.) we encounter in our daily lives and to move into new environments the church is not presently reaching. The 4th Day Servant Community shall live out its faith daily (Piety, Study, Small Group Accountability with Apostolic Action) using the tools taught during and after the three-day weekend.
4. To exist as "Fourth-Dayers," as believers, and servants to assist the Body of Christ, the Church, in its mission - to know Christ Jesus and make Him known to others (Matthew

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28:18-20). The A4D servant community is called to be a public friend of Jesus Christ in the marketplace in which we sojourn daily and to stand firm in our Biblically-centered Christian Faith. (Luke 12:8-10).

5. To witness to the world both in and outside of the Church as a servant community under the authority of the Church's leadership. To minister to the least, the last, and the lost. To increase the capacity of the church to serve locally, nationally, and internationally.
6. The A4D™ community and all of its activities are to be open and transparent to all in the Church.

Structure and Governance

The Governing Body of the Anglican Fourth Day Movement in the Anglican Communion in North America will be the National A4D™ Board of Directors with officers.

The Anglican 4th Day™ is a servant community ministry within Anglicanism in North America. The A4D™ affiliate member organization will report to the local Bishop and/or designate and will be subject to the National A4D™ By-laws, the Provincial Archbishop, and the A4D Handbook.

1. Local Governing Bodies

a. The Anglican 4th Day program at the affiliate level must operate subject to the By-laws of the national organization.
b. Affiliate governing bodies of the A4D™ program should be elected from those individuals who are active in the program and in A4D™ activities. The individual chosen or elected to lead the local affiliate A4D™ body should have the confidence and trust of the Diocesan Bishop.
c. All Three-day Weekend candidates/pilgrims must have a signed and dated approval form (dated within 90 days of the event) from their rector/pastor prior to attending a weekend. Individuals being considered for attendance should be encouraged to attend A4D™ activities (e.g., small group meetings, diocesan A4D™ meetings and gatherings) before attending a weekend.
d. Local governing bodies will be required to support the North American 4th Day governing body through financial contributions. (This will be established by the National Board of Directors.)
e. Affiliate A4D™ governing bodies will be encouraged to seek financial support:
    1) Line-item support from their diocesan partners' operating budget.
    2) Contributions for scholarship funds from members of their respective 4th Day communities.
    3) Fundraising activities.
    4) Contributions from participants (team members, sponsors, and candidates/pilgrims).

Sponsor Responsibility, Candidate Eligibility, and Team Selection

1. Sponsor Responsibility and Obligations

The commitment of the sponsor is critical to the long-term success of the Anglican 4th Day™ as a servant community.

