



## VIEW FROM THE WEATHERVANE

### Lay Director's Letter

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Here I am in my final days as Lay Director for the Secretariat, wondering what I should say. It's been an AWESOME ride, folks... I highly recommend it. Get involved beyond the weekends. You don't have to be the Lay Director, you don't even have to be on the Secretariat, get involved with the Servant Community in your area. Although, I must say that everyone who has a heart for Cursillo should spend at least one term on the Secretariat. Without this handful of people who give so generously of their time, not once a year, but month after month, there would be no Cursillo in Colorado.

On that note, I just want to send out a huge THANK YOU hug to everyone who has supported me these last two years, both on the secretariat and off. I could not have done it without! I also want to thank everyone who has challenged me. It has been my experience that we learn and grow much more in times of challenge than complacency!

Finally, since music is my passion, I thought it only fitting that I leave you with the lyrics from a song that sums it all up for me.

*"And now, the end is near; and so I face the final curtain. My friend, I'll say it clear, I'll state my case, of which I'm certain.*

*I've lived a life that's full. I've traveled each and ev'ry highway; but more, much more than this, I did it my way.*

*Regrets, I've had a few; but then again, too few to mention. I did what I had to do and saw it through without exemption.*

*I planned each charted course; each careful step along the byway, but more, much more than this, I did it my way.*

*Yes, there were times, I'm sure you knew when I bit off more than I could chew. But through it all, when there was doubt, I ate it up and spit it out. I faced it all and I stood tall; and did it my way.*

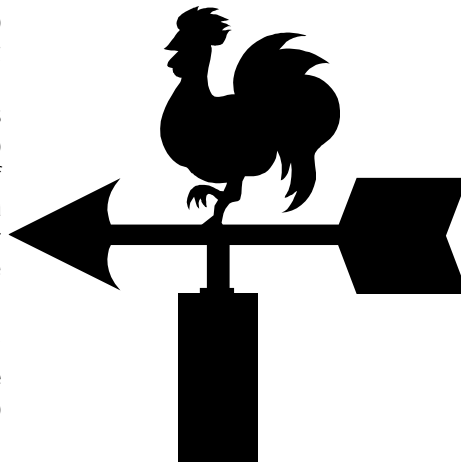
*I've loved, I've laughed and cried. I've had my fill; my share of losing. And now, as tears subside, I find it all so amusing.*

*To think I did all that; and may I say - not in a shy way, "No, oh no not me, I did it my way.*

*For what is a man, what has he got? If not himself, then he has naught. To say the things he truly feels; and not the words of one who kneels. The record shows I took the blows — And did it my way!"*

(My Way performed by Frank Sinatra).

**Ultreya!**  
**Missi Kern**  
**Lay Director 2003-2005**



# CURSILLO #117

## Cursillo Time Again

by Jim Phillips

*Be A Gift . . . Offer Your Gift To God.*

This is the theme for Colorado's final Cursillo weekend of the year. Our team looks forward to demonstrating Christ's love for us to those candidates that God chooses to bring us. The team has been called from the eastern plains to the Grand Valley of the Colorado River; from Florida to South Dakota. As Christians and Cursillistas, each of us is already a gift; but how do we offer our gift? Do we hold on to it as our own, or do we, as Christ

intended, offer our gift to God? If indeed, we offer our gift to God, it is manifested in the gift we offer to others. It is inherent in the Christian motto: Make a friend, be a friend, bring a friend to Christ.

With a world that continues to experience major natural disasters resulting in so much human suffering, Cursillo provides Christians with a method of dealing with life in today's world. We in our Fourth Day encounter those who struggle with the tragic events that occur it seems al-

most daily. As Christians, we also struggle to understand, but our Reunion Groups and Ultreyas provide for us a personal source of sustenance for our spiritual lives to cope and give hope to a world in turmoil.

I ask as the lay leader for the October Cursillo, that the servant community identify those believers desiring to experience Christ's love for all, to offer these persons the participation in the Cursillo experience through candidate sponsorship. Truly, a gift to God.

## Report on CURSILLO #116

by Joe Owens

By all reports from both candidates and team, the 63 people attending Colorado's Cursillo Weekend #116 were truly blessed with a "mountaintop experience." The weekend was held August 25-28 at the Easter Seals Camp near Empire.

From the beginning of our planning for the weekend, my wife Jane and I, as lay directors, made a determined effort to include the team in our planning and brainstorming for the weekend, seeking advice from both veteran and recent Cursillistas to make the weekend as powerful and as meaningful as possible. We were blessed to have a phenomenal "core team" that was of tremendous help in planning the weekend: assistant lay directors Rich and Nancy Hause; head Spiritual Advisor Rev. Gayle King, with Rev. Marilyn Schneider and Rev. Scott Turner; head Kitchen Angel Becca Dooley; head Table Facilitator Rebecca Towne; Music Director Linda Brown; and Registrar Sue Richardson. The core team and the larger weekend team (which we dubbed "The Great Team") responded with wonderful ideas and great enthusiasm.

As a result, the weekend included elements of Cursillo weekends from other parts of the country, as well as some ideas that have never been

tried before. Jane and I decided to minimize our own talking and let the rollistas and spiritual advisors deliver Christ's message through their talks--and they most certainly delivered! Those weekend talks, along with the other planned events, blended into a single, powerful experience over the course of the weekend for the 25 candidates and 38 team members who attended.



