

COLORADO

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JOURNEY OF EQUALITY

"Once we started the surge, if somebody fell, we would try to pick them up, but we couldn't always because there was such a crowd. We kept singing 'We Shall Overcome,' and the singing kept giving us strength to go onward. I was hoarse by the end."

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The Reverend Susan Springer at St. John's Boulder, 2016. Photo by Mark Monroe. Used with Permission.

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The Opposite of Love: Fear

By Bishop Robert O'Neill

It is a simple, straightforward, and often neglected fact: The opposite of love is not hate. The opposite of love is fear.

It is just that basic. For fear is the breeding ground—the simmering cauldron so to speak—of all the resentments, bitterness, anger, and destructive behaviors that constitute and give rise to hate. It doesn't matter whether our hatred targets others or is turned inward in a form of self-loathing. The opposite of love is not hate. The opposite of love is fear.

I believe that it is just that basic. The opposite of love is not hate. The opposite of love is fear.

This simple truth is at the core of the story of Jesus' crucifixion and resurrection.

That narrative is dominated and driven by a range of human fear, and a quick run through of the cast of characters makes the point.

Herod is a king whose power is waning in a rapidly changing political climate. He will do anything necessary to retain whatever power he can. Pilate is a mid-level manager in an unstable region within a vast empire. He fears

losing control, failing in his post, and undoubtedly dreads the possibility of being consigned indefinitely to this political backwater of a post. The religious leaders in the story, having long struggled to maintain their position while living in an occupied territory, fear being sidelined, losing the position and privilege, the authority and respect and esteem they crave, which in the end may be more imagined than real. The soldiers inevitably fear losing face, or a promotion, or a paycheck. The multitudes, who in one moment hail Jesus as the king of the Jews but in the next call for his crucifixion, would seem to be carried along by the inertia of popular opinion, would seem to be afraid of the work, the effort, the care, the thought, the time, the will, the courage that it actually takes to be a well-

FEAR

LOVE

“As they hide in an upper room, paralyzed by their own fear, the risen Jesus will breathe the spirit of love into their hearts and lead them out into the world to love.”

differentiated individual within a community. Their failure? Silence—the inability to stand up for what is right and just in the face of overwhelming power—political, economic, and military. The disciples, of course, fear suffering and death. Who wouldn't?

Any way you cut it, the story of Jesus' crucifixion is dominated by fear, and most ironically, all the characters who would otherwise consider themselves to be separated by position or power or class or religion or politics or race or tribe unwittingly find themselves bound together as one. It is a unity of fear—everyone dancing together to the same deadly tune in a conspiracy that in the end accomplishes only one objective—to kill and destroy the very love that is the source of all life.

Most alarmingly, it is not a story that simply took place thousands of years ago in a distant and remote region. The same narrative has been played out over and over again throughout human history, and is, even now, being played out in our own time with disastrous consequences.

It is a fact: the opposite of love is not hate. The opposite of love is fear.

The good news, of course, is the resurrection, an event that reveals that there is more to the story.

What the disciples discover as they begin to encounter the risen Jesus is this—that this fear that leads only to death does not have the final word. The tomb is empty. The shrouds of death have been cast aside. The place in which Jesus' cold, dead body had been laid is now occupied by angels, beings of divine light. Nothing is as they would have anticipated, and the disciples find their eyes being drawn elsewhere by these heavenly beings so that they can begin to discover a more transcendent reality—that this fear that so dominates their hearts and lives and which leads only to loss and grief and suffering and death need not, and in fact does not and never can, have the final word.

Like most epiphanies, it takes a while for those who would follow Jesus to actually get it—to parse out and to integrate the reality of resurrection into their consciousness.

As they hide in an upper room paralyzed by their own fear, the risen Jesus will breathe the spirit of love into their hearts and lead them out into the world to love. The disciples who labor all night on the Sea of Tiberius and catch nothing will hear

the voice of Jesus inviting them to set the nets of their lives in a different way in order to haul in an abundance that will feed not only them but also countless others. The two disciples who would retreat to the simplicity of village life in the small town of Emmaus will meet a stranger along the way and discover that they will have to re-learn their faith from the beginning. They will need, literally, to travel in the opposite direction—retreating not into safety and security, but turning around and walking courageously back into the complexity and ambiguity and violence of life in the big city of Jerusalem. People like Peter will be challenged to break bread with those considered beyond the embrace of God's love. Paul will find himself stopped in his tracks by the risen Christ, realize dramatically that he is in fact blinded by the rage that is driving him, and discover that his sight can only be recovered by embracing the very people he so fears.

This is resurrection—our awakening to, and our coming to consciousness of, the depth and power of love—for there is no place, no crack, no crevice, no dark nook, in all of this life, where the unfathomable, unconditional, unconquerable love that God does not reach, and there is no place in which we are not already in the love that is God.

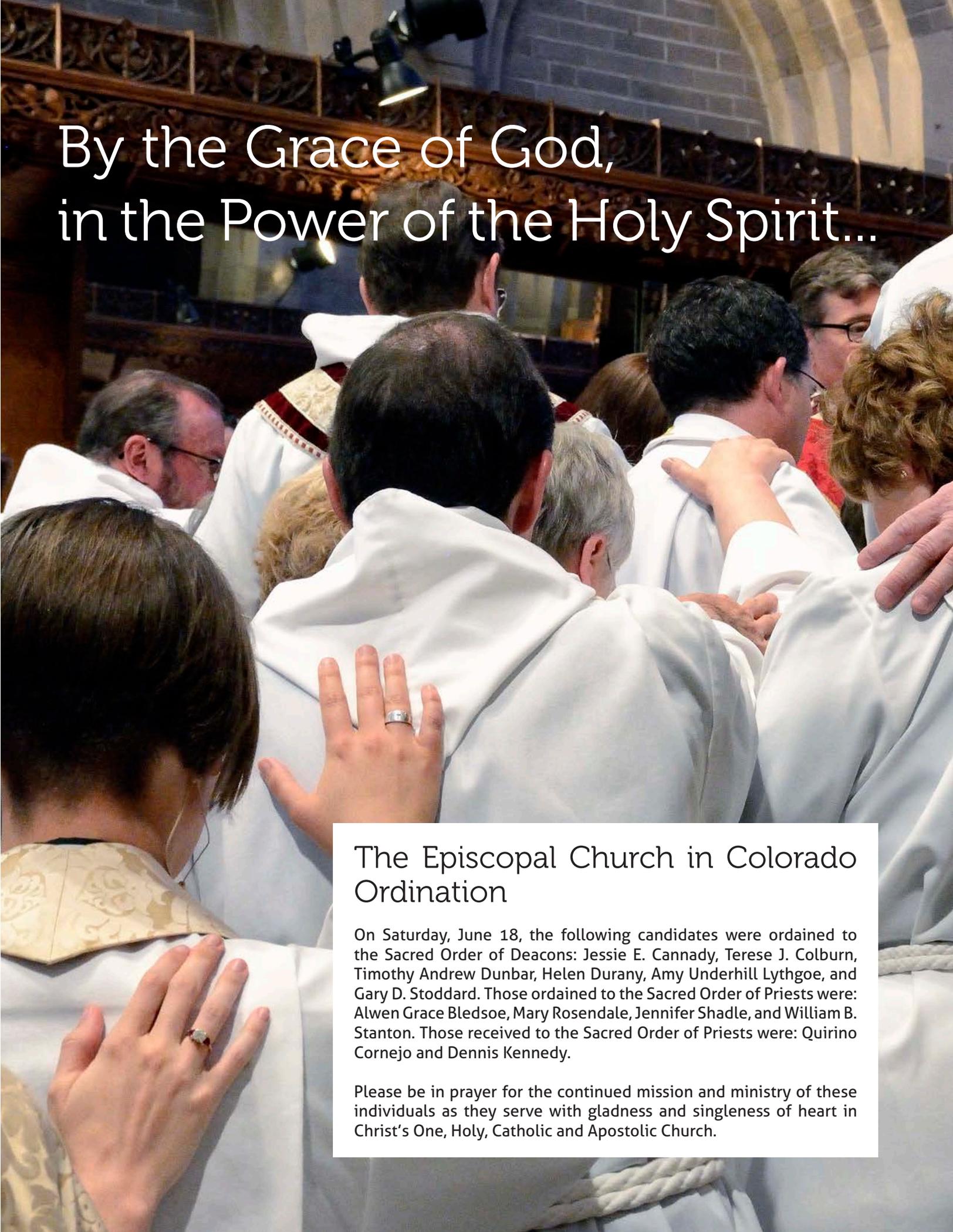
I am not naïve. The world is a scary place. Bad things do happen, and bad things happen to good people. There is plenty in this world to fear and there are plenty of people in this world who are more than happy to exploit our fears to gain or maintain their own position and power.

