

Colorado
Episcopal
Cursillo



Winter
2005

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VIEW FROM THE WEATHERVANE

Lay Director's Letter

Wow! 2005! I can hardly believe it! Where does all the time go? It seems like just yesterday when I wrote my first column as Lay Director. However, I guess it was a tad longer than that. So I'm sure it would be appropriate to sort of recap the year and look a little into the future.

2004, like all years, had its ups and downs. The diocese welcomed a new bishop in 2004 and I am grateful that I got an opportunity to sit with him and discuss Cursillo. Although he has never been to a Cursillo weekend, he is very supportive of the movement and what it means to the Diocese of Colorado and the Church at Large. We still hope to find a Cursillo weekend for him to attend in the near future.

Unfortunately, things were not so positive for our May weekend. With just two weeks remaining before the weekend was to take place, the team made the very difficult decision to cancel it due to the lack of candidates. The secretariat supported the decision of the team with heavy hearts. We are still in the process of trying to discern the reasons for the lack of candidates for that weekend, however we will try again this year with hopeful hearts. If you are interested in being a part of that weekend team or sponsoring a candidate, please contact Tom Kenning who has agreed to lead it.

Our August weekend had a few issues as well. As we all know, some of our Cursillo friends and family left the Episcopal Church this year. Among those were the couple that was called to lead weekend #113 in August. The secretariat asked several people if they would be interested in stepping in. We were fortunate that we found two people who were willing to do it, however one of them was uncertain about leading it "alone" and the other was uncertain about leading it

from his winter home in New Zealand. But as luck would have it, they were willing to come together to lead a wonderful weekend that welcomed 30 new cursillistas to our fold.

To my knowledge our weekend in October went off without a hitch, however the team may have other stories to share. We are grateful for all the support we have received in bringing a third weekend to the diocese of Colorado and especially the mid-mountain region. We pray for everyone's continued support of our mission in this area. As long as you keep bringing candidates, we'll keep having weekends.

2005 is starting off as a year of reorganizing. The secretariat is in the process of evaluating its current structure. A lot of effort has been put forth on the Eastern slope to develop a Servant Community. With that type of group in place, the secretariat no longer needs to be task focused, but is now free to be more of a policy-making body. The secretariat met in retreat in Aspen in November and is beginning to form a vision of what the Servant communities and Secretariat should look like for the diocese. I'd like to express my deepest gratitude to Bernie Maly for spearheading this process and not letting a sleeping dog lie! And also to Bonnie Bentson for agreeing to pick up the campaign on the Western slope.

As part of this new structure, the Servant community has been given the task of creating a Weekend Leaders Guide book. This process was started last year by Martha Libby and Karlan Rosenberg and the secretariat greatly appreciates the work they put in to get this project started. The project has now been passed to Sue Richardson, who has been challenged with putting together a committee of both East and West

Special points of interest:

- Who Am I, and Who Are You?
- Benedictine Spirituality (2nd in a Series)
- Anglican Prayer Beads
- Let Your Conscience Be Your Guide?

CURSILLO #113

Come, Now is the Time

Cursillo Weekend 113 was absolute proof that God can do anything and is the ONLY one in charge!

We began this venture with the Rector (John Humphrey) in New Zealand and the Rectora (me) in Aurora. Email became a daily occurrence (sometimes several times a day) as we put together a team and began to get a vision of this weekend.

We asked Fr. Rex Chambers for nominations for a Spiritual Team and he volunteered to lead it!! We had many applications for team, from all over the diocese. On our team, we had new Cursillistas and some folks who had not been active in a while, as well as many with recent experience. We had several members of the Secretariat serving on our team. We even had our Webmaster give a Fourth Day talk at Clausura. God brought us so many people to help us out!

It quickly became obvious that along with all this help, we had a vast variety of experiences, wisdoms, "musts", needs and preferences among the team and leaders. It was a consolidation of East slope and West slope and of Old style, New style, and New Zealand style!

"Come, follow me," Jesus said, "and I will make you fishers of men"

As you put things into the stew pot, some actually disappear, some blend with others into a new taste, and some retain their true flavor throughout the process. The same held for our ideas. Prayer was our "stock" and as we added things in, which is what held it all together.



Our team was amazingly flexible and resourceful. We had a new venue where we had to re-invent many things to fit the building layout. We had candidates who *hated* the music and candidates who *loved* the music. We had candidates wander and need to be "herded" back to the tables. We had others who seemed to devour each and every rollo. We had candidates leave before the weekend was over. We had palanca angels caught in the act. We had at least one bout with the flu. We had a surprise visitor coming to sit in with the music team. We had a spiritual director and several team members have to bow out of the weekend. We had space issues, meal scheduling issues, other groups using the same facility and even building temperature issues! Again, we returned to the "stock" and prayed that somehow this would all work out and Christ's message would come through with all His true flavor. And it did!

The Fourth Day Community arrived for Las Mananitas, New Zealand style. Our candidates were assembled in a circle in the Rollo room--Fr.Rex had just spent a few minutes with them and they were now in quiet meditation. The doors to the room were opened and music could be heard coming from the hallway. Candidates became aware as the sound grew and the Fourth Day folks filed into the room, around the outside of their circle, greeting the candidates with flowers, palanca and of course, tears of joy! This was a wonderful way of greeting the morning and

by Sue Richardson

celebrating together (without the fear of catching someone in the shower!)

