

COLORADO episcopalian



FALL 2016 VOLUME 78, NO. 3

FROM BISHOP O'NEILL: THE ENDING IS JUST THE BEGINNING	01
CAMPFIRE FAITH	06
A TRUE MIRACLE OF LOAVES & FISHES	13
49 BELLS PROJECT	15

Contents:



CAMPFIRE FAITH

Spiritual formation at summer camp—how does real, significant Christian formation take place at a diocesan summer camp? We were a bit skeptical.



A TRUE MIRACLE OF LOAVES & FISHES

We all know the story of Jesus' miraculous multiplication of loaves and fishes. Although the gospel accounts vary in the details, the big picture is no less stunning than Jesus walking on water or raising Lazarus from the dead.

In This Issue:

- 01** From Bishop O'Neill: The Ending Is Just the Beginning
- 03** Growing Strong: Colorado Episcopal Service Corps
- 04** Lives Transformed
- 06** Campfire Faith
- 08** Generation to Generation
- 10** Scripture, Tradition, and Reason: Perspectives on Amendment 69
- 13** A True Miracle of Loaves & Fishes
- 15** 49 Bells Project
- 22** Mission-Shaped Work & Regional Grants
- 24** Planning Ahead: Making Stock Gifts
- 18** 129TH ANNUAL CONVENTION
- 24** PERSPECTIVES

COLORADO episcopalian

PUBLICATION INFORMATION:

A publication of the Bishop and Diocese of Colorado (USPS 123-000) (ISSN 0883-6728)

Copyright 2016 The Bishop and Diocese of Colorado

Published Quarterly.

Periodicals postage paid at Denver, Colorado, and other mailing houses.

POSTMASTER: SEND ADDRESS CHANGES TO:

Colorado Episcopalian
1300 Washington St., Denver, CO 80203-2008

OFFICE AND MAILING ADDRESS:

1300 Washington St., Denver, CO 80203-2008
303.837.1173 • 800.446.3081 (in Colorado)
communications@coloradodiocese.org
www.coloradodiocese.org

The Right Reverend Robert J. O'Neill
Bishop of Colorado

Mike Orr
Director of Communications, Editor

COVER:

Colorado Youth Leadership Institute (COYLI) rafting the Arkansas River in Buena Vista. *Photo courtesy The Reverend Joseph Wolyniak.*

CONTRIBUTING PHOTOGRAPHERS:

Mary Franklin
Elizabeth Gallegos
Wendy Huber
Christi James
Steve Starr
The Reverend Brian Winter
The Reverend Joseph Wolyniak

THE ENDING IS JUST THE BEGINNING

By Bishop Robert O'Neill

Have you ever noticed that none of the four gospels end neatly and conclusively?

The earliest texts of Mark's gospel end with a haunting and challenging image. Having stared into the empty tomb and learning that Jesus had been raised, the disciples flee in alarm. As Mark puts it, with no embellishment, "they were afraid."

At the conclusion of Luke's gospel, the risen Jesus tells a similarly puzzled and frightened group of followers simply to wait right where they are. "Stay here in the city," he says without any specificity or clarification, "until you have been clothed with power from on high." No road map. Nothing more.

After describing a variety of resurrection encounters with Jesus and his disciples, the Gospel of John ends with Peter walking along the Sea of Tiberius engaged in intimate conversation with the risen Jesus. Ever curious, and perhaps even still angling for position, Peter is filled with questions to which he wants answers. Jesus responds only with a very open-ended, "Follow me."

Matthew does indeed end his gospel with a climactic scene—the risen Jesus appearing in glory to the entire community of the faithful gathered on a mountaintop. There Jesus gives his followers what has come to be known as "the great commission." "All authority in heaven and on earth has been given to me," he tells them. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you." As definitive as it may sound, however, Jesus' great commission still contains one deeply unsettling word, a clear and unresolved directive: "Go...."