There were many precious and powerful moments, as there always are during Cursillo weekends: a moving presentation of the Stations of the

Cross on Thursday night; the healing and reconciliation service on Friday night; the excellent music team, especially when leading the group in the weekend's theme song, "Testify to Love"; and a hilarious skit from the Kitchen Angels done in the style of the TV show "Whose Line Is It, Anyway?" that left many of us rolling on the floor.

One of the most powerful moments was the premiere performance of the skit "The Trash Man" based on a short story from the book Next Door Savior by Max Lucado, which was delivered with devastating effect

by Scott Turner (in the title role of the Trash Man), Gayle King, and the other members of the core team. Another standout experience immediately followed... Saturday night's Agape service, which was served as an actual sit-down dinner. Such a meal had been done in other parts of the country, but never by a Front Range team in recent memory. The Camp's utilitarian dining room was stunningly transformed through the planning of kitchen angel Rose Hinton and the hard work of the entire Kitchen Angel team (don't look behind the curtains, though!). An excellent three-course meal was prepared by the Camp staff and served by the Kitchen Angels. The special evening concluded with the candidates receiving their crosses from their guardian angels.

At Clausura on Sunday, Rich and Nancy Hause were commissioned as lay directors of next year's Front Range weekend #119 to be held in August 2006. Jane and I hope you will lend your time, talents and ideas to Rich and Nancy as so many of you did for us. With the Hause's as lay directors and God in control (as always), we are certain next August will be another tremendous Cursillo weekend!

## NATIONAL NEWSNOTES

*From the NECC quarterly meeting July 28-31, 2005  
St. Anne's, Warsaw, Diocese of Northern Indiana*

The members of the NECC flew into Indianapolis and Chicago, rented cars, and car-pooled to Warsaw. This was an attempt to save money by taking advantage of special airfares into these two cities. We gathered at St. Anne's Episcopal Church Wednesday evening for fellowship, dinner, and a study of *Living the Story: Biblical Spirituality for Everyday Christians*, written by R. Paul Stevens and Michael Green. We concluded the day with Compline and were off to our various hosts for a good night of rest.



On Thursday we gathered at St. Anne's for breakfast and realized immediately that we were being especially cared for by the Cursillo

community at St. Anne's and the other Northern Indiana congregations who hosted us. After our opening service of Holy Communion we convened our opening plenary. After the usual opening business The Rev. Rick Burris, President, reported on recent communications with the Reformed Episcopal Church. They had asked the NECC to export the movement to them. He had answered that we presently could not do that under the terms of our agreement with the Roman Catholic Cursillo Movement. He also reported on a meeting he had with the national coordinator of the Roman Movement, Victor Lugo. He reported it was a very positive meeting. Nominations were made for officers of the NECC for 2005-2006. Sue Paisley was elected by acclamation to be Secretary and Martha Libby was elected by acclamation to be Vice-President. Nominated for President-Elect were Denzil Hinds and Jim Swaney. The rest of the day was spent by subcommittees working on their various projects. We again ended our day with Compline.

On Friday subcommittee work continued until late afternoon when preparations were made for Ultreya. There was a great turnout and the evening was filled with the presence of the Holy Spirit. On Saturday we concluded our subcommittee work, held our concluding plenary, and celebrated our time together with Holy Eucharist. Saturday afternoon we spent time in the Village of Winona Lake enjoying its sights and sounds. The community hosted us for dinner at the home of the Northern Indiana Lay Director, Lee Gast and her husband Steve. Sunday found us worshipping with our hosts and driving back to the various airports to catch our flight home.

Other Actions of the NECC:

- Formally met with the Bishop Liaison, The Rt. Rev. David Bane to discuss the state of the Church and how that impacts Cursillo.
- Discussed the move of the national office from Virginia to South Carolina, which will happen the end of November
- Approved a \$2,000 grant to El Camino Real to help fund the beginning of a Spanish-language weekend.
- Approved a balanced budget to be presented to General Council at Seminar.
- Discussed the results of the evaluation of the movement recently completed by the CLD subcommittee. The overall results indicated the movement is struggling. Plans were begun to offer opportunity to begin the process of strengthening the deficiencies noted.
- Elected Jim Swaney (West Missouri) as President-Elect.

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**Come to Virginia**



National Episcopal Cursillo Seminar  
October 21 - 23, 2005 - Virginia Beach, VA

**"Gather Us In"** will be the theme for Seminar 2005.

There will be some changes in schedule from previous years. Pre-seminar workshops will not be offered and the Seminar will begin Thursday evening.

Besides the important work or reunion with old friends, a chance to worship together, learning from each other, and stewarding the movement, this Seminar will offer a great opportunity for vacations before or after to enjoy the ocean, beaches, seafood and national historic sites like Williamsburg, Jamestown, and Yorktown.

Make your plans now to be in southern Virginia for October 21-23. Watch future *News Notes*, on-line at [www.episcopalcurso.org](http://www.episcopalcurso.org), and in the *4th Day Magazine* for information about the Seminar and registration forms.

# Proposed Revisions to the Bylaws of the Colorado Cursillo Secretariat

Following are the proposed revisions to the Bylaws of the Colorado Secretariat. These changes will be voted upon at the Secretariat Meeting during the Diocesan Convention to be held in Grand Junction, Colorado on October 27-29, 2005.