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a. Sponsoring a pilgrim (candidate) is open to all persons who have attended a 3-day weekend and who are actively participating in the 4th Day movement.
b. Sponsors must sign an acknowledgment of their active participation in a small group and regular attendance at regional 4th Day meetings.
c. To recruit individual candidate(s), as well as the spouse(s), to be potential leaders/ministers in the church. To recruit and encourage young adults to become part of the A4D™ servant community.
d. Encourage open dialogue with the candidate(s) about the A4D™ method/movement by encouraging questions and providing answers to their questions.
e. Individual sponsorship activity should be limited to one candidate per weekend to ensure that the focus on the candidate is personal, reflecting the love of Jesus. Co-sponsorship is encouraged if the sponsor is serving on the weekend team.
f. To develop, affirm, nurture, and encourage leadership/ministry in the Church and to provide a vehicle (servant community environment) that is prepared to encourage and support them in their service/ministry.
g. To facilitate the transformation of candidates from being disciples to apostles engaged in intentional action such as serving the poor or reaching the lost. (Faith in action - James 1:22-23, 2:17)
h. To encourage pilgrims to live out the A4D™ life in the environments they sojourn (home, church, neighborhood, workplace, school, and etc.) the rest of their earthly life.
i. Understand that sponsorship is a commitment not only to sponsor a person, but to encourage a pilgrim's service/ministry and witness as well.
j. Partner with a candidate(s) to help them with the application process ensuring an accurate and timely submission.
k. Assist with eliminating possible obstacles to a successful weekend (child care, pets, and/or family needs). Provide transportation to the weekend program and address any lingering concerns.
l. The weekend financial obligation should not be an impediment to attending a weekend. The A4D™ community should raise and have sponsorship funds available to help those with financial needs.
m. Send appropriate "levers" or palanca to the pilgrim(s).
n. Pray and fast during the candidate(s) weekend.
o. Attend the closing to encourage the pilgrim(s) with your excitement and presence. Take them home afterwards and listen to them. Stop for a snack or dinner on the way home by joining others who were present at the closing.
p. Attend the "post weekend gathering" meeting with the pilgrim. Offer to pick them and their spouse up if married and drive them to the meeting.
q. Commit to meet with your pilgrim in a small group until they find a permanent small group.
r. Attend regional "Ultreyas" with the pilgrim (and spouse) as your guest.
s. Meet with the pilgrim a minimum of once a month for at least 6 months after the weekend to encourage continued participation in and commitment to activities reinforcing the weekend and 4th Day experience.
t. Sponsorship is not just paperwork and financial support; it is a long-term commitment which begins with prayer and is only completed when the pilgrim is well on the way to being actively committed, participating in a small accountability group, involved in changing environments they sojourn in for Christ, has a developing prayer life, is in the Word daily, and is a witnessing member of the A4D™ servant community.

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2. Selection of Candidates for Sponsorship

The overall objective of the servant community is to identify potential Christian leaders/ministers for the Church and Christ who are prepared and intentional in their commitment to serve Him and change the environments in which they move.

a. Make a special effort to target and invite young men and women to be part of the A4D™ servant community.
b. Recruit baptized believers who are reasonably stable and mature with a desire for the Father's love and a longing to be on fire with the zeal to do the work of Jesus both inside and outside of the Church, and those who may be nominal in the faith and yet seem ready for a breakthrough in the Lord so that they too might gain the transforming love and power of the Spirit for advancing the Kingdom. (John:3:3, John 4:10, 12-14) Although A4D does not intend to proselytize, all A4D activities, especially the three-day weekend are open to all non-Anglicans. All candidates should understand that our Christian beliefs will be taught in the context of the historical, orthodox, Anglican tradition including teachings on the sacraments.
c. The Three Day Weekend is an excellent time and opportunity for first time commitments to Christ Jesus and for those who need to recommitment themselves to His Lordship.
d. Invite those who are living out their Christian faith and are looking for a deeper relationship with Christ, yearning for more growth and freshness in their commitment to Him.
e. Meet with those who are willing to commit and fully participate in the 4th Day community and explain the goals of A4D™ method/movement.
f. Find active or potential leaders/ministers who want an opportunity to change or further the world for Christ Jesus.
g. Pray for discernment and speak to the Rector/Pastor about potential candidates before extending an invitation to a weekend (remember the Rector/Pastor may be privy to information that would make an invitation inappropriate at the time). The A4D™ weekend is for the development and strengthening of leaders/ministers, not to fix emotional, psychological, or moral problems.

4. Team Selection Guidelines

The weekend leadership team shall be a cohesive Spirit-led group of trained individuals who are vessels through which Christ Jesus works to bring new leaders/ministers into service for the building of His Kingdom on earth.

a. The local affiliate governing board will create a weekend team application (with an accompanying "Statement of Faith") requiring the approval and signature of the pastor prior to the application being placed in the weekend team applicant pool. The initial application will be valid for a period of 12 months from the attending Three Day Weekend then it must be renewed for another 12 months. No limit to the number of succeeding 12 month applications.
b. All applicants for a team position must have attended a 4th Day weekend, attended leadership training, and submitted an application verifying that they are actively participating in small group life, as well as in parish and regional Ultreya.
c. A team is comprised of a lay Rector/Rectora and assistants, head spiritual director and assistants, head team director (cha, gopher), musical director and assistants, and support personnel (cooks, table leaders, altar guild, chapel, and etc.)

