

### Here's the story...

### Convention deputies must somehow form a family



When the 78th General Convention of The Episcopal Church is called to order in Salt Lake City later this month, the Diocese of Colorado will be represented by our bishop and by 16 deputies and alternates – eight clergy and eight lay. They've spent months preparing for the 10-day marathon of early mornings, late nights, meetings, hearings, worship services and networking. They really do function as a team – or a family. Inside, get to know our Colorado deputation better.

#### A PREVIEW OF GENERAL CONVENTION: WHAT TO EXPECT

BY LARRY HITT & THE REV. KIM SEIDMAN

The 78th General convention of the Episcopal Church convenes in Salt Lake City June 25 through July 3. Expect three significant issues to emerge: the election of a new Presiding Bishop; the proposed restructuring of the church's leadership; and same-sex marriage.

#### Electing a new Presiding Bishop

The Presiding Bishop is chief pastor to the Episcopal Church's 2.1 million members in 17 countries and 108 dioceses. As ecumenical officer and chief bishop, this person joins leaders in the other 38 churches that make up the worldwide Anglican Communion, for reconciliation and to do global good.

Our current Presiding Bishop, the Most Rev. Dr. Katharine Jefferts Schori, who formerly was the bishop of Utah, will conclude her nine-year term this year.

On May 1, the Joint Nominating Committee announced four nominees for the next Presiding Bishop: The Rt. Rev. Thomas Breidenthal (Southern Ohio); The Rt. Rev. Michael Curry (North Carolina); The Rt. Rev. Ian Douglas (Connecticut); and the Rt. Rev. Dabney Smith (Southwest Florida). Although there was a process to nominate additional candidates, no names were offered and the period for such nominations has expired.

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THE COLORADO DEPUTATION TO THE 78TH GENERAL CONVENTION ARE: (Top row, from left) George Wing, Erica Hein, the Rev. Ken Malcolm, the Rev. Dr. Chris Johnson; (second row, from left) Chuck Theobald, the Rev. Paul Garrett, the Rev. Kim Seidman and the Rev. Bethany Myers; (third row, from left) the Rev. Michael Briggs, the Rev. Lyn Burns, Lelanda Lee and Larry Hitt; (bottom row, from left) Zoe Cole, the Rev. Scott Turner, Christine Burke, and Jack Finlaw. DEPUTY PHOTOGRAPHS BY ELLEN JASKOL, EXCEPT WHERE NOTED.

*inside*

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## The Danger of the Resurrection



**Robert O'Neill**  
Bishop of Colorado

Bearing witness to the resurrection of Jesus is a risky, demanding, and dangerous business.

The resurrection of Jesus is good news, to be sure. Just as in Jesus' death we discover that God's love willingly reaches into and embraces fully even the darkest corners of human suffering, so too in Jesus' resurrection we discover that this same love simply cannot be cut off, killed, or destroyed. That's it. Resurrection. Absolute love reigns absolutely—in all things, through all things, and above all things, at all times. As Paul puts it, love endures.

Still, the resurrection is anything but a consoling reprieve from the suffering of this world, anything but a free pass, anything but an escape, anything but a "get out of jail free" card, and this challenging reality has much to tell us about what it really means for all of us to be "the church."

Here's the biblical narrative.

From the moment they meet the risen Jesus, the 11 are told by him that they cannot stay where they are, cannot remain cut off in the safety and security of the locked room. Instead they must unbolt the door and go out to bring God's peace into a violent and threatening world.

The two disciples who are retreating from the dangers of Jerusalem to seek a simpler life in the small village of Emmaus in the days following the crucifixion encounter a stranger on the road who challenges their cherished beliefs. He cracks open their hearts, blows their minds, opens their eyes, turns them around, and sends them right back into the same complex world they so want to avoid.

Not long after, those who are drawn into the experience of the Holy Spirit at Pentecost, are given a frightening vision, that contrary to their own thoughts and opinions, they are actually related to one another—intimately, inseparably, divinely related to those they have always regarded as "other" and have always tended to keep at a safe distance." That's it—all of them related in spite of their cultural, ethnic, national, political or tribal affiliations, and all of that by God's design and creation. They are already One. It is inconceivable, and they can only shake their heads and wonder. If this is true, if this is the divine reality of all human life, then what on earth might that mean for all of us?

That's only the beginning.

Right out of the gate, Peter and John are arrested for proclaiming the resurrection of Jesus—for daring to claim that this way of self-emptying love is the way into true life. They are arrested because they are inviting others to embrace a change of heart and mind and consciousness. They are ordered to stop speaking and teaching in the name of Jesus, but they simply cannot. It's just what they have seen and heard and experienced and now know to be real. This divine life cannot be contained.

Then all of the apostles are put in prison. Then Stephen is stoned. Then all the believers are forced to flee their homes, becoming in effect refugees. Then a learned Jew named Saul is struck blind on the road to Damascus, only to be carried into the home of a Gentile (God forbid!) who cares for him, restores his sight, and gives him (don't miss it) a new vision of his world.

Next Peter is told by God to eat unclean food and to break bread with Gentiles—a divine directive that goes against everything he has been brought up to

believe and to observe. Then the whole community of believers, having been pulled too far out of their own comfort zone by all of the divine disruptions in their lives, gets into a fight about who is in and who is out and who rightly belongs to the church. It's a split that leads them all in different directions, and they are pushed out into the world even further.

Paul narrowly escapes assassination. There are shipwrecks, confrontations, and riots. Many of Jesus followers appear before tribunals. Many, including Peter and Paul, are put to death.

Through it all, they are taken by the Spirit across divides into different cultures and nations. They meet people they would never have dared to meet themselves. They break bread with them all, and all the while they both proclaim and discover in ever more real and challenging ways the reality of resurrection—that absolute love reigns absolutely at all times, in all places, in all ways—and they become themselves instruments of divine transformation and peace.

People said, of course, that this new way of life was bad for business. Many were threatened and complained to the authorities that these apostles were "turning the world upside down." Indeed they were—in love.

This is what it means to be the Church, and this is our future.

This month as our General Convention meets, there will be much discussion about restructuring the organization of the Church and equipping the institution of the Church to participate more fully in God's mission. It will be good and necessary and, God willing, helpful. But the real life of the Church is far more personal and cuts much more closely to home for all of us.

How far are we really willing to allow ourselves, our souls and bodies, to be drawn into the heart of Jesus, into the living presence of the risen Christ? To what degree are we willing to reorder our lives and allow Jesus to draw us deeply and courageously into the suffering and violence of this world so that we ourselves might offer our world a new vision of human life and be instruments of God's healing and peace?

As the record shows, this is more often than not a demanding and even dangerous business. That's the challenge. How willing are we to move, what risks are we willing to take, how far out of our comfort zone are we willing to be taken, to be those who bear witness to Jesus' resurrection?



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### MEET THE DEPUTIES...

## The Rev. Kim Seidman

NICKNAME: Seidwoman

PARISH: Holy Comforter, Broomfield

CURRENT & PAST OCCUPATIONS: Parish priest

CITY OF BIRTH: Austin, Texas

PETS: none

ALMA MATER AND UNDERGRADUATE MAJOR:  
Abilene Christian University, Biblical Studies

LAST BOOK READ:

*Brown Bear Brown Bear*

PASSIONS: International travel, good food,  
anything outdoors

LITTLE-KNOWN FACT:

I enjoy playing the piano

## ST PETER'S, PUEBLO, AND ST. BENEDICT'S, LA VETA

# Small parishes learning a new way of being church – together

BY THE REV. REBECCA JONES

LA VETA – Tom Cornelius went poking around the closets at St. Benedict Episcopal Church and stumbled upon something that hadn't been used for quite awhile. And honestly, nobody really knew how to use it.

But Cornelius, a high churchman at heart, knew exactly what to do with a thurible and incense. He's promised to teach the St. Benedict parishioners just how to swing it to fill the air with the sweet scent of prayer.

For their part, the St. Benedict's folks are hoping they can show Cornelius and his congregation – St Peter the Apostle in Pueblo – an altogether new way to be church, incense or not.

St. Benedict's and St. Peter's, 75 miles apart, are the newest yoked congregations in the diocese. Since March, they've shared a single vicar, the Rev. Alex Howard, and an overpowering desire for both to remain alive and vital.

It's a comfortable relationship for the two congregations, even if it's a bigger challenge and a bigger change for St. Peter's than St. Benedict's. In the 1970s, St. Benedict's was a mission of St. Peter's.

For several years, St. Benedict's partnered with other small rural parishes in southeast Colorado in order to survive. It's been years since they've had a priest to call exclusively their own, and the congregation is used to turning to lay leaders for direction. Eleanor Foley, the congregation's lay pastoral leader, originally thought she was meant to be a deacon, but later discovered that the role of lay leader really suits her better.

"It fits with my other avocation," she said. "I'm a retired school teacher. I guess that's why I enjoy preaching so much. Church members listen a lot better than seventh-graders."

For St. Peter's, the change from parish to mission status is newer and harder to get used to. It had been a parish for 50 years, though in recent years it had become imperiled. Moving to mission status was a way to continue to function as a congregation.

"St. Peter's has not actually experienced that many Sundays without a priest to do the Eucharist," said Howard, who served as rector at St. Peter's from 2003 to 2010. He now presides at St. Peter's on the second and fourth Sundays of the month, and at St. Benedict's on the first and third. "They'll be doing Morning Prayer on the Sundays I'm in La Veta. So that's a chance for the congregations to be exposed to the



Daily Office as a Sunday service. It's a change, but one they seem to be embracing to see how it works."

St. Peter's has three people in training to become licensed lay pastoral leaders: Cornelius, a recent transplant from the Diocese of Atlanta; Susan Cotterman, a longtime parishioner; and Carla Howard, a CSU-Pueblo nursing professor.

Fr. Howard, who lives midway between the two parishes, loves the life of a country parson. He appreciates the opportunity he has to get to know the people in these small parishes – where Average Sunday Attendance is between 14 and 22 – in a way he could not in a larger place. He likes knowing what their grandchildren are doing and where they're going for vacation.

But there's a hitch: He's 75. And young new priests aren't exactly lining up to take his place when he retires.

"I'm not the oldest priest still at work in the diocese," he says. "But there will come a time when I will want to step back. When that time comes, who will do this? You can't have lay pastoral leaders if you don't have a vicar to oversee them."