The Colorado Cursillo Annual Meeting will be held on Saturday, October 29 at 12:30 PM at the Hampton Inn across from the Convention Center (205 Main Street). All Colorado Cursillistas are invited to this open forum meeting. You may want to bring a brown bag lunch.

## ARTICLE III, Section 1, ¶ C

**Current:** The Servant Community is a body within the Diocesan Cursillo Movement composed of Cursillistas who have made a commitment to an ongoing study of the Cursillo Method and environments, as a group, in order to provide team members for Cursillo events, such as Three Day Weekends, and Fourth Day Workshops, including Days of Deeper Understanding, and Episcopal Cursillo Leaders Workshops. These team members should have a clear understanding of the purpose, ideal, and method of the Cursillo Movement. The Secretariat should free the Servant Community from administrative details and hold it accountable for fully integrated presentations of Cursillo.

**Proposed Revision:** The Servant Community is a body within the Diocesan Cursillo Movement composed of Cursillistas who have made a commitment to ongoing study of the Cursillo method and support of the Diocesan Cursillo Movement. Servant Community members work to further the movement through publication of newsletters, fundraising, awareness training, and various other means determined by the community.

They also provide team members for Cursillo events such as Three Day Weekends, Fourth Day Workshops, and Episcopal Cursillo Leaders Workshops. Members should have a clear understanding of the purpose, ideal, and method of the Cursillo Movement.

## ARTICLE III, Section 2

**Current: MEMBERS:** There shall be Twelve (12) members of the Secretariat, Two (2) clergy, appointed by the Diocesan Bishop and ten (10) lay members elected at the Annual Meeting of the Movement.

**Proposed Revision: MEMBERS:** There shall be a minimum of seven (7) and a maximum of twelve (12) members of the Secretariat, two (2) clergy appointed by the Diocesan Bishop and five (5) to ten (10) lay members elected at the annual meeting of the Movement.

## ARTICLE III, Section 2, ¶ A

**Current:** The ten elected lay members, each of whom must be a communicant member in good standing of the Episcopal Church, canonically resident in the Diocese of Colorado for the duration of his/her term, and actively engaged in the Fourth Day, should be elected five at a time each year for a two-year term. Elected Officers of the Secretariat are Lay Director, Assistant Lay Director and Secretary. Other members of the Secretariat are coordinators for various functions of the Cursillo Movement.

**Proposed Revision:** The elected lay members, each of whom must be a communicant member in good standing of the Episcopal Church, canonically resident in the Diocese of Colorado for the duration of his/her term, and actively engaged in the Fourth Day, are elected for a two

year term as vacancies occur. Elected Officer of the Secretariat is Lay Director. Other members of the Secretariat are coordinators for various functions of the Cursillo Movement.

## ARTICLE III, Section 2, ¶ E

**Current:** No person shall serve for more than two (2) consecutive terms. Completion of an unexpired term of one year or more shall be considered as service of a full term. Members of the Secretariat at the time of the adoption of these By-Laws shall be allowed one additional term at the completion of their current term.

**Proposed Revision:** No person shall serve for more than two (2) consecutive terms. Completion of an unexpired term of more than one year shall be considered as service of a full term.

## ARTICLE III, Section 3, ¶ A

**Current:** The Secretariat shall meet six (6) times a year in January, March, May, July, September, and November, in addition to the Annual Meeting and General Election. Special meetings may be called by the Lay Director. Notification of all meeting dates and places shall be published in the Colorado Episcopal Cursillo newsletter, The Crowing Times, at least one month before the meeting.

**Proposed Revision:** The Secretariat shall meet a minimum of four (4) times each year, once each quarter, in addition to the Annual Meeting and General Election. Special meetings may be called by the Lay Director as deemed necessary. Notification of regular meeting dates and places shall be published in the Colorado Episcopal Cursillo newsletter, The Crowing Times.

# BARNYARD SPIRIT

## “ Therefore, ”

Fr. Rex Chambers

In the 17<sup>th</sup> century in Italy, in the town of Cremona, lived a young boy named Antonio. Antonio was often sad because he lived in a town that was famous for its music but he could neither sing nor play. Antonio's voice was high and squeaky, so he was not welcome in the Cremona Boy's Choir. When he took violin lessons, the neighbors persuaded his parents to make him stop. Yet, Antonio still wanted to make music.

Antonio's friends kidded him because it seemed that his only talent was whittling, but he did not give up. One day the boy learned that a world-famous violinmaker named Amati lived in Cremona. The next morning Antonio went to visit Amati and begged to serve as his apprentice. For many years he studied and worked. Antonio's knack for whittling grew into a skill of carving; his hobby became his craft. Patiently he fashioned many violins, striving to make each one better and more beautiful than the one before.

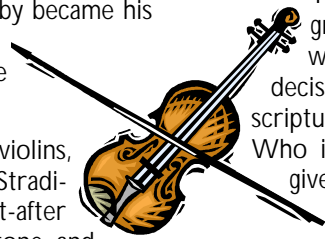
When Antonio died, he left over 1,500 violins, each one bearing a label that said, "Antonio Stradivarius." Today, they are the most sought-after violins in all the world. Their clarity of tone and careful craftsmanship remain untouched by the centuries. Antonio Stradivarius could neither sing nor play, but he did what he could, and now, over 300 years later, his violins are still making beautiful music.

