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TAKING NOTE OF THE WORLD

BY BISHOP ROBERT O’NEILL

The following column is taken from the Bishop’s opening remarks at the 130th Annual Convention and is printed here by popular request.

Scripture makes it clear—the direction and the movement of the Holy Spirit among those who follow Jesus has a singular focus. One word: **OUT.**

To be a disciple is to be continually drawn into deeper and deeper intimacy with Jesus, to be sure, but that relationship leads inevitably and unarguably in only one direction—out into the world to engage the world in love, not merely to transform the world, but at one and the same time, to be transformed by the world in love.

At the end of John’s gospel, for example, the risen Jesus breaks into that locked room where the disciples have barricaded themselves. They are trapped by their own fear. Jesus, however, breathes life into their paralyzed hearts and says this: “As the father has sent me so I send you.”



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Bishop of Colorado

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COVER:

Children light the Advent wreath at Saint John’s Cathedral. *Photo courtesy Mike Orr*



An Important Announcement from Bishop O'Neill

Dear Friends,

For the past fourteen years it has been a great privilege to serve as the bishop of this diocese. Now, after considerable prayer and conversation with family, friends, and close colleagues, I am writing to inform you of my decision to retire and to call for the election of a new diocesan bishop.

As you may know, the process for the search and election of a new bishop requires some time and the involvement of many from across a diocese. While it is the Standing Committee's responsibility to determine that timeline, it is my hope that we will hold an episcopal election at next October's Annual Convention, and that the bishop-elect will begin work in early Spring of 2019.

The Standing Committee will meet next in two weeks with me and a representative from the Presiding Bishop's Office for Pastoral Development—at which time we will take time to prayerfully talk through the issues and timing of this transition. You should expect to receive more information about the next steps and the timing for the search process soon thereafter.

I cannot begin to describe what a gift and a deep joy it has been for me to serve The Episcopal Church in Colorado. Having been ordained as a priest in this diocese in 1982, I have been blessed by a long history here and the many friendships that I have made over those years. To travel across this amazing state and to see first-hand the commitment and gifts of so many individuals, both lay and ordained, has been nothing short of inspiring. I treasure the ways I have been invited into some of the most holy moments in people's lives—praying on retreat with postulants and candidates preparing for ordination, laying hands on those being confirmed, sharing conversation about the grace-filled and miraculous ways that the Holy Spirit is moving among us, just telling stories and laughing with folks, or negotiating the inevitable difficulties and interpersonal challenges of this extended community that we call a diocese. All of it has been transformational, healing, and life-

giving beyond measure for me, and I am grateful to all of you beyond words. I pray that I have been able to return the favor in some small way over the years. You are a gift and a blessing. Thank you.

Now it is time for me to begin the process of relinquishing the responsibilities of this office and entrusting them into the hands of a new bishop. Even so, I am mindful that there is plenty of work to do in the days ahead, and I want to assure you of my full commitment to serving our common life and ministry until a new bishop takes office.

As I have said many times to many people, I believe that my primary ministry as a bishop is a ministry of prayer. It is just a fact—the heart of all ministry is prayer. Now, as we enter into this season of transition, I invite you to join with me in renewed prayer for an outpouring of the Holy Spirit upon our collective life. Who knows what new and divine possibilities God is already bringing to life among us if we will but open hearts and listen? It's just the way the kingdom works. I am confident that we simply cannot and will not be disappointed.

Please know of my heartfelt thanks and great affection for all of you. Deep peace and every blessing be with you.

Faithfully,

The Right Reverend Robert O'Neill
Bishop of Colorado

the disciples are pushed and pushed and pushed again ever more deeply into the world, they are transformed by the world. Even as they transform the world in love, the disciples are become fully human and fully alive as the world transforms them in love.

Isn't it interesting that the Holy Spirit does not only reveal itself to Jesus' followers through epiphanies and dreams and mystical visions but that the Holy Spirit speaks with equal compulsion to the disciples through the political, religious, economic, and cultural divisions and conflicts of the world itself?

Take note.

How are the very challenging issues that we face today—the deep divisions in our own culture, the violence, the systemic racism, the economic disparity, the changing climate—how are these life and death issues divinely impinging upon us as followers of Jesus? Who are we being called to be and to become? How are we, the Church, the living Body of Christ in this day and in this time, needing to change and move, needing to be formed and transformed by the world? How is the Spirit speaking to us through the suffering of this world? How will we choose faithfully to engage our world in love so that we might be instruments of peace in a world that knows no peace?

Read the stories of the resurrection. Read the Acts of the Apostles, and you will see just how relentless the singular movement of the Holy Spirit can be. Much to their own consternation and distress, it was a hard lesson for the disciples to learn. They simply could not go back to the comfort of their boats and the nets. They could not

retreat to the simplicity of their villages. They could not stay in one place, barricaded in the upper room, paralyzed by their own fear.

This is perhaps the greatest challenge facing the Church today: in the face of the very real life-and-death issues we face today, will we who follow Jesus be paralyzed by fear or animated by love to engage the world, in all of its complexities, in that same love that simply cannot be conquered and knows no end? ■

“How are the very challenging issues that we face today—the deep divisions in our own culture, the violence, the systemic racism, the economic disparity, the changing climate—how are these life and death issues divinely impinging upon us as followers of Jesus? Who are we being called to be and to become?”

At the beginning of The Acts of the Apostles, the risen Jesus tells his followers that they have work to do. “You are my witnesses,” he tells them. He makes it very clear that they have a purpose and a direction, that they cannot stay where they are, and that this work as far-reaching significance. “You are my witnesses,” Jesus says, “first in Jerusalem, then in all Judea, then in Samaria, and even to the very ends of the earth.”

Follow the narrative of The Acts of the Apostles further, and it becomes clear that the movement of the Holy Spirit is absolutely relentless.

Time and time again, the plans and agendas of the disciples are interrupted. The disciples are compelled to change not only their direction but also their minds. Time and time again, the politics of the world, its cultural dynamics, its economics, its religious and ethnic conflicts impinge upon the lives and work of Jesus' followers, and they are taken out of themselves and across political, cultural, tribal, religious, and racial divides, even at great personal cost, to engage all of the world in all of its complexity in love.