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d. The Lay Rectora/Rector is prayerfully chosen by the local governing board with approval of the local board spiritual director and bishop. He/she must have served on a previous team. Ideally the Lay Rector/Rectora will have served on more than one team as an assistant, has given one or more talks, and has served in multiple servant team positions.
e. The local governing board will select a clergy person as the weekend spiritual director and one or more clergy assistants. All weekend clergy leadership must be Anglican and adhere to the Statement of Faith that all weekend team members must sign. The Rector/Rectora can request the local governing board to approve a specific spiritual director to serve on his/her weekend. The rest of the team is chosen by the Rector/Rectora from qualified applicants who are approved by their parish priest. It is highly recommended that the current weekend assistant Rectora/Rector serve as a future weekend Rector/Rectora.
f. Preparation for the weekend will follow a nationally recognized published Lay Rector/Rectora Manual for establishing the team meeting schedule and guidelines for division of duties during the weekend. It is the responsibility of the weekend spiritual director and Rector/Rectora to adhere to the manual's schedule and guidelines for talk and team preparation. Any changes to schedule, format, events or activities must have prior approval of the local governing body before implementation.
g. All team members giving weekend talks or meditations must have their talks reviewed by the weekend spiritual director or designate for adherence to the talk outline, theological soundness, allotted time, and purpose of the talk. A talk evaluation form should be used to evaluate talks before the weekend. The evaluation form should be approved by the local affiliate board of directors before it is used.
h. All weekend team members including clergy will be required to affix their name, signature, and date to the A4D™ 'Statement of Faith.'

(Please see the next page for the A4D™ Declaration of Faith)

The Declaration of Faith is to be signed and dated by all 3-Day Weekend team members (both clergy and non-clergy) when they are invited to join the TEAM.

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The A4D™ Declaration of Faith

In the name of God, the Father, the Son, and the Holy Spirit. Amen.

I, _____express my faith as a disciple of the Lord Jesus this _____day of _____ in the year 2 ____.

1. As a member of the Anglican Church in North America I believe in being a part of the one holy, catholic, and apostolic church of Jesus Christ; I believe and confess Jesus Christ to be the Way, the Truth, and the Life and that no one comes to the Father, but by Him.

2. I accept and uphold the authority of Scripture (Old and New Testaments) and accept them to be the inspired Word of God, containing all things necessary for my salvation, and to be the final authority and unchangeable standard to Christian faith and life.

3. I confess as provided by most certain warrants of Holy Scripture the historic faith of the Church as declared in the Apostles' and Nicene Creeds.

4. I receive the 39 Articles of Religion (Year 1571) as expressing the fundamental principles of authentic Anglican belief.

5. I seek to be an obedient disciple of Jesus Christ my One Lord and Savior.

6. I accept The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as a standard for Anglican doctrine, discipline, and worship.

7. I accept the original intent and methodology of the Cursillo movement which includes 15 talks and 5 meditations; including the full expression of the sacraments as found in the context of the historical, orthodox, Anglican Tradition.

8. I will continue in the tradition of keeping the essence and core principals found in the original Cursillo® methodology/movement.

_____

(Signature of Weekend Team Member)

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Operational Guidelines

1. A4D™ Activities

Fourth day activities are instruments used to foster spiritual development of leaders/ministers in Christ's earthly kingdom. Fourth Day activities are open to all and should not be construed by the Church as exclusive. Caution must be exercised as to how A4D™ activities are promoted and the terminology used in the promotion. For example the word "Reunion" implies prior participation and exclusivity which is not our intent and may not be appealing to someone who would like to attend an Ultreya or visit an A4D™ small group meeting. (If invited to attend a high school reunion and you didn't attend the high school it may not be very appealing to you personally to accept the invitation.)