This story highlights that it isn't important how many and what our talents might be, but whether we are using the talents that we have. And that is precisely what Paul is getting at in his letter to the Romans. He says, "God has also given each of us different gifts to use. If we can prophesy, we should do it according to the amount of faith we have. If we can serve others, we should serve. If we can teach, we should teach. If we can encourage others, we should encourage them. If we can give, we should be generous. If we are leaders, we should do our best. If we are good to others, we should do it cheerfully."

Nowhere does Paul let us off the hook because we think that we don't have as many talents as another person or because we think we can't do something as well as someone else. Nor does he allow us to think that a partial use of our gifts will do or that we use them only when it suits us. Let's try and understand why Paul is so strong about using our talents in the best way possible in service to God and other people. In the earlier part of his letter to the Romans, he spells out in great detail the wonderful things that God has done through his son, Jesus. He tells us how "everyone has sinned and is far away from God's saving presence" and yet "by the free gift of God's grace

all are put right with him through Christ Jesus, who sets them free."

Paul delights in telling his readers about the under-served love which God lavishes on us even though we are helplessly lost in sin. Enthusiastically the apostle tells how we become one with Jesus in his death and resurrection through baptism and how we shall be raised from death just as he was. Paul is excited about the Gospel message. Even the worst things that can possibly happen to us will not stop God loving us. "Nothing in all creation will ever be able to separate us from the love of God in Christ Jesus our Lord." Paul has some good news to tell his readers and he goes into great detail to make sure they get the message.



Then he sums up everything saying, "How great are God's riches! How deep are his wisdom and knowledge! Who can explain his decisions? Who can understand his ways? As the scripture says, "Who knows the mind of the Lord?" Who is able to give him advice? Who has ever given him anything, so that he had to pay it back?" For all things were created by him, and all things exist through him and for him.

To God be the glory forever! Amen." (Romans 11: 33-36)

On this high point Paul could have finished his letter. But he doesn't. He starts chapter 12 with "so then" or "therefore." When "therefore" is used, you can bet the writer is saying that what he has told you previously has some consequences. You are caught speeding, so **therefore**, you received a fine. You helped someone in a time of trouble, so then, **therefore**, that person helped you when you needed help. Jesus gave his life for you even when you were helplessly caught up in sin and couldn't do anything to avoid God's punishment so then "offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him."

Note Paul's use of words..."living sacrifices." The word sacrifice indicates total commitment. There are no half measures with a sacrifice. If there were, then it would no longer be a sacrifice. When soldiers sacrifice their lives for their country, they give everything they have to the point of giving their lives for the freedom of those back home. When Jesus gave himself as a sacrifice for our sins, it was a total commitment. So when Paul talks about a living sacrifice, he means that our whole lives should demonstrate the same kind of commitment that God has to us.

(Continued on Page 6)

## “ Therefore, ” Continued from Page 5)

A little lad came to church one cold wintery morning to get out of the blustering wind. He had been trying to sell newspapers but not a single customer had passed by. He sheepishly entered the church and hoped to pass his hour unnoticed on the back pew. Though the Sunday crowd was slim, the preacher delivered a stirring message, and when the sermon was finished, he called for the offering. The ushers went from row to row, and as one drew near to the little newspaper boy, he stopped in front of the lad and held out the plate. The boy's eyes were fixed upon it, and after a long pause, he asked the usher to place the plate on the floor. The boy did something very strange and beautiful. He literally stepped into the offering plate. And when he looked up there were big tears running down his cheeks. He said, "I don't have any money, I haven't sold a single newspaper today, but if Jesus did all the preacher said just for me, then I will gladly give my life to him."

Let God have complete control and complete use of every moment, and every bit of energy, and every resource. Let God use every talent of every person to fulfill his great plan for the church and the world!



And because the church is made up of many different people, the variety of talents is enormous. He uses one of his favorite pictures to describe the church... the human body. The body has many different parts all with own unique characteristics and functions. Some parts are more obvious than others but all are equally important when it comes to the health and well being of the body. In the same way, the church is made up of all different kinds of people with all kinds of gifts. All are important if the church is to be healthy and happy.

Paul concludes, "There are many of us but we each are part of the body of Christ, as well as part of one another." God has also given each of us different gifts to use. Everyone has a gift, if not numerous gifts. Everyone's gift is important, after all, it comes from God and God

doesn't deal in trivialities that have no purpose. The gifts that God has given to you are to be used in some way to bring some kind of benefit to other people.

We usually have a pretty good idea what gifts God has given us, but every now and then we are surprised at what unused gifts we have. When we are challenged to give something a go, something we have never done before, we may find that we have a gift that had been left unused for so long.

All of us, young and old, need to hear Paul's words again, afresh, "offer yourself as a living sacrifice to God, dedicated to his service and pleasing to him." There are no age restrictions. Young people, you can use your gifts in many ways--in worship, in leading, helping, serving and caring with energy and enthusiasm. Middle aged people, even when you think that your work doesn't leave you any spare time, Christ body needs your skills, your leadership, your faith, and your eagerness. Elderly people, there is no retirement age for using God's gifts. Even when your own bodies might seem to be slowing down, Christ's body needs your wisdom, your strength, your faithfulness, the calm confidence of your experience more than ever. Through young and old, Christ is building his church.

God has put you and me here in this movement for a purpose. It is no accident that we are in this family together. You have gifts that I need. I have gifts that you need. And God asks every single one of us to be his body in this community to accomplish his purpose of bringing lost men and women to their full potential in Christ. I want to challenge you to give some thought to the gifts that God has given you. Seek to understand and then unwrap those gifts to use them in service and ministry for him.