He says this is a frequent topic of conversation among

struggles for getting anybody else to come in because we're in rural settings. So the biggest challenge may be re-aligning the priesthood in the diocese to think about serving as vicars in small congregations in rural communities as just as valid a call as serving in larger congregations in metropolitan areas."

For now, the two congregations are continuing to get to know each other. They've planned some joint social events, and at Christmas, the two held a joint service at St. Peter's.

"My expectations are that we'll be able to work together on our church's outreach missions with a few more people," Foley says. "St. Peter's does some work with migrant workers, and we're very interested in that. So that's our first focus. The second is just to share Fr. Alex, so we don't overuse him but still have a priest present."

"I hope it produces two active and alive congregations," Cornelius says. "All of us are in our 70s, and we're hoping to get some young people in because of this. We want to work on evangelism, on really reaching out to the community."

Howard sees that as the primary benefit of such

**"The biggest challenge may be re-aligning the priesthood in the diocese to think about serving as vicars in small congregations in rural communities as just as valid a call as serving in larger congregations in metropolitan areas."**

– THE REV. ALEX HOWARD

the priests currently overseeing the 20 small Colorado parishes currently involved in a partnership arrangement. That's about one parish in five in Colorado.

"We know we're subsidizing congregations who can't afford full-time priests," Howard said. "We know leaving a congregation as vicar might present real

partnerships: It gives the congregations some breathing room to focus on something other than just keeping the doors open.

"That takes the pressure off worrying about the future. They're able to settle in, knowing there's something lay people can do on Sundays when there's no priest."

### MEET THE DEPUTIES...

## The Rev. Paul Garrett

PARISH: Saint Barnabas Episcopal Parish, Denver

CURRENT & FORMER OCCUPATIONS: I am an Episcopal Priest and Rector of St. Barnabas. Before that I was a Social Worker and worked with at-risk and adjudicated youth in residential treatment. Before that I worked for Housing Maintenance at Colorado State University. I have flipped burgers, been a bank guard, and was a camp counselor for eight years (including at Trinity Ranch). I even worked in a tropical fish shop. Oddly enough, skills I gained in every job I've had have been called on as a rector!

CITY OF BIRTH: Denver.

PETS: Mary Ellen and I have just brought home a 5-year-old Chocolate Lab named Laddie!

PHOTO BY SANDY BLAKE



ALMA MATER & UNDERGRADUATE MAJOR:

Colorado State University, Social Work & Social Sciences

LAST BOOK READ:

*The Honey Trail: In Pursuit of Liquid Gold and Vanishing Bees* by Grace Pundyk.

PASSIONS:

Keeping a bee colony, reading old and obscure books, trout fishing using ultra-light gear. Peace and Justice.

LITTLE-KNOWN FACT:

I have flown a kite on both easternmost and westernmost points of land in the lower 48 states (& also Hawaii and Newfoundland!)

# A royal "I do"

## Weddings now a "piece of cake" for cathedral verger who took part in William and Kate's 2011 ceremony

BY THE REV. REBECCA JONES

Four years ago this spring, nearly all eyes were on Westminster Abbey as the royal wedding of Prince William and Kate Middleton transfixed the world.

But Ian Thompson, smack in the middle of the whole royal spectacle, kept his eyes on his watch. As one of five vergers serving at that memorable service, part of his job was to keep things running on time, down to the second.

"We had three rehearsals. The day before we did a run-through of the whole service with people standing in for William and Kate," recalls Thompson, who now serves as verger and head sexton at St. John's Cathedral. "It was a lot of work. Everything that day looked relaxed, but it was run with military precision. Everything was timed to perfection."

So what went wrong that day? Nothing. Not one thing. The wedding came off flawlessly. "It was perfect," Thompson says.

Now, with the 2015 wedding season upon us, with all its accompanying jangled nerves, frantic bridal parties and opportunities for disaster seemingly looming around every pillar, it's good to remember what others have had to deal with, then enjoy our own relative insignificance in the scheme of things.

Thompson, 35, had been a verger at Westminster Abbey for more than eight years at the time of the royal wedding. In England, verging is a full-time paid vocation. Normally, vergers start at their local parishes, and cathedral positions are highly competitive. Thompson landed a plum position – verger at St. Paul's Cathedral in London – when he was just 19. It was in that role that he caught the eye of the dean's verger of Westminster Abbey, and was eventually offered a position there.

During his time at St. Paul's, Thompson came to know Richard Chartres, the Bishop of London, quite well. So for the royal wedding, he was given the task of verging



Prince Charles gave each verger a slice of the royal wedding cake as a memento. Thompson keeps his in a cool place, and vows never to eat it. "It's my pension," he says. PHOTO BY FRED MAST

Ian Thompson, verger and head sexton at St. John's Cathedral, formerly was a verger at Westminster Abbey. PHOTO BY FRED MAST

he said. "The adrenalin really began to kick in. One of the questions I get from people is if I was nervous. I'm not being big-headed, but no. When I was a verger at St. Paul's, I took part in many televised services. So for us, even though it was a big occasion, it was like a normal televised service."

As an abbey verger, Thompson donned his black cassock, then the black-and-red verger's gown that goes over it. Finally, he put on the white bow tie worn for special occasions. Then he took up his position.

"Because I was looking after the Bishop of London and the Archbishop, I was at the back by the west doors," he said. "So we got to see the guests arriving. We got to see all the members of the royal family come and go. Every member of the royal family came over

Chartres – who preached the homily – and Rowan Williams, the Archbishop of Canterbury, who officiated.

That morning, as Thompson strolled toward the ab-

**"Everything that day looked relaxed, but it was run with military precision. Everything was timed to perfection."**

– IAN THOMPSON

bey, he recalls how charged the atmosphere was. "I got a few butterflies when I saw all the crowds of people,"

because they all wanted to say hello to these two." Once Queen Elizabeth and Prince Philip arrived,



Thompson was standing to the left of the royal couple as they exchanged vows. He's visible here at the far left of the photo, the verger on the far right, immediately under the red and gold banner.

the dean's verger escorted them to their seats. Then Thompson began his procession with Williams and Chartres through the nave and to the high altar.

During the service, Thompson stood just to the left of the royal couple, behind the abbey's dean, positioned so he could see their faces as they exchanged vows. "As soon as they said 'I do,' you could hear the cheering and all the happiness outside, because it was all being broadcast," he said. "It was amazing. When she said 'I do,' the crowds cheered and the royal family smiled. I think everyone was smiling at that point."

After the service ended, each verger was given a small laminated box with a piece of the wedding cake inside, and a note of thanks from Prince Charles. It was a fruit cake with white icing and marzipan. "I'm not eating the cake," Thompson said. "That's my pension." He keeps it safe in a cool place in his apartment, and brings it out only when guests come over.

The abbey also provided each verger with a copy of the official BBC video recording of the wedding. "I do watch it from time to time," Thompson says. "Where I was positioned, you can see me clearly on the DVD."

For all the excitement of the royal wedding day, it's not the day Thompson most fondly remembers from his time at the abbey. His best day was May 20, 2010. He was preparing to lead the 11 o'clock guided tour of the abbey when he noticed a tourist sitting on a bench. "I looked at her, and something lit up inside," he said. "I can't explain it."

Breaking every rule in the abbey's book of protocol for vergers, he went up to the woman after the tour and asked her out for a drink. She agreed. Turns out, she was from Colorado Springs.

They met for four straight evenings, then stayed in contact with phone calls and letters. And when Michelle returned the following April for another visit, Thompson knew just what he wanted to do.

"It was the week before the royal wedding," he said. "I took her into the abbey after it had closed. It was just her and me there, and I took her up to the high altar and proposed on the very spot where William and Kate were going to get married. I proposed to Michelle a week before they got there."

Thompson offered to move to America, and started hunting for a job at a cathedral. That's how he wound up at St. John's. He and Michelle were married on May 20, 2012, two years after meeting and a year and three weeks after the royal wedding. The couple now live in Denver.

"St. John's doesn't have any royal weddings," Thompson says. "but it's a privilege and an honor to continue to do in Denver what I did at the abbey."

### MEET THE DEPUTIES...

## Lelanda Lee

NICKNAME: Lee if not family; Sue if family; in the past I've been called Lee Lee and Lady Lee

PARISH: St. Stephen's, Longmont

CURRENT AND FORMER OCCUPATIONS:

Currently, church volunteer.

Former: Trust Officer and Commercial Lender.

CITY OF BIRTH: New York City

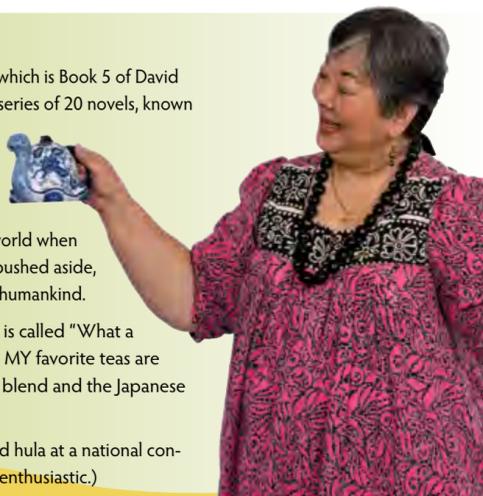
PETS: 15-year-old Devon Rex cat named Tinkerbelle, "Tink" for short

ALMA MATER AND UNDERGRADUATE MAJOR: I like to think of myself as attending the School of Life and majoring in People and Experiencing People. It's so much more interesting than saying majoring in Economics!

LAST BOOK READ: *The Art of War*, which is Book 5 of David Wingrove's reconceived and rewritten series of 20 novels, known as "Chung Kuo," Chinese for "Middle Kingdom." I read the original eight novels years ago and am now reading the new series. They are a future history/alternative future story of the world when China has prevailed, science has been pushed aside, and war, conflict, and intrigue still mire humankind.

PASSIONS: One is blogging; my blog is called "What a Cup of Tea." The other is drinking tea. MY favorite teas are a mango-infused green and white tea blend and the Japanese Genmai Cha, a roasted rice tea blend.

LITTLE-KNOWN FACT: I once danced hula at a national convention. (I wasn't very good, but I was enthusiastic.)