And it is here, in this very worldly and incarnational intersection, that something else happens: the Church becomes the Church; the Body of Christ becomes the living and incarnate Body of the risen Christ. As

2017 Annual Convention. Photo courtesy The Rev. Brian Winter

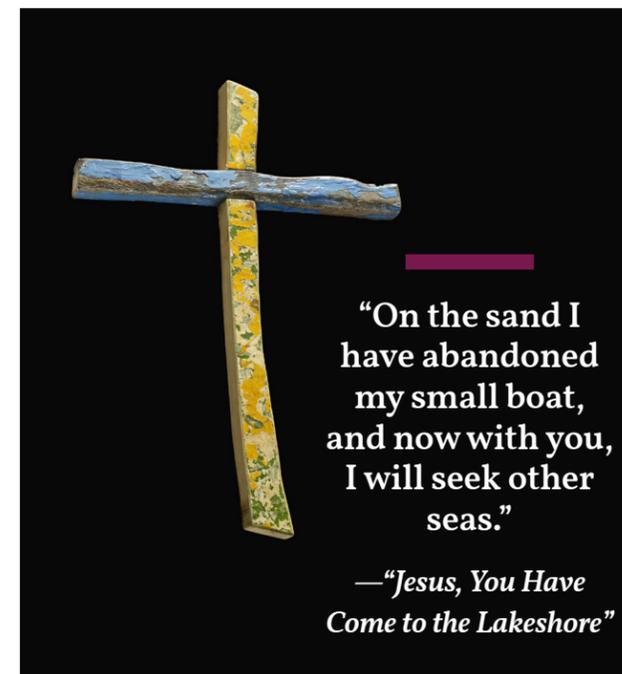


Where Healing & Justice Flourish

A Reflection from the 130th Annual Convention

BY LOREN PIERCE-COLEMAN

Below: Lampedusa Cross. Photo courtesy British Museum.
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encountered this hymn during the Episcopal Church in Colorado's Annual Convention, and we sang it during a workshop run by Episcopal Migration Ministries (EMM).¹ EMM is one of nine refugee-resettlement agencies in the United States. The Rev. Canon

E. Mark Stevenson and Allison Duvall spoke to us about EMM's work with local Episcopal churches to help refugees make new lives in the United States. As I reflect on my experiences at Convention, I keep returning to the moment when Allison wept as she told the story of a cross, pictured above, and the difficulty of EMM's work at this time.

Called the *Lampedusa Cross*, it was made in 2013 by the island's carpenter, Francesco Tuccio, after he encountered a group of Eritrean refugees in his church mourning the loss of loved ones. Although island residents had saved the lives of 155 refugees from the waters between Libya and Sicily, more than 300 refugees were drowned when their boats sank. Afterwards, frustrated by his powerlessness in the face of so much suffering, Tuccio salvaged the wreckage of refugee boats that had washed ashore. It smelled, he later recounted, "of salt, sea, and suffering." These crosses speak to the loss brought by war and displacement.

Listening to EMM's presentation, I wondered how desperate parents must be to place entire families, including small children, in fishing boats, knowing they might die in the crossing—equally certain that to stay behind would mean death. The Lampedusa Cross made the suffering of refugees and migrants real to me—I too smelled the "salt, sea, and suffering."

This workshop was one presentation of many at Convention encouraging us to move beyond charity into advocacy. We were asked to abandon our small boats and to join Jesus in the work of creating a just world. Over and over again the speakers—from our own Bishop O'Neill and the former Presiding Bishop Katherine Jefferts Schori, to the Rev. Tawana Davis and the Rev. Dr. Dawn Duvall (founders of the Denver chapter of the Black Lives Matter movement), and Dr. Samuel Mampunza (working on better access to health care in the Congo)—challenged us as individuals and churches to work for justice, to enlarge our lives and our ministries by waking up to injustice and suffering, and to join Jesus in loving our neighbors in new, meaningful ways.

The cross is a powerful symbol of Jesus' suffering and death. One participant said the cross could be a representation of the Great Commandment, with the vertical part symbolizing the love of God, and the cross piece the love of neighbor. Where the two meet in loving self-sacrifice is where healing and justice flourish.

What is your understanding of the Lampedusa Cross? How will you work with Jesus to bring healing and justice to a troubled world? If there ever has been a time when the earth and all its living beings need our love, compassion, and self-sacrifice, it is now. ■

LOREN PIERCE-COLEMAN is a member of St. John's Episcopal Church in Breckenridge. She participated in the 2017 Annual Convention as a lay delegate from her church.

FOR MORE INFORMATION about the 130th Annual Convention and to watch videos and view resources, visit EpiscopalColorado.org/Convention.

¹ Published in the *United Methodist Hymnal* as Hymn 344. It was originally composed in Spanish by Msr. Cesáreo Gabaráin as "Pescador de Hombres."

Behold. Become.

A Reflection from the
130th Annual Convention

BY LIV SYPTAK

**“Behold who you are.
Become what you receive.”**

With these words our Bishop, the Right Reverend Rob O’Neill, invited us to the Lord’s Table at the opening Eucharist of this year’s Annual Convention in Grand Junction.

Behold. Become. Two verbs. Two action words. Each of them containing an invitation. Two invitations before the Sacrament. Two threads that were woven together throughout my time at convention. First the invitation to behold; to observe; to be aware. Next, the invitation to become; to begin to be; to move toward.

Our time together in Grand Junction was a chance to behold that we are the Body of Christ as we share in loving, nourishing, redeeming, and sustaining one another. We

“For me, it was a chance to behold Christ right beside me. In this beholding, I felt the invitation in my heart to see *the Other* as another; to see me, and ALL of us, as the one Body of Christ.”

were invited to observe and to be aware of opportunities to open up to people—especially those we might call “the Other”—opening ourselves to their experiences, gifts, and needs. We can then engage prayerfully as listeners and witnesses, as learners and leaders, as helpers and healers.

Our presenters were examples to behold. They gave voice to refugees fleeing the lives they knew to save the lives they had; to young doctors laboring to sustain the health of rural Congolese villagers; and to people facing and owning the pain of racism in their neighborhoods, churches, and homes. In their witness, we saw and heard the dynamic,

breathing Body of Christ at work. For me, it was a chance to behold Christ right beside me. In this beholding, I felt the invitation in my heart to see *the Other* as another; to see me, and ALL of us, as the one Body of Christ.

That beholding reminded me that in Christ (who was the Other), I myself have experienced acceptance and love as another in the Church. And in that awareness, I hear the second invitation to become: the invitation to move toward that full love in this world. This invitation is a profound call to participate with God, with my parish, and with the larger community of sisters and brothers in the one Body of Christ.

As easy as that is to say, it's a hard thing to fathom. It's hard not knowing for sure what it is that God wants me to do. The work of loving in this way—in all the ways loving is needed—seems overwhelming. I fear that I won't do the right things, or I'll do the right things wrong. This act of becoming feels so daunting.

But. But. There is one small thing that I carry with me from the Annual Convention that helps. This becoming, this moving toward something, starts with stepping out—no matter how small the step—into that unknown, huge, and scary space. Just as the disciples did again and again in the Book of Acts.