But remember: the opposite of love is not hate. The opposite of love is fear.

The call of Jesus is a call to take heart, to have courage, to stand tall in the name of love. The daily invitation that the risen Christ extends to us is to be a people who refuse, in love, to step to the tune of fear.

Our life's work is to be those who steadfastly give voice to compassion, who speak and act for what is right and just, and who become instruments of God's peace in a world that knows no peace.

And we can do this confidently, because as the cross and resurrection of Jesus reveals, love wins—at all times, in all places, in all ways, under every circumstance, without exception. ■



By the Grace of God,
in the Power of the Holy Spirit...

The Episcopal Church in Colorado Ordination

On Saturday, June 18, the following candidates were ordained to the Sacred Order of Deacons: Jessie E. Cannady, Terese J. Colburn, Timothy Andrew Dunbar, Helen Durany, Amy Underhill Lythgoe, and Gary D. Stoddard. Those ordained to the Sacred Order of Priests were: Alwen Grace Bledsoe, Mary Rosendale, Jennifer Shadle, and William B. Stanton. Those received to the Sacred Order of Priests were: Quirino Cornejo and Dennis Kennedy.

Please be in prayer for the continued mission and ministry of these individuals as they serve with gladness and singleness of heart in Christ's One, Holy, Catholic and Apostolic Church.

DIGITAL FORMATION

By The Reverend Canon Ken Malcolm

“...we believe that there is vast untapped potential for faith formation through available and emergent technologies in digital communications: tools of interchange that will enable us to share the good news in a world beset by difficulty and raise up leaders for the church in the 21st century.”

Technology can change the world. That is certainly true of a certain technology that helped facilitate interchange over vast expanses of the earth, allowing people to connect and converse in ways that were never before imaginable. Of course we are talking about the original interwebs: the Roman Road, that dense network of roads that stretched from modern-day Spain to Syria, Southern Britain to Northern Africa.

Dating back 500 years before Christ, the multipurpose roads were meant to ease exchange in commerce, governance, and defense. Yet the early followers of Jesus—from Martha to Matthew, Silas to Salome, Junia to James, and of course Peter and Paul—were able to use those very same Roman roads to establish a network of apostles and evangelists that shared the history-altering news of God becoming human, being put to death, and rising from the grave to new life. While the Roman roads were not created to facilitate evangelism and discipleship, the early followers of Jesus utilized the existing infrastructure to share the gospel, teach the faith, raise up new leaders, and further the Jesus movement.

Our “Roman Road,” one could argue, is the internet.

Since our inception just over a year ago, the Office of Faith Formation has worked diligently to implement the Bishop’s vision for offering “substantive resources” for faith formation together with “accessible and available opportunities” open to “every community across the Diocese.” (2013 Convention Address, <http://faith.episcopal.co/convention-address/>) In our age, nothing has been more transformative than the advent of the computer and the internet. And we believe that there is vast untapped potential for faith formation through available and emergent technologies in digital communications: tools of interchange that will enable us to share the good news in a world beset by difficulty and raise up leaders for the church in the 21st century.

We are excited about the many offerings we have developed and are developing. Here is a taste of what’s on offer and in store:

- **Faith.Episcopal.CO:** More than just a digital brochure, faith.episcopal.co is a dynamic tool for faith formation. A living and breathing site, we are actively culling resources from across the Diocese and Church to support the education and formation of faith leaders in Colorado. Here are a couple examples of tools we have developed in response to identified needs:

Lectionary Reflection: Each week, Dr. Dennis Haugh—who holds a PhD in New Testament from Iliff School of Theology/University of Denver and serves as the Adult Formation Coordinator at St. Timothy’s in Centennial—

prepares an excellent reflection on the upcoming Sunday's lectionary readings. Designed for personal or small-group reflection, including questions for reflection and conversation prompts, the posts can be read online or downloaded and printed via a formatted PDF. Find one or two friends in your parish to start meeting with you over coffee each week to read the scriptures for the upcoming Sunday and then reflect together on the relevance of the appointed lessons to your lives today. You might be surprised by how much more engaged and aware you are when it comes to hearing those same scriptures on Sunday morning! (<http://faith.episcopal.co/category/lectionary/>)

Daily Office: If you are new to the form of daily devotion in our Book of Common Prayer that we Episcopalians call the Daily Office, flipping back and forth between pages and finding the right lectionary readings and prayers for each day can be a bit daunting. We've tried to simplify matters by developing fully appointed versions of the Daily Office—including the more traditional Rite I and more contemporary Rite II, appointed prayers and readings, and some optional supplementary material—all available at the click of a link. Save it to the homepage of your phone or computer and enter into the rhythm of time in God's presence each day. (<http://faith.episcopal.co/spiritual-life/prayer-amplified-rite-ii/>)

- **Education for Ministry (EfM) Online:** Well known to many in the Episcopal Church, Education for Ministry is a program out of the Sewanee School of Theology designed to help lay and ordained leaders develop their theological acumen for a diversity of ministries in the church. The Office of Faith Formation is excited to offer a new medium for EfM: a "hybrid" cohort that will meet mostly online with occasional in-person gatherings at Cathedral Ridge to build relationships sustained by web-based conversation. Whether you are looking to complete an EfM journey began years ago or start into the four-year program for the first time, check out <http://efm.sewanee.edu> and <http://faith.episcopal.co/efm> for more information about joining this new community of learners in our Diocese.
- **Diocesan Library Resource Catalog:** Responding to a request from lay and ordained faith formation leaders in Colorado, we are currently developing a diocese-wide catalogue of faith formation materials: books, DVDs, curricula, and more. We are working with a select number of congregations across Colorado to index their shareable resources online, which will then enable us to connect parish

catalogues across the state into a single searchable database. That will enable an Episcopalian in Creede to search the parish libraries in Craig or Cañon City for curricula relevant to their needs, reducing the cost burden on individual parishes by sharing resources across the Diocese or allowing faith formation coordinators to review materials before purchasing a copy of their own. Think of it like inter-library loan for The Episcopal Church in Colorado. It will take some time to develop, but within the year we will be able to offer parishes another way to partner in ministry, share costs, and work together for the common good.