### MEET THE DEPUTIES...

## The Rev. Canon Ken Malcolm

NICKNAME: Skinny

PARISH: Still looking

CURRENT AND FORMER OCCUPATIONS: Canon Missioner for Leadership Development and Formation; formerly outdoor educator / teacher

CITY OF BIRTH: Fort Smith, Ark.

PETS: Black Lab named "Chuy" (Spanish nickname for Jesus)

ALMA MATER AND UNDERGRADUATE MAJOR: Austin College, Liberal Arts

LAST BOOK READ: *All the Light We Cannot See: A Novel* by Anthony Doer

PASSIONS: Family, sports, Kenya, professional cycling, old cars

LITTLE-KNOWN FACT: I have been charged by an African Elephant and a Brown Bear (not on the same day); I love to cook and I am a Francophile.



# Cathedral, St Francis Center partnership to build homes for those who have none

50-unit St. Francis Center Apartments at Cathedral Square could open in 2017

BY JOHN PUTNAM

The only commodity scarcer than parking in Denver may be affordable housing.

St. John's Cathedral is partnering with the St. Francis Center – a longtime diocesan institution and day shelter – to turn part of a parking lot into a 50-unit apartment complex, aimed at providing homes for some of Denver's estimated 5,800 people who are homeless.

"For us [permanent housing] is our mission, but for St. John's to say it's their mission too, and to put supportive, permanent housing on their property, that's a model program," St. Francis Center executive director Tom Luehrs said.

Luehrs hopes to see St. Francis Center Apartments at Cathedral Square open by early 2017. The largest barrier to the project – expected to cost around \$10 million – will be funding. Luehrs hopes that most of that can be arranged through state tax credit programs and housing development grants. But he expects the project will still need to raise in excess of \$1 million from private donors.

While plans for this project came together only late last year, the desire for low-income housing at St. John's is much older.

"The Clarkson Community, a master plan concept for our Cathedral Square North property, has been a vision of the Cathedral for over 31 years," Cathedral communication director Mike Orr said. "The vision for the property was to serve Denver's most vulnerable residents."

However, St. John's vestry and clergy only officially adopted the plan in 2009. The Cathedral partnered with the Sewall Child Development Center and Wartburg College on other programs for the Clarkson Community before reaching out to the St. Francis Center.

"The opportunity for this specific permanent supportive housing project came to Saint John's Cathedral and Saint Francis Center late last year," Orr said. "We've worked collaboratively to create a permanent supportive housing complex that will be an attractive addition to Capitol Hill."



Artist's rendering of St. Francis Center apartments

"We are excited to provide housing to over 50 future residents, meeting their most basic needs as Christ has commanded us to do," he added.

St. John's is donating land designated for parking just south of Colfax Avenue on Washington Street. By reconfiguring the remaining parking area, Luehrs expects only 11 parking spots to be lost, out of the currently existing 100.

The building will contain 50 fully-furnished, single-bedroom units. Each floor will have community laundry rooms and common areas where community events will be held.

**"We are excited to provide housing to over 50 future residents, meeting their most basic needs as Christ has commanded us to do."**

– MIKE ORR

"While people are there, it's their permanent home," Luehrs said. "It's not transitional."

Residents will pay 30 percent of their income for rent. Those with no income will have case managers to assist them as they apply for jobs or benefits.

"Everyone will have to pay something," Luehrs said. "That's getting people to understand that this is theirs, so they have buy in to it, which is really important."

The Cathedral plans to take an active role with residents once the apartments are built.

"St. John's [will work] to provide job training, em-

ployment placement support, health care support, and other essential support services in whatever capacity we are able," Orr said. "Saint John's parishioners are very excited to welcome new neighbors and to be involved personally in the lives of these residents."

Response in the neighborhood has been mixed. Some complain there is already too much low-income housing in Capitol Hill, but others are supportive. A neighborhood advocacy group, Capitol Hill United Neighbors, has not taken an official position on the project, but has been in conversation with the cathedral about it.

"We're just tracking it as it goes along," CHUN executive director Roger Armstrong said. "The neighborhoods are going to meet with St. Francis about the next steps if it does come to fruition."

Luehrs understands the hesitancy from neighbors, and is working to address their concerns. "It's there for the people [in the apartments]," Luehrs said. "It's not for anybody else who wants to come in, and that was one of the fears people raised. We're really tight on our management, probably more so than most apartment buildings."

# Metro Caring's new Hunger Relief Center allows more nutritious food, educational programming for Denver's hungry

BY KYLE ENDRES

Metro Caring's new Hunger Relief Center is already helping to improve the lives of food-insecure people in the Denver area.

The facility opened to the public in March, and feedback from participants has been overwhelmingly positive. People receive more nutritious food to feed their families, and they have the opportunity to participate in numerous classes and programs designed to improve health and promote self-sufficiency.

"A growing number of local families are food insecure," says Lynne Butler, Metro Caring's executive director. "This means that they don't always have access to enough nutritious food. Many people are underemployed and costs of living are rising sharply. We think that it is unacceptable for anyone to go hungry anywhere, and with the new Hunger Relief Center, we will assist people in their progression toward self-reliance."

Metro Caring, a Jubilee Ministry, is Denver's leading hunger relief program, distributing about 2 million pounds of food each year, while also providing education and tools to help clients improve their health and attain self-sufficiency.

The Hunger Relief Center occupies 16,000 square feet – three times more space than the organization's previous facility at the same location, at 1100 E. 18th Ave. in Denver. The new facility offers expanded and comprehensive programming in four key areas: access to healthy foods; nutrition and gardening education; self-sufficiency; and community health services. Among the new features of the Hunger Relief Center:

- Ample space for nutritious food in the Metro Caring Market, allowing people greater access to fresh produce, meats, dairy, and whole grains; 63% of Metro Caring's food by weight is fresh.
- A fully stocked teaching kitchen and classroom, offering healthy-living, nutrition, and financial-literacy classes for parents and families.
- Six offices for community-navigation referrals and benefits enrollment.
- A rooftop garden for outdoor growing and education.
- A greenhouse for vegetable production, year-round education, and the Seeds for Success job training program, in which individuals will learn to grow, harvest, package, and distribute fresh herbs and vegetables to local restaurants and grocers.



At 16,000 square feet, Metro Caring's new Hunger Relief Center is three times as large as its former building on the same site, at 1100 E. 18th Avenue in Denver.

A greenhouse in the new facility means Metro Caring can grow fresh produce for clients and for education programs all year long.



- A Children's Nutrition Center to educate children about healthy eating.
- A Community Health Services Center for health screenings, mental-health counseling, and tobacco/alcohol cessation services.
- Increased space and capacity for collaboration with other nonprofit organizations and government agencies.

These features were designed to enhance Metro Caring's holistic suite of wrap-around programming that meets people's immediate hunger needs, while also addressing the root causes of hunger, malnutrition, and poverty.

Several Episcopal parishes in Denver have given significant support to the Hunger Relief Center, St. John's Cathedral, St. Andrew's, Christ Church, and St. Gabriel's. In addition to a new building and expanded programming, the organization has also changed the spelling of its name from its former moniker (Metro CareRing) to Metro Caring, to reflect the expanded opportunities the Hunger Relief Center will provide in addressing the root cause of hunger: poverty.

"In the Hunger Relief Center, Metro Caring offers up to a week's worth of nutritious food, along with self-sufficiency programming," Butler said. "The goal of Metro Caring is to make sure that food justice prevails, food waste is mitigated, and all families in our community are well fed."



## at-a-glance

### Metro Caring

LOCATION: 1100E. 18th Ave., Denver

SERVICE HOURS: Monday to Friday, 9:30 a.m. to 3 p.m. Tuesday, 6-8 p.m.

DONATIONS: Drop-off times are Monday to Friday 8-4 p.m., Tuesday 5-7 p.m.

CONTACT: 303-860-7200

SERVICES PROVIDED: food assistance; referrals to benefits programs; utility assistance; healthy living and nutrition classes; gardening classes.

## by-the-numbers

### Metro Caring during 2014

- 1.8 million** – Pounds of food distributed
- 17,978** – Number of families assisted
- \$315,138** – Amount provided for utilities assistance
- 4,768** – People assisted in obtaining identity documents
- 8,039** – Bus fares covered
- 15,571** – Referrals offered to benefits programs
- 6,242** – Hours of job readiness training provided
- 34,347** – Total volunteer hours
- 1,074** – Total number of volunteers

## MEET THE DEPUTIES...

### Chuck Theobald

NICKNAME: When your first name is Matthew and your parents call you Chuck, that is really enough confusion in your life.

PARISH: Grace and St. Stephen's, Colorado Springs

CURRENT & FORMER OCCUPATIONS: Project Manager for FedEx (I work on the tracking part of the fedex.com website, so if you've tracked a FedEx package in the last few years, I helped!)

CITY OF BIRTH: Tampa, Florida

PETS: Minerva, a black cat, named for the goddess, not the Deputy Headmistress.

ALMA MATER AND UNDERGRADUATE MAJOR: Purdue University, Industrial Engineering

LAST BOOK READ: *Backstage with Julia* by Nancy Verde Barr

PASSIONS: Communication is my passion! It could be a website or a newsletter or a conversation, but people need to have access to the right information at the right time.

LITTLE KNOWN FACT: I have already spilled that my first name is Matthew. Could this include that I have brothers named Mark and John? (But my sister's name is Elizabeth.)



## MEET THE DEPUTIES...

### Christine Burke

NICKNAME: Tuppen (pronounced Two-pen)

PARISH: St. Barnabas, Glenwood Springs

CURRENT AND FORMER OCCUPATIONS: Currently parish administrator at St. Barnabas; formerly in sales and marketing.