Candidates from 113 had a Cursillo experience just as God had planned for them. They listened, learned, grew and were renewed. Many have joined active reunion groups, some are starting their own groups and some are struggling to find groups that are right for them. Some will end up not grouping. Isn't that how it always goes?

So amid our perceived chaos and things that went "wrong" or were "struggles" or were not how we wanted them, they were exactly what was supposed to be, and the results were exactly what God had planned for each person.

Always in awe of His love and mercy,

Sue



View...Weathervane

(continued from page 1)

slope servant community members and to take the current manuals and create a Colorado book. We are excited to be able to pull so much experience together to give to our future leaders.

There are many other things going on in the state. Please take the time to read through this newsletter to find out more. If you would like to get more involved at the Servant community level, feel free to contact Bernie Maly, on the east slope, or Bonnie Bentson, on the west slope. If you feel the Secretariat may be your call, please feel free to contact me directly. Remember, there's more to Cursillo than the weekend! How's your fourth day?

*Ultreya,
Missi Kern*

NATIONAL NEWSNOTES

NECC 2003/2004 Completes its Work. The final quarterly meeting of this year's NECC was a celebration of great work completed, friendships created, and God glorified. The Cursillo Leaders Development Subcommittee uploaded a new on-line ordering system and tried it out for the first time at the NEC Seminar 2004 that immediately followed the meeting. The Publications Subcommittee unveiled the newly published revision of the Lay Talk Workbook and completed plans for the production of a cd-rom version of the *Library*. The Seminar Subcommittee prepared for this year's gathering and contemplated Seminar 2005 to be held at Virginia Beach, Diocese of Southern Virginia in October next year. The Executive Committee discussed the transition to the new leadership and hosted a reception for former members of the NECC, now to be called NECC Veterans. President David Rowe will chair an ad hoc task force to revise the mission, structure, and content of the *4th Day Magazine* this year.

New Officers Installed and NECC Reps Commissioned. At the end of the business meeting of the General Council on Saturday, October 30, the NEC welcomed the new President, the Rev. Rick Burris of the Diocese of Oklahoma. Assuming office also were President-elect Sharon Neukam (West Texas), Vice President Denzil Hinds (Long Island), and Secretary Trudy Smith (Central Florida). Rick introduced the new subcommittee chairs: Don Wiggins (Michigan) will lead the Publications Subcommittee; Martha Libby (Colorado) now heads the Cursillo Leaders Development subcommittee; and Pete Jeffrey (Massachusetts) continues as Chair of the Seminar subcommittee. Dede Lewis continues as National ECLW Coordinator, Joe Nanus as National Liaison to NECC Veterans, and Esther Bell as editor of the *4 Day Magazine*. As he retires from the NECC, Wade Swinford assumes new duties as web page manager. Newly elected representatives are the Rev. Bob Dendtler (Atlanta), the Rev. Robert McBride (Dallas), Ronnie Barhite (Western NY), and Ted Ederer (Olympia).

Friday Night Witnessing. Because of the unavoidable absence of the keynote speaker this year the NECC hosted an evening of witness talks and singing on Friday night. Three speakers talked about how their ministries had impacted environments in which God had placed them. NECC rep Wade Swinford talked about his work environment and the power of prayer to transform lives and to lead a fellow worker to Christ. Rebecca Dooley spoke movingly of her career as a police officer that God converted into a ministry to youthful offenders through the Epiphany program. And Pete Finne described the new sense of unity in the church in Ghana after the exportation of Cursillo to that country. It was a wonderful evening of Victory Stories in the Kingdom.

New Medium for the Library On the Way. The Publications Subcommittee is speeding toward completion of the publication of a cd-rom version of the NECC *Library*. The NECC will purchase a cd burner that Office Administrator Sue Davis will be able to use to produce multiple copies of the disks. The cd will include a non-printable version of the *Library*, but it will include also a copy of the *Lay Talk Workbook* that will allow users to copy talk outlines into a word processing file to enable better preparation of rollos.

Speakers' Workshop Video Completed. Nina Jo Moore's (Western North Carolina) workshops on how to prepare and present talks at the weekend have been so popular that she has worked with the Publications Subcommittee to produce a video version that Cursillistas will be able to purchase from the NEC office and on-line. The master is completed and simply awaits copying to be available to Cursillistas at the NEC office and through the on-line links at the NEC website (www.episcopalcursillo.org). Accompanying the video is a manual that was produced last year.

Quilt Proved a Huge Success. Sharon Craig, nationally known quiltist of St. Dunstan's Episcopal Church in San Diego, generously donated one of her masterful creations to the NECC to attract contributions for Friends of Cursillo at the Seminar. For each donation of \$5 attendees received a chance to take the quilt home with them on Sunday afternoon. Displayed across from the bookstore, the quilt was the center of attention, and it attracted over \$1100 in donations.