*"Offer yourself as a living sacrifice to God, dedicated to his service and pleasing him."* I believe God is calling every Cursillista to a new way of thinking about the church and our role in it. Paul says, "Let God change the way you think, then you will know how to do everything that is pleasing to him."

## We Need YOU!

First, you might wonder exactly what the secretariat is. "The Secretariat is a Diocesan body charged with the general responsibility for the life and direction of the Cursillo Movement in the Diocese. In order to be an example to the movement and in order to function more and more as a unit, it should see itself first and foremost as a Group Reunion of those authorized to coordinate the functions of the movement in the Diocese. As a servant body, the secretariat seeks to serve the ministry of the Bishop and the ministries of the Cursillistas. It achieves this proper service by planning and coordinating how the Cursillo Movement, with its own method, can fit into the

By Dee Settelmeyer

Bishop's pastoral plan."

That is straight out of the by-laws. Still don't know what we do? Well briefly, the secretariat exists to: **PROMOTE** the Cursillo Movement; **MAINTAIN** ties with National Episcopal Cursillo; **OVERSEE** the working of the Servant Community; **ESTABLISH** policies and procedures which will assure an active Fourth Day program; **COORDINATE** the campaign for palanca; and **FOSTER** the spirit of the Group Reunion among all members of the Cursillo Community.

There are 5 to 10 lay members of the secretariat and 2 clergy. Lay members are elected each year at the annual

# The Cursillo Weekend... Lifestyle or Pleasant Memory?

By Bernie Maly

Before, during, and especially after one's Cursillo weekend, we know it is the primary responsibility of the candidate's sponsor to prepare, provide ongoing support, and help the candidate put the weekend experience in perspective. After the weekend, it is the sponsor's responsibility to do everything possible to assist and accompany the new cursillista into a committed and fruitful Fourth Day. Other 'key players' in the life of each new cursillistas should be experienced cursillistas from his/her parish. Sometimes the Cursillo parish representative may play an important role.



But what about the weekend team? What about the Fourth Day community? It occurred to me recently that there is a real disconnect for me, and perhaps for many if not most cursillistas, regarding our relationship with most of the new cursillistas **after** the weekend. When we feel called to be team members, we work and pray and plan and prepare for the weekend---all for the Lord and for the candidates. We hold them up before God in prayer in a special way, love them with Christ's love, put special effort into plans and preparations, and treat them in a special way on the weekend. And then, if you're anything like me, they disappear from the internal radar screen of activity and effort and then soon from memory or prayer or anything.

When I really thought about it, this seemed to make no sense. Picture all that activity and prayer and effort like a bell curve leading to a high point at the top. But instead of sloping gently down, with gradually decreasing effort, personal contact, or spiritual/emotional involvement with these individuals, it seems that for most of us there is usually a sheer cliff--a straight vertical line down to nothing--no contact or involvement or prayer support.

And what about our opportunity as members of the Fourth Day community to assist and encourage new cursillistas? Think of your own Cursillo weekend and the time soon after it. What if two or three strangers from the Fourth Day community would have called just to leave a message, or talk with you if they happened to catch you in, welcoming you to the Cursillo family and genuinely assuring you of their prayers in the beginning efforts of your Fourth Day. What if two or three team members from the weekend, and especially your table facilitator and any others who got to know you well, called to talk and see how you were doing, to invite you to share your experience from the perspective of being a bit past the weekend, and offered encouragement and support in beginning your Fourth Day journey? How would that have felt? How would that have encouraged you and lifted your spirit in your Cursillo follow-through and your Christian journey?

A couple of years ago I was table facilitator at a Cursillo weekend. After the weekend, I tried something a little different for me and contacted the new cursillistas from my table by phone. The reactions ranged from appreciation and mild surprise to bewilderment---to shock, really! Some seemed almost dumbfounded that someone would make that very simple gesture of making that follow-up call. I'm suggesting that this should be a given for us, something as important as any of the greater effort we put in before and during the weekend and actually even perhaps more important. Though a bit less personal, an e-mail or card or letter would be even easier and also send a similar, powerful message.

As experienced cursillistas, we say it's true and we know it's true that Fourth Day follow-through is the heart of the Cursillo method. But for most of us, it will take genuine and very intentional effort to give a concrete expression of that belief to the new cursillistas. I invite and challenge you, as well as myself, to make that effort beginning with the next Cursillo weekend in your area. I suspect that the impact on the new cursillistas, and perhaps on our own Fourth Day effort and our feeling about it, might be very positive and perhaps even very exciting. Maybe even such a very small gesture can make a real contribution toward someone making the Cursillo method a lifestyle rather than just a pleasant memory of their special weekend.

**Need YOU!** (Continued from Page 6)

meeting of Cursillistas held during the Diocesan Convention. Membership is a WONDERFUL way to stay involved with and promote the community.

There are currently several vacancies on the Secretariat that we need to fill at convention in October. If you think you might be interested in serving in this manner or if you know someone who might be, pray about it. If this is where God is calling you, submit your name to Dee Settlemeyer, secretariat secretary, at [pakadee@msn.com](mailto:pakadee@msn.com).