Neither Matthew, Mark, Luke, nor John provides neat endings to their stories of Jesus' life, death, and resurrection. The disciples both worship Jesus and doubt what they are experiencing. They are filled with joy and they are afraid. They are given direction by Jesus but they remain wondering. It is all very open-ended, all very unresolved, not making for a tidy ending, and

“Even for those who are closest to Jesus, there is still more to learn, still more to discover, still more to be and to do in the name of love, still another chapter, another book, yes even another gospel, to be written in and through their lives in their day in their time.”

“That’s it: to love—to love divinely, courageously, and unconditionally—and in so loving, to be changed themselves and to bring healing, reconciliation, renewal, and lasting peace to life in this world.”

certainly not marking a particularly auspicious beginning to the next chapter in the life of Jesus’ followers.

That, I think, is just the point.

Even for those who are closest to Jesus, there is still more to learn, still more to discover, still more to be and to do in the name of love, still another chapter, another book, yes even another gospel, to be written in and through their lives in their day in their time.

While theologians can write volumes on the subject, this is what it means to “be missional” and to “live missionally.”

From Jesus’ first invitation to “Come” to his “Go” of the great commission, the disciples are those who allow themselves to be drawn into a stunningly dynamic and transformational relationship with the divine life of Jesus who opens their eyes to the divine life in themselves and in every human being. They find all their treasured assumptions challenged, their hearts cracked open, their minds blown, their consciousness transformed, their lives turned inside out and upside down, and themselves sent out into the world by a relentlessly untamable Holy Spirit for one purpose and one purpose alone: to love.

That’s it: to love—to love divinely, courageously, and unconditionally—and in so loving, to be changed themselves and to bring healing, reconciliation, renewal, and lasting peace to life in this world.

As we gather in October for our Annual Convention of The Episcopal Church in Colorado, I am mindful of the importance of being re-minded, all of us, of the missional identity and life that is ours. The primary work of the Church is not about managing

an organization, joining an institution, or marketing a product. Instead, we who desire to follow Jesus are, first and foremost, those who are invited, even challenged, by the graceful nudgings of the Holy Spirit to immerse our lives in the divine life of the risen Jesus—each of us in our day, each of us in our time, all of us in our communities and in our world being willing to move and to go in whatever way the Spirit leads.

It really is as Augustine of Hippo put it when teaching about the sacrament of the Eucharist, “The Body and Blood of Christ. Behold who you are. Become what you receive.”

This “missional life”—this being and becoming the Body of Christ—is no abstract exercise either. There is an importance and urgency to our one common life and ministry. Our current political season—so polarized, so fear based, and so marked by such brittle and superficial public discourse; all of it taking place in the context of a world in real need for healing and reconciliation—is but one visible reminder of our collective need for the deep and abiding transformation of human hearts and minds for which our world is crying out.

To say that there is still work to do in the name of the “pure unbounded love” that is Jesus is an understatement.

Like the disciples at the end of the gospels—even in their fear, joy, wonderment, belief, doubt, and disagreement—we all simply have more to learn, more to discover, more to be and to do in the name of love. There is still, for all of us, another chapter, another book, yes, even another gospel of hope, to be written in and through our lives in our day in our time.

What new beginning will you choose to make to be and to become an instrument of God’s peace? ■



Growing Strong

Colorado Episcopal Service Corps

By The Reverend Canon Rebecca Crummey

Colorado Episcopal Service Corps is part of the Episcopal Service Corps, a young-adult service organization powered by a vision to be “faithful, diverse, caring communities of young adults, transforming the world, and ourselves, by striving for justice and peace among all people.” Our corps members live in intentional Christian community, serving others, promoting justice, and engaging in practices that deepen their spiritual awareness and discernment for vocation.

Although we are one program, we have two houses—Saint Columba House and Centennial House. Each has a distinct identity. Saint Columba House, located in downtown Denver, is very much an urban program, while Centennial House is in Steamboat Springs, the storied mountain town and ranching community in northwest Colorado. Both houses engage their young adults in spiritual formation and a Rule of Life, while offering opportunities for service and reflection.

Colorado ESC enters the 2016-2017 program year strong. With a new website and greater social media engagement, its reach has grown. While other year-long faith-based service programs are struggling with recruitment and low enrollment, the Colorado ESC program is full with five interns in each house—a significant accomplishment. Each corps member serves full-time as a volunteer in a community organization that provides much needed services to the marginalized of their community. We have added three new agency partners this year: Lutheran Family Services, Northern Colorado Center for Independence, and Tread of Pioneers.