- **Faith Formation Webinars:** The Office of Faith Formation is also partnering with a number of organizations within the Church and beyond to offer a series of "webinars" (web-based seminars) to Colorado Episcopalians. These online colloquia will feature leaders from our Diocese and other denominations addressing issues relevant to people in the pews. For one upcoming example, we are partnering with Spiritual Direction Colorado to offer a webinar on "What Is Spiritual Direction?" that will address the basics of spiritual direction, what it is (and is not), how one can find a spiritual director, and so on. Check out <http://www.spiritualdirectioncolorado.org/> for further details.
- **Seminarium and FORMA Certificates:** Finally, the Office of Faith Formation is in the beginning stages of building a diocesan School of Formation with accessible online learning components; a Roanridge Trust supported initiative we are calling Seminarium (from the Latin root of "seminary" meaning "seed plot"). Including online lectures and in-person gatherings, we will be offering theological education to any and all interested parish leaders—lay and ordained—at negligible cost. We are also exploring a partnership with Forma, an association of Christian educators in The Episcopal Church, to offer their online/hybrid certificate programs for Leadership in Lifelong Christian Formation and Youth/Family Ministry to formation leaders in our Diocese. For more on these developing initiatives, see <http://faith.episcopal.co/seminarium/>.

We remain open to your ideas and best practices as well. Connect with us on Facebook ([FB.com/TheEpiscopalChurchinColorado/](https://www.facebook.com/TheEpiscopalChurchinColorado/)), visit us on the web, or email us at faith@coloradodiocese.org. ■

The Reverend Ken Malcolm is the Canon Missioner for Leadership Development & Formation at the Office of the Bishop, The Episcopal Church in Colorado.



God, a Hot Tub, & the Church at Work

By The Reverend Alwen Bledsoe

On June 18 I became a priest, and so I've been reflecting on the long, long process that led to my ordination. And what really amazes me is that throughout this whole journey, I have experienced the church at its best, even in the midst of what should have felt like a grueling process: jumping through hoop after hoop, taking exam after exam, and living with unending uncertainty about where the journey might lead.

In the months leading up to my BACOM (Bishop's Advisory Committee on Ministry) weekend to determine if I was to be accepted for ordination, I waded through reams of paperwork, a psychological exam, hours of writing, and untold anxiety. But instead of the Episcopal Inquisition I expected, the weekend turned out to be a series of spirit- and prayer-filled conversations, and deep reflection on God's call. For weeks afterwards, I marveled at the grace I experienced as Bishop Rob O'Neill and his committee held us all in prayer and care, and how fully I felt enfolded in the Body of Christ as each person listened for the voice of God.

As I went through my General Ordination Exams in January, I had the same experience. It seems like 21 hours of written exams over 3 days should be an awful ordeal, but what I experienced instead was the Body of Christ once again surrounding me in love and support. I felt it as my study partner, the newly ordained Reverend Bill Stanton, spent hours encouraging me and studying (and sometimes despairing) with me. I felt it as The Reverend Patrick Malloy, Interim Dean at the Cathedral and author of *Celebrating the Eucharist*, tutored Bill and me in liturgy, refusing any pay except the promise that we be the best priests we could be. I felt it as so many people prayed for me, offered me words of encouragement, and distracted me as I worried that I might fail. I felt it as Canon Carl Andrews and Bishop

“...on this journey to the priesthood, I have encountered God anew as the One who always holds, always comforts, always challenges, always convicts, and always sustains us even when it feels as if we are on the verge of shattering.”

Rob O'Neill spent time in prayer for us, reassured us repeatedly of their support, and offered years of care, advice, and pastoral care throughout the ordination process. And I felt it as my two favorite priests—my rector The Reverend Craig MacColl and The Reverend Deb Angell (associate rector at my home parish, St. Barnabas, Denver)—took care of me spiritually and emotionally, and even helped me to study. Deb kindly offered me her home—and her hot tub!—for three nights while I took the exams so I could study and rest without distraction. And sometimes there's just no better spiritual care than a lot of time in a hot tub. The four day, three night GOE-stay-package is even better when the priest's husband is a great cook and will make you exquisite pre-exam breakfasts every morning (Thank you, Rick!)

I spent my last evening of study in that hot tub as I re-read Patrick Malloy's book in preparation for my liturgy exam. And I found God there, right in that hot tub. Under the stars, on a night when I expected to be wracked with anxiety about my tests, I, instead, was filled with extraordinary gratitude and joyful memories of the many steps that had led me this far in my journey. I marveled at how God had met me faithfully over and over again through each person who had carried, loved, and supported me on the way.

It can be hard to believe that the Holy Spirit really guides us, and especially that the Holy Spirit is involved in the sometimes bureaucratic inner-workings of an institution like The Episcopal Church. But through the ordination process I discovered in a truly personal way that the church is, indeed, the Holy Spirit working actively and powerfully through each of us as the Body of Christ. In this church I have found people who have grieved with me through recent personal traumas and tragedies. I have found mentors, teachers, and cheerleaders. I have found those who model to me what it is to lead, what it is to listen for and respond to the voice of God, and what it is to minister to others. And on this journey to the priesthood, I have encountered God anew as the One who always holds, always comforts, always challenges, always convicts, and always sustains

us even when it feels as if we are on the verge of shattering.

A priest friend of mine works as a military chaplain and ministers to many who are traumatized both by what they have witnessed and by what they have done in war zones. It is grueling work. But she said she discovered in The Episcopal Church something like a rappel line: that long cord that allows you to safely descend down a mountain or into a deep cave and then to be pulled back up again. She said she could go down into the depths with these men and women because she knew she was being held by that lifeline, the Holy Spirit working in the Body of Christ. She was being held by the church. She knows no matter how deep she goes and how much she has to hold, there is something bigger holding her and supporting her, ready to bring her back up.

That is the Church. That is God's gift to each of us. That is what holds all of us as we answer our own calls as a part of this extraordinary Body, living out and being the presence of Christ to one another and to the world, however imperfectly. I am so profoundly grateful to now play the role of priest in this Body, and I am grateful to be a part of the Body of Christ with each of you as we all, together, seek and follow Christ.

So thank you to all of you throughout the diocese who have been my lifelines. I will seek to repay each of you by being the very best priest I can be.

“For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.” (Romans 12:4–8) ■



Can the Church Help Save the Planet?

By Kathleen H. Shields

As you read this article, you may catch yourself saying, "This is great idea, but where are we going to find the money?" Well, read on. This is a story of faith and finance, and you may be surprised at how easy it might be to answer the question posed in the title above.

The people at St. John's Boulder, like most of you, have been praising God and thanking God for "this fragile earth, our island home" (BCP Eucharistic Prayer C). In this same prayer we acknowledge that God has "made us rulers of [God's] creation!" These prayers are part of our Episcopal DNA. But we know thoughts and prayers are not enough. The time has come to practice what we've been preaching and praying.