Not sure this is exactly where God wants you but want to further the movement in Colorado? How about the Servant Community? Both the front range and the western slope are developing active, enthusiastic communities. Sue Richardson is the Servant Community coordinator for the front range and Bonnie Bentson is the coordinator for the western slope. Your commitment can be large or small, depending on what God is calling you to do. Please pray about where you fit into this ministry.

# HOSPITALITY: Benedictine Wisdom for the Fourth Day

## Fourth in a Series

by Lynn Huber

After years of visiting monastic communities (I've lost count but the number is over 25), I've learned that each community has its own individual spirit. Yet each also lives out the commitment to hospitality in a way that quickly incorporates visitors into the life of the community.

The form of hospitality varies. St. Meinrad's, a large men's community in Indiana, is very formal. They maintain a free-standing, motel-like facility for guests--including a guest dining room. At the other extreme is the small, informal Sacred Heart Monastery in Richardton, ND, where guests follow much the same routine as the sisters-- sitting with them at prayer, eating with them at meals, and, if we wished, working with them in the kitchen or other areas as well.

Benedict's teaching on hospitality provides the model for one of our Episcopal Baptismal vows--to seek and serve Christ in all persons. He suggests to his members that they find Christ not only in the superior of the community, but in each other, including the youngest and the oldest, the ill and the uneducated. And this goes beyond the household of faith-- Benedict gives considerable space in the rule to the fact that Christ visits in the guise of the visiting stranger as well. He based this, as he based everything, on scripture-- in this case at least two references in particular. One is to "entertaining Angels unawares" in the guise of strangers, and one is to Jesus' own teaching that in caring for the needs of the hungry, naked or ill we are caring for his very self.

The Benedictine commitment to hospitality is corporate as well as individual. It has led from the original refuge for travelers (called 'hospices'), to modern day hospitals and hospices, which share the word root for hospitality. It also led to the development of services with no linguistic connection to the word

"hospitality", such as food pantries, shelters for the homeless, and other such.

There are wonderful applications of the Benedictine value placed on hospitality both to our individual lives as Christians, and to our corporate life in the church. Can we open the doors of our homes and the doors of our hearts to those who are in need of a genuine welcome? Can we move beyond the niceties of Martha Stewart's version of hospitality to genuine openness to the "other"? During this aftermath of Hurricane Katrina, we are all aware of this in spades, but can we incorporate this value and live it out all the time?

As a personal discipline, you might start by including some of those who are not blood kin or close friends in your celebrations (Christmas, Easter, Thanksgiving, birthdays, anniversaries and the like). Or start by finding a loving way to answer the phone, even when it feels like an interruption. Or start by offering rides in your car to folks who might not want to drive at night. Continue by asking yourself, "Who else might I seek out and how?"

Consider inviting overnight guests to join you in Evening Prayer or Compline. Benedict suggested that before serving food or meeting other needs of guests, the monk greeting them would pray with them. First things first.

And in our churches, can we consider ways to make newcomers feel more welcome? To include them in our activities? To make our spaces and our conversations more welcoming? To help them feel that not only are we willing to have them, but that their very coming helps us fulfill our own mission? To know that we do seek, see and want to serve Christ in them?

In the complexity of the modern world, we may need to do more. Part of hospitality is assuring that those without homes have them--so it may require that we become involved politically in assuring that refugees are cared for. Or in building a home through Habitat for Humanity.

Part of hospitality involves treating everyone as Christ. So we need to do serious self-examination to see where we have excluded others from our hearts, where we have defined others as "them" rather than as part of "us". Each of us has different walls blocking out different folks, and they will not be torn down without our willingness to be confronted by God in the scripture and God in the stranger.

One of the experiences that brought this home for me took place when I was living in Cleveland, Ohio as a graduate student during the time of the overthrow of the Shah of Iran. One of the other students was from Iran. He reported to us, his only acquaintances in this strange country, that his wife had been fired from her job because she was Iranian, that his landlord was threatening to evict him, and that he feared that his phone line might be tapped.

I found my heart strangely challenged. It had been easy for me to accept the media definition of "them" (Iranian "terrorists"). Then I was shaken by the realization that my friend, Ibrahim, was one of "them." He and his family were suffering as a direct result of what my government and my media and my people were doing to them. Our student body and faculty came to the support of this family, and they made it through that hard time. I don't think there was one of us unaffected by it. For me the shock of seeing myself as the oppressor was the greatest challenge. And the gift of being part of a community that provided that kind of support was greater

## Benedictine Wisdom (Continued from Page 8)

by far than whatever inconvenience it caused any of us.

A modern innovation in the offering of hospitality was demonstrated on our Benedictine sabbatical by Jill Maria Murdy, a large, expansive, voluble, loving young woman from the tiny community of Sacred Heart in North Dakota. In addition to skills in theology, liturgy and music, Jill Maria used her considerable internet talents to become for me the incarnation of hospitality. She developed a ministry on the web--ranging from the development of internet sites for many of the nation's Benedictine communities, to serving as a source of information and referral to anyone who came to her web site.

She oversaw an incredibly beautiful monthly Taize liturgy, and shared it via internet invitation with people all over the nation, if not the world. She offered us considerable help in planning our sabbatical. When we arrived at her home community, she took us in as if we were long lost relatives. Also there for part of the time was a couple from Texas, which had learned of the Taize service on the web, and come equally far to share in it. (They are still internet friends.) When Jill Maria cannot help directly, she links inquirers with other resources through her vast network and helps folks find places for such things as retreats, library research, and spiritual direction. She modeled for me how the use of one's gifts can be offered in ways that express the Benedictine value of hospitality.