<u>The 3-Day Weekend</u>

a. The main thread that winds through the course of the weekend is the 15 talks and 5 clergy meditations: 10 talks are given by laypersons and 5 are presented by clergy in addition to the meditation. Each talk builds one on the other and is woven together over a three day period and when summarized are one talk.
b. The A4D™ program is reviewing an A4D™ Talk Manual covering the talk outlines for both clergy and laity. This is a major project and will take time. The advantage to taking ownership to the talk outlines is that the National A4D™ Board can oversee content and ensure it is aligned with the philosophy and faith of the Anglican Church in North America in the historical, orthodox Anglican tradition. In the meantime, local councils and three-day weekends should use existing materials of the National Episcopal Cursillo® (NEC). Purchased TEC Cursillo materials are acceptable and the National A4D Board encourages their use as long as copyright laws are not violated.
    1. Recognized published Cursillo® Materials.
    2. Talk guidelines will be adhered to and followed. Manuals will include talk order and content.
    3. Each talk presenter will be sensitive to and honor the three main streams of Anglicanism: Evangelical, Anglo-Catholic, and Charismatic.
    4. Affiliate A4D™ organizations may offer men's, women's and/or coed weekends. The local organization should evaluate local needs in determining which combination to use.
    5. No personal social and/or theological agendas will be permitted on the 3-Day Weekend.
    6. Each talk will be approved by the team spiritual leader and rehearsed before the weekend team prior to the weekend.
c. Weekend team formation should include a spiritual dynamic and an implementation dimension, as well as relationship formation that focus on group unity and singleness of purpose.
    1. The Team Rector/Rectora and the clergy spiritual leader should covenant to build the team on prayer and relationships.
    2. Implementation should be held to the chronological timeline and content found in the A4D™ manual or the National Episcopal Cursillo® Manual. Any modifications to the timeline, talks, or content of the weekend must be approved by the board prior to the weekend.
    3. It is encouraged that one-third to one-half of the weekend team members be first-time volunteers for the purpose of leadership development.

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4. Formation of the weekend team should be through prayer and each team meeting should build towards the weekend. Team formation and the execution of the weekend are the best training the team members will get on understanding and adopting the "methodology" of the Fourth Day Movement.
5. Local guidelines for "Palanca" for weekend team members and candidates should be published and discussed among the 4th Day community. The guidelines should stress and emphasize the spiritual nature of the lever agape and the inclusion of all candidates to ensure simplicity and sensitivity. A rule of thumb for gifts is that all palanca should fit into the weekend "gift bag." Palanca is an action word meaning "to move." The Holy Spirit can use simple, thoughtful and considerate gifts to leverage a candidate's heart in the direction He desires.
6. The local governing affiliate organization should exercise great care in approving modifications that are beyond the basic weekend model. Adding "extras" can detract from the purpose and intent of the weekend by redirecting the candidate's attention away from absorbing the essence of the talks while impeding the overall focus and effectiveness of the weekend's methodology.

2. Pre and Post Weekend Activities

All A4D™ activities are to be transparent and open to anyone who wants to attend.