Spurred by accounts of the recent climate conference in Paris and Pope Francis' encyclical *Laudato Si'* ("Our Common Home"), we have a new awareness of the urgency of climate change.

What can we do? First, as Christians, we need to embrace our roles as stewards of creation. At St.

John's Boulder, we embraced an easily replicable renewable energy project.

A STORY OF FAITH AND FINANCE

Beginning in January 2015, our Social Action Ministry led the congregation through several Adult Forums, open meetings that featured climate science experts. The goal of these forums was to raise awareness about the consequences of climate change. In the spring we held a parishwide Earth Day fundraiser and secured a commitment from the congregation to bring renewable energy to our parish. By summer, with clergy and vestry blessings, we formed a Solar Study Group to investigate the feasibility of converting as much of our campus as possible to sustainable energy.

The Study Group consisted of eight parishioners who were passionate about renewable energy. One of our members was a solar engineer who shepherded us through the entire planning process. (We believe such good fortune was surely the work of the Holy Spirit!)



Solar energy panels are blessed by The Reverend Susan Springer. *Photo courtesy of Mark Monroe.* 

We were guided by three principles:

- That our church should be a visible, vocal, and faith-filled steward of the Earth.
- That any renewable-energy projects should provide financial savings to the church.
- That the beauty and integrity of our historic campus should be preserved.

We were confident that St. John's could become a role model for communities of faith and a statement of hope for a cleaner, healthier world.

We conducted an energy audit and switched much of our campus lighting to LEDs. We consulted with solar power contractors to evaluate our energy needs and provide competitive bids. We learned that by placing high-efficiency solar panels on even 40% of our buildings we could offset 42 tons of CO₂ per year. Solar panels would also save the church over \$100,000 in electricity bills over the life of the panels! In keeping with historic-preservation requirements, as well as honoring our own commitment to preserve the aesthetic integrity of the campus, no solar panels would be placed on the historically designated sanctuary or chapel.

“ We were confident that St. John's could become a role model for communities of faith and a statement of hope for a cleaner, healthier world. ”

FINANCING THE PROJECT

To finance the project, we followed the model of a Lutheran church in Louisville, Colorado. Their own solar-panel installation is financed by a Limited Liability Company (LLC) consisting of members of their congregation. We found that creating our own LLC to purchase and operate the solar array solved the problem of raising funds for the installation while it maximized the tax advantages. We opened the LLC investment opportunity to all members of St. John's. Because of the attractive returns, investors quickly stepped forward. Eleven investors qualified for the opportunity, each one investing \$9,500 to cover the \$100,000 project.

Technically, the church isn't "financing" the project because it's an investment made by others, so the parish incurs no debt.

The church is obligated to purchase the solar installation six years in the future at a significantly depreciated price. The value of the electricity generated by the solar panels will exceed that future cost of acquiring the array.

Our church treasurer is both a Certified Public Accountant and an expert in passive income-tax investments. After deciding to invest in the project, he also volunteered to manage the LLC for the other



Solar energy charts are shown to families at St. John's. Photo courtesy of Mark Monroe. 

investors. Although these great credentials were a boon to the project, churches can run a successful project without cloning our treasurer. We did find, however, that having such a strong team leader gave the project more credibility and helped us to recruit investors.

We qualified for a \$38,000 commercial solar incentive from our electric utility, Xcel Energy. The commercial award is nearly double the residential incentive and was awarded to us based on the size of our solar array. In addition, by collaborating with Boulder County, we qualified for a \$10,000 grant toward the project from PACE (Partnership for a Cleaner Environment).

ANNOUNCING THE PROJECT

When it was time for the official announcement of the project to the congregation, it came from the pulpit, from our rector, The Rev. Susan Springer. She gave it her wholehearted endorsement. We gave the congregation preview information in service leaflets, e-communications, posters, and website coverage. We even displayed examples of the solar panels that would be installed on our roofs. We also offered parishioners documents that explicitly referenced theological, aesthetic, financial, and technical aspects of the project. As a result of this comprehensive and open information process, along with the clergy's personal endorsement, we have had widespread and enthusiastic support from the congregation.

It is now our hope and prayer that by all of us acting right here, right now, we can do something for our planet. If every parish in The Episcopal Church in Colorado switched to renewable energy, together we could keep thousands of tons of carbon emissions out of the atmosphere, witness to God's love of all creation. ■

For an overview of this project and process, and for template documents, please visit stjohnsboulder.org/solar.

Pace Partners presents St. John's a grant for the project. Photo courtesy of Mark Monroe. 



Positive Action Toward Housing

By Bob Fullerton

6,130 homeless
men, women, & children in Metro Denver

50 units
of new housing

\$10.9 million
raised of \$11.7 million project

The cost of living along Colorado's Front Range continues to escalate. Anyone who has looked for affordable Denver apartments lately would agree: rents are largely out of reach for the average resident. The search for housing is even more daunting for those who are unemployed or struggling to live on a minimum-wage salary.

Recent law-enforcement sweeps of those who are living on Denver's streets show how the problem of inadequate affordable-housing is not going away—in fact, the problem is growing. As more and more people move to Denver, apartments are being built, but with a higher-end tenant in mind, not the men and women, and their children, who are priced out the market.

The good news is that a Jubilee Ministry of The Episcopal Church in Colorado is stepping forward to help. It will soon be providing affordable places to live for our neighbors and friends. Since 1983 the Saint Francis Center has put theology into action by providing a safe place for people who are homeless in Denver. The Saint Francis Center meets the basic needs for day-to-day survival for those without a place to stay, while offering guests assistance to





transition out of homelessness. Six years ago, the Saint Francis Center opened Cornerstone, a 50-unit affordable-housing complex, which provided permanent supportive housing to individuals transitioning from homelessness. In 2015 the Saint Francis Center found 398 full-time jobs for its guests and accessed 324 housing units.

To further expand its housing services, the Saint Francis Center is proud to announce the construction of the Saint Francis Apartments at Cathedral Square, on Capitol Hill, just a block north of Saint John's Cathedral, Denver. The apartments are expected to be completed in 2017. The apartment building will have 50 units, an onsite building manager, a lobby/reception area, a large common/dining room, a meeting room, a library/computer lab, a central laundry facility and an outdoor terrace.

This dream was taken up by the vestry and clergy of Saint John's Cathedral with the goal of making it a reality. Saint Francis Center and Saint John's Cathedral both met with local nonprofit partners—Capitol Hill United Neighborhoods (CHUN), Metro Caring, Mile High Biz and others, including civic leaders and policymakers in city and state government.

The question was asked: How can we best help the people in our community? The answer was clear: what is needed—urgently—is affordable-housing, especially for the elderly and struggling low-income families.

Once the building is complete, Saint Francis Center case managers will offer permanent supportive services to give residents the life skills necessary to succeed with apartment living. Among other things,

residents of the apartments will receive assistance with setting goals and stabilizing physical, mental health, and substance abuse concerns.