Next Year in Virginia Beach. Brooks Harris and a delegation from the Diocese of Southern Virginia invited Seminar attendees to plan on traveling to Virginia Beach for Seminar 2005. The theme for the meeting will be "Gather Us In." Available to those attending will be another reunion with old friends and a chance to worship together, learn from each other, and steward the Episcopal Cursillo movement. Even more, the area promises great opportunities for vacations with the ocean, beaches, seafood, and national historic sites like Williamsburg and Jamestown. Anchored in Norfolk is the battleship Wisconsin, and the city hosts the Douglas McArthur memorial and museum. So plan now on traveling to southern Virginia, October 21-23, and look next year in the *News Notes*, on-line at www.episcopalcursillo.org, and in the *4th Day Magazine* for registration and travel information.

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But I'm not a Leader...Am I?

by Martha Libby

The new logo for the National Episcopal Cursillo includes the quote "Growing Christ-Centered Leaders". This has been of some concern to me because I was struggling with the word "leaders" I was afraid that the Cursillo movement had changed our focus to just identifying candidates who could become committee heads, managers, or clergy. In praying about this, it occurred to me that this isn't the kind of leader we are referring to at all.

John Maxwell says, "Leadership is influence". In addition to other definitions, Dictionary.com defines a leader as one that "leads or guides". Also as "a person who guides or inspires". This is the type of leadership I'm speaking of. The kind that inspires others to ask us why we're the way we are. The kind

that makes someone want to know more about us and our relationship to Jesus.

There are many ways to lead. Some people have gifts for managing things, for administration, and for formal leadership. Others can influence people by just being who they are. These are the potential leaders Cursillo is looking for. The people who can "Make a friend, be a friend, and bring a friend to Christ". People who can live their daily lives doing what they can to put Christ in all they do. People who have a personal and intimate relationship with Jesus.

The Cursillo method utilizes activities (weekends, reunion groups, and ultreyas) that help us to reach the goal of becoming people who can lead people to Jesus. These activities strengthen our relationship to

Jesus and well as to other Christians. They encourage us to step out and take action that will show the love of Jesus. And they help us when we're not so sure about what we're doing or thinking. They are vital in our efforts to bring Jesus to a hurting world.



So when someone talks says "Oh I'm not a leader" or "I don't have time to be a leader", help them to understand that the kind of leader that Cursillo is trying to grow

isn't the committee chair or the manager but the *influencer* or *guide*. It is someone who can bring others into the joy of knowing Jesus and doing His will.

Highlights of the October 16th Cursillo

Servant Community Meeting

by Jane Owens

In attendance were: Pam Rice (facilitator), Bernie Maly, Pam Rice, Jane Owens, and Sue Richardson

Devotional. Pam Rice lead a devotional based on the book "God Made Easy" by Patrice Karst.

Secretariat News. The Secretariat is planning a retreat on November 19-20 to elect new members and plan for the upcoming year.

Coordinator Reports. Communications: The Crowing Times will be published in early November.

3-Day Weekend: Karlan Rosenberg has resigned from the Secretariat. The Servant Community needs to work with the Secretariat to finalize the procedures for 3-Day Weekend paperwork.

Servant Community Leadership. Bernie expressed his desire to 'step back' from leadership of the Servant Community. That discussion will occur at the next meeting when there are more members present.

Closing. The meeting ended with a prayer.

OUR NEXT MEETING IS
Saturday, March 12, 2005
9 to Noon @ St. Timothy
Centennial

2005 Cursillo Weekends

Team, Candidate & Sponsor Applications
available at cocursillo.org

May 12-15, 2005

Camp Red Cloud
Lake City, CO

Tom Kenning, Leader
970-626-3869
tkenning@fnbdirect.com

August 25-28, 2005

Easter Seals Camp
Georgetown, CO

Jane & Joe Owens, Leaders
303-699-5855
Cursillo116@comcast.net

October 20-23, 2005

Easter Seals Camp
Georgetown, CO

Jim Phillips, Leader
970-468-6346

WHEN IS CURSILLO NOT CURSILLO?

by Bernie Maly

The word *cursillo*, as most of you likely know, means "short course" - a short course in Christianity. In its inception in the 1940's in Mallorca, Spain, that is exactly what a cursillo was--a short course to prepare people for a pilgrimage to a Christian huge "rally" in the Spanish city of Compostella.

In recent years, diocesan Cursillo movements and especially the National Episcopal Cursillo Committee have been concerned about the lack of fourth day follow-through by Cursillo movements and Cursillistas. There is a concern about being too "weekend focused". As wonderful as the weekends are--and that is as it should be--the real thrust of the Cursillo movement

that will change our world for Christ and keep us on track in our individual Christian journeys is the fourth day follow-through, most especially reunion groups.



Thus, it has come to seem appropriate for the terminology to be used a little differently. It is suggested that "Cursillo" not be considered to define the weekend but rather to define the Cursillo *method* or the Cursillo *movement*. If the perception is that the weekend *IS* Cursillo--to the exclusion or diminishing of the fourth day follow-through--the

Cursillo movement is at risk of being vastly less than God intends.

Words, and how they are used, make a difference! It seems appropriate to begin referring to the Cursillo weekend as just that, the "Cursillo weekend," or "the weekend," or "my weekend." Another way to refer to the weekend is as the *beginning* of one's Cursillo or of one's Cursillo experience. The word Cursillo used alone might better be reserved for reference to the Cursillo movement or method.