a. Small Group Meeting: should be open to anyone and attendance is strongly encouraged prior to the attendance of a 3-day weekend. Potential candidates should be encouraged to attend as the guest of their sponsor and should be a required post-weekend A4D™ activity. The Small Group Meeting is an essential and integral part of the Anglican 4th Day method. The small group, as well as the Ultreya should provide a "safe environment" in which the A4D™ Servant Community can receive support, encouragement, prayer, hear and bear testimony about the successes and failures of living out the 4th Day.
b. One Month Follow-up: is a mandatory meeting for both the sponsor and the candidate to attend and should be part of the locally created Sponsor and Candidate Agreement. The "Post 3-Day Weekend Meeting" is comprised of the candidates, sponsors, and 3-Day Weekend Team. Prior to the weekend the sponsor and candidate should reserve the date of the "One Month Follow-up" as part of the commitment to attend the A4D™ weekend. (It is the responsibility of the sponsor to attend the One Month Follow-up meeting with the candidate as part of their mentoring responsibility and commitment as a sponsor.)
c. The Ultreya: designed as the major meeting for the weekend team members, sponsors, new members, and the A4D™ Servant Community at large. The Ultreya should be scheduled, as soon as possible following a 3-Day Weekend. During the 3-Day Weekend candidates should be introduced to and encouraged by speakers to be involved in all post-weekend activities, especially the Ultreya. It is the responsibility of each candidate's sponsor to mentor their candidate for at least 6-months after their 3-Day Weekend and to invite the candidate to attend the Ultreya with them as their guest, picking them up and taking them to the event. Meeting regularly with the candidate the sponsor can pray with the candidate, encourage them to be involved in all post-weekend activities as they develop and practice their apostolic life. (Optional – guests may attend the Ultreya if they are instructed about the purpose of the event.) The Ultreya agenda should include time to divide into small groups for teaching and to review the previous 3-Day Weekend.

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d. The Ultreya Location(s): the local governing body should keep in mind the geographic considerations as to where to locate an Ultreya(s) such as the travel needs of the A4D™ Servant Community. When appropriate more than one Ultreya is to be considered after a 4th Day Weekend.
e. Ultreya Creativity: it is highly recommended that the local affiliate governing body encourage creativity at the Ultreya to keep them vibrant and interesting.

3. The Creation and Role of the Servant Community Team

The role of the servant community is service within and to the A4D™ Community.

a. The Servant Community should be charged by the local affiliate 4th Day organization with the tasks of doing the background preparation (due diligence) for the 3- Day Weekends, writing and publishing newsletters, planning and arranging Ultreyas, and helping candidates with personal/family needs so they can attend a weekend.
b. The Servant Community Team and its lay leader should work under the direction of the local affiliate 4th Day organization, clergy spiritual representative, and the next weekend Rector/Rectora in a coordinated manner.

4. Role of the Local Affiliate Board and Organization

a. To provide strategic direction and goals at the higher level (refraining from micro-managing), monitors outcomes, reassess the need for emphasis on shortfalls on the weekend or post weekend activities, ensures theological soundness, and is responsible for maintaining the integrity of the methodology of the A4D™.
b. Meets regularly with the local Bishop to align goals and to support the local Bishop's vision and the vision of the National A4D™ organization.

Leadership and Training Guidelines

1. The minimal basic requirements for a person to be in an A4D™ leadership position are:
   a. To be active in an Anglican congregation,
   b. To be active in small group,
   c. To have experienced a 3-Day Weekend; and
   d. To attend Ultreyas.
2. All lay and clergy leaders should be participating in a functioning weekly small accountability group environment which emphases piety, study, and action with elements of mutual accountability
3. Local organizations should think of leadership development as a planned action program and are encouraged to intentionally develop individuals for future leadership/ministry. This would mean developing a written description of positions and activities that would be considered as prerequisites for a Three Day Weekend leadership role.
4. A formal leadership training program will be offered by the National A4D™ governing body. Essentials of the training are the history and fundamentals of the movement including why keeping the process simple, adhering to the talk outlines, and following the manual guidelines will lead to better outcomes for the candidate/pilgrim and movement.
5. Anyone who is going to lead a Three Day Weekend should be required to have taken leadership training offered by the local or national governing body within 4 years of assuming responsibility of a leadership position. Anyone elected/appointed to the local affiliate council should have taken the training or agree to take it within 6 months of joining

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the council. Anyone can and all should be encouraged to take leadership training if they meet the "requirements" stated above.