Thanks to the generosity of Saint John's Cathedral, the owner of the property, the building site is being donated for the project. The projected cost for the apartment building is \$11.7 million. About \$10.5 million has already been realized through an award of low-income housing tax credits and grants from the Colorado Division of Housing and the Denver Office of Economic Development. Two "Positive Action Towards Housing" luncheons, coupled with the initial success of a capital campaign, have raised \$400,000 to date. The capital campaign has a goal of raising the remaining funds of \$800,000.

In addition to collaborating with Saint John's Cathedral, the Saint Francis Center is raising money and receiving project support through partnerships with Capitol Hill United Ministries (CHUM), the Women's Homeless Initiative (WHI), and the Women with a Cause Foundation. Thanks to everyone's efforts, a ceremonial groundbreaking event took place on Sunday, June 5, at Saint John's Cathedral. ■

Would you like to play a part in seeing Saint Francis Apartments at Cathedral Square become a reality? Donations to the capital campaign are welcome! Please contact Tom Luehrs (Tom@sfcdenver.org) or Andrew Spinks (Andrew@sfcdenver.org) at the Saint Francis Center, 303-297-1576.



Journey of Equality

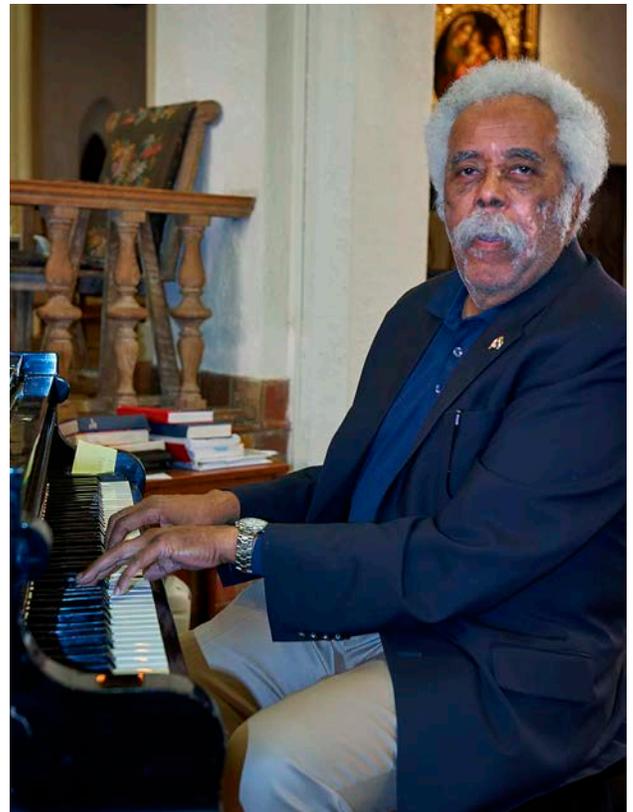
By The Reverend Rebecca Jones

It was the Sunday before Martin Luther King Day. Purnell Steen was in the Great Hall at St. Thomas Episcopal Church, Denver, scanning the library books on display for Black History Month. One in particular caught his eye—about the march from Selma to Montgomery, Alabama, and the events of March 7, 1965, on the Edmund Pettus Bridge. Purnell, now the piano accompanist for the St. Thomas choir, had been there that day on the bridge. He'd seen the carnage. He'd been hit with a burst of water from a fire hose.

"People said the main thing was to protect Dr. King, at all costs," he said. "A phalanx of people, maybe a hundred, surrounded him, because they were out to kill him. A lot of people got trampled."

"Once we started the surge, if somebody fell, we would try to pick them up, but we couldn't always because there was such a crowd. It was scary," he recalled. "We kept singing 'We Shall Overcome,' and the singing kept giving us strength to go onward. I was hoarse by the end."

That was one of many days Steen spent on the front lines of the Civil Rights Movement. Before he became a noted jazz musician—long before he became the pianist at St. Thomas—Steen was an activist for social justice.



➤ Purnell Steen plays at St. Thomas Episcopal Church in Denver. *Photo courtesy of Fred Mast.*

"It started here in Denver in 1961, with a boycott of the Denver Dry Goods because they wouldn't hire African Americans as sales people," Steen, 75, recalled. "The local NAACP chapter and the Congress of Racial Equality did a test case, and that's when we found out there was this racially exclusive policy. So it started there, and I was on the picket line there."

He went on to enroll at the University of Colorado (CU), and 1963 was a seminal year. "There were horrible things happening in Boulder at that time," he says. "The president of the university, who had come from Texas, had endorsed segregated housing. I led a sit-in at the president's office." Steen also led a busload of CU students to the March on Washington in August 1963, and heard Dr. King deliver his famous "I Have A Dream" speech.

On September 15, 1963, the 16th Street Baptist Church in Birmingham, Alabama, was bombed and four girls were killed. The next day, Steen flew into the city and stayed there for a week to take part in demonstrations. "I was at The Rev. A. D. King's church in Birmingham. That was Martin Luther King's younger brother. I was there when there was a call to rally against the brutality."

In November of that year, Steen—who by then served on the National Board of the Youth NAACP and led the Boulder chapter of CORE—was sent to Washington, D.C. to serve as a student lobbyist at the First Student Leadership Conference on Religion and Race. That weeklong trip culminated in his meeting Robert F. Kennedy, then the attorney general of the United States, appointed by his brother, President John F. Kennedy.

Purnell returned to Boulder on November 21, getting in late. He slept in the next day and woke to the news of the president's assassination.

In the spring of 1964 Steen organized a "Southern Study Tour" for CU students. He led 16 students in a three-car convoy through the Deep South. Along the way, Steen was arrested four times—once, in Meridian, Mississippi, for riding in the same seat of a car driven by a white woman.

“Our trip was monitored by all the civil rights organizations,” he said. “They tracked us, and if we didn’t make it to a particular stop within a reasonable amount of time, within a half-hour of our estimated time of arrival, they’d go looking for us. That’s how they found me in the Meridian jail.”