During convention, former Presiding Bishop Katharine Jefferts-Schori challenged us to “get up, get out, and get lost” as we follow Christ. Bishop O’Neill echoed Katherine, telling us that following Christ happens out in the world, not just within and amongst ourselves. And the Rev. Tawana Davis and the Rev. Dr. Dawn Duval Riley of Soul 2 Soul showed us that getting out into and traveling through the wilderness, as dark and disorienting as it might be, is essential to grow into our full humanity.

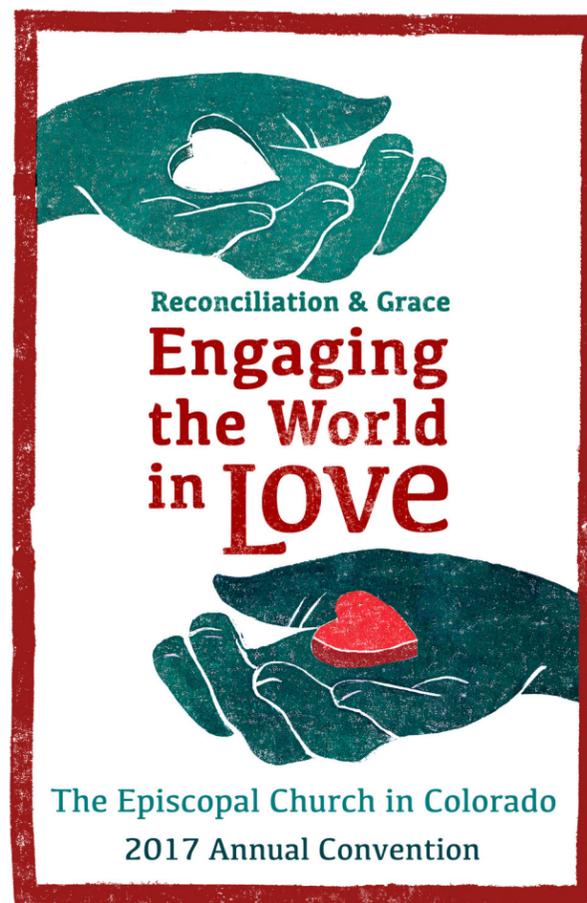
These invitations are open to all of us.

How shall we, each and together, behold ourselves as the one Body of Christ?

How will we actively participate in the challenge, responding to the call to become (or become again) the love that we receive in Jesus?

Let's get out, risk getting lost, and see what happens! ■

LIV SYPTAK was a lay delegate for St. John the Baptist Episcopal Church in Breckenridge at the 130th Annual Convention of The Episcopal Church in Colorado.



CONVENTION RESOURCES

ONLINE

All talks and mission initiative presentations are located online at EpiscopalColorado.org/Convention.

Resources include presentations and addresses by:

▶ The Right Reverend Katharine Jefferts-Schori, former Presiding Bishop and Primate of The Episcopal Church

▶ The Reverend Tawana Davis & The Reverend Dr. Dawn Duval of Soul 2 Soul, a racial justice organization

▶ Dr. Samuel Mampunza, Vice President of the Protestant University in the Congo

▶ The Reverend Canon Mark Stevenson, Director of Episcopal Migration Ministries

Advocacy & Social Justice

BY THE REVEREND CANON REBECCA CRUMMEY

A year ago at the 2016 Annual Convention of The Episcopal Church in Colorado, we announced the formation of an office for Advocacy & Social Justice. Since then we have created an Advocacy & Social Justice Facebook group, both for sharing ideas and news and for mobilizing people quickly for public actions. We began reaching out to Jubilee Ministries, to check in and see how the work was going and to ask what support the Office of the Bishop might provide them. The idea is to gather information and invite the Jubilee Ministry leaders into relationship- and skill-building exercises.

We met Anthony Suggs in March 2017 during interviews for our 2017–18 class of Colorado Episcopal Service Corps. We talked about the opportunities for service in Colorado, but nothing seemed to be the right fit. I had an idea, however, after the interview: why not create an Advocacy & Social Justice Coordinator position as part of the Colorado Episcopal Service Corps? I asked the Bishop if he would be willing to fund this position, and he agreed. Anthony leapt at the chance when I called him to lay out the vision. He and his fellow corps members arrived in August for orientation and introductions to the work of The Episcopal Church in Colorado.

Anthony will bring into reality the dreams we have had for this office over the past year:

- An interactive and lively web presence
- A presence at the table for community conversations
- A vibrant and well-equipped Jubilee network
- Membership in Together Colorado for all members of The Episcopal Church in Colorado
- Calls to action

Those who attended convention had a chance to hear Anthony speak about his work. Below he tells us a little more about his work in the Office of the Bishop as Advocacy & Social Justice Coordinator. Please welcome Anthony and reach out to him with ideas and information about your work in Colorado as advocates for social justice. ■

THE REVEREND CANON REBECCA CRUMMEY is the Missioner for Advocacy & Social Justice and the Episcopal Service Corps Director.



BY ANTHONY SUGGS

As the Advocacy & Social Justice Coordinator, I have done my best to hit the ground running. In the past few months, as Rebecca explained above, the Office of Advocacy & Social Justice has secured a diocesan membership in Together Colorado and become a vocal presence in that community, particularly on the immigration policy committee. Through this membership, any member of The Episcopal Church in Colorado, lay or ordained, may participate, free of charge, in Together Colorado's quarterly community-organizing training workshops.

We will continue to support Jubilee Ministries while also striving to identify budding ministries so they can pursue recognition as new Jubilee Ministry Centers. As we continue in this work, my greatest hope is that we might gain a deeper understanding of our common baptismal calling to seek and serve Christ in every person and, in this way, motivate communities across The Episcopal Church in Colorado to act to bring systemic change. Through policy analysis, community organizing, and a faith-based passion for justice and equity, this office will continue in our baptismal covenant to preserve and respect the dignity of all people. ■

ANTHONY SUGGS is a Colorado Episcopal Service Corps member and the Advocacy & Social Justice Coordinator for The Episcopal Church in Colorado.

IF YOU HAVE ANY QUESTIONS about this work or desire to get involved, please email Advocacy@EpiscopalColorado.org.

A Lakota Pilgrimage

Learning the Meaning of “One in Community”

BY DOROTHY MOYER



A woman gathers tomatoes at the Oyate Teca Project. Photo courtesy Tim Seibert

On September 13, 2017, eight women from Holy Comforter Episcopal Church in Broomfield embarked on the parish’s second annual five-day pilgrimage to the Pine Ridge Indian Reservation in Kyle, South Dakota. We loaded up two vans with paint, supplies, and household tools and set out on a 360-mile, seven-hour trip. The Colorado landscape of towns, farms, and ranches slowly gave way to South Dakota’s open, rolling hills of grassland and pine trees. As we approached Pine Ridge, we beheld a human landscape of evident material poverty—graffitied and empty buildings, aging trailers, and innumerable cars, many of them abandoned in place.