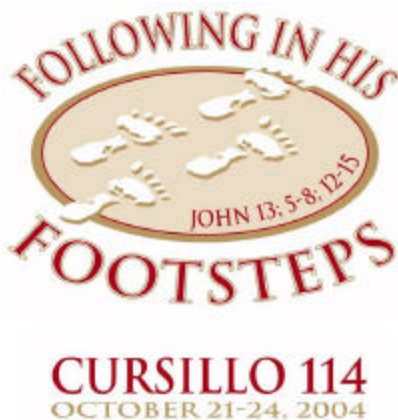
Perhaps the reality will follow the language and we will place the more potent focus where it needs to be, on fourth-day follow-through. It may take a little getting used to, but we can do it!

CURSILLO #114

Following in His Footsteps

(John 13:5-8; 12-15)

Based on these passages from John, Cursillo 114 took root and a spirit-filled weekend was experienced by 21 candidates and 35 team members. Lay Leader Sharon Conrad of St. Matthew's Grand Junction was assisted by Allan Conrad, Jim Phillips, and an exceptional team. Fr. Ed Konieczny was the head spiritual dude, with Rev. Mary Kate Schroeder and Deacon Judy Schneider assisting. The candidates represented twelve congregations in the Diocese. The weekend began with some of the candidates feeling anxious, nervous, and weren't sure they really wanted to be there. The team had been praying for each person for many months, and we knew that the Lord would be with and touch each one in whatever way they needed. By the end of the weekend, they were just filled with the Holy Spirit and excited and renewed. The Lord really blessed the entire weekend and everyone there, including some of the team members.



by Sharon Conrad



The team consisted of many first-time members, 8 of whom attended Cursillo #111. I was able to observe their wonder and growth during the weekend, and I was truly blessed. The team worked so well together, that the joy of serving the candidates was shining through each and every one of them. There was an enormous amount of healing that weekend.

The weekend was highlighted with Bishop Rob O'Neil blessing and handing out the National Cursillo crosses to the new Cursillistas at Clausura.

BARNYARD SPIRIT

Anglican Prayer Beads

Thanks to King of Peace Episcopal Church, Kingsland, GA

Since the earliest of times, people have used pebbles or a string of knots or beads on a cord to keep track of prayers offered to God. Virtually every major religious tradition in the world uses some form of prayer beads.

Anglican Prayer Beads are a relatively new form of prayer, blending the Orthodox Jesus Prayer Rope and the Roman Catholic Rosary. The thirty-three bead design was created by the Rev. Lynn Bauman in the mid-1980s, through the prayerful exploration and discovery of a contemplative prayer group.

The use of the rosary or prayer beads helps to bring us into contemplative or meditative prayer—really thinking about and being mindful of praying, of being in the presence of God—by use of mind, body, and spirit. The touching of the fingers on each successive bead is an aid in keeping our mind from wandering, and the rhythm of the prayers leads us more readily into stillness.

Symbolism of the Beads. The configuration of the Anglican Prayer Beads relate contemplative prayer using the Rosary to many levels of traditional Christian symbolism. Contemplative prayer is enriched by these symbols whose purpose is always to focus and concentrate attention, allowing the one who prays to move more swiftly into the Presence of God.

The prayer beads are made up of twenty-eight beads divided into four groups of seven called weeks. In the Judeo-Christian tradition the number seven represents spiritual perfection and completion. Between each week is a single bead, called a cruciform bead as the four beads form a cross. The invitatory bead between the cross and the wheel of beads brings the total to thirty-three, the number of years in Jesus' earthly life.

Praying with the Beads. To begin, hold the Cross and say the prayer you have assigned to it, then move to the Invitatory Bead. Then enter the circle of the prayer with the first Cruciform Bead, moving to the right, go through the first set of seven beads to the next Cruciform bead, continuing around the circle, saying the prayers for each bead.

It is suggested that you pray around the circle of the beads three times (which signifies the Trinity) in an unhurried pace, allowing the repetition to become a sort of lullaby of love and praise that enables your mind to rest and your heart to become quiet and still.

Praying through the beads three times and adding the crucifix at

the beginning or the end, brings the total to one hundred, which is the total of the Orthodox Rosary. A period of silence should follow the prayer, for a time of reflection and listening. Listening is an important part of all prayer.

Begin praying the Anglican Prayer Beads by selecting the prayers you wish to use for the cross and each bead. Practice them until it is clear which prayer goes with which bead, and as far as possible commit the prayers to memory.

Find a quiet spot and allow your body and mind to become restful and still. After a time of silence, begin praying the prayer beads at an unhurried, intentional pace. Complete the circle of the beads three times.

When you have completed the round of the prayer beads, you should end with a period of silence. This silence allows you to center your being in an extended period of silence. It also invites reflection and listening after you have invoked the Name and Presence of God.

Closing your Prayers. The following ending can be used with any prayers. After three circuits around the prayer beads, you may finish as follows:

Invitatory Bead: The Lord's Prayer

The Cross: I bless the Lord. *Or, in a group setting:* Let us bless the Lord. Thanks be to God.

A Celtic Prayer

The Cross

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

The Invitatory

O God make speed to save me (us),
O Lord make haste to help me (us),
Glory to the Father, and to the Son, and to the Holy Spirit: As it was in the beginning, is now, and will be forever. Amen.