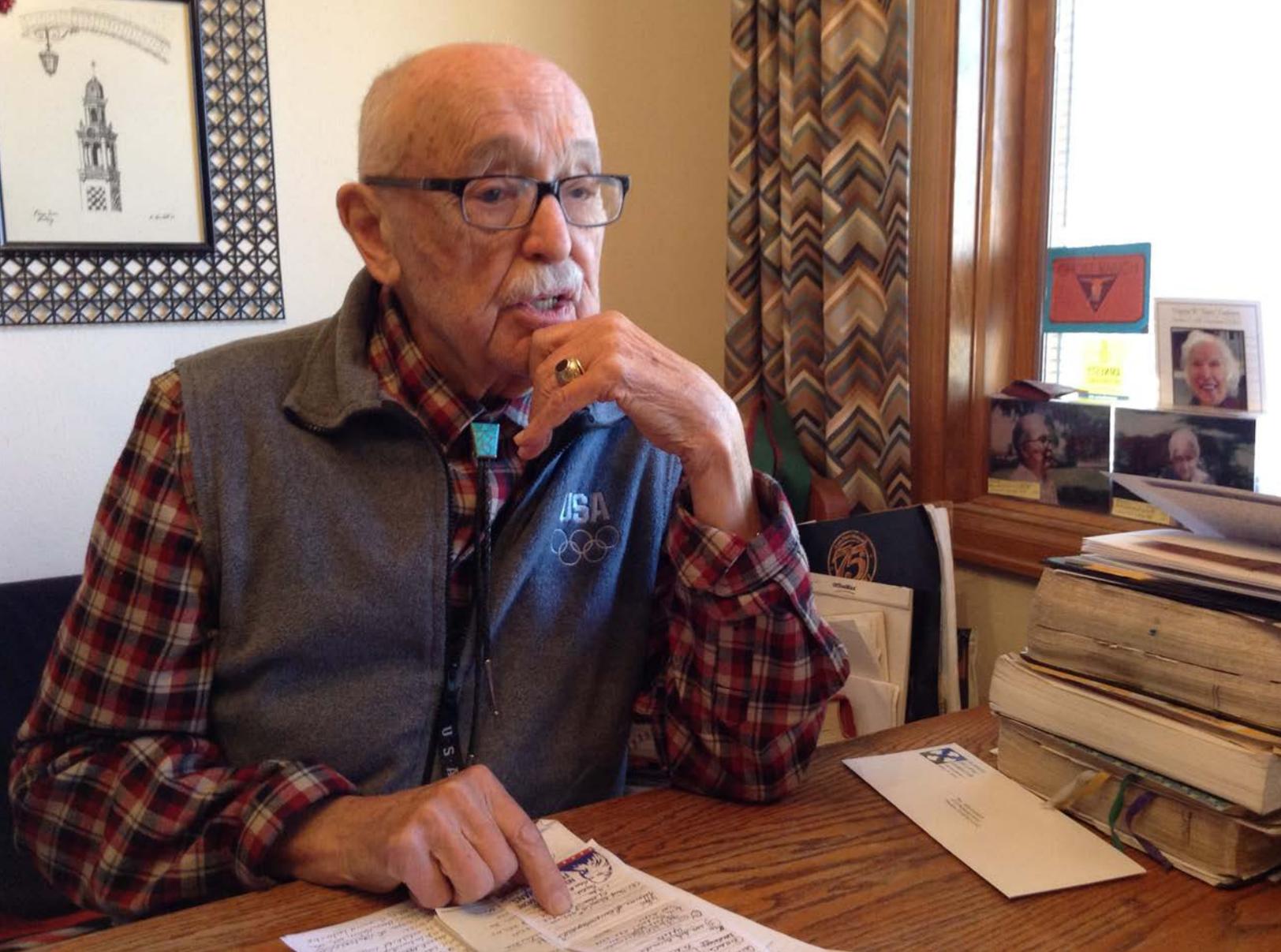
"If I had been driving her, and she was in the back, or if I had been in the back, that would have been legal," Steen recalls, now laughing about the incident. "But because we were occupying the same seat, I got arrested."

Eventually, Steen was freed when his roommate's uncle, a Meridian department store owner, posted bail for him. Then the group was escorted out of the county.

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Steen is proud of his involvement in the civil rights movement, but he also lives with the knowledge that others have paid a far heavier cost.

"One lady said something to me when we were doing voting registration at a housing project in Birmingham," Steen said. "She said, 'Son, I appreciate what you're doing, but what will happen to us when you all leave?' And that stopped me dead in my tracks. She said, 'They'll cut off our credit. We love you when you're here, but we know you can't stay, and we live here.' That was a powerful message, and I'll never forget that. Sometimes, when you're doing this stuff, you can become full of yourself. But then the reality hits you in the face." ■



A Joyful Journey of Radical Generosity

By Anita Sanborn

“ It has been a joyful and vigorous journey since Jinny and I were married...deeply Christian parents and grandparents led the way. Open and affirming congregations and some not so open to our views on race, peace, and justice, all contributed to our patience, understanding, and love for all persons. ”

One doesn't have to look far in our Diocese to find amazing stories of people living lives of radical generosity. Have you heard of the man at Good Shepherd, Centennial, who donated a kidney to his fellow choir member? It was a perfect match and today these two men sing in the choir standing next to each other. (David McLaughrey likes to be near his former kidney.) Or the sprightly woman who lived until age 107 and upon her death left a sizable legacy gift to St. Barnabas, in Denver, where she had been a member and volunteer for many decades. There are so many stories you have never heard. Here is one more:

Two World War II veterans met and fell in love at Hal-loran Army Hospital on Staten Island. She was a physical therapist with the rank of Technical Sergeant and he was a West Point graduate, who had lost the sight in his right eye. In 1946, Forrest Andrew "Andy" Carhartt,



« Forrest Andrew "Andy" Carhartt & Virginia "Jinny" Whipple.



a Denver native, married Virginia "Jinny" Whipple of Bridgeport, CT. Blessed with seven children (two of whom died in infancy), they moved more than 26 times, finally settling in a modest home in Boulder, CO. They became part of the beloved community of St. John's Episcopal Church and were active in other denominations as well.

You see, Andy Carhartt was ordained first in the Presbyterian Church and later in the Episcopal Church. He and Jinny attended four seminaries and a dozen colleges and universities. Their ministries included: a historic urban congregation, the establishment of Nonviolent Conflict Resolution lectures at West Point, founding New Earth Covenant Community, activism work with Rocky Flats cleanup, Boulder County criminal justice, chaplaincy in the HIV/AIDS clinic at Fitzsimmons Army Medical Center, and day-shelter programs in Boulder County. These ministries were on top of the daily work of parish leadership. The Carhartts gave generously of themselves each day, in countless ways, to an amazing variety of causes.

On a recent visit to Andy's home, I was struck by the walls of the kitchen; one entire wall was devoted to recent headlines from around the world—articles and photos of refugees, homeless people, Black Lives Matter activists, political figures, poetry, and jokes. You can see that nothing goes unnoticed or unappreciated in the life of Andy Carhartt. He is a tall, lean man, with a ready smile. He still writes hand-written notes full of gratitude where words and exclamations such as, "illuminating," "candid," and "kind," are sprinkled like salt and pepper throughout his messages. Recently, Andy has begun to passionately

pursue his mission of giving away his worldly assets, including his money, home, and books, along with his love for all, especially for those in need.

This mission began in 1995, when the lecture series at West Point was discontinued and the endowment funds that he and Jinny had invested were returned to them. At the time, Andy was a trustee of the Colorado Episcopal Foundation and he promptly invested the funds with the Foundation. As Andy writes in his Chronicle, "Although Jinny and I lived modestly on a civil and ministerial salary, my father left me and my brother small estates. This motivated Jinny and me to see how far our giving could stretch when combined with our savings and my inheritance. We were suddenly able to significantly expand our giving capacity to include more than sixty endowments and special funds. These funds benefit peace and justice concerns in colleges, seminaries, congregations, study centers, and mission communities in Nicaragua, Haiti, Cuba, and elsewhere. To be able to dedicate one's resources in perpetuity has become a joyous and ongoing spiritual experience in our lives."

To implement this vision, Andy and Jinny decided to set up a number of donor-advised funds utilizing the free services of the Foundation. He likes to call them "Acorn" Trusts because these funds spread financial support for ministry and good works over time.