CITY OF BIRTH: Schenectady, New York

PETS: Two cats, Rocky and Ruby

ALMA MATER AND UNDERGRADUATE MAJOR: Mount Holyoke, music

LAST BOOK READ: *The Wisdom Jesus* by Cynthia Bourgeault



## Historic highlights of General Convention



Bishop William White, first Presiding Bishop

1785 First General Convention held in Philadelphia, authorizes the creation of an American Prayer Book, names itself the Protestant Episcopal Church of the United States of America

1787 2nd General Convention adopts the present Episcopal Church structure, adopts the Book of Common Prayer, prepared by William White

1817 Authorizes founding of General Theological Seminary in New York

1886 Chicago Lambeth Quadrilateral adopted

1892 Makes minor revisions to the Book of Common Prayer

1919 Office of Presiding Bishop is created

1928 Adopts a new Prayer Book, which includes a new translation of the Psalms and drops "love, honor and obey" from the bride's vows in the service of Holy Matrimony



1931 50th General Convention meets in Denver

1940 Approves a new hymnal

1961 John Hines is elected Presiding Bishop, and his strong commitment to social justice draws the wrath of conservatives

1970 Approves the ordination of women to the diaconate

1976 Approves the ordination of women to the priesthood

1979 Meeting in Denver, the convention approves a new Book of Common Prayer, still in use today

1982 Adopts a new hymnal; condemns the creationist movement and affirms the support of scientists, educators and theologians in the search for truth

2000 Meeting in Denver, approves "Called to Common Mission," establishing full communion between the Episcopal Church and the Evangelical Lutheran Church in America

2003 Approves the election of the Rev. Canon Gene Robinson, an openly gay priest in a long-term relationship, as bishop coadjutor of New Hampshire



Katharine Jefferts Schori the first & only female Presiding Bishop

2006 Katharine Jefferts Schori of Nevada is elected Presiding Bishop, the first and only woman primate in the Anglican Communion

2009 Charges the Standing Commission on Liturgy and Music to develop liturgical and theological resources for same-sex blessings

2012 Approves the trial use of an official liturgy to bless same-sex couples and their unions

????

## A Preview of General Convention: What to expect

CONTINUED FROM PAGE 1

All the nominees will be given the opportunity to address both the House of Bishops and the House of Deputies on June 24. Nominees will be officially nominated at a joint session of the House of Bishops and the House of Deputies on June 26. On June 27 the House of Bishops will elect one of the four. After that, the House of Deputies will vote whether or not to confirm the bishops' choice. The new Presiding Bishop will begin a nine-year term on Nov. 1.

### Reimagining the Episcopal Church

A second action that merits close attention comes from the report of the Task Force for Reimagining The Episcopal Church. This report, referred to as the TREC report, is the work of a task force meeting the last three years to examine the mission, ministry, organization and structure of the Episcopal church.

Many of the specific recommendations and proposals are controversial. One such recommendation is to abandon the 200-year-old history of separating General Convention into two separate legislative bodies – the House of Bishops and the House of Deputies. Under this proposal, the bishops would convene with the clergy and lay deputies in one body for all purposes.

The TREC report also calls for each diocese to reduce the size of its deputation from four to three clergy members and from four to three lay deputies.

Other TREC proposals include halving the size of the church's executive council, and shifting its role from operational to governance. Additional recommendations address the role of the Presiding Bishop and senior staff at the church center in New York.

The task force envisions the General Convention gradually shifting from a legislative body to a mission convocation, facilitating networking and collaboration to support grassroots ministry at the local level.

Many of these changes require amending the Constitution (which must be passed at two consecutive General Conventions) and Canons. The task force offers recommendations for how to begin living into a new model during the interim.

### Changes to the marriage ceremony

Finally, the General Convention will address recommendations from a task force that studied the theology and liturgy of marriage in the last three years.

That group – and others – are expected to propose possible changes in the church's marriage service as set forth in the Book of Common Prayer (which must be passed by two General Conventions) and in the canons relating to same-sex marriage.

It is difficult to predict whether any changes are likely to be enacted – or whether there will be calls for further study at this General convention. However, the fact that the United States Supreme Court will be issuing a highly publicized opinion on same-sex marriage either just before or perhaps during the General Convention may increase pressure on deputies to take substantive action.

The entire Colorado deputation asks for your prayers before and during General Convention.

Members of the deputation would be glad to make visits to congregations either before or after General Convention. You may contact the Rev. Lyn Burns, 970-467-7750 or annlynburns@gmail.com, with your request.

*Larry Hitt is Chancellor of the Diocese of Colorado. The Rev. Kim Seidman is rector of Church of the Holy Redeemer in Broomfield. They co-chair the Colorado deputation to General Convention.*

### Follow all the news from General Convention

You can follow the actions of General convention online at [generalconvention.org](http://generalconvention.org) or on our diocesan website, below, where members of our deputation will be blogging and where news specifically relating to Colorado will be posted daily at: [coloradodiocese.org](http://coloradodiocese.org)

## Lindahl running for position on Church Pension Fund board

BY THE REV. REBECCA JONES



Kevin Lindahl

Big numbers don't faze Kevin Lindahl, a parishioner at St. Barnabas, Denver. As General Counsel for the Fire and Police Pension Association in Denver, he helps make investment decisions for that organization's \$4 billion portfolio, while also working with legislators, ensuring his agency complies with all federal and state tax laws, and offering advice on fiduciary responsibilities.

Two years ago, he was appointed to fill a

vacancy on the Board of Trustees of the Church Pension Fund. That 25-member board is responsible for administering the pension plans for the Episcopal Church clergy and eligible lay employees, as well as the Episcopal Church Retirement Savings Plan.

Altogether, that's about \$10 billion in assets. "It's important to me to use the skills I've got, to give back to my communities," says Lindahl, who is now running for a six-year term on the board. Election of 12 members of that board will take place at the General Convention in Salt Lake City. "I have skills and knowledge that are very useful in administering pension funds."

The board meets five times a year, usually in New York City, and each meeting is preceded by many hours of preparation and study of the issues that will be confronting the board. "The pension fund plays a number of roles in the church," Lindahl says. "We look at budgets created for the staff, compensation, assignments, and we make decisions with regard to all those things. We decide how much to spend on communication and how communications are done. The board also governs the health plans imple-

mented through the dioceses over the past five years, and the Church Insurance Group provides all the property and casualty coverage for parishes. We're the first line of feedback for how those services might be better administered."

Though it's far afield from investments and insurance, The Church Publishing Group – which publishes the official Episcopal Church worship materials, as well as books, music, software and other educational products – is a wholly-owned subsidiary of the Church Pension Group, and the board has oversight of that entity as well.

"It loses money every year, so we have to look closely at how that impacts the pension plan that owns the publishing company," Lindahl says. "The publishing company has a long history. Originally, it was the Church Hymnal

company, and it was a gift to the church from J.P. Morgan. Really, it was the basis for our pension assets. But the world has changed, and now it's more of a liability than an asset. But it has a long-standing history of publishing things for the church."

Another hot-button issue that members of the Church Pension Fund have dealt with recently is the ability of retired clergy to continue to work after retirement and still receive a pension. "We've had a lot of discussion around that," Lindahl says. "It raises fiduciary issues."

"I admit, this is a larger commitment than I thought it would be when I first took it on, but I enjoy the work," he says. "Given my experience, which is fairly unique in this group, I feel like I have a lot to add to the conversation."

A native of Steamboat Springs, Lindahl earned a master's of business administration from Regis University in Denver and a law degree from the University of Denver. He served as county attorney for Eagle County before settling in Denver and accepting the job with the Fire and Police Pension Association, which administers the pension and disability programs for public safety officers throughout Colorado.

He and his partner, Ben Fiedler, have a 23-year-old daughter, Melanie Lindahl, who graduated from the University of Colorado College of Nursing in May.

At home, he loves to cook, and often cooks for events at St. Barnabas or other fund-raising events.

Lindahl also serves on the Board of Trustees for the Colorado Episcopal Foundation, has been the chairman of the Finance Committee for St. Barnabas, and for the past six years has been a director of the parish youth program.

## Meet the Deputies

### The Rev. Bethany Myers



PARISH: Chapel of Our Saviour, Colorado Springs  
CURRENT & PAST OCCUPATIONS: Licensed clinical social worker, deacon

CITY OF BIRTH: Sterling, Colorado

PETS: A French bulldog/Boston Terrier mix named Norman

ALMA MATER & UNDERGRADUATE MAJOR: Willamette University, Religious Studies

LAST BOOK READ: *Fever Pitch* by Nick Hornby

PASSIONS: Spending time with family, anything outdoors, and Crossfit.

LITTLE-KNOWN FACT: I have summited one of the highest active volcanoes in the world, Cotopaxi, in Ecuador, which is 19,343 feet high.

### George Wing



PARISH: Chapel of Our Saviour, Colorado Springs

CURRENT & FORMER

OCCUPATIONS: Attorney in private practice, 1975 to present; English teacher, 1968-69; soldier (US Army), 1969-72.

CITY OF BIRTH: Spokane, WA

PETS: None now, maybe a dog after General Convention ends

ALMA MATER & UNDERGRADUATE MAJOR: Ripon College, History

LAST BOOK READ: *Camping Alaska*

PASSIONS: Reading, camping, hiking, 4-wheeling

LITTLE-KNOWN FACT: I took the Alaska Highway to Alaska at age 3.

### Erica Hein



NICKNAME: Rica from my Dad, Eckida from my closest friend's children, Aunty from my nephew.

PARISH: St Thomas, Denver

CURRENT AND FORMER OCCUPATIONS: Currently a flight attendant with Southwest Airlines; have worked in Admissions and Marketing for Skilled Nursing prior to working for Southwest.

CITY OF BIRTH: Westminster, Colo.

PETS: Our family pet is my mom's Great Pyrenees, Shenandoah, and my last pet was a Guinea Pig named Snowden (named after the climber and namesake for Mt. Snowden in Wales).

ALMA MATER & UNDERGRADUATE MAJOR: University of Northern Colorado, Recreation

LAST BOOK READ: *Harry Potter and the Prisoner of Azkaban*

PASSIONS: Spending time with family & friends, exploring new cities, reading, hiking...

LITTLE-KNOWN FACT: I love to go salsa dancing. I also love to sing!

### The Rev. J. Scott Turner



NICKNAME: Paco

PARISH: St. Paul's, Steamboat Springs

CURRENT AND FORMER OCCUPATIONS: Clergy; Non-profit director in Commerce City; freight broker; fund-raiser.

CITY OF BIRTH: Lubbock, Texas

PETS: Aspen, Quarter Horse

ALMA MATER & UNDERGRADUATE MAJOR: Texas Tech University, Anthropology

LAST BOOK READ:

*A Thousand Hills to Heaven* by Josh Ruxin

PASSIONS: Music, fishing, golf.

