

The Love Letter

Fall 2007

From the Episcopal Cursillo Community of Minnesota

The Convenor's Corner...

This issue of *The Love Letter* finds us at several crossroads in our spiritual and personal journeys. September gives us the sixth anniversary of the terrorist attacks of 9/11. A new school year has begun with concerns for our children. Financial security is becoming a concern. Health care problems are affecting more and more people. The killing of our young troops in Iraq has become a tremendous concern, especially when many wonder why we are there in the first place. The Earth seems to be suffering greatly because of mankind's lack of concern for its posterity.

Christ's message and example become ever more important in our daily lives. We as Christians must become more conscious of our efforts in communities and life experiences. The unthinking continuation of greed and pride must be overcome by a thoughtful consideration of our current status in relationships. If there is no sacrifice at all, how can there be reconciliation. If we never consider our neighbors, how can we be slighted if we are not considered. Perhaps the thought of sacrifice is too threatening, or so we think. But we all know, if not admit, that God's message assuages all these concerns, letting us become all-inclusive in our compassions.

We have our next Cursillo weekend coming up in January—a weekend that encourages us to renew our efforts to welcome Christ's message in our lives. A Cursillo weekend promises to be an impressive example of agape love in our lives. The memory of this supreme example of love may have faded in some of our relationships. The weekend will be an excellent opportunity for us to renew our relationships and efforts to make a sacrifice of time and talent. Perhaps it is time for all of us to remember what it was like on that

mountaintop and to make it possible for others to do so as well.

Please pray for the weekend and seek to sponsor candidates for it. If you can serve in some way, contact Dave Dorn at 651-303-2144 or at onschedule@mac.com

~ Keep the faith, Mike Kramer

† † †

A word from the publisher...

All of us live and have our being in many different **environments** – be they family, work, parish, recreation, social and the like. In these environments we come into contact with many people and situations where we as Christians are called to act, to build solid Christian foundations, to share Christ with others.

As you read this *Love Letter*, may you take time again to reflect about yourself and your role in the environments around you as you read the rollo titled *Study and Evangelization of Environments*. The reflection titled *Experiencing Easter in the Environment of San Miguel, Mexico* allows us a snapshot of those in another cultural environment living out their faith journey during Holy Week. And in death, we find from dust we have come and to dust we return, with *A Hebrew Prayer* that celebrates life.

There is a call to become actively involved in the next Cursillo, and a connection between the Chicken and Christ, with *The Cursillo Chicken ... a Reflection*. In our journey through our environments, we need also to always remember to laugh at our idiosyncrasies, so aptly described in an adapted essay, *On Being Episcopalians*.

~ Linda Storlie

† † †

Episcopal Cursillo Secretariat 2007–2008

Secretariat Convenor

Mike Kramer Stillwater, MN	651-439-7103 krame029@tc.umn.edu
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Secretariat Spiritual Directors

Rev. Steve Judd Owatonna, MN	507-451-4035 Swjudd@fedins.com
--	-----------------------------------

Rev. Alice Mae Applequist Chatfield, MN	507-202-5230 vegag91357@hotmail.com
---	--

Secretariat Members

Sheila Faricy North Oaks, MN	651-483-9896 sfaricy@msn.com
--	---------------------------------

Dick Guiton Mendota Heights, MN	651-454-1418 crguiton1418@comcast.net
---	--

Rose Harris, Secretary Mantorville, MN	507-635-5789 raharris@kmtel.com
--	------------------------------------

Cara Knittel Burnsville, MN	952-953-3609 cpknittel@yahoo.com
---------------------------------------	-------------------------------------

Mary Lou Lamain, Treasurer Burnsville, MN	952-892-5058 mlamain@lindquist.com
---	---------------------------------------

Lynda McPherson Hastings, MN	651-437-1459 lynda.mcpherson@dctc.mnscu.edu
--	--

Vicki Raiche Wayzata, MN	952-476-1601 vraiche@aol.com
------------------------------------	---------------------------------

4th Day Palanca Coordinator

Jerry Harris 60444 – 272 nd Avenue Mantorville, MN 55955	507-635-5789 raharris@kmtel.com
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The Episcopal Cursillo Community of Minnesota
 5224 Minnetonka Blvd., St. Louis Park, MN 55416
Phone: 952-929-2952
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 Newsletter editor: Nickie Dillon

Announcements

Help Wanted – Web Designer: We are looking for someone to do a design makeover of our website. The information is current and complete, but we'd like to give the site a fresh, new look. This is a one-time volunteer opportunity. Contact Rose Harris at raharris@kmtel.com or 507-635-5789.