We are pleased to introduce the new class:

SAINT COLUMBA HOUSE, DENVER

Mariana Diaz: Urban Peak
Veronica Farrell: Metro Caring
Rebecca Hannigan: Lutheran Family Services
George Monroe: Saint Francis Center
Esther Ou: Work Options for Women

CENTENNIAL HOUSE, STEAMBOAT SPRINGS

Evan Brock: Boys and Girls Club of Steamboat Springs
John Christian Evans: Yampatika
Lizzy Markman: 9th Street Co-op
Collette Newcombe: Northwest Colorado Center for Independence
Sara Sweeney: Tread of Pioneers Museum

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



Lives Transformed

A Reflection on the Christ Church Denver Service Trip to El Hogar in Honduras

By Christi James

Doughnuts?! I did not expect to see the children of El Hogar in a baking class. Yet there they were, donned in aprons, their cheeks dusted with flour, carefully mixing their ingredients and kneading the dough. "Keep working the dough," their teacher coached, "or the doughnuts will sink like rocks when you fry them!"

These junior chefs, boys and girls alike, were learning valuable skills, and making breakfast for their fellow students on El Hogar's elementary campus.

A mix of the right ingredients and a skilled and dedicated staff. That is what the service team from Christ Church Denver discovered on its recent trip to El Hogar in Tegucigalpa, Honduras. The purpose of the trip was not about "doing for" the children at El Hogar but rather to "walk with" them.

During a visit to the home of one of the students, we were able to see the reality of poverty: the one-room house was made of scrap wood with barely enough room for a couple of beds and a small table. No running water. No electricity. An old tire had been re-purposed into a flowerpot. Colorful plastic bottle caps had been pressed into the dirt floor. The eldest son, an accomplished artist, recently graduated from the El Hogar technical school, and his younger brother is following in his footsteps. The mother, whose warm smile and openness made us feel at home, works at the elementary campus on weekends. She expressed how blessed and grateful she is and that God has provided everything she needs.

We met a young man who had run away from home as a child. His drunken father abandoned the family. Despair and hunger cast him out onto the

streets of Tegucigalpa where he slept under bridges, scavenged for scraps of food, and like countless street children in Honduras, began to sniff glue. He spoke of his drug addiction and his involvement with gangs not to elicit pity or horror but to depict his reality. He thanked us for volunteering at El Hogar, a ministry that he believes prevents countless children from having to suffer life in the streets.

And those doughnut-making children? We played games with them, learned new songs, visited their classrooms, and encouraged them as they completed their sweeping, dishwashing, and laundry chores. We even got to cheer them on as they participated in a variety of sports at the Honduran Olympic Village. "These are the athletes who will represent our country someday," commented Gustavo, El Hogar's bus driver who accompanied us on our tour of the Olympic Village. The day we left, the cooking class was busy mixing, baking, and frosting tres leches cakes for a celebration—21 children were to be baptized the next day! As our team finished our service project, painting one of the dorms, we overheard a trio practicing a song for the baptism. "Díos está aquí y te quiere amar," they sang—"God is here and He wants to love you." There is no doubt that God is present at El Hogar, transforming the lives of children. ■

Christi James is an El Hogar Board Member and serves as an El Hogar Service Trip Leader at Christ Church Denver where she is a member.



Photos courtesy of Christi James.

ARE YOU INTERESTED IN JOINING AN EL HOGAR SERVICE TEAM?

Christi James, El Hogar board member, will be leading an inter-generational diocesan trip for Colorado Episcopalians next summer.

July 28–August 6, 2017. \$1800 includes airfare but cost may vary depending on rates. Contact Christi James at cjames_618@msn.com for more information.

If you would like to contribute to The Episcopal Church in Colorado El Hogar Service Trip Scholarship Fund, please write checks out to The Episcopal Church in Colorado and send to 1300 N. Washington Street, Denver, CO 80203.

if you would like members of the Christ Church Denver Service Team to visit your church, please contact Christi James at cjames_618@msn.com.