LITTLE-KNOWN FACT: I started leading Sunday worship as a Lay Reader in Church of the Good Shepherd, Brownfield, Texas, at the age of 16.

# Uh-oh!

## Disaster planning focus of Year of Resilience

BY HILL GRIMMETT

CHERRY HILLS VILLAGE – The Rev. Chris Ditzenberger had just finished the words of the post-communion prayer – but hadn’t yet given the blessing – when the fire alarm at St. Gabriel’s began to blare.

The good news is, worshippers filed out quickly and efficiently and gathered at a pre-determined safe spot across the parking lot.

The bad news is, so many doors were left open in the downstairs classroom areas, creating fire-feeding drafts, that – had this been a real fire and not just a drill – St. Gabe’s could’ve been toast.

“We learned some things,” said Ditzenberger, who had been planning the May 17 “Be Ready Sunday” for some time and had repeatedly prepped the congregation on what to do and what to expect. “We did some things well, but we overlooked some things. By the second service, we’d also learned how to turn off the fire alarm, which is something we didn’t know how to do at the first!”

No parish in Colorado has done more to prepare itself for potential emergencies than St. Gabriel’s. Its preparedness plan – available on the diocesan website

to care for one another, and helped us to feel we are supported by our community and know we can support the community in the event there’s an issue for which our facilities might be useful,” Ditzenberger said.

### How to get started

Every parish is being encouraged to create its own Resilience and Preparedness plan. Here’s a quick how-to:

**Step 1:** Create a team to do the work, probably two to six people. The team needn’t include or be led by clergy or the vestry; be sure to communicate with the parish leadership before beginning and during the process.

**Step 2:** Choose one of the templates available through the diocese web site. They’re designed for different sized congregations, and you don’t have to worry about starting from scratch.

**Step 3:** Take a deep breath: Although developing the plan may seem daunting, it really isn’t. For example, the template for a small congregation probably takes no more than eight to 10 hours of concentrated work.

The purpose of the Resilience Plan arises from the underlying concept: It’s helpful to think of resilience as the increased capacity to respond. The purpose of the Resilience Plan is to think through your congregation’s capacity to respond and to collect the information you need in one place. Having information and anticipating ways you may be called upon to respond increases your capacity.

## Elements of a Resilience Plan

What sorts of events, emergencies or disasters should a Resilience plan address? This is one of the first items for a planning team to address. Consider:

- The proper protocol in the event someone suffers a serious medical emergency during church services. Also consider the emotional and spiritual reverberations such an event might have on the congregation.
- A plan of action should there be a serious fire in the building that might render it unusable for months. Where would you worship? Do you have a reasonably up-to-date inventory of the building and its contents?
- Plans for a localized disaster, such as a tornado or severe storm. Disaster is an event that overwhelms the capacity of the community to respond – so what is an appropriate response for your congregation?
- Similarly, a plan for a region-wide disaster, such as we experienced in the floods of 2013.

### In all Resilience Plans, it’s useful to think about a hierarchy of concerns:

- Most basic level: How do we take care of our church – the building, the programs based in the church, our worship and prayer life?
- Next: How do we care for our people? How would we know if all our members are accounted for if communications were seriously disrupted or the town evacuated?
- Finally: How do we care for our community? What can we do to help our neighbors in need? That may range from a place to sleep for a few nights, or hot meals, to a community gathering weeks later to acknowledge and celebrate getting through a particularly rough time.
- Your congregation may decide to proceed at the most basic level first, or to be more ambitious. The goal is to develop a plan that is appropriate for your congregation. That may be governed by your size, your location, other needs and ministries you are dealing with, and many other factors. It’s your call to make.

## Moving Forward & Getting Help

You can find more information on the Year of Resilience and links to various plan templates on the diocesan website. If you’re interested in a webinar or training session on getting started with your Resilience Plan or the Asset Map, contact Hill Grimmert, the Disaster Coordinator, at HGRimmert@ColoradoDiocese.org.

## SPIRITUAL DISCOVERY

# When the question is “Now what?” authors Tran and Boyd provide a guide to help small groups

BY THE REV. SANDY GRUNDY

It begins, as so many things do, with that niggling feeling that something more is being asked of you. God lays it on the heart of person after person across Colorado to ask the same question: “What am I called to do?”

They come to their priests for help in finding an answer. Their priests have turned to wise and trusted members of the parish, formed them into discernment committees, and directed them to prayerfully figure it out.

For years, discernment committee members have accepted this assignment, then looked at each other and thought, “Now what?” And they, in turn, have turned to the Rev. Sandy Boyd and the Rev. Catherine Tran – two Colorado priests with a special gift for guiding spiritual seekers – for a roadmap.

Now, Boyd and Tran have distilled years’ worth of experience in training such groups to produce *Spiritual Discovery: A Method for Discernment in Small Groups and Congregations* (Rowman & Littlefield, 2015). Although the authors are new to the publishing world, the book is already sold out on Amazon, suggesting the topic is being investigated by readers far and wide.

But in the beginning, it was just a tool for helping the laity discover whether they might be called to become deacons or priests. “Catherine had been asked to join the Commission on Ministry so she could contribute a spiritual dimension to what discernment groups were doing,” says Boyd, a retired seminary and university teacher who has served churches throughout the diocese as an interim rector or supply priest. “She designed this program that started using a prayer model developed by Jane Vennard, and soon thereafter she invited me and several others to join her as trainers for Holy Orders discernment groups.”

Vennard is well-known in the Colorado faith community as the initiator of the spirituality classes at Iliff School of Theology in Denver.

Grounded in Vennard’s prayer-based method of group discernment, the model Tran developed began to be deployed around diocese. “We watched how the groups were impacted by the experience of this prayer model, using it as the basis of their work with a candidate,” Boyd said. “We asked groups to be in touch with us after

we did the training, to let us know if they were having any difficulties.”

“Sometimes,” Boyd said, “aspirants came to realize that where they were in their personal or work lives was really their ministry, and the discernment process helped them to discover that. We kept hearing these wonderful stories.”

Once, a group asked if the parish might not also use the same model in their search for a new rector. Boyd assured them that they could. In fact, the method can be used for any number of situations, including a book study group, a conflict management group, or a workplace task force.

Vennard, meanwhile, was watching all this with great interest. Vennard has been in a ministry support group with Boyd and Tran for more than 20 years, and they’re old friends. She went to lunch with Boyd one day and said how thrilled she was to see what they’d done with her model. Then Vennard, herself the author of eight books, mentioned that her editor might be interested in seeing a book on something like this.

One thing led to another, and soon Tran and Boyd were committed to writing a book together. They thought it would take a year. It took three, often with the authors meeting weekly to collaborate.

“It was a great experience to write the book,” says Tran, a longtime spiritual director and co-pastor at Grace Episcopal Methodist Church in Buena Vista. “It forced us to really analyze what we were doing and why. Why were we saying that people should do it this way? I knew intuitively it was important, but having to put it down in words so others could understand it really solidified it.”

The book lays out succinctly the basic prayer-based method of group discernment, which the authors say invites awareness of God’s presence. It creates the opportunity for participants to make room for the Holy Spirit, and wait expectantly for the Spirit to speak. It builds in time for silence and time for spiritual reflection.

“One of the things I think is critical is that people understand that it’s not hard to do. It’s a very simple, straightforward thing. There’s no big mystery about



The Rev. Sandy Boyd, left, and the Rev. Catherine Tran thought writing their book would take a year. It took three, often with weekly meetings to collaborate. PHOTO BY DONNA CONTRERAZ-WETHERBEE

how to listen to the Holy Spirit,” says Tran. “That said, it’s very simple, but it’s not easy to do. It requires a great deal of dedication, and it takes time.”

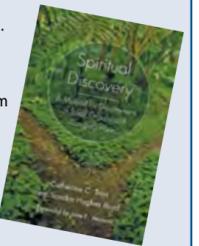
They are careful not just to explain the method, but also to attend to some of the challenges faced by groups doing discernment. Typically, these include difficult group dynamics, properly managing time, using ritual, bringing closure and “speaking the truth in love.”

Bringing their styles and personalities together to write the book might have been a labor of love, but for Boyd and Tran it took “blood, sweat and tears,” they say. “We drove each other nuts as part of the process,” Boyd says, laughing. “We had to figure out our own approaches to work. And we work very differently.”

Boyd and Tran are looking forward to opportunities to share their experiences and their book throughout the Diocese and will accept invitations to churches or other groups.

## Spiritual Discovery

For more information about the *Spiritual Discovery* Method, visit the website [spiritualdiscoverymethod.com](http://spiritualdiscoverymethod.com). The book may be purchased from that site at a 20 percent discount. It’s also available from Amazon.com



Tran and Boyd will host a book signing on July 12, 3 p.m., at Good Shepherd Episcopal Church, 8545 E. Dry Creek Road, Centennial.

– runs to some 50 pages.

But other parishes are starting to follow St. Gabriel’s lead. The diocese has declared 2015 the “Year of Resilience.” In April, 25 people from 20 congregations participated in introductory webinars to explore how to begin developing a resilience plan.

“This all started with a conversation I had with our head usher, who wanted to provide training for ushers in the event of a medical or weather-related issue,” Ditzenberger said. “It could be as simple as someone slipping on the ice or someone having a medical problem. We realized we didn’t have an adequate plan to cover those situations.”

From there, the conversation expanded to include more extreme situations. “Working with this preparedness committee has allowed us to focus on what it means

## The Asset Map

Episcopal Relief & Development has created a new nation-wide tool called the Episcopal Asset Map. You can see it at [episcopalassetmap.org](http://episcopalassetmap.org) and see our Diocese at [edco.episcopalassetmap.org](http://edco.episcopalassetmap.org).

A good way to begin engaging with the concepts of resilience and preparedness is to complete your congregation’s profile. It’s easy:

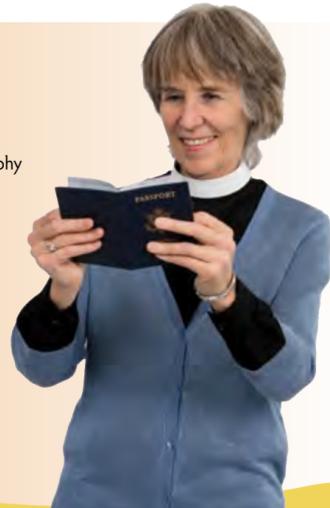
- Find the pin for your congregation on the map – it should be a triangle.
- Click on the name of your church, which appears when you click on the triangle.
- Fill out the “Survey” by clicking on the red button that says “Take the Survey.”