Reunion Groups: The Secretariat is seeking information about where and when the various reunion groups are meeting so that others may join. If you are in a renewal group that meets regularly, and can welcome others, we would like to publish that information in hopes that others would join them.

Please contact Rose Harris at raharris@kmtel.com or 507-635-5789 with information.

Cursillo Church Coordinators: We need to know who is the Cursillo contact coordinator in your parish. Please contact Rose Harris at raharris@kmtel.com or 507-635-5789 with information.

Coming Soon: Please look for a fundraising letter to arrive in the mail for Christmas for Cursillo, a way by which you may give a tax-exempt gift to carry on the work and sponsorship of Cursillo in Minnesota.

~ THE FIFTH DAY ~

We celebrate the lives of those who have entered their Fifth Day, life eternal with our Lord. We give thanks for their lives and ministry among us:

Evelyn Becker

To add a name to the Fifth Day list, send an email to mncursillo@kmtel.com providing the person's name and date of death.

To give a memorial gift, send a letter providing the name of the person that the memorial is for, and the name of the person providing the memorial, to:

Episcopal Cursillo Community of Minnesota
 5224 Minnetonka Blvd.
 St. Louis Park, MN 55416

~ A Hebrew Prayer ~

I believe, with a deep and abiding faith, that it is a holy act to walk barefoot in the grass and occasionally roll down a soft grassy hill.

I believe, with a deep and abiding faith, that it is a holy act to sleep outdoors under the canopy of the stars.

It is a holy act to watch the sun come up over the ocean.

It is a holy act to stand in an open meadow on a clear, starry night.

It is a holy act to climb a mountain.

It is a holy act to sit among the branches of a tree.

I believe, with a deep and abiding faith, that it is a holy act to swim in a lake or river or an ocean or a bay and feel your body supported by water.

It is a holy act to take a great gulp of country air at night or after a rainfall.

It is a holy act to jump into great piles of crunchy autumn leaves.

It is a holy act to build sandcastles and feel the sand run through your fingers and slip between your toes.

It is a holy act to plant vegetables and herbs or simply dig in dirt.

I believe, with a deep and abiding faith, that it is a holy act to dance barefoot in the moonlight, see the horizon, witness a rainbow, touch the sky.

This Hebrew prayer was said at the dedication of a tree given by Ralph and Marian Geddes in memory of their son Chuck Geddes, at The Episcopal Church of the Nativity, Burnsville, on July 1, 2007.

**The 150th Annual Convention
~ Episcopal Diocese of Minnesota ~
October 26–27, 2007 — Saint Paul**

The Episcopal Diocese of Minnesota will gather in convention for the 150th time back in Saint Paul, the “city of our birth.” The 2007 Convention officially opens at 2 p.m. on Friday, October 26, at the Saint Paul River Centre.

It was in Saint Paul that representatives of thirteen Episcopal congregations and other missionary clergy met September 16–19, 1857, for the purpose of establishing a Diocese. Until that time, the congregations were part of a “missionary district” of the Episcopal Church under the jurisdiction of the Right Rev. Jackson Kemper, the church’s first “missionary bishop.” Kemper presided at what the first diocesan journal calls “The Primary Convention of the Protestant Episcopal Church in The Diocese of Minnesota.” It was then that initial mission strategy for the new diocese was formed and plans made to call a local bishop.

The 150th Convention will find the Diocese of Minnesota still keenly focused on mission strategy and, coincidentally, also involved in plans to call a new bishop.

The 2007 Convention will consider proposals from the Bishop’s Commission on Mission Strategy, culminating over two years of extensive research and engagement throughout the Diocese. Delegates will consider a call for a Bishop Coadjutor, consider a one-year transition budget and elect persons to leadership positions in diocesan governance, including Deputies to the 2009 General Convention of the Episcopal Church in Anaheim, California.

The Convention will also be the official beginning of the Diocese of Minnesota’s Sesquicentennial Year, which will kick off with a festive banquet and program on Friday evening, October 26, featuring “Singing and Stories with Garrison Keillor.” Episcopalians and friends from throughout the Diocese are invited to join delegates for this very special occasion!