This year’s trip to Pine Ridge represented the culmination of a relationship that goes back nine years. Back in 2008 Ellie McKinley and I began visiting the Oyate Teca (“Young People”) Community Center in Kyle (Ellie is another longtime Holy Comforter parishioner). Organized, managed, and directed by the Lakota Sioux, the center prepares youth for a better and more secure life. Rose Fraser is director of the center, and she oversees its daily activities, which include the provision of free books, school supplies, and supplemental food on weekends; imparting gardening and canning skills to families; and lessons and materials for sewing quilts and making clothing. Every year Ellie and I deliver warm items for winter and supplies for the center’s sewing room and its large community garden and canning room. After each visit, we bring back news of the center’s progress and needs to Broomfield. People have responded with generosity, and, despite the miles, friendships have developed.

To heed God’s call to serve our neighbors in need, Holy Comforter began supporting

annual pilgrimages to the Pine Ridge Reservation last year. We called them pilgrimages, not mission trips, because parishioners wanted to cultivate more in-depth relationships with the Lakota people, to understand their values and culture, and to work alongside them in love and service—not “to do for them.” We have developed relationships with the elders at Kyle’s Senior Center and the parishioners at Mediator Episcopal Church. We have also taken time to learn Lakota history, visit sacred sites, hear their sacred stories, and share the Eucharist.

Beginning with the first day of our most recent trip, our team arrived at the Oyate Teca Community Center with tools and paint in hand, ready to pitch in. We met the Lakota staff and were guided by Rose. Holy Comforter pilgrims formed teams based on their skills. Some organized the new canning room and set up the distribution center for the produce from the community garden. Others painted one of the bathrooms. Still other teams catalogued books destined for the grade schools, put away donated fabric in the sewing room, prepared packages with supplemental food for the weekend, sorted and prepared garlic cloves for planting, and helped make Lakota fry bread for lunch that day. Through our busy schedule for the three days we were working, we still found time to visit with our friends over coffee or a meal, to listen to stories, and to share ours. It didn’t take long for two groups of people to create a spiritual bond and to share warm smiles. Looking beyond the evident material poverty, we saw immeasurable beauty and spiritual riches in the Lakota people.

As our group returned to Broomfield, we contemplated how we had been enriched by this pilgrimage and understood at a deeper level what it means to be “one in community.” One of the pilgrims wrote in her journal, “Today was what I believe heaven is—a communion of God’s people.” ■

DOROTHY MOYER is a parishioner at Holy Comforter Episcopal Church in Broomfield.



Oyate Teca staff and Robyn Wyman-Dill from Holy Comforter prepare garlic for planting in the community garden. The Lakota raise garlic, assemble it in strands, and sell it as a source of income for the center.



Holy Comforter’s 2017 Pine Ridge pilgrims: (right to left) Pat Reitsma, Robyn Wyman-Dill, Joann Gunty, Dorothy Moyer, Jo-Anne Morritt, Susan Pearce, Beverly Crawley, and Deacon Linda Brown.



A new “hoophouse” at the Oyate Teca Center shelters a community garden grown from hay bales, thus enabling the Lakota to grow produce all year-round.

Photos courtesy Dorothy Moyer and The Rev. Deacon Linda Brown

PREPARING THE WAY

ADVENT RETREAT

DECEMBER 7-9 | CATHEDRAL RIDGE

Advent is a sacred season of preparation for Christians, a time of expectant waiting in preparation for the celebration of the Feast of the Nativity of Jesus at Christmas. John the Baptist, a voice crying in the wilderness, called the people to return to God in faithfulness, to be ready to receive the gift of God in Jesus. This year’s Advent Retreat, led by The Reverend Greg Foraker, invites you to a time of prayerful reflection at beautiful Cathedral Ridge, where together we will listen for God’s call to each of us to renew our faith and recommit our lives as we prepare for the Feast of Christmas.

GROUP SESSIONS

Engaging in a range of spiritual practices, including *Lectio Divina* (Holy Reading of scripture), journaling, group reflection and sharing, and time for contemplation and rest, we will listen for God’s call to us individually and communally this Advent season.

- ▶ Living in Wilderness
- ▶ Listening for God
- ▶ Preparing the Way
- ▶ Celebrating the Gift

REGISTRATION

For more information and registration, please visit EpiscopalColorado.org/AdventRetreat.



One Year After Hurricane Matthew

A Harvest in Haiti

BY WYNN VALENT

My friends and colleagues at the Colorado Haiti Project (CHP) watched with great concern as Hurricanes Harvey, Irma, and Maria tore through the Caribbean and the Gulf Coast this fall. Like everyone, our thoughts and prayers have been with those in Houston, Puerto Rico, St. Maarten, and other severely affected areas.

In Haiti we know all too well the awesome and destructive power of these storms. Hurricane Matthew devastated large regions of Haiti last fall, and among those worst affected was our sister community, Petit Trou de Nippes. One year later we celebrate hard-earned progress, thanks in large part to the outpouring of support that came from The Episcopal Church in Colorado over the past year. With generous support from the church, our partners in Haiti distributed over 66,000 pounds of seed in our area, allowing farmers to replant quickly and families to take important steps toward food independence. The initial seed distribution has now transitioned into a longer-term seed bank and agricultural initiative that supports

families and small farmers in the region by providing access to seed, by planting and caring for trees, and through agriculturally focused education.

When I reflect on the success of our hurricane response and the progress we are continuing to make in agriculture, it is clear to me that the undeniable foundation for our ability to help in Haiti is relationships. Long-term, person-to-person, and community-to-community relationships.

A few weeks ago I had the honor to sit with Marti O'Dell, one of the first and founding CHP team members to visit Petit Trou de Nippes 28 years ago. Marti spoke of long, exploratory trips crossing rivers and wading through floods; of bumpy roads, crowded trucks, camping tents; and challenges on all sides. She laughed and shared stories and we brainstormed on future paths. But mostly she gave witness to the power of relationships. Relationships with the community, relationships at St. Paul's school, and relationships among parishes and priests here in Colorado. In particular, she spoke with passion and appreciation about the Colorado Haiti Project's

foundational relationship, the one between Colorado-based priests The Reverend Ed Morgan and The Reverend Dayle Casey, and their Haitian partner The Reverend Octave LaFontant. It was this relationship that led to the founding of St. Paul's School and has served as the base for all of the impact we've had since.