## MEET THE DEPUTIES...

### The Rev. Lyn Burns

NICKNAME: Lyn to most; Linnie to my family  
 PARISH: Saint Charles Episcopal Church, Fort Morgan  
 CURRENT AND FORMER OCCUPATIONS: Priest. Previously resident chaplain at the Mayo Clinic; assistant to the president of the Colorado Episcopal Foundation; coordinator of a faith-based non-profit community volunteer program in Denver; marketing director of a foreign language translation company in Boulder  
 CITY OF BIRTH: Pretoria, South Africa  
 Pets: A cat called Kitty (her formal name is “Nomas”)  
 LAST BOOK READ: *The Goldfinch* by Donna Tartt, *Hope Against Darkness* by Richard Rohr

ALMA MATER AND UNDERGRADUATE MAJOR: University of the Witwatersrand, English, German and Philosophy  
 PASSIONS: Traveling, movies, spending time with family and friends, learning new things, keeping fit.  
 LITTLE-KNOWN FACT: I always draw a blank on this one. Pass!



## MEET THE DEPUTIES...

### The Rev. Dr. Chris Johnson

NICKNAME: Chris  
 PARISH: St. Raphael’s, Security  
 CURRENT AND FORMER OCCUPATIONS: Currently rector at St. Raphael’s; formerly Social and Economic Justice Officer at the Episcopal Church Center in New York; founding executive director of the 32nd Avenue Jubilee Center in Denver; 16 years of industrial sales and distribution management  
 CITY OF BIRTH: Maracaibo, Venezuela  
 PETS: No pets until Debbie can join me in Security to care for them.

ALMA MATER AND UNDERGRAD MAJOR: Franciscan University of Steubenville, Business Management  
 LAST BOOK READ: *My Church Is Not Dying: Episcopalians in the 21st Century* by Greg Garrett  
 PASSIONS: I am passionate about the work of reconciliation in its many contexts. And coffee.  
 LITTLE-KNOWN FACT: I like watching Hallmark movies with my wife, Debbie.



# The parish and mental health: How do we hinder, how can we help?

BY DENNIS KENNEDY

Come Sunday morning, the pews of every church will be filled with people who are suffering, often in silence.

Some are depressed. Some are struggling with anxiety. Some are bipolar. Some are panicky. Some have obsessive-compulsive disorder or some other mental illness. The National Institute of Health reported in 2013 approximately 61.5 million Americans – one in every four adults – experiences mental illness in a given year.

That doesn't include their family members and close friends whose lives are also impacted by the strain of worry about a loved one.

"It may be a one time episode. It may be part of a recurring condition, but we are not talking about these conditions and consequently we are in effect saying, 'We don't really want to hear,'" says Sheila Brockmeier, a parishioner at St. John the Baptist in Breckenridge, and a leader in a movement to help congregations better equip themselves to serve this huge chunk

tee of the Arapahoe-Douglas affiliate of the National Alliance on Mental Illness. As such, she is available to do presentations to ministry groups within congregations. "Our standard presentation is a Power Point that explains NAMI, provides basic information about mental illness, includes a personal story of an experience of living with mental illness and then shares steps that faith communities can take to better support their members," she says.

Brockmeier and her associate Anna Bennett – a parishioner at St. Luke's, Denver, with a doctorate in anthropology – together developed a program on "Depression and the Elderly," and she is working to implement a new program for teens called "Say It Out Loud."

"Many denominations – including the Episcopal Church – have issued statements encouraging their congregations to welcome and include people living with mental illness," Brockmeier said. "The National Catholic Partnership on Disability has created an en-

**"People don't get better in a vacuum. We need support from our spiritual circles."**

– SHEILA BROCKMEIER

of the population.

Brockmeier is chairwoman of the FaithNet Commit-



tire curriculum which their parishes can download for free on how to minister to people with mental illness, yet I meet few people who have any awareness of the existence of any of these resources."

Brockmeier recalls one Sunday when she was leading an adult education forum at her home parish around the topic. "A member of our congregation specifically came to that ...because she knew I would be talking about my perceived call to minister to people with mental illness and their families, so she wanted to share about her own diagnosis. Another member of the congregation later shared with me how hard it

Sheila Brockmeier does a presentation on the mission of the National Alliance on Mental Illness before a group of outreach workers at Pax Christi Catholic Church in Highlands Ranch. She's happy to come to parishes to talk about ways they can be more welcoming to people suffering from mental illness, and their loved ones. PHOTO BY FRED MAST

## Resources from the National Alliance on Mental Illness/FaithNet

NAMI provides support, education and advocacy for family, friends and people with brain disorders, depression, bipolar disorder, schizophrenia, obsessive-compulsive disorder, PTSD, and other mental illness. Check its website ([www.nami.org](http://www.nami.org)) for links to Family Support Groups, Education Nights for Consumers, Family Members and Friends. Congregations interested in scheduling presentations can contact FaithNet at [faithnet@namiadco.org](mailto:faithnet@namiadco.org) or leave a message at 303-991-7688. NAMI programs are free, but the organization accepts donations.

has been to live with the suicide of a family member. These stories are in EVERY congregation."

Sadly, few parishioners feel able to speak to each other so openly about the subject. "The saddest impact of the stigma and silence surrounding mental illness I have seen is when a member of a parish lost a family member to suicide," said Bennett. "Only then did others in the parish – both laity and clergy – learn of the years the family had struggled with mental illness."

Both Bennett and Brockmeier know first-hand of the pain confronting those who have a family member with a mental illness. Brockmeier's son struggles with depression, and he has given her permission to share their family's story. Bennett became interested in the subject when her mother developed dementia. She also became the trustee of her cousin's son, who has a debilitating mental illness.

Brockmeier has a master's degree in speech-language pathology and spent 25 years serving special needs children with communication disorders. She feels akin to people with no voice, and came to understand the challenges of parenting a child with special needs through her experience as a part-time foster parent to a non-verbal child with cerebral palsy. She regularly speaks now to adult education groups in a variety of faith communities about how to address mental illness and promote mental health.

Often after speaking, she will spend another 45 minutes meeting with parishioners and hearing their own stories of how mental illness has affected their lives, families and communities. "Jesus offered healing by calling people by name, acknowledging their pain, and especially by restoring them to their communities," Brockmeier says. "He touched them, was not afraid to 'catch' the social stigma attached to being labeled as

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unwell. He didn't just address a symptom, he restored people to a whole new life."

Challenging as it is, there is much individual congregations can do to become welcoming places for the mentally ill and their loved ones. Bennett cites in particular the Mental Health Ministry of St. Philip's in the Hills Episcopal Church in Tucson. That ministry, launched in 2012, includes hosting an informal gathering of people with brain disorders for coffee, conversation and companionship two Sundays a month; providing space for support groups for family and friends of people with mental illnesses; providing space for a monthly mental health book club; and offering a monthly mental health forum as part of its regular Sunday morning adult education offerings.

"What the person with the illness, their caregivers and families need from society, including faith communities, is acceptance and inclusion, not judgment and blaming," Brockmeier says. "A community can welcome us as whole persons instead of stigmatizing us. People don't get better in a vacuum. We need support from our spiritual circles."

## Ministering to the mentally ill: Some actions parishes can take

1. Be a friend. Create a buddy system.
2. Clergy and lay leaders can listen with compassion and refer to professional services as needed. Follow up after referral.
3. Incorporate prayers for mental illness into the Prayers of the People.
4. Visit those hospitalized with mental illness.
5. Encourage peace and justice groups to get involved in the systematic problems that affect persons with mental illness. For example, at least one half of the prison population and a third of the homeless population suffer from mental illness.
6. Organize advocacy campaigns to hold elected officials accountable for justice inequities involving the mentally ill.
7. Publicize these issues in the church bulletin or newsletter.
8. Healing prayer services should include anointing for mental illness.
9. Invite speakers from the medical community, mental health field or advocacy groups to address the subject.
10. Plan a liturgical celebration of the lives of persons with mental illness, their families and mental health workers.

SOURCE: National Catholic Partnership on Disability

## COMMENTARY

# Call to solidarity and action for women everywhere

BY LELANDA LEE

The nations of the world – even the most advanced ones – have suffered a collective failure in their efforts to attain gender equality, with only weak enforcement of laws designed to empower and protect women and girls.

That's one of the things I took away from the United Nations Commission on the Status of Women hearings, held over two weeks in early March in New York City. Helen Abyei and I were privileged to be among the Episcopal Church's delegation to the conference, which attracted up to 12,000 attendees, both women and men.

Phumzile Mlambo-Ngcuka, Director of UN Women, declared the need to overcome stereotypes in order to overcome gender inequality. Women don't get hired or promoted when employers assume they will favor their children and families over their work responsibilities. Women are paid less than men because they aren't perceived as the family breadwinners. Yet a 2013 study by the Pew Research Center found four in 10 American households with children under 18 is headed by a mother who is either the sole or primary earner for her family.

Women engage in the vast majority of the unpaid caretaking of children, elders, and the infirm and homebound throughout the world. Unpaid work is exactly that: unpaid. No paycheck, no pension, no credit for having contributed to the welfare of their families, their communities, and their nations. Part of the solution to gender equity must be some form of payment for this caretaking labor that women contribute. These are examples of the feminization of poverty, a major gender equality issue.

But there are other forms of gender inequality as well. Did you know that in 27 countries women cannot pass on their citizenship to their children? Numerous countries do not allow women to inherit property. Birth registration is often denied girls, because it costs money and requires costly travel to governmental centers.

Front-loading intervention to girls is a fundamental philosophy behind the Millennium Development Goals (MDGs), and the Sustainable Development Goals, which will succeed them in September. Phumzile pointed out that working on development is not enough when addressing gender inequality. Rather, interventions must attack the root causes of gender inequality.

The transformation to a gender-equal world begins with providing girls and boys the same amount of food and the same access to education. It continues



Lelanda Lee

with providing health services that target women's and girls' issues, such as elimination of female genital mutilation and access to reproductive health services. It also requires elimination of so-called honor killings – How can we call murder of women honorable? – and child marriage involving brides as young as 7.