ABOUT EL HOGAR

El Hogar provides a loving home and education for abandoned, orphaned, and extremely impoverished children—breaking the cycle of poverty within their families and enabling them to become productive Honduran citizens. Founded in 1979, El Hogar works with 250 boys and girls each year on four campuses: an elementary school, an agricultural school, a technical school, and a residence for high-school girls. Our vocational training gives students a chance to join the workforce with valuable skills that benefit them, their families, and their communities. El Hogar is a mission project of the Episcopal Diocese of Honduras.

El Hogar Ministries, Inc. (EHMI) is a 501(c)(3) nonprofit organization located in Woburn, Mass., outside of Boston. It was formed in 2001 in response to the growth of El Hogar Projects in Honduras. EHMI is the central office for all aspects of donor support, communications, networking, and fundraising. With an annual budget of \$1.5 million, El Hogar raises these funds every year, primarily through a child-sponsorship program and various fundraising events held throughout the United States and Canada. All donations to EHMI are tax-deductible.



Campfire Faith

By The Reverend Liz Costello

“ Yet throughout the course of the summer, as we watched groups of campers arriving, settling in, relaxing, and then departing—hundreds of kids—we also witnessed profound stirrings of the Spirit. ”





Spiritual formation at summer camp—how does real, significant Christian formation take place at a diocesan summer camp? We were a bit skeptical. Neither of us had grown up attending camp. We had heard stories of transformation, and even of conversion, from friends who enthusiastically recounted how seeds of faith planted at summer camp grew over a lifetime. We know deacons, priests, and lay leaders who say they found their voices and vocations at diocesan camps growing up. But we had never seen it firsthand.

This summer we became witnesses at Cathedral Ridge. The transformations are quiet, often happening in what I call the “in between” spaces.

At supper every night, for example, the children were prompted to share what they most enjoyed about their day. Their eyes lighting up, they described fun physical challenges: a high-ropes course or water balloons and gaga ball. The communal singing of the “Buffalo Song” was also a favorite (“Across the windswept desert, where cactus knows no man, sat a buffalo and his brother, lying in the sand...”). Kids are kids. Camp can be silly and fun.

Yet throughout the course of the summer, as we watched groups of campers arriving, settling in, relaxing, and then departing—hundreds of kids—we also witnessed profound stirrings of the Spirit. The relationships built between counselors, chaplains, and the children and youth—over long hikes through the forest or while rehearsing zealously for silly skits—created trust among us. Soon, searching questions were shared, and authentic conversation unfolded. Some of their queries dumbfounded us: “What does it really mean,” one camper asked, “for Jesus to be ‘begotten and not made’?” Another demanded, “Is there anything or anyone that God cannot love?” Then this: “Would God ever ask of us,” one young person inquired, “something we could not give?”

We were staggered by the insights of these Christians—expressed and experienced over the course of their time at Cathedral Ridge.

So, yes, summer camp can be a place of genuine spiritual formation. I sensed God being present in astounding ways. Yes, God was present during chapel, which we planned with care and had each night. But God was also present during our starlit walks, as we shuffled quietly back to our cabins, tired after a day packed with activities.

We witnessed a “campfire” faith flickering to life, perhaps after a remark during worship one evening. Perhaps during a silent hike, listening for birdcalls. I saw these tentative, flickering flames light up the young campers—children and young people who would soon be returning to their families and friends in Denver or Steamboat or Silverton, in Cortez or Cañon City. Once home, they would share, I knew, the warmth and light of the faith ignited within them at camp.

Yes, Cathedral Ridge is a fun place to spend a week—in our case, a summer. But it was formative as well: for the kids at Explore and Cosmos camps, for the Colorado Youth Leadership Initiative, and for us. ■

The Reverend Liz Costello served as Chaplain in Residence at Cathedral Ridge this summer, where she was joined by her husband—The Reverend Joseph Wolyniak—and their learning-to-crawl daughter, Evelyn. They send warm greetings from New Jersey, where Joe is taking up new duties as Episcopal chaplain at Princeton University.