St. Paul's began in a simple lean-to structure, and over 28 years it has developed and flourished into a thriving parish, high-quality school, and valued community resource. Over 300 students count on us each year, receiving an education that includes not only the traditional Haitian curriculum, but also a focus on agricultural education, girls' empowerment, and entrepreneurship.

In Matthew 7:17 we read that "A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit." Thanks to relationships that have grown and strengthened over many years, St. Paul's School is mature and healthy, with a deep and effective root structure. The school is not perfect: there are myriad challenges, and the financial need is always great. But what we know for sure is that the tree is good. It is not surprising then that the community development programs that have grown from that root structure—the seed bank, clean water programs, community health, and girls' empowerment—are also good. The deep relationships here in Colorado and at St. Paul's in Haiti are directly responsible for the fact that we were able to support a meaningful hurricane response last year.

As Advent begins we reflect on the harvest of the year, and we share gratitude with each of you for helping us cultivate relationships and share resources in a place of so much need and so much possibility. Your support and your willingness to engage in a relationship with Haiti have allowed community leaders in Petit Trou de Nippes to plant transformational seeds this year, and we continue to be humbled to serve in fellowship in both Colorado and in Haiti, and to give thanks as the harvest comes in.

If you are interested in visiting Haiti, volunteering here in Colorado, or learning more about our mission, please write to Info@ColoradoHaitiProject.org. There are many ways to be involved and we'd love to work with you as we plant seeds for the year to come. ■

WYNN VALENT is the Executive Director of the Colorado Haiti Project.

TO LEARN MORE about the Colorado Haiti Project, please visit ColoradoHaitiProject.org.

ABOUT COLORADO HAITI PROJECT

The Colorado Haiti Project was founded in 1989 by three Episcopal priests: The Reverend Octave LaFontant from Haiti and The Reverend Dayle Casey and The Reverend Ed Morgan from Colorado. Over time, we have transitioned from direct service missions to long-term relationship building and community development. Today, our work reaches a broad audience both within and outside of the Colorado and Haitian Episcopal communities. All are welcome to benefit from and join us in our work, regardless of religious affiliation. Our work is not specific to one faith and does not advance a particular religious ideology.

IN HAITI

In Petit Trou, the Colorado Haiti Project works to build relationships that cultivate community development that empowers individuals and is locally driven. Our work supports the vision of our Haitian sisters and brothers in building lives of dignity and economic self-sufficiency. Our education and vocational opportunities are vital to the long-term success of this community. Our work in clean water and community health promotes decentralization by building permanently integrated infrastructure in and around the community of Petit Trou de Nippes, Haiti.

IN COLORADO

Throughout Colorado, we actively raise awareness and mobilize resources to support and sustain programs in Haiti. We are committed to providing local opportunities for interactive growth that fosters relationship development and recognizes the rights and capabilities of our Haitian sisters and brothers. We actively recruit community and parish members to advocate, manage programs, and raise funds that support our work in Haiti. Our goal is for this work to build bridges between our two communities that are sustaining and life-changing for all.



Just Love

BY AMY NEWELL-LARGE

Today I ask us to reflect on what binds us together. Our relationship with God is not separate from our relationship with others. Love binds us to each other in community and to God.

Love is ever-present. In the opening montage of "Love Actually," one of my favorite holiday movies, Hugh Grant's character intones:

Whenever I get gloomy with the state of the world, I think about the arrivals gate at

Heathrow airport. General opinion's starting to make out that we live in a world of hatred and greed. But I don't see that. Seems to me that love is everywhere. Often it's not particularly dignified or newsworthy. But it's always there. Fathers and sons, mothers and daughters, husbands and wives, boyfriends, girlfriends, old friends. When the planes hit the Twin Towers, none of the phone calls from people on board, as far as I know, were messages of hate or revenge. They were all messages of love. If you look for it, I've got a sneaky feeling you'll find that love actually is all around.

Yet our attention gets pulled toward the unloving aspects of our lives and the world. We focus on adversity and tell the story of our difficulties. We easily overlook the love embodied in countless small, daily gestures of kindness.

I hear the statement, "God is Love" and it resonates deep within me. But how can I tap into the Love-that-is-God that is always present? How can I be renewed in the image of God?

I have a contemplative spirit and find connection through meditation. At some point, though, I get off my cushion and engage with the world. How can I take the connection I cultivate in stillness into a busy world? John Philip Newell reminds me that regardless of my job, how old I am, my marital status, or where I am in my life or in the commitments piling up on my calendar, I am—we all are—invited to find balance between being and doing, inner awareness and outward engagement.

This is where I find community so necessary. Dr. King wrote, "I cannot reach fulfillment without *Thou*. The self cannot be self without other selves. Self-concern without other-concern is like a tributary that has no outward flow to the ocean. Stagnant, still, and stale, it lacks both life and freshness."

Dr. King is drawing on Martin Buber's *I-Thou* pronouncement, which names what is deepest in us connecting with what is deepest in another. What is deepest in us is God. *I* is always looking for the *Thou* in the other. It is God reaching out for reconnection. It is Love seeking Love.

Our own center is not limited to our own individuality, but extends to the connections among us. We find our true and deepest center not within the limits of the labels we associate with, but within the Love at the heart of everyone's center.

Eugene F. Peterson, a clergyman, scholar, author, and poet, insists that "Church is the primary place we have for learning this language of love...in church we find a gathering of people committed to learning the language in the company of the Trinity and in company with one another. We don't learn it from a book." (*Practice Resurrection: A Conversation on Growing Up in Christ*, p. 216).

“At some point, though, I get off my cushion and engage with the world. How can I take the connection I cultivate in stillness into a busy world?”

A church community is where we dedicate our time to getting in touch with the Love-that-is-God. And it takes lots and lots of practice to have the *I-Thou* connection in our mind and heart as we greet one another. This is why meditation is so often called practice! In community I have my Love practice.

Maybe you have heard the term *agape*, used by Gandhi and King. My Love practice is not mushy, gushing, romantic love practice, but an *agape* practice.

Dr. King helps us understand: "Agape is not weak, passive love. It is love in action." Dr. King declared in 1958, when he assumed leadership of the civil rights movement: "Agape is love seeking to preserve and create community. It is insistence on community even when one seeks to break it. Agape is a willingness to go to any length to restore community."

What is your love practice in our community? I think that this is a twofold question: How are you reflecting on the *I-Thou*—the Love-that-is-God in yourself and each person? How are you being Love-in-action for the community? As we practice cultivating love, we build up the entire community; we may find the Love around and within us more accessible in each moment. With practice, we get better, right? If we practice paying attention, being Love-in-action, we more easily see it in each moment and in each interaction.

Love is here, now. All that is needed is to pay attention to it, at the heart of each moment, at the deepest center of each of us and what is between us. We are Love—a love-seeking community.