Child marriage actually is a form of human trafficking: It is coerced, the girl has no freedom to escape, and money, in the form of a dowry, has changed hands. The actual extent of human trafficking can only be estimated, since traffickers operate in an underground world not subject to easy monitoring or data gathering. But it's thought to be a \$150 billion industry worldwide. The International Labor Organization estimates there are 209 million human trafficking victims globally, including 5.5 million children. Women and girls make up 55 percent of that number. No official estimates exist for the number of human trafficking victims in the United States. Sex trafficking is thought to account for about 70 percent of all human trafficking, with close to 30 percent being labor trafficking.

In December 2014, the Vatican hosted leaders from major Catholic, Anglican and Orthodox Christian denominations, along with Buddhist, Hindu, Jewish and Muslim groups, to sign a shared declaration against the modern slavery of human trafficking. Their short statement calls all of us into spiritual and practical partnership with them. You can go to the "GlobalFreedomNetwork.org" website to sign onto the statement yourself.

How can we make a difference? We can be pro-active in holding conversations in our faith community. We can learn to deconstruct issues of equity and raise consciousness. We can enter the public conversation on issues of equity, support equity legislation, and hold our elected officials accountable for passing and enforcing equity laws. And we can call on our faith communities to advocate for women's rights, because women's rights are human rights.

## MEET THE DEPUTIES...

### The Rev. Michael Briggs

NICKNAME: I don't have one. Just don't call me "Mike" or my grandmother will haunt you.

PARISH: The Episcopal Church of St. John the Baptist, Granby  
CURRENT AND FORMER OCCUPATIONS: One working to lead people to walk the path that Jesus walked – otherwise known as "Rector. Before that, I managed condominiums and was chaplain to Baddour Center, a residential living center for adults with intellectual challenges.

CITY OF BIRTH: West Memphis, Ark., a truly Southern city  
Pets: 3 rescue kitties: Star Spangle Kitty, CHiP, and Peaches; and my furry boy of the bark type, Teddy Bear.

ALMA MATER & UNDERGRADUATE MAJOR: Christian Brothers University, Applied Psychology

LAST BOOK READ: *Burn* by James Patterson

PASSIONS: I am extremely passionate about helping others to experience the love of God that comes with no conditions, especially when others might tell them God doesn't love them or God is disappointed in them. I love all of God's creation, especially animals of all sorts and sizes, helping those who don't have a voice or whose voices aren't heard; Disney (anything); and water, especially the ocean.

LITTLE KNOWN FACT: I was very shy and timid as a child, and I still am in many situations.



## MEET THE DEPUTIES...

### Zoe Cole

NICKNAME: Most call me Zoe, a few El Zoe, those who know me in my judicial capacity use "Your Majesty" (because I used to be a Magistrate).

PARISH: St. Luke's, Denver

CURRENT AND FORMER OCCUPATIONS: Currently a part-time Municipal Judge and full-time graduate student; formerly, District Court Magistrate

CITY OF BIRTH: Scottsdale, Arizona

PETS: no current pet, but my former pet was a dog named Tiger; breed: Australian Fruit Wolf (or mutt with several Australian breeds, who loved Craisins).



COLLEGE: University of Redlands, Political Science and Modern Foreign Languages

LAST BOOK READ: *Theology for a Troubled Believer* by Diogenes Allen

PASSIONS: Being a Godly Play storyteller and an Education for Ministry mentor

LITTLE-KNOWN FACT: I am an introvert (really!); also, not everyone knows that I changed my name when I was 36 from Kristin K. Rasciner to Lilith Zoe Cole.

# St. John's Cathedral houses Lutherans' Wartburg West college program

BY MEGHAN JOHNSTON AELABOUNI, THE LUTHERAN MAGAZINE



The Rev. Bonita Bock, a pastor in the Evangelical Lutheran Church in America and co-director of the Wartburg West program, leads a group of Wartburg College students in a class at St. John's Cathedral. During their time in Denver, the students live in cathedral-owned housing, meet for class in rooms in the cathedral, and work at internships in the city. PHOTO COURTESY OF WARTBURG COLLEGE.

It may look like a typical youth room with comfortable, mismatched couches and tables. But today the space at St. John's Cathedral is a college classroom where Nelson Bock leads three students in a discussion about "buying local."

At first he stays local, discussing the Mile High Business Association of Colorado. Then Bock mentions a chain of stores in Waverly, Iowa. It may be an unusual example for a class called "The Metropolis," but the students immediately get the reference. All three are enrolled at Wartburg College, a Lutheran institution in Waverly, and are spending this term in Denver through Wartburg West.

### Urban immersion

Bock and his spouse, Bonita, both pastors in the Evangelical Lutheran Church in America, direct the college's Wartburg West program, which is celebrating its 30th anniversary this year. Originally conceived by Wartburg alumni and pastors in the Denver area,

the program is a way that college students, many from small towns and rural communities, can experience an urban environment through internships, living in the city and taking interdisciplinary classes.

Students build community through retreats and shared meals. Many use their free time to explore the Denver area through hiking, concerts, museums and other local spots.

"The benefits are multifaceted," said Alex Thibodo, a sophomore who interns at the Colorado Center on Law and Policy. "I'm stimulated by an urban environment with a lot of diverse perspectives. ... It's a good reality check to put what I know into practice and to learn what I still need to improve."

### Ecumenical ties

As Wartburg West has grown and expanded, it also has found a permanent location on St. John's campus. The partnership began when the cathedral hosted a community conversation to discuss ways to make better use of its downtown property. Nelson Bock had a possible

solution: Wartburg West was looking for more space.

Retired deacon Sally Brown saw it as a "serendipitous" way to put formal ecumenical partnerships into practice. "'Called to Common Mission' (an agreement establishing full communion between the Episcopal Church and ELCA) sounds lovely, but where do you embody it?" she asked.

The partnership between the cathedral and the Lutheran college seemed to answer that question — and the result "has gone deeper and further more quickly than we thought," Brown said.

Beyond using cathedral-owned space for classes, offices and student apartments, Wartburg West students and staff participate in St. John's weekly Wednesday "Cathedral Nite," offering worship, dinner and classes.

For Nelson Bock, it's a relief and joy to have a physical home for Wartburg West: "The name has applied to a program; now we can say it's a center, a campus."

The cathedral also has gained from the relationship. The Rev. Canon Jadon Hartsuff, who serves as the cathedral's clergy liaison to Wartburg West, recalls a conversation last year with students from Bonita Bock's leadership class. They had interviewed neighbors living around the borders of a park owned — and usually locked — by St. John's: "The students came and said, 'How can we help ... so that the park can be open more?'"

Today, Hartsuff said, "the park is open pretty much all the time, not just for the cathedral but for the community." It's an example, he said, of "organic, on-the-ground possibilities from having gifted college students in our midst."

Brown concurs: "We were ready and yearning for that kind of connection."

The staff, students and alumni of Wartburg West have high hopes for the future. Bonita Bock hopes the program "can be the initiator to provide stronger connections to other ELCA colleges without a program here but with a historic connection."

Nelson Bock envisions a "leadership institute" to introduce Colorado high school students to the benefits of Lutheran higher education.

For now, students will keep exploring "The Metropolis" at St. John's and putting their experience into practice in the metropolis of Denver: like Kellie Solberg, who secured free tickets from her internship site, the Denver Botanic Gardens, for homeless women served by Capitol Hill United Ministries, where her classmate Ellie Oberheu interns.

In the many classrooms of Wartburg West — cathedral, internship and neighborhood — students learn the lessons of a lifetime.

*Reprinted with permission.*



## OBITUARY

### The Reverend Robert Walker

AUGUST 31, 1935 - APRIL 6, 2015

The Rev. Robert Walker, ordained a priest in Colorado at age 60 after a long career in law enforcement, died April 6, following a long illness. He was 79. Funeral services were at the Episcopal Parish of St. Gregory in Littleton.

The Rev. Walker was born in Bowling Green, Ohio, and gave his life to the Lord at age 9, while accompanying his grandmother to a revival at a Nazarene Church. "My mother was concerned that somehow I had been intimidated by the minister," he would later recollect about that evening. "But I have always believed that Christ moved me to go to that altar on that night to accept Him as my Lord and Savior." At 13, he was baptized in the Methodist Church that his family attended.

Following graduation from high school, the Rev. Walker enlisted in the Army, and eventually was assigned duties with the National Security Agency, stationed at Fort Meade, Md. It was while there that he re-made the acquaintance of a girl he'd gone to high school with — a girl he was certain still hated him for teasing her so. But he asked her out for a movie date and she accepted. A year later, he and Dorothy were married at the Episcopal Church in Bowling Green, her home parish. That was his introduction to life in the Episcopal Church, and eventually he became confirmed there.

After leaving the military, he entered college to pur-

sue a degree in geology. He also began to feel a call to ordained ministry, but it was a call he put on hold for decades. Instead, he and Dorothy and their two young daughters moved to California so he could finish his degree at Long Beach State College. But when his job ended suddenly, he left school to concentrate on finding a job that would allow him to support his family.

In 1961, he was hired by the Long Beach Police Department. He loved police work, feeling that it, too, was somehow a calling, as it allowed him to serve the helpless, needy and victimized, and to protect them from predators. Eventually, he returned to school to get a degree in police administration.

He took a job with the Littleton Police Department in 1971 and remained there for the next 20 years. But the feeling that he might be called to ordained ministry never left him, and following his retirement from the police force, he began taking classes at St. Thomas Seminary in Denver. He entered formal discernment at his Parish of St. Gregory in Littleton, where he'd been active for years as vestry member, senior warden, chalice minister and lector. He was ordained a priest in 1995, and in 1996 was called as rector for St. Philip-in-the-Field in Sedalia. He remained there until his retirement in 2005.

"He was a very wise man," recalled the Rev. Deb Angell, who attended classes at St. Thomas alongside him. "There was just a presence to him. He had a warm and wonderful heart and was very compassionate toward people." He is survived by his wife and by a daughter, Catherine. He was preceded in death by his oldest daughter, Deborah.

## MILESTONES

- The Rev. Larry Bradford has been appointed interim rector of St. Barnabas, Glenwood Springs.
- The Rt. Rev. Peter Eaton has been elected bishop of the Diocese of Southeast Florida.
- The Rev. Harrison Heidel has been called to be rector of St. Luke's in Hot Springs, Va.
- The Rev. Rebecca Jones has been called to be curate at St. Thomas, Denver.