Experiencing Easter in the Environment of San Miguel de Allende, Mexico

Reflections by The Rev. Canon Thomas E. Winkler, Winona,
while residing in Mexico at Easter time.

The Great Three Days are nearly over! Here in San Miguel we've, of course, done it all! Friends and I walked around for the Visitation of the Seven Churches on Maundy Thursday evening. We began with the "foot washing" Mass at the Church of San Francisco. We couldn't see the priest and his assistants wash the feet of twelve people dressed up as the disciples. There were simply too many people in the huge church. After the Mass, the Blessed Sacrament was processed down the length of the nave amidst clouds of incense and then back up to the front to be placed, with much ceremony, in the special tabernacle decorated to look like the Garden of Gethsemane. Flowers, incense, bells, gorgeous vestments—church as I like it!

On Friday morning we stood in the hot sun for the Trial of Jesus, enacted with stern Roman soldiers, a severe Pontius Pilate and a very abused-looking image of the Christ. After the trial the Way of the Cross Procession begins with dozens of penitents, some barefoot, little girls dressed as angels, several images on carrying platforms called *andas* and the priest of the Parroquia carrying Padre Alfaro's cross, which dates from the eighteenth century! The climax is the meeting of the figure of Christ carrying his cross with his Mother, holding her lace handkerchief to wipe away her tears and wearing a dark blue cape that flows out for at least half a block and is carried by dozens of women. The figure of Jesus raises his head three times to look at his Mother, and the crowd gasps.

In the afternoon we sat on the curb – again in the hot sun – for several hours to view the Procession of the Holy Burial. As the solemn drum is heard and the Roman soldiers—Italian immigrants from a nearby town!—are seen, the crowd gets quiet and men take off their hats. There are many girls, dressed all in white, carrying angels who hold the instruments of the Crucifixion. Afterward come men and boys holding torches and then the catafalque with the image of the dead Christ inside. It reportedly weighs more than a ton and is carried by sixteen men, straining with every step. Over the

catafalque is a beautiful gold brocade canopy, banked with flowers and candle lanterns.

Following the catafalque comes the priest of the Oratorio Church, flanked by a deacon and a subdeacon. They are clothed in exquisite, black, eighteenth century vestments embroidered in silver brocade. Several men carry a canopy over them, including our own Fr. Long. Last year I was privileged to participate along with him. Following the clergy there is a choir of children, a men and boys choir, and a full orchestra (with kettle drums!), all followed by women carrying images of Veronica, Magdalen and the Virgin Mary and dressed in black as *La Solidad*, the Solitary One. At the end of the procession come Joseph of Arimathea and Nicodemus.

Immediately upon completion of the procession, men take down the restraining ropes and women with drums on wheels sweep up the flower petals and fragrant herbs that have been strewn along the way.

We all got hugely sunburned, sitting as we were in the hot sun from a little after 4 p.m. until nearly 8 p.m.

Holy Saturday is mostly a day of rest from the rigors of the last two days. There is a bullfight going on up the hill as I type this. I can hear the guitar music and the cheers. But tonight is the Great Vigil of Easter. St. Paul's, our Anglican church, will begin the Vigil at 8 p.m. I'm singing in the choir and bringing a brass bell to ring at the proclamation of the Resurrection. I'll then grab a light supper and head back to the San Francisco church. Their Vigil begins properly after dark—at 10 p.m.—and goes on for some time. But about 11 p.m. or so, they will proclaim the Resurrection, and a huge canvas screen that has been covering the whole front of the church will split in two and fall away, revealing myriads of flowers, hundreds of candles, girls in angel costumes holding torches, and a figure of the Risen Christ suspended in the air. Everyone will have bells and lighted candles and then the bells in the tower will begin to ring. In fact, the bells in all the church towers in town—and there are

many—will begin to ring. Pity the uninitiated who thought he or she could already be in bed! They will have a glorious awakening!