6. The leadership training program offered by the national organization can be accomplished in one day plus home study. The objectives of the training can be met in self-study plus a one-day meeting by combining website-based training with a one-day leadership school that requires "homework" (reading assigned materials prior to attending the one-day session) with face-to-face time for teaching, questions & answers, and communication. The one-day approach will minimize the inconvenience, minimize the cost and minimize the time commitment to the future leader. The national organization will make use of the latest teaching technology available that can facilitate this type of learning process.
7. A separate training module will be developed and implemented for local director level positions which will include self-study, on-line training and in-classroom training. A yearly national meeting for directors in concert with an A4D™ National Meeting will be established for the purpose of training, worship, fellowship, and reconnecting.
8. Local training is essential and is encouraged. It is highly recommended that local training follow a national leadership training program module that will help to bring training uniformity to the movement nationally.

Financial Policies

God calls us to be good stewards of all provisions.

1. One of the principles that guide A4D™ programs is good stewardship. Our policies and practices should follow guidelines of good financial management. Each entity in the affiliate A4D™ chain of operations has a responsibility of raising funds in excess of their local operational needs. Such fund-raising carries with it the responsibility of a full and accurate accounting of all financial transactions of the organization.

2. Each affiliate entity operating as an A4D™ program needs to operate as or within a 501 (c) (3) nonprofit umbrella. In most cases this will mean operating under the Federal Tax ID number and 501 (c) 3 nonprofit structure and policies of diocesan financial structures. The ability to operate within an existing nonprofit structure will minimize paperwork and should be considered a privilege. All governing bodies within the A4D™ movement should keep accounting records that, at a minimum, meet State and Federal reporting standards for nonprofit organizations. This effort may mean conducting audits by independent sources to determine that the annual financial statements of the ministry are accurate.

<u>Best Practices and GAAP Principles</u>

1. Accurate and Up-to-date Records

   a. If the local affiliate organization is using its diocesan financial structure, its financial policies should be in compliance with that organization.
   b. If the local affiliate organization establishes its own 501 (c) (3) legal entity, best practice policies of nonprofit organizations should be employed.

2. Segregated accounting and funds control

   a. Two individuals need to be involved in every transaction of the local affiliate organization. Best practices dictate that the individual who has signatory authority

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on the bank account and physical access to the funds not be the same individual who has accounting responsibility, such as general ledger maintenance, bank reconciliation and financial reporting.

b. One individual (Accountant) should be responsible for the accounting and reporting of funds. This individual should not have signatory authority over funds. This individual will have the responsibility of issuing acknowledgment letters for contributions.
c. A second individual (Treasurer) should be responsible for handling the actual funds. This individual should have signature authority over the funds of the local council and handle funds (*e.g.*, make deposits, sign checks, etc.)
d. Two persons (Counters) must be involved in processing funds such as checks and currency. All checks processed should be restrictively endorsed (*e.g.*, "For deposit only to the account # _____"). The Treasurer may be one of these Counters; the Accountant may not be a Counter.
e. There are restrictions on who may serve in the financial positions. This is in order to preserve "segregation of duties" and "dual control" that must be reflected in the independence of the two people involved. Under no circumstances should a husband and wife serve as Treasurer and Accountant for the same local council.

3. Recording, accounting, reporting and donor acknowledgments

a. Any and all bank accounts should be opened in the name of the local affiliate organization. All monies donated to the local organization should be deposited only in the local organization's bank account in a timely matter. The Treasurer should be a signatory on the bank account.
b. Under no circumstances should checks be signed in advance or be made payable to "cash" or "bearer."
c. The local council Accountant should consider establishing mechanisms for all contributions and fees through debit or credit cards. This may be most cost-efficient if accomplished/managed through existing diocesan accounts. PayPal accounts are a safe means to transfer funds from donors to the organizations bank account.
d. The local council Accountant should send an IRS acceptable acknowledgment letter to each donor who gives $25.00 or more within a reasonable time of the receipt of the donation. The local council accountant should also provide to donors a summary of the year's donations by January 31 of the following year. The local council Accountant is encouraged to provide written feedback to donors associated with the completion of three-day weekends.
e. Persons making a "significant" in-kind donation or choosing not to seek reimbursement for A4D™ - related purchase(s) should be requested to submit documentation of their expense(s) to the local affiliate organization's Accountant. Donations of $50 or more in value should be considered "significant" for reporting purposes. Lesser amounts may be reported. The local council Accountant should send an acknowledgment letter to all in-kind donors.
f. All expenses, no matter how incurred, must be properly documented. Reimbursement should only be made when such requests are submitted with appropriate documentation. Written documentation includes cash register receipts, signed vendor receipts, signed credit card receipts with details of the purchase(s) or paid invoice(s).
g. Large non-consumable items such as a trailer, a set of tables or chairs or a computer system that costs less than $1000 should be expensed at the time of purchase. Items that cost $1000 or more, and remain under the control of the local organization