- The Rev. Dr. Lin Lilley has been appointed interim rector of St. Mark's, Durango.
- The Rev. Andy MacBeth has been appointed interim rector of St. John the Baptist, Breckenridge.
- The Rev. Dr. Patrick Malloy has been appointed interim dean of St. John's Cathedral.
- The Rev. Rick Meyers has retired.
- The Rev. Cope Mitchell has been called to be rector of St. Andrews, Cripple Creek.

## ORDINATIONS

SATURDAY, JUNE 13, AT ST. JOHN'S CATHEDRAL

### To the priesthood:

- The Rev. Rebecca Jones
- The Rev. Josh Shipman

### To the vocational diaconate:

- Dr. Nancy Bookstein
- David O'Rourke
- Pam Stewart

### To the transitional diaconate:

- Alwen Bledsoe
- Mary Rosendale
- Jennifer Shadle
- William Stanton

## JUNE

- 4-7 ..... Church Development Institute, Cathedral Ridge
- 7 ..... Bishop's Visitation, St. Barnabas, Cortez
- 13 ..... Ordinations, St. John's Cathedral
- 14 ..... Bishop's Visitation, St. Philip and St. James, Denver
- 16 ..... Commission on Ministry meeting, Bishop's office
- 20 ..... Confirmations, Sangre de Cristo Region, Ascension, Pueblo
- 20 ..... Eucharistic Visitor Training, St. John's Cathedral
- 21 ..... Bishop's Visitation, St. Laurence, Conifer
- 25 ..... Start of 78th General Convention, Salt Lake City
- 27 ..... Eucharistic Visitor Training, St. Laurence, Conifer

## JULY

- 3 ..... General Convention ends

## AUGUST

- 13-15 ..... Holy Orders retreat
- 29 ..... High Plains/Front Range regional convocations
- 29 ..... Eucharistic Visitor Training, Chapel of Our Saviour, Colorado Springs

## SEPTEMBER

- 12 ..... Southwest Regional Convocations
- 13 ..... Bishop's Visitation, St. Augustine, Creede; St. James, Lake City
- 19 ..... Northwest Regional Convocation
- 20 ..... Bishop's visitation, St. John, New Castle; All Saints, Battlement Mesa
- 26 ..... Sangre de Cristo Regional Convocation
- 27 ..... Bishop's visitation, St. Matthew's, Parker

### MEET THE DEPUTIES...

## Larry Hitt

NICKNAME: Mic (family and close friends have called me this forever; my mother loved Mickey Mouse!)

PARISH: Good Shepherd, Centennial (part-time St. John the Baptist, Breckenridge)

CURRENT AND FORMER OCCUPATIONS: Chancellor, Attorney, Adjutant Professor at Iliff School of Theology

CITY OF BIRTH: Sioux City, Iowa

PETS: Cody (RIP: best pet ever, a Golden retriever)

ALMA MATER AND UNDERGRADUATE MAJOR: University of Iowa, Political Science and University of Wisconsin, Law (Go Badgers!)

LAST BOOK READ: *Edge of Eternity* (last book in Ken Follett's 20th century trilogy), *The Last Lion*, Winston Spencer Churchill, *Defender of the Realm*, Berlin at War, 1916 (the Easter Rising in Ireland)

PASSIONS: Colorado's mountains and our small cabin in Blue River, Irish history, beaches, sunshine, hiking, WWII history, Irish music, theater, international travel, the Anglican Communion and its history, Hawaii history, wildlife in Colorado, my family, Big Ten sports, Rockies baseball and coaching little league, college football, American electoral politics.

LITTLE-KNOWN FACT: I have been matched with my Little Brother in the Big Brothers/Big Sisters program for 38 years, since he was 11 years old, and he and his family have always been part of our family.



### MEET THE DEPUTIES...

## Jack Finlaw

NICKNAME: Jack

PARISH: St. John's Cathedral, Denver

CURRENT AND FORMER OCCUPATIONS: President and CEO, University of Colorado Foundation since November 2014. Prior to that, I was Chief Legal Counsel to Gov. John Hickenlooper (2011–2014), Director of Denver's Theatres and Arenas Division (2003–2011), Deputy General Counsel at Comcast Corporation (1999–2002) and Corporate Counsel at Jones Intercable (1984–1999).

CITY OF BIRTH: Alloway, New Jersey

PETS: Harry, our 11-year-old English Springer Spaniel

ALMA MATER AND UNDERGRAD MAJOR: Georgetown University, International Relations

LAST BOOK READ: *The Goldfinch* by Donna Tartt

PASSIONS: Cooking and entertaining, international travel, music (jazz, classical, opera)



FOUNDATION VISION

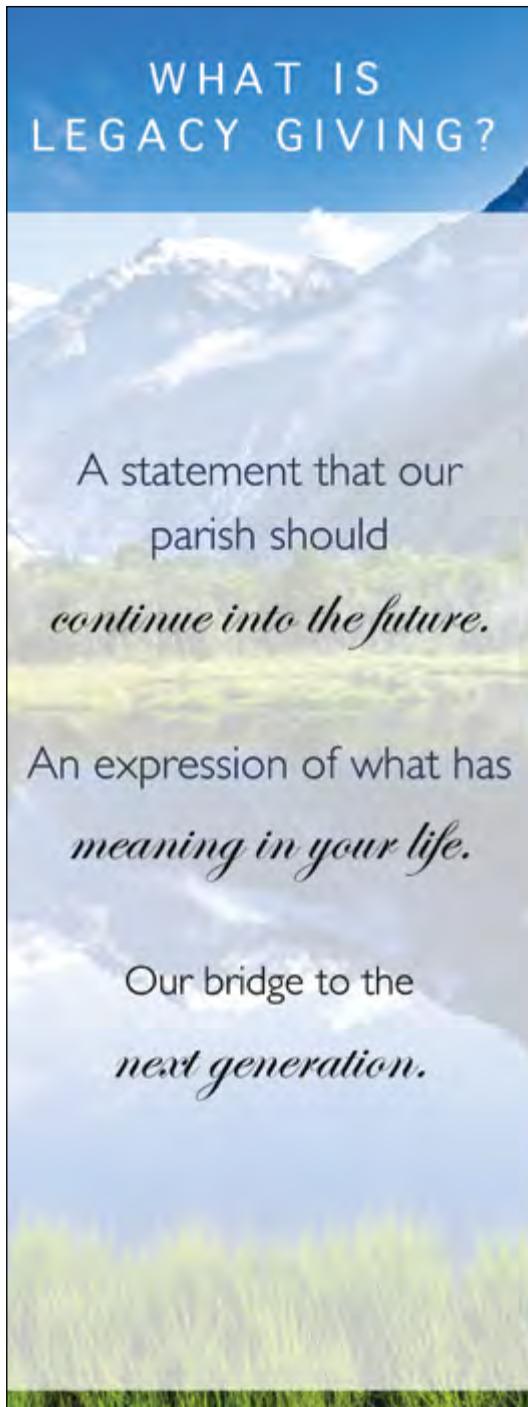
## Legacy Giving: Good for You. Good for Your Church.

In the past decade, 37 parishes in the Diocese of Colorado have organized legacy giving programs as a vital part of funding future ministry. Churches with strong stewardship ministries know that planning for the future, and having a vision for the future, inspires their parishioners to give. However, in order to be successful, legacy giving programs must become embedded in the culture of your parish. This is at heart an educational ministry that can be transformational for both the church and the member.

It's all about relationship so communication is the key. Simple. Consistent. Accessible. Communication.

The Foundation has just completed a re-imagining and an update of all legacy giving materials and messages for your use. We have a basic package ready to go for small parishes as well as a more extensive set of materials for larger parishes. No matter your size, you don't want to miss the opportunity to learn how to put legacy giving into practice.

Short training sessions are being planned for late summer and early fall. Contact Monica Cox at [monica@coef.org](mailto:monica@coef.org) if you would like to attend or if your parish would like to host a workshop. If there is sufficient interest, we will conduct these sessions in each region. The training sessions will introduce the revised materials, provide sample plans for implementation and share success stories of how legacy gifts can fuel your parish in the years ahead.



## Myths About Legacy Giving

1. Only wealthy people can leave a legacy gift. False. Individuals of all income levels make plans to carry out their charitable intentions. This type of giving is more about generosity than net worth. It is about passing on a portion of what you have been blessed with so that your faith community thrives in the future.
2. It's too complicated. False. There are simple ways to make a legacy gift. 70-75% of all legacy gifts are bequests in a will followed by beneficiary designations from a retirement plan or insurance policy. Talk with your tax or financial advisor or contact Scott Asper, the Finance Director at the Foundation at [Scott@coef.org](mailto:Scott@coef.org)
3. Talking about end of life planning and giving isn't something the Church should do. False. Legacy giving conversations are pastoral in nature. These conversations are about faith, meaning, and the values we want to pass on. This is a ministry to support families in their efforts to prepare and to plan so their intentions may be carried out.
4. Legacy giving will reduce annual giving. False. Research shows that donors with documented bequests give twice annually as much as donors who have not made a bequest. Most legacy gifts come from long term assets while annual giving generally comes from income. The desire to make a difference is universal and making a legacy gift is a way to make a permanent difference in the church's future.
5. Legacy giving will decrease the amount I leave to my family. False. What is important to you and what legacy will you leave? Leaving a gift to the church reminds our family and loved ones what gave meaning and purpose to our life. Look at your estate planning as a spiritual act and as a time to consider how your assets should be used now and after your death in ways that will reflect your relationship with God, the giver of life and source of all gifts.

**TUNE-IN:** If you would like to get regular notices about planned giving and legacy journey resources, please email: [monica@coef.org](mailto:monica@coef.org)

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## What is your Legacy?

This journey starts by reflecting on the abundance God has bestowed upon you during your lifetime. While in the presence of God, ask the Holy Spirit to reveal to you the people and institutions that helped you find your purpose and gave meaning to your life. Ask yourself:

- Which institutions do I want to see prosper in order to serve and uplift the next generation?
- What areas of ministry have especially blessed myself and my family?

Next, ask for the Holy Spirit's guidance in creating a financial plan that honors these institutions and ministries.