Tomorrow I'm again singing in the choir for the 10:30 Eucharist of Easter. Afterward, several people are gathering at my house. Several of us will walk down to the nearby center of town to take in the "exploding Judases." Life-sized papier-mâché figures that have a bamboo circle around their waist are suspended on lines between the trees of the *jardin* [garden] and the old City Hall. The figure is filled with explosives and is singly lit, and turns slowly one way and then the other to build up excitement. It then explodes with a huge BOOM! Body parts of paper are blown all over the place and the young people scramble to pick them up. The kids run on

the street and gather up the arms, legs, head, etc. The goal of their contest is to acquire a full body. The prize is a full suit! Hundreds of years ago, the figures were of Judas. Then they became one's least favorite politician, or the landlord, or the former spouse. Now they are like parade floats back home, sponsored by various businesses and so labeled. Not as creative, perhaps, but still loads of fun!

After all of this we will head up the hill for Easter dinner at a very nice boutique hotel. Holy Week and Easter celebrated by thousands—and I mean thousands!—of people and as it should be. Solemn, touching, truly religious, engaging, strenuous, sometimes fun and glorious. I wouldn't think of missing it! † † †

Rollo #11 – Study and Evangelization of Environments

by Ellie Voisin, St. David's Episcopal Church (edited for *The Love Letter*)

There are three main ideas in this talk:

1. We live in several different types of environments—family, work, parish, recreation, social—and in those environments we have an opportunity to share our own faith lives and enter into dialogue with others.
2. Evangelization is a part of our baptismal covenant—proclaiming by word and example the good news of God in Christ, seeking and serving Christ in all persons, loving our neighbor as ourselves, striving for justice and peace, and respecting the dignity of every human being.
3. Evangelization of our environments does not happen by accident; it must be planned.

The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship and governance of the Church.

We can change our environments through the power of the Holy Spirit. Our ability to transform our environments is always less than or equal to

the degree to which we have allowed God to transform our lives.

Transformation occurs on three levels: in ourselves, in others, and in the total environment. These three levels are interrelated, and the work of transformation/evangelization occurs simultaneously in all three.

How do we transform ourselves?

In 2 Corinthians 3:15–18, it is written: "Yes, to this day, when Moses is read a veil lies over their minds; but when a man turns to the Lord the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit."

We change through our many experiences—Cursillo being one of them—and we will continue changing in broadening and deepening our faith and understanding.

In our *prayer*, we draw on God's power and guidance. In our *minds*, we grow to understand how to transform our environment. In our *hearts*, we seek to be more loving in every situation. We

reflect the kind of love that draws us to Christ, and we build bonds of friendship and interest with others, which will lead to sharing our love for Christ. In our *will*, we decide and are determined to accomplish something.

How do we transform others?

“Make a friend, be a friend, and bring a friend to Christ” is a slogan used in Cursillo and church life. We are likely to observe several different types of relationships people have to Christ.

There are those who are committed to their Christian walk, who strive to live a life of Grace and are working on transforming their own life but may not be committed to transforming the world around them. There are those who try to be Christian, believing and practicing their faith some of the time under certain conditions: when with other Christians, when they are afraid or in danger (emergency kit), when things appear to be hopeless (God as a last resort), when it is helpful for their reputation (using God for name-dropping), or when they are making a deal under duress (foxhole God).

There are those who are Christians by affiliation; they always have been, and never thought much about their faith or why they believe. Their God may be one constructed from childhood impressions and experience with their parents. They live on the fringe of the church.

There are those who may not be Christians; they do not know God and they live their lives without any reference to God. They may sense an emptiness in their lives, but no one they trust has ever taken the time to witness to them of God’s love for us all.

There are those who have consciously rejected Christianity as a matter of conviction or as a result of tragedy or disillusionment and those who reject Christianity as a result of apathy and indifference.

You may identify with your own type of relationship to Christ and the Christian ideal. Consider this Cursillo weekend a starting point—a “diving board” to your continued transformation and to the eventual transformation of your environments.

How do we transform our environment?

Recognize that as we work with individuals, we also work with and in their habitats, situations and groups. To “christianize” means to work from within the environment to bring others into union with Christ, and we must become fully a part of that environment. Again, you do not work alone. Working first with one other Christian, then several, then more, can change the tone of a group.

What can you do as you evangelize your environments?

- ~ Be loving, patient and understanding. Win their hearts so that they will be open to receiving Christ.
- ~ Win their minds. Know and believe that every person has a hunger for God. Help them to understand who Christ is and what it is to live the Christian life.
- ~ Win their will. If a person is drawn to the Christian life, he or she will see it as attractive and compelling. Communicate the Christian ideal of Grace, present the call to follow Christ. Their hearts are being prepared by the Holy Spirit.