Generation to Generation

By Bishop Rob O'Neill and The Reverend Brooks Keith



BY THE NUMBERS

A look at life at Cathedral Ridge during the last year

1,084 Adults served **390** Children served

70
Groups that reserved space

13,587
Number of meals served

In the Kingdom of God, every moment is completely new and charged with divine possibilities. This is our opportunity—not to build a “church camp” based on some idealized past, but to look forward with a new and renewed vision. We have an opportunity to get outside of ourselves and to reach out to people of all backgrounds, whoever they are, wherever they may be, and whatever circumstance they may be facing—to offer a substantive and robust Christian faith (indeed our inheritance), which helps meet the very real challenges of our world; to equip people with that inner life in the Holy Spirit and with leadership skills that they can faithfully draw upon and put to work in their communities; and then to stand alongside them, learning with them and allowing them to challenge and inspire us, experiencing ever more deeply a living relationship with Jesus, so that together we can serve ever more faithfully as God’s ambassadors to help share God’s peace in this world.

It is a vision worth embracing. It is, in our time, the most needed and important work of evangelism that we can undertake.

The Episcopal Church in Colorado is going “all in” with the heart of the next generation. Although our Generation to Generation capital campaign requires real resources to help us renovate buildings and expand facilities, the actual goal is nothing less than the divine transformation of hearts and lives, ours and others, for the sake of God’s Kingdom where Christ’s absolute love reigns absolutely, here and now.

THE RIGHT GIFT AT PRECISELY THE RIGHT TIME!

The generosity, passion, and support of Episcopalians in Colorado continues to arrive at exactly the right moment, ensuring the steady and growing progress of our shared Generation to Generation capital campaign for Cathedral Ridge. We have encouraging figures to share with you! By gift or pledge, we have received \$1,205,000 in total commitments toward our campaign-completion goal of \$5 million. This total includes congregational pledges from 58 of our 99 reporting congregations throughout Colorado in amounts

CHURCHES PARTICIPATING IN THE CAMPAIGN, BY PLEDGE OR GIFT*

ranging from \$100 to \$150,000. Many of our most sacrificial gifts have come from our most modest congregational families! We remain engaged with the 38 congregations who have not yet made a formal pledge, including several of our larger congregations, and we are working diligently to bring these potential pledges in as soon as possible. This total amount also includes a generous gift from the Denver-based Daniels Fund as we continue to solicit familiar Colorado foundations alongside the congregational conversations we are concurrently having.

“It is a vision worth embracing. It is, in our time, the most needed and important work of evangelism that we can undertake.”

These numbers convey only part of the unfolding, evolving campaign. The Campaign Steering Committee gratefully acknowledges the hospitality of clergy and vestry leaders who host our teams during site visits. Through these visits, we have heard and seen so much of your lives, leadership, and servant ministries at work! Perhaps most touching is how you pray over, with, and for each other as you serve the Body of Christ, and include us in your prayers also. It is our privilege to partner with you in building up the Body of Christ through our common asset and place that is Cathedral Ridge.

Please continue to pray for our successful completion of this campaign, and we will continue to update you as we progress toward success. Thanks and God bless you! ■

For an overview of the campaign and objectives, please visit cathedralridge.org/capital-campaign/objectives. For questions, please contact Ann Fleming at Ann@EpiscopalColorado.org.