In Andy's "Chronicle," he describes several formational events of his childhood:

“My maternal grandparents welcomed a large Japanese family to share their small 48-acre

farm a few miles northeast of Denver during the 1920s. This displeased neighboring farmers. I learned what “loving one’s neighbor” meant before I was five. I could never hate Japanese, Germans, or Russians. Jinny also faced adversity during the Great Depression and throughout her life had many close friends from across every socio-economic, racial, ethnic, and religious persuasion. Jinny had remarkable musical talents in voice and piano and she continued to play classical, religious, and secular pieces, despite living with dementia. She died at home in November of 2015 with the love of Andy and compassionate hospice care.”

In summary, Andy writes, “It has been a joyful and vigorous journey since Jinny and I were married... deeply Christian parents and grandparents led the way. Open and affirming congregations and some not so open to our views on race, peace, and justice, all contributed to our patience, understanding, and love for all persons.”

What is your joyful journey of generosity? ■

If you would like more information about how you can establish a fund for on-going financial support to your parish or special ministry, contact the Colorado Episcopal Foundation. Individual Episcopalians are invited to use the no cost services of the Colorado Episcopal Foundation to implement their long term charitable intentions by establishing an investment account similar to a donor advised fund. An account of this type may be established for the purpose of providing a perpetual annual distribution to the Episcopal congregation or Diocesan institution of your choice. For further details, contact Scott Asper, Finance Director, by e-mail at scott@coef.org.

Colorado Episcopal Service Corps Update

By The Reverend Canon Rebecca Crummey

In April, Colorado Episcopal Service Corps hosted the national Episcopal Service Corps program directors’ meeting. The CO-ESC board, bishop’s staff and staff at St. Andrew’s Church, Denver showed great Colorado hospitality.

Episcopal Service Corps is a community of communities. As program directors we covenant to meet twice a year. At our meetings we do the business of keeping the organization sustainable, we pray and learn and play together. In this time of tremendous potential for the church, Episcopal Service Corps is leading the way in imagining new ways to live the Gospel in a hurting and broken world.

There is no “right” way to have an ESC community, and when we gather as leaders of ESC we celebrate the different and creative ways that the Holy Spirit is moving through the church and through the communities that partner with Episcopal Service Corps.

This spring we said goodbye to Amity Carrubba, who has been the Executive Director who helped shape the national program. Amity is leaving ESC to return to parish ministry. There is a national search to find a new Executive Director. ■



Colorado Episcopal Service Corps members blog as part of their commitment to being in community. The blogs are thoughtful, interesting windows into the experience of living in intentional community.

Visit <https://coloradoescblog.wordpress.com> to read all of our blog posts.

Learn more about the Colorado Episcopal Service Corps at coloradoesc.org.

An Excellent Match

By *The Reverend Rebecca Jones*

There are organ concerts, and then there are, well, organ concerts.

At Good Shepherd Episcopal Church in Centennial, they know about both kinds.

Five years ago, the Good Shepherd choir performed a suite of five anthems dubbed “The Kidney Suite,” written to celebrate the fifth anniversary of a successful kidney transplant after a choir member donated one of his kidneys to a fellow member of the choir.

Now, with another five years of life successfully under the belt of kidney recipient Kees Corssmit, the choir will revive this celebration of life and generosity with a tenth-anniversary concert as part of the “Music with a Mission” concert series designed to raise funds and awareness for area mission organizations. In addition to the five “Kidney Suite” anthems, Dr. Stephen Fiess, director of music at Good Shepherd, has been commissioned to add an instrumental Prologue and Epilogue.

“I’m not familiar with any other anthems to a body part,” said Fiess. “I think this is probably something unique.” Corssmit, who is 72, explains that “thousands of Americans die prematurely every year because there aren’t enough kidneys, so this performance would be kind of an appeal.”

“It’s been 10 years, and I’ve never asked for it back,” joked David McLaughry, who was the kidney donor. “It didn’t seem like that much of a sacrifice, and honestly, I think every guy in the choir offered, but each was declined for various reasons. I guess I just won the lottery.”

The story of Corssmit’s kidney transplant—and the subsequent musical tribute to the kidney—began almost a lifetime ago. Corssmit, born and raised in the Netherlands, began having severe bouts of kidney stones when he was just a teenager. For much of his life, he simply endured them.

Then, about 12 years ago, Corssmit’s doctor warned him that the long years of kidney stones had taken their toll on his body: his kidneys were no longer functioning properly. He would need to begin dialysis treatments—a lifelong, time-consuming, and often painful requirement—unless he could find a new kidney.

“The majority of kidney transplants come from cadavers,” said Corssmit, a semi-retired water economist. “The minority are live donors, usually family members. In general, people look for a live donor because the quality of the kidney is, on average, so much better. You hope and pray for getting a live-donor kidney.”

“All the guys in the choir immediately offered me a kidney, on the spot.”

Lacking a suitable donor from his family, Corssmit shared the news of his impending kidney failure with his fellow choir members one evening. “All the guys in the choir immediately offered me a kidney, on the spot,”

Corssmit said. Members of the Good Shepherd men’s group—Corssmit is a member—also offered. “Then, you start sharing the medical requirements, and a lot of people have to drop out.”

Eventually, Corssmit ended up with a list of about 12 friends who met the first five medical requirements. But because Corssmit is quite tall, his kidney would need to come from someone 6 feet or taller. This additional medical requirement ruled out all but two people on the list. Some further complications disqualified one of those two, leaving McLaughry, a man nearly 30 years Corssmit’s junior.

He proved to be an excellent match. The transplant surgery was scheduled for April 6, 2006.

“David told me he had just one requirement if he was going to give me a kidney,” Corssmit said. “I was all ears. He said I had to switch from the tenor section to the bass section of the choir. His reasoning was that he just liked the idea of me standing next to him so he could sing beside a piece of himself! Saying yes



« Photos: (left to right) Jena Sexton, David McLaughry, Amy McLaughry, Devon Sexton, Mason McLaughry (in arms), Kees Corssmit. Corssmit is Mason McLaughry's godfather. Photo courtesy of Fred Mast.

was a one-second no-brainer.”

The surgery was uneventful for both men. In six weeks, McLaughry, a pilot, was cleared to fly again. In a couple of months, Corssmit was well enough to return to his job as president of a small economics consulting firm.

Overwhelmed with gratitude, Corssmit approached Fieiss about possibly collaborating on a hymn of thanksgiving. Corssmit would write the words and Fieiss would compose the music.

That first anthem, “Sing to the Lord a New Song,” which the choir performed in 2007, was inspired by Psalm 149 and celebrates Corssmit’s joy at the Lord answering his prayers in his time of trouble, allowing him once again to sing. Written the following year, “O Lord, My God,” inspired by Psalm 139, expresses

Corssmit’s realization that God had guided him and kept him “in the palm of his hand all the way from the country of my birth to this special parish.”

The third anthem, “Lord You Have Searched Me Out and Known Me,” written in 2009, is a plea to God for guidance through darkness and light. The fourth, from 2010, “A Legacy to You, My Lord,” was inspired by the birth of Corssmit’s first grandchild, Zachary, as well as the creation of Good Shepherd’s Legacy Society. The fifth, “Praise the Lord,” returns to the theme of praise for all of God’s wonderful works.