We will trust God to guide us about when to extend an invitation to follow Christ. We can change those environments through the power of the Holy Spirit. The evangelization of environments takes place when groups of Christians who have deepened their own relationship with Christ interact in the world with those who desire a deeper relationship with Christ but do not know how to accomplish it. Please remember, this is a long process to transform your friends and family for Christ. God will prepare your way. Trust in Him and persevere! The love of Christ radiating into an environment will prepare it for transformation and growth. We are called to be “the light of the world” (Matthew 5:14) wherever we live and serve in the world.

Suggested reading:

Just Walk Across the Room: Simple Steps to Pointing People to Faith, by Bill Hybels.

The Cursillo Chicken ... a Reflection
by Rose Harris, St. Peter's Episcopal Church, Kasson

Do you remember the Chicken from your Cursillo weekend? I can think back to the Chicken from my weekend back in 1989. We were all sitting at our tables when in comes this strange-looking creature with flapping wings to converse with us, to teach us a strange song in a foreign language, and to encourage us to do this well as a way of improving our life during the weekend. We learned to sing *De Colores* eventually, although not very well. At that time I thought the Chicken was comic relief from a very intense, probing weekend. And it was! Was there more to it?

Since that time I have worked on many Cursillo weekends and have come to the realization that there is significance to the Chicken that I had no understanding of and I am still pondering its relevance today.

I now think of the Chicken's role on the weekend as symbolic of Christ's role in the world. Sounds rather farfetched? Go with me on this for a minute as you consider these points:

- ~ The Chicken comes into the lives of the candidates on the weekend unexpectedly, looking and acting a little different than a "normal" chicken—just as Jesus comes into our lives in ways we hardly anticipate—and delights us in new and different ways.
- ~ The Chicken encourages us to be happy, have fun, sing better and louder with enthusiasm; to come out of our little shells and do things that we would not normally do (like wearing beaks or silly little hats!) just as Jesus encourages us to be happy, joyful, fully alive, and to live closely with Him rather than be stuck in our former lives of mediocrity.
- ~ Perhaps you got a bit abusive with the Chicken, verbally threatening to pluck its feathers or make chicken soup out of it. So it was with Jesus, who was misunderstood, threatened, abused and eventually killed.
- ~ The Chicken acts as a mediator between the Rollo room and the kitchen team, requesting better food, better environment, and more fellowship. Think about the progression of the food. Friday starts out with dry cereal for breakfast with a simple dinner. By Saturday night you are experiencing the transformational power of the Agape dinner.

- ~ Did you notice that you did not have to sing for your breakfast on Sunday morning? All of the former rules and regulations about doing certain things before you eat were discarded. All that was required was to come into the kingdom of the dining hall for a hot and delicious breakfast, to feast with members of the team, to observe the beautiful placemats and banners with messages of love and encouragement.
- ~ What happened to the Chicken after the Agape dinner? He is gone, but not forgotten, to return again at the next Cursillo weekend as needed for a new group of people who are ready to explore their lives and their faith.

Ponder the Chicken. What parallels can you see with the work and life of Jesus Christ?

Whenever I see a chicken or rooster, may there be a smile on my face and a song in my heart. *De Colores!*

† † †

"Have You Seen Jesus My Lord?"

Refrain: Have you seen Jesus my Lord?
 He's here in plain view.
 Take a look, open your eyes,
 He'll show it to you.

1. Have you ever looked at the sunset
 With the sky mellowing red,
 And the clouds suspended like feathers
 Then I say ... You've seen Jesus my Lord.
2. Have you ever stood at the ocean
 with the white foam at your feet,
 Felt the endless thundering motion?
 Then I say ... You've seen Jesus my Lord.
3. Have you ever looked at the cross,
 with a man hanging in pain
 And the look of love in his eyes?
 Then I say ... You've seen Jesus my Lord.
4. Have you ever stood in the family
 With the Lord there in your midst
 Seen the face of Christ on each other?
 Then I say ... You've seen Jesus My Lord.

Words & music by John Fischer. © 1970 Songs and Creations, Inc.