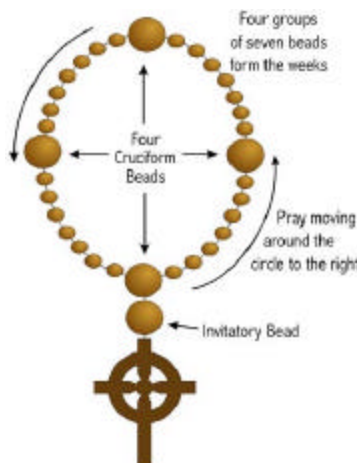
The Cruciforms

Be the eye of God dwelling with me,
The foot of Christ in guidance with me,
The shower of the Spirit pouring on me,
Richly and generously

The Weeks

Pray each phrase on a separate bead.
I bow before the Father who made me,
I bow before the Son who saved me,
I bow before the Spirit who guides me,
In love and adoration.
I praise the Name of the one on high.
I bow before thee Sacred Three,
The ever One, the Trinity.

This prayer was created by Sister Brigit-Carol, S.D.



PERAMBULATIONS

Who am I, and Who are You?

By Pam Rice

I noticed today in passing by the sports page that the World Series is being played. I am not a sports fan. I am especially not a fan of baseball. I think watching baseball is right up there with watching paint dry. But now – baseball caps – that's a whole different subject.

I think most of the world wears baseball caps. I even suspect that there are some who take them off only to shower, and then reluctantly. Hats worn in stores and in houses...my grandfather would shudder at the thought.

And the cap doesn't have to be about baseball. I could be anything from a vacation site to an employer to a favorite cartoon character. People rarely wear caps that they do not identify with in some way.

It isn't just hats though. Clothes of all kinds, but especially jackets... Know anyone who wears a Broncos Starter jacket? Or an Avalanche jacket? You don't fork out that kind of money if you don't like the team.

When was the last time you saw a car without some kind of bumper sticker? Those pieces of sticky paper can tell us a great deal about the driver/owner. The fish was and is a very popular symbol for Christians. Then the Darwin fish came along. Then came the bigger Jesus fish eating the smaller Darwin fish. I sincerely hope that it has stopped there. Books have been written about political signs and buttons and stickers. And we have a whole new crop now, don't we? My current favorite is "God is not a Democrat...or a Republican."

Personally, I don't see any of this as bad or silly. In this huge population of which we are a part, it is just a way to identify ourselves. This is me, and this is who I am, and I belong with this or that group. Others who belong to that group can feel a kinship with me, and I with them.

How do I identify myself as a member of the group that is the most important to me? How do I identify myself as a Child of God? Some Muslim women "cover" or wear a cloth head covering in such a way that you know they are followers of Islam. Some men of the Sikh faith wear identifiable turbans. But not all do.

Do they know we are Christians because we wear a cross around our neck? I suspect that often the cross is a "fashion statement" rather than a statement of faith.

After I made my Cursillo some 12 years ago, I started to collect roosters and have a kitchen full of them. "Canta el gallo, con el kiri, kiri, kiri, kiri." At my Cursillo we also sang a song about the rooster.

"The rooster crows, reminding me, who I am and what I believe. Hello rooster, you know me inside, faces I wear and love that I hide."

Roosters are a powerful symbol to me of God's love and of "who I am and what I believe". But if I wear a rooster pin on a shirt it doesn't mean much to anyone but me.

So the really hard part is that I can't just wear something to show who I am. I have to do

something. No easy way out is there?

Well, there is a way, but it's not easy. It needs to be practiced constantly and prayerfully. It needs to be as much a part of us as a baseball cap is for some.

"We are one in the spirit;

we are one in the Lord.

And we pray that all unity

will someday be restored.

And they'll know we are Christians

by our love, by our love.

And they'll know we are Christians by our love."



"The Rooster Crows"
Words and music by Johann Anderson
"They Will Know We Are Christians
by Our Love"

Words and music by The Rev. Peter Scholtes

HUMILITY AND OBEDIENCE: Countercultural Values for Our Time

Second in a Series on Benedictine Spirituality by Lynn Huber

When I was baptized at the age of 22, several people recommended that I read Thomas a Kempis' *Imitation of Christ*; someone even gave me a copy. I trusted them, and tried to read it, but after several heroic attempts I had not made it past the first few chapters. (Since then I think I have, but it has not become a favorite.) My problem had to do with what I saw as Thomas' understanding of human nature. I am NOT a worm! I am a human being. God created me, created all of us, and said when that was done, "This is good; it is very good!"

I had worked for a long time to build up self-esteem and to love myself. Kempis seemed to say that this was a sinful attitude. I wrote him off, assuming others had somehow been misled by the clamor of voices praising him over the years. I still have not gone back to the book, and may never do so. But I have come to a 180 degree turn on two words that he emphasizes, and which are also central to Benedictine spirituality: humility and obedience.

At one time humility meant either humiliation (and I do think that unfortunately humiliation is sometimes a necessary prerequisite for it), or false modesty. Now I see it as taking the camera, which usually is focused 'close up and personal' on 'me', and zooming back so that the scene is viewed from God's perspective. There one sees everyone with the heart of the One who created them, gave them gifts, wants their highest good (which, not incidentally, results in the highest good of the whole Body as well), and grieves their conflicts, differences and misunderstandings.