A poem attributed to Saint Francis is clear about what God asks of us:

*God came to my house and asked for Charity.
And I fell on my knees and cried.
'Beloved, what may I give?
'Just love,' he said, 'Just love.'* ■

AMY NEWELL-LARGE is a member of St. Mary Magdalene Episcopal Church in Boulder.



Around the Year at Cathedral Ridge

BY TRACY METHE



Some people say that time is a line, with a beginning and an ending.

But do you know what the Church did? They tied the ending to the beginning so we would always remember that for every ending there is a beginning and for every beginning there is an ending.

These well-known words from the Godly Play lesson, “The Circle of the Church Year,” help us comprehend the liturgical year and the never-ending nature of our life together.

One year while visiting Cathedral Ridge I told this story to staff, and we wondered together about our favorite part of the church year. Most participants offered comments in the context of their work at Cathedral Ridge and the groups they served.

One Cathedral Ridge staff person said her favorite time of the church year was what Godly Play calls “the great, green, growing season,” or the Sundays after Pentecost, explaining: “That’s when the real work of our personal lives happens. It’s also when we are working our hardest to serve the many groups coming to Cathedral Ridge.” Another said his favorite was Pentecost: “I like the fiery red of Pentecost best because that’s when the Holy Spirit comes. I can feel that energy as the kids arrive.”

For almost eight years now, groups and individual guests have come to Cathedral Ridge seeking respite, retreat, and renewal. Those who have visited know it’s a place of great beauty, a place for personal reflection as well as community, and a place to receive good and much-needed care.

Cathedral Ridge is becoming integral to the life of the diocese, with more and more guests discovering what makes this *place apart* part of our identity, both as persons and as Colorado Episcopalians. It makes sense that the year at Cathedral Ridge has come to mirror the church year, with events increasingly reflecting our seasonal life together.

As one year closes and another begins, it’s time to prepare for the Mystery of Christmas. One way we prepare is with our annual Advent retreat, “Preparing the Way.” We are helped by the night sky itself. The darkness, the stars, and mountainside isolation all prepare our hearts. And then, just as the light seems to be draining out of the world, the Mystery of Christmas arrives. God with Us.

Week by week, as we move toward the Feast of Christmas, visitors begin arriving at Cathedral Ridge for holiday celebrations and family reunions.

Christmastide concludes with a pause as we take time to reflect on the reality of Christ among us and to discern what the new year might hold. Epiphany is a quiet season at Cathedral Ridge, as it is in many of our parishes. It is a time for gathering the strength needed for transitions in our church communities and for new work to do.

At the end of January vestries begin to arrive for their retreats, taking advantage of time apart from everyday commitments to ponder how they might best lead and serve their parishes. There’s visioning and team-building. Year 1 and 2 CDI (Church Development Institute), participants reconvene to master skills in organizational leadership—skills they can bring back to their parishes. Momentum begins to build after camp registration opens for the new year. By then planning for the “great, green, growing” days of the summer ahead has already begun.

With Lent we see an increase in events: our annual Lenten retreat, and also many other retreats—women’s retreats, craft groups, more vestries. Resting, sharing, creating, preparing.

Easter comes, bringing joy and celebration! This is the only weekend of the year at Cathedral Ridge without guests, and staff have time away to spend with friends and families.

By the end of Eastertide, Cathedral Ridge is bustling again. People come together for growth and connection. The Daughters of the King arrive for their annual retreat. Education for Ministry conducts its spring mentor training. School ends. The days lengthen. The campus fills with children and youth.

In fact, close to one quarter of all visitors to Cathedral Ridge are campers—from Texas and Missouri and from across Colorado. More than 160 Colorado children and youth, drawn from 26 different parishes, attend Episcopal camps at Cathedral Ridge. Another 150 youth come for non-diocesan camps. All of them come to grow in faith, friendship, and self-knowledge. Priests from around the diocese serve as camp chaplains, helping staff to integrate worship and scripture into the daily life of camp.

Our two largest events take place in July, when Word of Life Fellowship hosts its annual youth camp, and OC International convenes its missionaries returning to the States from all over the world to reunite and reenergize. Each organization hosts more than 100 guests.

There are also family reunions and parish retreats, with campfires, good meals, games, and hikes.

The long days of sunshine continue, and the energy at Cathedral Ridge remains high even as children and youth return to school. The youthful intensity of camp gives way to a season of adult retreats. Incoming members of Colorado Episcopal Service Corps arrive for orientation, to bond as a team, and prepare for a year of service and community living. Youth leaders from around Colorado meet over a weekend to share ideas and best practices. Faith-based retreats for Cursillo, Koinonia, and Tibetan Cranial take place. As the aspens turn, the ridge lights up in greens and golds.

Youth aren't altogether absent, as weeks of adult retreats are punctuated with mini camps—school groups seeking time at Cathedral Ridge and opening up for us new ways to serve the young people of Colorado.

As “the great, green, growing season” comes to a close, the pace of events at Cathedral Ridge slows. But the spirit of the many groups remains.

The days grow shorter, and the darkness grows longer. It's time to get ready. And the church year begins anew.

With the approaching end of the liturgical year, we give thanks for each of the 78 groups (a record) we have served this year and for the 1,200 persons who made up those groups. ■

TRACY METHE is Coordinator for Diocesan Events and Digital Communications for The Episcopal Church in Colorado. She serves as the Office of the Bishop liaison for Cathedral Ridge and can be reached by calling 303.837.1173 or by email at Tracy@EpiscopalColorado.org.

CATHEDRAL RIDGE MISSION

Cathedral Ridge is a place apart—a place where God's Kingdom on earth is experienced through discovery, collaboration, challenge, and community; a place that provides both a sanctuary and a stimulating environment in which lives are transformed in relationship with God and one another; a place that values faithful stewardship of all God's magnificent creation. Cathedral Ridge is a place to encounter innovative Christian spiritual formation for all ages, excellence in hospitality, and peace amidst a turbulent world.

*I lift up my eyes to the hills—
from where will my help come?
My help comes from the Lord,
who made heaven and earth.
—Psalm 121:1*

LOOKING AHEAD

We look forward to having a new Executive Director in place in 2018!

We are planning for continued growth in the number of bookings.