Perhaps the most important expression of hospitality is not what one does, but whether one is willing to let the heart be open. Will we be open to the human reality of others--to hurt and bleed with those who are hurting and bleeding; to rejoice and dance with those who are celebrating? Will we make the effort to bridge gender or cultural or religious or racial or geographic boundaries in order to know and share the hurts and the joys of others? Are we willing to be "put out" in order to invite others in?



Let us all pray that God remove from us the barriers to this sort of radical openness. Let us be willing to have the crippling fears that hold us back removed. Let us pray to truly seek and serve Christ in all persons. And let us pray to become incarnations of hospitality to all whose lives we touch.

Please let me know if you have responses, questions, or experiences of your own with hospitality that you could share.

## FRONT RANGE SERVANT COMMUNITY

### Minutes of September 10, 2005 Meeting

by Sue Richardson

Attending: Dee Settelmeyer, Barb Williams, Kay Buturla, Gene Troutman, Joanie Heard, Jane Owens and Sue Richardson. Barb opened with prayer. We did a Leader's Group Reunion and shared our latest moments closest to Christ, our study and our past and planned actions. Thanks to Gene Troutman and St. Timothy's for hosting our meeting.

Dee discussed the latest from the Secretariat. God certainly had our agenda in mind, because when Dee began, everything that she listed as items that she and/or the Secretariat would like us to discuss and take an active role in, were items that were on our agenda!

The annual meeting and elections will be at the General Convention in Grand Junction over the weekend of October 27 - 30. Barb brought items that she intends to "hand out" at the Cursillo booth at the convention. She purchased and donated these items to the movement. She asked for input on any other items we felt needed. Many thanks to Barb for taking on the job of being at the Cursillo booth, and donating her time, talents and treasure!

We discussed the NECS (National Episcopal Cursillo Seminar) to take place in Colorado in 2007. The committee has a

logo and theme "These I will bring to My Holy Mountain." Speaking of logos and themes, one of our Cursillistas, Wayne Kern, is working on a Colorado-specific Cursillo logo to use in fundraising efforts and other representations for the movement.

We discussed items and options for Servant Community trainings. Our goal is to become a "Christian Community in Action." By grouping we become more of a community, and by training we become more prepared for our action. Items discussed included; the various parts of the Cursillo method, booklets in the Library including the weekend lay talks, fund-raising, group dynamics, communication skills, core team and full team training. We decided to focus on fundraising for the next meeting.

Gene Troutman expressed in interest in working with Dick Veghte, the man who makes our nail crosses. He would like to learn to make the crosses. This would be a great idea, since we depend on Dick and he certainly could use a hand.

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## Servant Community (Continued from Page 9)

We discussed the need for a spiritual advisor for the Servant Community and brainstormed ideas. Sue will contact them and ask them about helping guide us.

Ultreya was brought up as something we need to support and coordinate better. St. Timothy's has been having regular Ultreyas and we want to encourage others to attend and host their own. We need to advertise the existing Ultreyas and support new ones.

The Reunion Ultreya after Weekend #116 is October 8 at St. John Chrysostom in Golden at 4 pm. All are encouraged to attend, not just the #116 folks!! Dinner will be a potluck, no desserts please!!

Know anyone who would like to donate toward a trailer to store the Eastern Slope Cursillo "stuff"? Or donate a storage unit for a year? Have an idea that someone you know has NOT received information about the Servant

Community and it's meetings? Want to help and join us? Want to pray for us? Want to offer support? Please contact me at [suerich9@comcast.net](mailto:suerich9@comcast.net)

Gene closed the meeting with prayer.



**October 8, 2005** - Reunion Ultreya, St. John Chrysostom, 4 PM

**October 27-29, 2005** - Diocesan Convention, Grand Junction

**October 29, 2005** - Cursillo Annual Meeting, Hampton Inn Grand Junction, 12:30 PM

**November 5, 2005** - FR Servant Community Meeting (Site TBD), 9 AM

**January 28, 2006** - FR Servant Community Meeting (Site TBD), 9 AM

## 2004-2005 Colorado Cursillo Secretariat

Position	Name	Address	Contact Information
3-Day Weekend	VACANT		
4 <sup>th</sup> Day & Ultreya	VACANT		
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Treasurer	Sue Emerson	390 W. Valley Circle Grand Junction, CO 81503	970-244-8700 zianutz@aol.com

## Revisions to Bylaws

(Continued from Page 4)

### ARTICLE IV, Section 2

**Current: AMENDMENT OF BY-LAWS:** These by-laws may be amended at the Annual Meeting of the Colorado Episcopal Cursillo Movement by a vote of a two-thirds (2/3) majority of the Cursillistas present. Proposed amendments of these by-laws must be furnished in writing to each member of the Secretariat and be published in The Crowning Times at least thirty (30) days prior to action on such proposed amendment.

**Proposed Revision: AMENDMENT OF BY-LAWS:** These by-laws may be amended at the Annual Meeting of the Colorado Episcopal Cursillo Movement by a vote of a two-thirds (2/3) majority of the Cursillistas present. Proposed amendments of these by-laws must be furnished in writing to each member of the Secretariat, be sent to each parish Cursillo representative, and be published in The Crowning Times at least thirty (30) days prior to action on such proposed amendment.