UPCOMING CURSILLO CO-ED WEEKEND
January 17–20, 2008
St. John the Evangelist Episcopal Church, Saint Paul

Rector: Dave Dorn

Asst. Rectors: Ellie Voisin, John McDonald,
Susan Taylor

Spiritual Director: The Rev. Dr. Anne Miner-
Pearson

Asst. Spiritual Director: The Rev. Theo Park

Palanca Spiritual Director: The Rev. Cathy
McDonald

Team Members are still needed:

Contact Dave Dorn at onschedule@mac.com or
651-303-2144 if you can commit to one of the
teams for the weekend: **Table Leaders,**
Rollistas, Palanca, and **Fourth Day.**

The first Team meeting will be October 13.

If you want to help but cannot commit to a full weekend, you could volunteer to be part of the **Agape Team**, which comes in Saturday afternoon to prepare food and to work in the kitchen during and after the Agape dinner.

There is also a high need for volunteers for the weekend's **setup** on Thursday afternoon into the evening and for **take-down** on Sunday afternoon.

Weekend Involvement

All members of the Cursillo Fourth Day Community are invited and encouraged to participate in the weekend in several ways:

Saturday: Fill the dining room for the **Agape dinner**. Please be in the Fourth Day room by 5:30 p.m.

Sunday: Join in the **Sunday morning serenade**. Note that only men will be allowed on the men's housing floor; only women on the women's housing floor. Plan to gather at 5:30 a.m.

Sunday: Come to the **Clausura** at 3 p.m. in the sanctuary. It is so important that we as a Fourth Day Community gather in large numbers to welcome and support the candidates. Please plan to arrive at least 20 minutes before the service.

Your **prayers and palanca** are encouraged for the entire weekend.

Sponsoring Someone to Attend Cursillo

The "What is Cursillo?" brochure was created to help you "pass on" the experience of a Cursillo weekend. It answers a lot of basic questions that your family and friends may have about the weekend, and it explains why it is so hard for you to answer some of their questions. Please share it with someone in your faith community that you would like to sponsor. Invite them to read it. Let them know it's okay to ask additional questions. Please answer all questions as honestly as you can without revealing details that may diminish their own three-day experience.

Copies of this brochure are available from the Cursillo office (952-929-2952) or you may click on the link "What is it?" found under the Cursillo header on the left side of our website's home page, www.mncursillo.org

Please pray about sponsoring a candidate for the weekend. See the Candidate application form in this Love Letter. So that we can properly prepare for the weekend, it is extremely important that you submit candidate forms by December 10 at the latest, but earlier is much better! Cost for the weekend is \$100.

On Being Episcopalians

(Adapted from the essay "Singing with the Lutherans" by Garrison Keillor — with apologies to Mr. Keillor)

We make fun of Episcopalians for their blandness, their excessive calm, their fear of giving offense, their lack of speed and also for their secret fondness for macaroni and cheese. But nobody sings like them.

If you were to ask an audience in Des Moines, a relatively "Episcopalianless" place, to sing along on the chorus of "Michael Row the Boat Ashore," they will look daggers at you as if you had asked them to strip to their underwear. But if you do this among Episcopalians, they'll smile and row that boat ashore and up on the beach! And down the road!

Many Episcopalians are bred from childhood to sing in four-part harmony, a talent that comes from sitting on the lap of someone singing alto or tenor or bass and hearing the harmonic intervals by putting your little head against that person's rib cage.

It's natural for Episcopalians to sing in harmony. We're too modest to be soloists, too worldly to sing in unison. When you're singing in the key of C and you slide into the A7th and D7th chords—all two hundred of you—it's an emotionally fulfilling moment. By our joining in harmony, we somehow promise that we will not forsake each other.

I do believe this, people: Episcopalians, who love to sing in four-part harmony, are the sort of people you could call up when you're in deep distress. If you are dying, they will comfort you. If you are lonely, they'll talk to you. And if you are hungry, they'll give you tuna salad!

Episcopalians believe in prayer but would practically die if asked to pray out loud.

Episcopalians like to sing, except when confronted with a new hymn or a hymn with more than four stanzas.

Episcopalians believe their rectors will visit them in the hospital, even if they don't notify them that they are there.

Episcopalians usually follow the official liturgy and will feel it is their way of suffering for their sins.

Episcopalians believe in miracles and even expect miracles, especially during their stewardship visitation programs or when passing the plate.

Episcopalians feel that applauding for their children's choirs will not make the kids too proud and conceited.