From that perspective one yearns to do the thing that will bring about God's will, and is able to voluntarily sacrifice short-term self-interest in the cause of the good of all. One can see how the gifts given are meant to be used; can have compassion on those who have missed this

view; can love with God's love. It gives spaciousness and freedom in one's choices. It is not humiliation, but strength and joy and love and power (albeit of a different sort than is celebrated in the media).

Obedience relates to humility, in fact is the action that results from that perspective. The word 'obedience' comes from the same root as the word 'listen.' I had known that before, but heard it somehow as "Listen to me, young lady, and do as I tell you!" The behavior which follows *that* kind of hearing somehow feels like self-abuse. Now it is transformation of my will rather than abuse of it.

In the Rule of Benedict there is a lot of discussion of obedience. First and foremost is obedience to God. "Prefer nothing whatever to Christ", Benedict advises near the end of the Rule. Second is obedience to the Abbess/Abbot who is to be obeyed as if s/he were Christ himself. But it does not end there. Benedict advises elsewhere in the Rule that the monastic is to be obedient to all the other monastics, to the old and to the very young, to the sick and to the guest. In words similar to those found in our Baptis-

mal covenant, the monk/ nun is to "seek and serve Christ in all persons." And this requires that one *listen* to them all.

One can even listen for Christ in non-human things: pets and waterfalls and junk heaps. My dog's eager attentiveness, tail-wagging, eyes on me, waiting only for my word to "sit", "lie down", "come" or "stay" used to be a model for how I would like to be with God. Listening to that wonderful dog brought me to greater obedience.

The waterfall says (speaking for God) "look how beautiful I am! I keep on coming, full of water. Drink what you need, but don't try to grasp or you will drown. There is more where this is coming from, and you can trust that I will be here for you." Listening to the waterfall can free me from fearfully clutching things to my bosom.

A young woman with whom I once did spiritual direction told me of walking through an area at a retreat center in Arkansas where there was remnant devastation from the tornado of a couple of years before. Among the downed trees was a strange mishmash of new growth and human debris. In a rusted Maxwell House coffee can was a mix of soil and baby plants--an Easter rooted in the Good Friday of the storm. Listening to the coffee can, my friend was able to open some of the debris in her life to God's healing attention.

God speaks reams everywhere if we but open what Benedict calls "the ear of our heart."

Some of the Benedictines I met in communities on the sabbatical embodied this for me and made me aware that it is not just an ideal; it is possible to live the life of Christ if we but accept our need for God, are willing to be taught, and "listen with the ears of our heart."



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WAKE-UP CALL

...So Much More

by the Editor

Now that I have three issues of the CT 'under my belt', I want you all to know how much I have been encouraged and warmed by your positive feedback about the recent changes. Your comments have made what seemed like a daunting and impossible task—to collect, beg, organize, nag, sort, squeeze, edit, coax, write, arrange, massage, and otherwise do whatever it takes to publish the newsletter—into a (usually) joyful exercise in servanthood.

But it's not all a bed of roses. I've experienced disappointment and worry, too. I'm disappointed that not one plea for assistance—*not one*—has received a response. The previous two issues have contained requests for donations toward a trailer or storage space, volunteers for an ultreya music team, availability of a sound system for weekends, tax-free donations to keep our nonprofit organization afloat, reunion group information, and warm bodies for Secretariat and Servant Community. Now I'm worried that there are Cursillistas reading this who don't care about Cursillo and who are not living their fourth day. Are YOU one of them?

When I took over as editor, there were approximately 1,000 names on the mailing list. Pam Rice, our Database Diva, with the help of Bernie Maly, the Secretariat Communications Coordinator, and his parish reps, collected and added another 200. In that first issue was a plea to provide us with email addresses in order to allow us to continue sending the newsletter, since the cost of printing and mailing was 'breaking the Cursillo bank.' We got back six email addresses. Thankfully, through the continuing work of Pam and Bernie, and new candidates from #113 and #114, we now have about 600 names on our mailing list.

Why is this a big deal? Because we literally cut our mailing list by 50%! That means that 600 Colorado Cursillistas were not interested in maintaining their Cursillo connection. And now I'm wondering why.

As an active participant in the Cursillo movement, I can't imagine being without it. My reunion group has been a source of learning, comfort, support, strength, and motivation. I am always glad to join with these friends every couple of weeks to discuss piety, study, and action (and eat, of course!). Even in the times when I am 'in the desert' I can count on these people to help me and pray for me during my journey...and they can count on me to do the same for them in turn. Ultreyas, workshops, and serving on weekend teams renews and refreshes the 'mountaintop' experience of my own three-day weekend. Through Cursillo, I am motivated to maintain a proactive relationship with Jesus Christ and with other people who share the same desire.

It seems to me that most of the people who have allowed their names to be dropped from our mailing list must also have allowed Cursillo to be dropped from their lives after

their weekend. It is so easy to do, after all! They got too busy. They got tired. They didn't like the music. Their sponsors don't go to Fourth Day. The weekend might have been something to be crossed off their list of things to do. Perhaps they went to appease a friend's request or satisfy their own curiosity. Maybe they thought it was something that would look good on a vestry resume or to a discernment committee. They might be meaning to follow up, to get involved, but somehow never have gotten around to it.