There are ongoing maintenance needs; short-term, low-cost projects with big impact; and opportunities for larger, long-term capital improvements. Some short-term investments to the property that are being considered include:

- ▶ Continued enhancement of Welcome Center, the first point of contact for guests arriving at Cathedral Ridge
- ▶ Ongoing work on the grounds, including upgrading some of the low ropes course elements
- ▶ Enhancements and upgrades to the water system
- ▶ Expanded parking for Lupine Lodge
- ▶ New carpet and furniture in the Lupine Lodge main area
- ▶ New children's playground
- ▶ Improved signage
- ▶ Covered play area for rainy afternoons

CAPITAL IMPROVEMENTS

The leadership of Cathedral Ridge and the diocese are deeply grateful to the congregations, individuals, and granting entities that have made gifts and pledges to the capital campaign. In the time ahead the board will be working through a list of capital projects to take to the next stage of planning and execution. We will also be in conversation with the Standing Committee and other stakeholders about strategies for further fundraising to support programs, operations, maintenance, and other capital needs not yet funded.

FOR MORE INFORMATION about Cathedral Ridge and programs, please visit CathedralRidge.org.



SUMMER ADVENTURES

Your adventure awaits!

Cathedral Camp
Rising 3rd-8th Graders, June 17-23

Creator Camp
Rising 3rd-8th Graders, June 24-30

Explore Camp
Rising 3rd-8th Graders, July 8-14

Cosmos Camp
Rising 6th-9th Graders, July 15-21

Counselors and Counselors in Training
Age 15-17 needed for Cathedral, Creator, Explore, and Cosmos camps

Colorado Youth Leadership Initiative Year 1
Rising 9th-10th Graders, July 15-21

** Must complete an application for this three-year program prior to registering.*

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 EpiscopalColorado.org.



Advent in the Wilderness

BY THE REVEREND GREG FORAKER



A new year approaches. We reflect on the year past and consider with renewed hope all that the year ahead might bring. We recall our journey through joys and sorrows and reflect on their deeper meaning. For the wider culture, this turning and reflection generally occurs at New Year's. For us as faithful Christians, however, this turning and reflecting begins with Advent and the beginning of a new liturgical year. Advent is a time of prayerful expectation for the gift of God revealed in the birth of the Christ Child. We are drawn into the infancy narratives of Matthew and Luke—into the journey to Bethlehem.

Yet the Gospel of Mark invites us to take a different path—into the wilderness. Recalling the prophet Isaiah, Mark begins, "See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: 'Prepare the way of the Lord.'" We meet John the Baptizer who calls us to repentance, to turn our lives to God amidst a powerful new reality.

Hope and renewal in the wilderness. A different Advent path. In Colorado we often see God's power in the wilderness, where storms transform the landscape in moments. We know the tenacity of small communities on the edge of wild places—points of departure into places of wilderness, repentance, and renewal.

This wilderness season of Advent, we are invited to face the realities of hurt and pain around us in the wilderness—and to begin again. When we hear the voice calling in the wilderness, when we discover God revealed there, we become bearers of God's gift of hope revealed in the Christ Child at Christmas. ■

THE REVEREND GREG FORAKER is the Associate Rector for Leadership Development and Vocational Discovery at St. Luke's Episcopal Church in Fort Collins.

ADVENT RESOURCES

FOR ADULTS

ADVENT RETREAT



This Advent we invite you to a time of prayerful reflection at beautiful Cathedral Ridge, where together we will listen for God's call to each of us to renew our faith and recommit our lives as we prepare for the Feast of Christmas. As we explore this year's theme, *Preparing the Way*, we will engage in a range of spiritual practices, including *Lectio Divina* (Holy Reading of scripture), journaling, group reflection and sharing, and time for contemplation and rest. We will listen for God's call to us both individually and communally. The Rev. Greg Foraker, Associate Rector of St. Luke's, Fort Collins, will lead this year's retreat. Cost: \$150. More information on Page 13.

I WITNESS: LIVING INSIDE THE STORIES OF ADVENT AND CHRISTMAS

By Kate Moorehead



New this year from Forward Movement, *I Witness* is a book of daily devotionals for the seasons of Advent and Christmas, inviting us "to enter the story of salvation with our hearts and minds wide open, experiencing the miracle of Jesus through the eyes of witnesses: Zechariah, Elizabeth, Mary, Joseph, the shepherds, the wise men, and others."

WHAT ARE YOU WAITING FOR?



By Christine McSpadden "We spend so much of our lives waiting. At no other time of the year may the theme of waiting feel so poignant than the season of Advent. These daily reflections help bring a richness and depth to waiting—whether it be waiting for the mundane or the sublime."

FOR FAMILIES

SLOW DOWN. QUIET. IT'S ADVENT!



This 17"x 22" poster is perfect for marking the days of Advent in the home. There are suggestions for prayer, helping others, and being thoughtful about the true meaning of Christmas. These also make nice handouts for parishioners. They come in packs of 25.

FOR CONGREGATIONS

ADVENT PRAYER STATIONS

Looking for a way to help your congregation slow down and reflect on the season of Advent? Consider setting up Advent Prayer Stations around your church and invite congregants to select one or more stations to engage with. This could be done during the service in lieu of a sermon, or set up as rotations during faith formation time or even coffee hour.

REVERSE ADVENT: A SPIRITUAL DISCIPLINE FOR REACHING OUT

Reverse Advent encourages families and congregations to focus on giving rather than receiving. It involves setting up four worship stations at church where individuals and families Read and Reflect, Pause to Wonder, Create, and Pray—all in preparation for a fifth station, which becomes a communal giving project. Families also create a space for devotion in the home, which involves scripture and wondering questions that focus on understanding the humanity of the Holy Family, and setting out brown paper bags for gathering items that will be brought to the church each week.

ADVENT WREATH MAKING SURVIVAL GUIDE

Does your congregation prepare for Advent by making wreaths together? Learn about great tips for a successful event for all ages.

VIEW THESE RESOURCES AND MORE AT FAITH.EPISCOPAL.CO/RESOURCES/ADVENT





Diocesan Youth Leaders. Photo courtesy of Easton Davis

Rocket Fuel

BY ELIZABETH CERVASIO

recently had the opportunity to represent Colorado at a conference for those who work in youth ministry at the diocesan level. It was a wonderful experience! We bragged on our youth, shared curricula, laughed, and grew closer as a community. One of our exercises involved working on our “why.” Why do we do youth ministry? The initial response was obvious: we love our young people. They are funny, full of energy, sharp as tacks, and honest. And, hey, who wouldn’t love the fact that a day of bonding as a group on the ropes course counts as a day at the office?! But as we got down to it, the conversation shifted and we began to talk about how our reasons go much deeper than love. Youth ministry isn’t just fun and games, and it isn’t just learning how to acolyte and learning the liturgy. It’s much more than that and much more difficult than that. But why?

The world can be a hard and scary place. We are tasked with helping kids grow up in a Godly way in that often hard, scary world, where it’s harder than ever to be a teenager. Most adults have forgotten how hard it is. We all dealt with homework and bullies, but the workload has increased exponentially and now the bully is in your pocket just a text away. The question of “why” became “how.” How do we combat the sometimes scary world and go deeper than just the fun and games?