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purchasing them, will be carried on the balance sheet as a "Fixed Asset." Items that are purchased and donated to a retreat center or facility used by the local council will be considered to have become property of that organization and should be expensed at the time of purchase.

Terminology During and After the Weekend

Spanish and English terms used in the A4D™ movement are part of its history. Some words are used during the 3-Day Weekend and others are used in the Fourth Day. Affiliate organizations must be sensitive to the use of terminology/words so that they don't appear to be exclusive to the church being served. For someone who has never attended a 3-Day Weekend to hear the A4D™ Community use a word like "Reunion" could lead them to believe that it is an exclusive movement. It would be like getting an invitation to attend a high school reunion when you never attended that high school.

The following terms (Spanish or English) are acceptable words during or after a Three Day Weekend:

Rollista – Speaker or presenter
Rollo – Talk or presentation
Palanca – Lever / gift
Ultreya – Onward with perseverance
Clausura – Closing
Rector/Rectora – Male/ female weekend leader
Cursillistas - Pilgrim who has attended a 3-Day Weekend
DeColores- The colors

Evangelism Opportunities during a Three-Day Weekend

Although the A4D is viewed mainly as a renewal movement, Archbishop Duncan and the national leadership feel strongly that it is an evangelistic tool that can be used to reach the lost and wayward for Christ, as well as encourage and help to equip those who are called to be evangelists.

The A4D is open to all and those who are part of the movement are encouraged to invite all people to a three-day weekend who are not attending an Anglican church or fellowship. It is the mind of the National A4D Board to persuade all weekend spiritual directors and team members under the over sight of the local Bishop and A4D organization to provide the opportunity for Pilgrims to receive Jesus Christ as their personal Savior and Lord and be filled with the Holy Spirit.

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Three Day Weekend Talks and Meditations

The following is a list, by title, of the talks and meditations that make up the Three Day Weekend. For more information or an explanation of these talks and meditations, please see the National Episcopal Cursillo® Lay Talk Workbook Revised 2004 and The Clergy Talk Workbook 2006. Both can be purchased on-line from the National Episcopal Cursillo®.

Talks

1. Ideals
2. Grace*
3. Laity
4. Faith*
5. Piety
6. Study
7. Sacraments*
8. Action
9. Obstacles to a Life of Grace*
10. Leaders
11. The Study and Evangelization of Environments
12. Christian Life (Life of Grace)*
13. Christian Community in Action
14. Group Reunion
15. ¡Ultreya!

NOTE – The talks that end with * are clergy talks. All others are lay talks. All meditations are done by clergy.

Meditations

1. Know Yourself
2. The Prodigal Son or the Loving Father
3. The Three Glances of Christ
4. The Person of Christ
5. The Message of Christ to the Pilgrims

It is our intent to write and provide our own talk and meditation outlines. Please do NOT violate copyright laws when using the documents of the Episcopal National Cursillo®.

Web-sites to Consider:

http://www.anglican4thday.com
http://www.anglicanchurch-na.org
http://www.episcopalcursillo.org
http://www.biblegateway.com

***A4D**™ is a mark of the Anglican Fourth Day of North America.

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