But the weekend is not all there is. The weekend is only the *beginning* of our Cursillo experience. The Fourth Day is the REST OF OUR LIFE...and here are my suggestions about how to begin living it!

- Locate and join a reunion group in your area. Check with your sponsor or Cursillo parish rep about existing groups. Ask about groups at nearby parishes.
- If there isn't already a reunion group, form one! Ask your sponsor to join you. Ask others who perhaps haven't made a weekend but would be interested in participating in a small church community. One new Cursillista I know sponsored not one, not two, but *seven* candidates the next year in order to launch a new reunion group!
- Attend a servant community meeting. Find out how your ideas, energy, and faithfulness to God can serve others to renew their Christian lives. We're fun, too, and of course, we eat at every meeting.
- In addition to time and talent, give treasure to the Cursillo movement. As a non-profit, Colorado Cursillo has only two sources of income: (1) a minimal fee from each weekend registration—most of which is spent directly on the corresponding weekend; and (2) donations. The Secretariat, the Servant Community, and all weekend teams are made up of volunteers, who pay all their own expenses and often purchase necessary items with personal funds.
- Run for a position on the Secretariat. Be a part of the dedicated group of people who keep Cursillo moving forward into the new millennium.
- Plan an ultreya. For assistance, contact the Fourth-Day or Training Coordinator of the Secretariat, who can put you in touch with various resources, including musicians and speakers.
- Host an informational meeting or reception about Cursillo at your church, or ask the NECC

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**According to Mikayla and Justine,
this is "The Glory of God."**



...So Much More Continued from Page 9

(National Episcopal Cursillo Community) representative to speak to your congregation. You can contact the Training Coordinator of the Secretariat for assistance with this type of event.

- Show your support by wearing your Cursillo cross to church on the Fourth (of course!) Sunday of each month. Take every opportunity to tell others about your cross and what it means to you.
- Work a weekend team. Believe it or not, the pleasure of creating a 'mountaintop' experience for weekend candidates can be even better than being one! There are plenty of tasks, for every type of person—male or female, shy or outgoing, new or experienced. An added bonus to working a team is seeing old friends and making new ones.

2004-2005 Colorado Cursillo Secretariat

Position	Name	Address	Contact Information
3-Day Weekend	VACANT		
4 th Day & Ultreya	VACANT		
Asst. Lay Director	VACANT		
Communication	Bernie Maly	6820 W. Florida Avenue Lakewood, CO 80232	303-988-7339 jbmaly@aol.com
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Pre-Cursillo	VACANT		
Secretary	VACANT		
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Training	Diana Settlemeier	14591 E. Atlantic Drive Aurora, CO 80014	303-695-0746 Diana.settlemeier@dfas.mil pakadee@msn.com
Treasurer	Sue Emerson	390 W. Valley Circle Grand Junction, CO 81503	970-244-8700 zianutz@aol.com

- Seek out and sponsor candidate (s). Get to know them and discern if they would not only enjoy the weekend, but also be open to continuing their Cursillo experience through the Fourth Day. In the meantime, prepare yourself to be a good sponsor and be ready to continue your sponsorship beyond the weekend as you transition them into the Fourth Day. Attend mananitas and clausura at their weekend and be a living representative of Jesus Christ in their lives.

See? There really is SO much more.

Jane



- ? **If money doesn't grow on trees, then why do banks have branches?**
- ? **Why does round pizza come in a square box?**
- ? **How is it we put a man on the moon before we figured out it would be a good idea to put wheels on luggage?**
- ? **How come we choose from fifty people for Miss America but only two for President?**
- ? **Why is it that people say they 'slept like a baby,' when babies wake up every two hours?**
- ? **Why is someone IN a movie, but ON television?**

Let Your Conscience Be Your Guide?

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chooses? Are we envious because Jesus has promised His salvation to us whether we come to Him soon or late?

We want fairness and justice for all. Would it be reasonable to add "insofar as that is possible" or "within certain limits" to "fairness and justice for all"? My point is not that we cannot be fair and just to all. Only God can do that, but that should not diminish our desire to achieve it. My point is this: God has certain immutable rules by which He dispenses fairness and justice, and despite our best efforts, our rules, and our consciences, will fall far short of those standards. Often, we "know" that what we feel strongly about within our consciences *must* obviously be right. How many times have we failed to understand God's rules, or have chosen to ignore them? The difference between the parable in Matthew 20 and our reality today makes clear that the culture we live within has an unmistakable impact on the formation of our con-

sciences, whereas God's values are timeless.

I have a growing concern that in our politically oriented culture, the compromises we make to advance our society seep into our Christian lives and blur the distinctions between the secular and the Christian. I am concerned that compassion is often confused with conscience; that fairness requires equality of outcome; and that justice is what someone else deserves. I have heard it said from members of my church that we should take our consciences into the voting booth. This comment either assumes we all have the same conscience, or that any decision influenced by our conscience is the right one. Either way, it makes my point that secular thought pervades Christian values, that transitory culture influences conscience.