A fellow diocesan youth leader emphasized that we need to make sure we aren’t telling kids what they need and want, but rather that we are asking them what they need and want. And that made me smile. We in Colorado have been doing this very thing for years. In fact, Quest, our annual fall and spring youth retreat, was born from that idea. These retreats are made for youth by youth, with the heart of the weekend being the Student Design Team that helps plan and run the whole event. The Episcopal Church in Colorado has made the voice of youth ministry a youth voice by asking: What do you want? What do you need? By asking these questions, and by listening to the replies, I believe we have discovered three key components of a successful youth ministry, whether a diocese-wide retreat, Sunday afternoon youth group gathering, or summer mission trip.

1 SANCTUARY

We the church provide a sanctuary that is safe and consistent. We want to make a place that is set apart for youth, a place where youth won’t be judged for what they believe or what they say. This safe place allows youth to bravely grapple with tough topics in faith. It gives them a chance to explore what they believe and why, so that when they go out into the world they have a firm foundation to stand upon. And we are consistent—consistent in the times we meet, in the quality programming we offer, and the love we give.

2 AUTHENTICITY

We are rooted in authenticity and the radical love and forgiveness of Jesus. It’s not enough to say we love and welcome everyone. We need to show it, too. We need to help youth do the work to find their identities in Jesus and then see those identities reflected in others. When this work is done honestly, it brings out a sweet spot of vulnerability that makes love and forgiveness a reality within reach, instead of just something we know we should do.

3 INVITATION

We invite youth into the work of caring for and changing the world. We need to invite our young people into the work of the world now. They have a voice and opinions, and the earlier we begin to listen to them and empower them, the earlier they can help plant the seeds of change.

I smile now, writing this, thinking about all the times I’ve seen these components in action. I think about the youth of Good Shepherd, Centennial, who would rather come to their sanctuary, Quest, over homecoming. They came to dinner dressed to the nines in their homecoming finery and were greeted not with judgmental looks, but rather with hoots of approval and thunderous applause. I think of the youth from Trinity, Greeley, who come back from mission trips on fire to love their neighbors and see the beauty in broken places. I think of the youth from Chapel of Our Saviour, Colorado Springs, who have made their voices heard and have tackled the work of raising awareness for sex trafficking. And I think of all the youth groups across our state and

“Youth ministry isn’t just fun and games, and it isn’t just learning how to acolyte and learning the liturgy. It’s much more than that and much more difficult than that. But why?”

the hodge-podge of youth that make them up. These kids are free to be themselves and come together, knowing that they may not be the same, but they will be accepted and loved for exactly who they are.

The youth have spoken and we have heard them. And while we may not always hit the mark, and we sometimes revert to telling instead of asking, we know why we do what we do and we have a handle on how to do it, and that knowledge is like rocket fuel for us! And anything is possible if your dreams have rocket fuel to propel them.

So, may we create safe and consistent sanctuaries that are rooted in authenticity and the radical love and forgiveness of Jesus in order to invite youth to bravely grapple with their faith and join in the work of caring for and changing the world. And may we hold our heads high and smile, knowing that we are well on our way. ■

ELIZABETH CERVASIO is Director of Children and Youth Ministry for The Episcopal Church in Colorado. She can be reached at Elizabeth@EpiscopalColorado.org.

FOR MORE INFORMATION about children & youth programs, please visit EpiscopalColorado.org/Children-Youth.

2017 END-OF-YEAR PLANNING

DON'T LET THE HOLIDAY RUSH STEER YOU AWAY FROM PLANNING AHEAD!

A checklist to assist you as you go through your end of year planning:

- ▶ Review and update your will and any other end-of-life planning documents.
- ▶ Review and update as needed your beneficiary designations on life insurance and retirement accounts. Remember, your church can also be named a partial primary beneficiary in conjunction with your loved ones. For example: church 20%, children 80%.
- ▶ Check all insurance policies. Are there adjustments that need to be made? Any risks not covered? Policies no longer needed?
- ▶ Review and update investment goals and objectives (personal). It may be time to re-balance accounts.
- ▶ Review retirement plan savings for next year. Are you saving enough?
- ▶ Review your church's goals and objectives and re-balance investment accounts to target allocations as needed.
- ▶ Start a tax folder and gather paperwork.



END OF YEAR STOCK GIFTS AND BOND/ EQUITY TRANSACTIONS

- ▶ December is a busy time for broker/dealers; please transfer stock gifts as early as possible!! Waiting until the last week of the year may not allow enough time if there are delays.
- ▶ Don't forget, buy and sells for your church's Bond and Equity accounts are due by December 29, 2017 at 10:00 am.

HOLIDAY OFFICE SCHEDULE

The Foundation offices will be closed December 22 and 25; December 29 at noon; and January 1. Please take this into consideration as you get ready for your end-of-year planning.

Let us help you review your financial goals and needs. For more information, visit our website at COEF.org or contact Scott Asper at Scott@COEF.org.

The Mission of the Colorado Episcopal Foundation (COEF) is to maximize the long-term financial resources of congregations and individuals in The Episcopal Church in Colorado in order to build church capacity for mission and ministry.

Now in our 33rd year of service, the Foundation supports the financial stability of Episcopal congregations and institutions so that vital ministries can be sustained.

In the past 5 years, the Colorado Episcopal Foundation handled \$5,600,000 from 503 stock transactions to benefit congregations across Colorado. Stock gifts processed by the Foundation continue to grow year-over-year and offer our Churches support in ministry, capital campaigns, and special giving.

1300 WASHINGTON STREET, DENVER, CO 80203
(P)303.534.6778 • (F)303.534.6012 • COEF.ORG



The 130th Annual Convention of The Episcopal Church in Colorado at Two Rivers Convention Center in Grand Junction, October 12-14. Photos courtesy The Reverend Brian Winter



Left: Installation of Dean Richard Lawson, Canon Broderick Greer, and Canon Katie Pearson at Saint John's Cathedral, Denver. Photo courtesy Bill Gleason.



Top: Youth worship at Quest with the Full Armor Band. Photo courtesy Elizabeth Cervasio

Left: Quest youth having fun at "The Screamer," a giant freefall swing. Photo courtesy Lynette Humphrey

Below: Youth enjoy a mountaintop experience at Quest at Frontier Ranch. Photo courtesy Kenna Mullen



Above: Acolytes and vergers of Saint John's Cathedral gather at the installation of Dean Richard Lawson.

Left: Tom Keyse, Senior Warden; Amy Davis, Junior Warden; and Suni Devitt, Acolyte; at Saint John's Cathedral.

Photos courtesy Bill Gleason



The Bishop and Diocese of
Colorado

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COLORADO
episcopal