“To me, this is an amazing story,” said Corssmit, who is still singing in the choir, alongside McLaughry. “I have a lot of things I am extremely thankful for.” ■

The tenth anniversary concert of the successful kidney transplant is scheduled at Good Shepherd Episcopal Church, 8545 E. Dry Creek Road, Centennial, CO 80112 on September 30, 2016, at 7:00 pm. “Sing for Life” will be sung by the combined voices of Good Shepherd, Kantorei choral ensemble, and the Meistersingers from Cherry Creek High School—a total of 99 voices. Net proceeds will be donated to the Donor Alliance.



Ministry, Mission, & Marinara

By Lena Sewell

“All these questions, attention to detail, and a mind and heart on the mission of the church are what make this event successful.”

The Spaghetti Dinner, a long-standing tradition at Holy Comforter Episcopal Church, is a sight to behold. There are gallons of homemade sauce, dozens of volunteers setting up twinkle lights and chairs, entertainers warming up for their performance, apron-clad teenagers serving the patrons at red-and-white checked tablecloths, and, of course, the auctioneer rousing the crowd to bid on the next item. The Holy Comforter Spaghetti Dinner is an evening of food, entertainment, and fun—its sole purpose to support mission and ministry beyond its doors. All money raised in this event (nearly \$10,000 this year) supports Faith In Action grants, sends youth to Cathedral Ridge, and funds clergy discretionary accounts.

Organized this year by Mary McIntire, Sue Carter, and Deacon Linda Brown, the Spaghetti Dinner is an example of how serving the community outside our walls helps to nurture and empower the people inside the walls. The money supports the work of parishioners who see a need in the community. Anyone at Holy Comforter may apply for a Faith In Action grant, and money awarded helps support the identified need. Funds have been used to purchase rice cookers for refugee families and jeans for St. Francis Center to distribute to those in need. Funds also create scholarships that allow kids to participate in Broomfield Children’s Chorus, and more.

Holy Comforter takes a parish-wide retreat at Cathedral Ridge each summer, so at this year’s dinner, Cathedral Ridge was front and center. Auction items connected with Cathedral Ridge were a hit: “Parish Retreat for Two” paid for Cathedral Ridge lodging and meals, and “Send a Kid to Camp” provided a full ride for summer camp. The most popular item was the “Cathedral Ridge Survival Bag,” which included items like a compass, water bottle, sunscreen, bug spray, gift certificate for a nature hike led by a naturalist, and a gift certificate for a dozen Cathedral Ridge cookies.



⚡ The youngest bidder of the night gets excited to win a stuffed animal in the live auction. *Photo courtesy of Tim Seibert.*

Now in its fourth year, the Holy Comforter Cathedral Ridge Retreat creates time to reconnect with old friends, make new friends, and recharge in a beautiful setting. There were 71 people at the 2015 retreat, and Holy Comforter expects even more for 2016.

As the tables were folded, volunteers cleaned the parish hall, and everyone went home, thoughts drifted to next year’s event: “How can we do that better next year?” “What items should we try to have for next year’s auction?” and “Do you think everyone enjoyed the spaghetti?” All these questions, attention to detail, and a mind and heart on the mission of the church are what make this event successful. Raising money to support mission and ministry—all with a little marinara. It’s just one recipe for empowering the people of the church to support the community outside its walls, and for the people of Holy Comforter, it’s a recipe that works. ■

Learn more about Holy Comforter Episcopal Church online at holycomforterchurch.net.



⚡ Holy Comforter worships together at Cathedral Ridge. *Photo courtesy of Tim Seibert.*

I Will, With God's Help

By Mary Ellen Garrett

"Will you strive for peace and justice among all people, and respect the dignity of every human being?"

I will, with God's help."



The Episcopal Peace Fellowship (EPF) helps us to exemplify these words from our Baptismal Covenant. EPF national offers resources for youth and adults on a range of issues, including reducing and preventing gun violence, abolishing the death penalty, establishing peace with justice in Israel and Palestine, and caring for creation. The Colorado Chapter of Episcopal Peace Fellowship addresses these issues through films, forums, and special events.

RECENT EVENTS

- Film "Sweet Dreams," about Rwandan women's creative business collaboration and use of music for empowerment and reconciliation.
- Film "Salam Neighbor," exploring the dimensions of Syrian refugees' lives from inside the Za'atari Refugee Camp in Jordan.
- 10th annual Good Friday "Urban Pilgrimage for Peace": visiting downtown Denver ministries such as the St. Francis Center and El Centro Humanitario as a Stations of the Cross journey. We were pleased to have Colorado Episcopal Service Corps members join us again for this year's pilgrimage.

UPCOMING EVENT

- We are excited to co-sponsor an in-depth seminar on "Kairos Theology" to be held October 15 in Denver. Presented by "Kairos USA," this one-day workshop will lead us through the theological basis for peace with

justice, particularly as it applies to the conflicts in Palestine and Israel.

The Reverend Bob Davidson of Loveland, after serving as Convenor of Colorado's EPF Chapter, has been elected as chair of EPF's National Executive Council.

To learn more about Episcopal Peace Fellowship and join with us, please sign up for our newsletter to receive updates at epfcolorado.org, visit our parent organization at epfnational.org, find us on Facebook, visit with us at Diocesan Convention, and join us in prayer, study, and actions to build a culture of greater compassion and peace! ■

Mary Ellen Garrett is Convenor of the Colorado EPF Chapter.

Photo: Urban Pilgrims, Good Friday 2016, Denver.





SUMMER ADVENTURES

Your adventure awaits!

Explore Camp

June 26 to July 2, Ages: 8 to 14

Counselors in Training

June 23 to 25 (+Explore/Cosmos Camp), Ages: 15+

Cosmos Camp

July 17 to 23, Ages: 11 to 14

Colorado Youth Leadership Initiative

July 31 to August 6, Year 1, Ages: Rising 9th and 10th Graders



Cathedral Ridge programs encourage youth and young adults to build self-confidence by practicing their faith as they serve others and take on physical and leadership challenges. The result is a deeply authentic experience of spiritual life grounded in communities of faith to address real life issues.

Each and every program is founded on three principles:

- Grounding our youth and young adults in the Christian Faith
- Developing practical leadership skills through adventure and challenge outdoors
- Challenging every person who enters our gates to become heart- and faith-based leaders innovating positive change

We work through a love of the outdoors, through the physical and emotional inspiration of adventure and challenge courses, and through simple table fellowship under the aspen trees. All of our programs are led by trained lay and clergy leaders who model servant leadership and hospitality.

Registration and more information can be found at CathedralRidge.org and Faith.Episcopal.co.



Perspectives



Parishioners from Holy Comforter gather around the campfire at Cathedral Ridge to sing songs. *Photo courtesy of Tim Seibert.* 

Young adults from Church of the Ascension, Salida are confirmed at the Sangre de Cristo Regional Confirmation at Church of Saint Michael the Archangel, Colorado Springs. *Photo courtesy John Kearley.* 





◀ The Reverend Brian Winter, Christ's Episcopal Church, offers "Ashes to Go" in Castle Rock.

◀ Episcopal Service Corps leaders gather to bless outgoing Director Amity Carrubba (center) at St. Andrew's while in Denver for their annual conference.



A young acolyte takes a break at Saint John's Cathedral, Denver. Photo courtesy Seth Reese. ▶



Bishop's visit to Grace and St. Stephen's, Colorado Springs. Photo courtesy Steve Starr. ▶▶





The Bishop and Diocese of
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COLORADO
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