Episcopalians think that the Bible forbids them from crossing the aisle while "passing the peace."

Episcopalians drink coffee as if it were the Third Sacrament.

Episcopalians feel guilty for not staying to clean up after their own wedding reception in the Fellowship Hall.

Episcopalians are willing to pay up to one dollar for a meal at church.

Episcopalians still serve Jell-O in the proper liturgical color of the season.

Episcopalians believe that it is OK to poke fun at themselves and never take themselves too seriously.

And finally, you know you are a Episcopalian when:

- ~ You hear something really funny during the sermon and smile as loudly as you can.
- ~ It's 100 degrees, with 90 percent humidity, and you still have coffee after the service.
- ~ Donuts are a line item in the church budget, just like coffee.
- ~ You watch a "Star Wars" movie and when they say, "May the Force be with you," you respond, "And also with you."
- ~ And lastly, it takes ten minutes to say "good-bye."

MAILINGS: Please use the form below for name and address changes (or go to www.mncursillo.org and click the link to the Name/Address Change page). Each returned Newsletter costs us an additional 41¢. The Post Office will not forward Third Class mail. If you are away for an extended time, please contact us with your new address and the dates that address is in effect. If you wish to discontinue receiving this Newsletter, please let us know. We'd like to e-mail more Newsletters to save costs. Please provide your e-mail address on the form below or go to the Name/Address Change page on our website. Thank you. NOTE: E-mail addresses will not be provided to any organization.

Name: _____

Old Address: _____

Old Phone #: _____

New Address: _____

New Phone #: _____

E-mail Address: _____

Present Church Membership: _____

Date new info will be effective: _____

Signature: _____

Comments: _____

How do I apply?

- Complete the “Candidate” section inside this brochure.
- Your sponsor will complete the middle section and forward the application and fee to your clergy.
- Your Church Cursillo Coordinator, sponsor, or clergy will send the application to the Cursillo office.

Please send completed application and fee to:

Sheila Faricy
Applications Coordinator
42 Pheasant Lane
North Oaks, MN 55127

Fee \$100.00

Make payment payable to Episcopal Cursillo Community of Minnesota.

Scholarships are available; contact the Cursillo office.

Parish discretionary funds or 4th Day support also are resources.

Questions?

Please call and leave a message at the Minnesota Episcopal Cursillo Office at 952-929-2952 or call Sheila Faricy at 651-483-9896

Episcopal Cursillo Community of Minnesota

5224 Minnetonka Blvd.
St. Louis Park, MN 55416
952-929-2952

Please visit our website at:
www.MnCursillo.org

You may e-mail us at:
MnCursillo@KmTel.com

Cursillo Candidate Application

Cursillo #33
January 17-20, 2008

St. John the Evangelist Church
St. Paul, MN



Episcopal Cursillo
Community
of Minnesota

Candidate Section

Name: _____

Name for Nametag: _____

Birth Date: _____

Address: _____

City: _____

State: _____ Zip: _____

Parish/City: _____

How I am involved in the life of my parish:

Home Phone: (____) _____

Work Phone: (____) _____

E-mail: _____

Male Female

Laity Clergy

Single Couple

Physical/Medical/Dietary Needs:

Signature: _____

Date: _____

Sponsor Section

Name: _____

Name for Nametag: _____

Address: _____

City: _____

State: _____ Zip: _____

Home Phone: (____) _____

Work Phone: (____) _____

E-mail: _____

Parish/City: _____

Male Female

Laity Clergy

Single Couple

My Renewal Group Meets:

How long have you known candidate?

Candidate's involvement in Parish:

I have prayed about my candidate and my duties and responsibilities as a sponsor and I pledge that, with Christ's help, I will do my best to meet them.

Signature: _____

Date: _____

Clergy Section

How long have you known candidate?

This person is a communicant and active member in my Parish involved in:

Are there any specific concerns that the Weekend Spiritual Director (SD) should know in order to make this Candidate's Weekend more effective? _____(yes/no)

(If yes, the Weekend SD will contact you.)

I have talked with this candidate, and, after prayer, do recommend the candidate to attend the Cursillo Weekend.

Signature: _____

Date: _____

Home Phone: (____) _____

Work Phone: (____) _____

E-mail: _____

Church Cursillo Coordinator:

Phone: (____) _____

E-mail: _____