## Converted... Today? (Continued from Page 12)

For those not born to it, the choice of conversion will probably be at the urging of one of those people Christ referred to as "light of the world" as an example and guide. Unlike Moses or Saul, our conversions involve a process more than a dramatic event: a growth in knowledge, spirituality and commitment.

This implies that Christianity requires more in the way of maintenance than is commonly acknowledged. Unbelievably, it seems the common thought that once we've accepted Jesus our work is done and our place in heaven is secure. Acceptance of God's grace does not confer upon us full understanding of His will for us, nor does it make us more Christ-like. Attending church services regularly does not bring the gifts of the Holy Spirit, nor does it enhance our ability to recognize evil--or its source. Prayer and study can do these things. Integrating what we learn from prayer and study into our daily lives can do these things.

The process of our conversion is the "preventive maintenance" that preserves our salvation and encourages us to become more Christ-like. Like

any process, this one requires some Quality Control to insure that no step corrupts the product. This is the job of religion, the counsel of our forebears and the wisdom in tradition. Quality Control is important because in our human way, we think we are in control of the process. *It is not so!*

It is in prayer and study that God speaks with us. And in such exchanges our conversion takes place. Our natural tendency is to believe our intellects will guide us; that we are in control. *Yet it is in our humility we are blessed.* Isaiah chapter 66: "Has not my hand made all these things, and so they came into being?" declares the Lord. "This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word." Our personal invitation comes in Matthew chapter 11: "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls."

The coin of the realm in God's kingdom is humility. Becoming more like Christ means growing in humility. The opposite face of the coin of humility is arrogance, the cousin of pride. The prime danger to our conversion is

arrogance. *The result of our arrogance is that instead of trying to become more Christ-like, we try to make Christ more like us.* Why would we want to limit Christ so? What could be more arrogant than assuming Christ would see an issue as we might? Assuming His answer would be the same as ours! Imagine Christ, whose eyes are fixed on our salvation and eternity, confined to our limited vision of the here and now!

I close with this profound and almost poetic quote from 2 Peter: "We ourselves heard this voice that came from heaven when we were with him on the sacred mountain. And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation."

### Cursillo #116 - New Cursillistas

Rob Andrew	<i>St. John, Boulder</i>	Julie & Jim Poulous	<i>Trinity, Greeley</i>
Anne Breckenridge	<i>St. John, Boulder</i>	Betty Lou Roberts	<i>St. Phillip &amp; St. James, Denver</i>
Joan Bronson	<i>Trinity, Greeley</i>	John Roberts	<i>St. Paul, Fort Collins</i>
Betty DeGrant	<i>St. Phillip &amp; St. James, Denver</i>	Phylinda & Ernie Romero	<i>St. Andrew, Fort Collins</i>
Linda Ehle	<i>Trinity, Greeley</i>	Ann Shallenberger	<i>St. Martin, Aurora</i>
Bill Eldred	<i>St. Martin, Aurora</i>	Jenny Sharsmith	<i>St. Martin, Aurora</i>
Cathy Hutchinson	<i>Ascension, Fort Collins</i>	Bonnie & George Stockum	<i>Trinity, Greeley</i>
Denny Llewellyn	<i>St. Andrew, Fort Collins</i>	Caroline Thompson	<i>St. John, Boulder</i>
Jo & Al Persons	<i>St. Bartholomew, Estes Park</i>	Kay Ward	<i>St. Gabriel, Denver</i>
Krista Points	<i>St. John, Boulder</i>	Cyndi Willey	<i>St. Joseph, Lakewood</i>



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## THE LAST WORD

### Have You Been Converted... Today?

By Jon Rhodes

Among the first words of the bible are "Let there be light". In the Book of Exodus, God sent a pillar of fire to light and guide the Israelites' escape from Egypt. In 2 Samuel, Light becomes more personal: "the Lord turns my darkness into Light." In Psalms, David describes an active role for the Lord, saying, "The Lord is my light and my salvation, whom shall I fear?" and later "For with you is the fountain of life, in your light we see light." After His baptism by John, and just before Jesus begins His preaching ministry, Matthew 4:16 quotes Isaiah: "the people living in darkness have seen a great light, on those living in the land of the shadow of death, a great light has dawned." In John 12:46 we at last hear Christ refer to himself: "I have come into the world as a light, so that no one who believes in me should stay in darkness." Thus, in brief, is the transition from "first light" of creation to the light of salvation: Jesus.

We are not yet done. Jesus, in the Sermon on the Mount, challenges all of us: "You are the light of the world. A city on a hill cannot be hidden. Let your light shine before men in

such a way that they may see your good works, and glorify your father who is in heaven."

The light that is Jesus engulfed Saul on the Damascus road, converted him from persecutor to missionary, struck him blind, and restored his sight. This light also brought upon Saul the Holy Spirit, who revealed the fullness of Jesus' teaching and brought other disciples (the light of the world), to him in order to complete his education. Just as Moses "saw the light" in the burning bush, and as a result freed the Israelites of their bondage to the Egyptians, Paul "saw the light" in order to begin his ministry and free us from our bonds to sin and death.

Acceptance of God's  
grace does not confer  
upon us full  
understanding of His  
will for us

These biblical conversions are dramatic, and burned into the bones. We all need to undergo conversion to choose our part in the covenant relationship. For those of us born into the covenant relationship that is Christianity, conversion may be assumed but is, in truth, far less than certain.

*(Continued on page 11)*