C. S. Lewis says we are born with a rudimentary conscience, something he calls the Law of Human Nature, which must formed, informed and

refined according to Christian principles. Training our consciences is not as simple as "give a little whistle".

Frederica Matthewes-Green, in her essay "Jiminy Cricket was wrong" asks: "So how are we to tell which values to shape our consciences by, and which to reject? If we can't trust our inner feelings to direct us, and we can't trust our current culture, how can we develop an honest, reliable conscience?" Her answer: "Some moral laws keep emerging over and over again, across the span of centuries and all around the world: don't lie, don't steal, don't kill, for instance. When you need your conscience to be your guide, first consider what kind of an education it's had. It's best not to ask, "What would make me feel best?" or "What would fit current values?" Instead, take the long view, and let your vision be corrected by the larger, ancient community that spans many cultures."

Good advice, I think.

New #113 Cursillistas

Name	Parish
Sarah Berlin	St. John Chrysostom, Golden
Pat Bjorndal	St. Joseph, Lakewood
Leigh Ann Dilley	St. Andrew, Fort Collins
Rita Etherington	St. Timothy, Centennial
Kathleen FitzGerald	St. Andrew, Fort Collins
Greg Gaiser	Trinity, Greeley
Tonia Gaiser	Trinity, Greeley
Chris Gasser	St. John Chrysostom, Golden
Bernie Haley	Trinity, Greeley
Linda Haley	Trinity, Greeley
Kathy Halloran	St. John, Boulder
Danny Hodges	St. Frances, Colorado Springs
Judy Hodges	St. Frances, Colorado Springs
Stephen Hull	St. Martin-in-the-Fields, Aurora
Olivia Humphrey	St. Martin-in-the-Fields, Aurora
Meredith Kent	St. Andrew, Fort Collins
Pat Kitchen	St. Timothy, Centennial
Trey Maddox	St. John the Baptist, Breckenridge
Herby Martin	St. John, Boulder
Ernie Pyle	Good Shepherd, Centennial
Annie Rice-Jones	St. Joseph, Lakewood
Gretchen Sliker	St. John, Boulder
Karoline Sorensen	St. Timothy, Centennial
Jeff Spahr	St. Timothy, Centennial
Jennifer Spahr	St. Timothy, Centennial
Miriam Wadman	Trinity, Greeley
Dowell Williams	St. Aiden, Boulder

New #114 Cursillistas

Name	Town
Martha Avery	Fort Morgan
Roger Benson	Grand Junction
Christine Burke	Silt
Mary Casper	Clifton
Kitta Felzien	Brush
Becky Fredeen	Colorado Springs
Charlotte Garrett	Colorado Springs
Mike Gross	Silt
Jacquie Higinbotham	Fort Morgan
Denny Johnson	Breckenridge
Jeanne Johnson	Breckenridge
Jean Jordet	Brush
Barbara Maroney	Grand Junction
Debra McLaughlin	Grand Junction
Missy Morgan	Basalt
Katie Mykes	Colorado Springs
Terry Mykes	Colorado Springs
Jodi Samples	Meeker
Shasta Smith	Colorado Springs
Joyce Tieman	Fort Morgan
Judi Wadman	Loveland

NOTE:
In order to protect their privacy on the public internet, the Crowing Times will no longer publish the contact information for new cursillistas.



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THE CROWING TIMES

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THE LAST WORD

Let Your Conscience Be Your Guide?

By Jon Rhodes

I grew up watching "The Wonderful World of Disney" on TV. I remember well watching Cinderella, Snow White and other cartoon characters teach us respect, courage, and friendship while entertaining us with timeless stories. It was an era when TV could be counted on to encourage what today are called "family values"; a commodity which is today wished for more than it is valued, and valued less than it is discussed. It could be true that back then, fewer families had "family values" than we remember, but there certainly was no shortage of examples coming from our TV screens and theaters. I remember Jiminy Cricket encouraging us: "When you get in trouble, and you don't know right from wrong, give a little whistle!" Or "Take the straight and narrow path, and if you start to slide, give a little whistle!" (Strong finish now) "And always let your conscience be your guide." I often wonder if the Jiminy's initials are more than coincidence.

Webster defines conscience as "a sense of the moral goodness or blame worthiness of one's own conduct, intentions, or character, together with a feeling of obligation to do right or be good." A finely worded definition, don't you agree? Precise and concise. Without a hint of the conflict and confrontation seeth-

ing just out of sight, like movement seen from the corner of the eye, or a presence more sensed than felt. How is the conscience formed? What is the right thing to do? Which good is the "good" I need to be? Can my conscience lead me astray?

These questions are important because we hear endlessly about "matters of conscience" today. It seems to me that when we hear this term, it is used in the context of an expectation of fairness or justice: concepts that are as difficult to embrace logically as "a sense of moral goodness". In Matthew 20, Jesus told a parable of laborers who received the same pay for coming late as those who came early. In response to objections, the landowner said: "is it not legal for me to do what I want with what is my own?" and "are you envious because I am generous?" Today, as a matter of conscience, we say "equal pay for equal work", but are envious of anyone who takes a second or third cigarette break. Was it fair of the landowner to pay laborers the way he did? Is it fair not to let the landowner reward laborers however he

Can my conscience
lead me astray?

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