All Saints, Battlement Mesa
All Saints, Loveland
Ascension, Denver
Calvary, Golden
Chapel of Our Saviour, Colorado Springs
Christ Church, Aspen
Christ Church, Canon City
Christ the King, Arvada
Church of the Ascension and Holy Trinity, Pueblo
Epiphany, Denver
Good Shepherd, Centennial
Grace, Georgetown
Holy Comforter, Broomfield
Holy Cross+St. Andrew, La Junta
Intercession, Thornton
Peace in Christ ELM, Elizabeth
Prince of Peace, Sterling
St. Aidan, Boulder
St. Alban, Windsor
St. Andrew, Denver
St. Andrew, Manitou Springs
St. Augustine, Creede
St. Barnabas, Cortez
St. Bartholomew, Estes Park
St. Benedict, La Veta
St. Brigit, Frederick
St. Francis, South Fork
St. Gabriel, Cherry Hills
St. George, Leadville
St. James, Meeker
St. James, Wheat Ridge
St. John Chrysostom, Golden
St. John the Baptist, Breckenridge
St. John the Baptist, Granby
St. John, New Castle
St. John's Cathedral, Denver
St. Joseph, Lakewood
St. Laurence, Conifer
St. Luke, Delta
St. Luke, Westcliffe
St. Mark, Craig
St. Martha, Westminster
St. Mary Magdalene, Boulder
St. Michael the Archangel, Colorado Springs
St. Patrick, Pagosa Springs
St. Paul, Lakewood
St. Paul, Lamar
St. Paul, Steamboat Springs
St. Peter the Apostle, Pueblo
St. Peter, Basalt
St. Philip and St. James, Denver
St. Raphael, Security
St. Stephen, Longmont
St. Stephen, Monte Vista
St. Thomas, Denver
Transfiguration, Evergreen
Transfiguration, Vail

*Received as of September 1



Scripture, Tradition, and Reason: Perspectives on Amendment 69, ColoradoCare

By Anna Wadsworth

Kevin is a slight, middle-aged man with a neatly trimmed beard and bright, dark eyes, which hint that he has seen more than his share of trouble. He's a regular at the Network Coffeehouse at 14th and Pearl, where the homeless in Denver's Capitol Hill neighborhood gather for free coffee and camaraderie. On a recent Tuesday, our conversation ranges all over the map—from a book Kevin is reading about the Civil War to health care policy. He mentions that his health insurance is great and fishes out of his billfold his plastic Medicaid card, which clearly carries symbolic importance to him. He depends on a portable oxygen tank, and access to health care is his lifeline.

Many Coloradans cannot afford the health care they need, and like Kevin, some of them face chronic illness. Recently, concerned citizens successfully petitioned for a ballot initiative addressing health

care in our state. In November, Coloradans will vote on Amendment 69 to the state constitution. If adopted, the amendment guarantees health care for all Coloradans and creates ColoradoCare, a program similar to Medicare. The legislation is challenging and, for some, controversial. As Anglicans, we are much informed by approaching it through our three pillars of scripture, tradition, and reason.

In the Gospels, numerous stories show the mercy and love of Jesus for those in need of his healing word or touch. He heals blind Bartimaeus. Jairus' daughter, given up for dead, Jesus restores to life. The hemorrhaging woman, who merely touches his cloak, is healed. He heals the slave of a Roman centurion who says Jesus only needs to speak the word and it will be done. In one Gospel account, Jesus is surrounded by such a crowd that the friends of a paralytic man must lower the man through the roof to be healed. Jesus tells him to take up his bed and

go home, and when he does, the crowd is amazed. Whatever we make of these miracle stories, their sheer number in scripture emphasizes the significance that Jesus placed on caring for the sick. He commissions his followers to do the same, sending out his core group of disciples to cast out “unclean spirits” and “to heal every disease and every infirmity” (Matthew 10:1).

Following Jesus’ example, the Church since its inception has offered healing to all people, the poor as well as those who could afford care. The nursing profession had its beginnings in Christian orders of women who ministered in various ways, including caring for the sick. About A.D. 300, deaconess Fabiola, a member of such an order, organized the first charity hospital in Rome. Shortly thereafter, the church began to establish hospitals in cathedral towns. In medieval times, monks practiced the healing arts by studying the available literature on anatomy and medicine, cultivating roots and herbs for healing, and offering rooms for the sick.

In the 20th century, members of The Episcopal Church in Denver opened the Church Convalescent Home to serve poor women and children. The home eventually was sold, and the proceeds were used to build a new convalescent center, which became the Spalding Rehabilitation Hospital.

In 2009, a year before the Affordable Care Act (ACA) became federal law, the House of Bishops and the House of Deputies of The Episcopal Church passed Resolution 2009-C071, supporting comprehensive health-care coverage. The resolution calls on congregations to undertake discussion of the issue, including “the Gospel message of concern for others, which extends to concern for their physical as well as spiritual well-being.” Discussion is also intended to address the responsibility of each parish “to attend to the needs (including health-related needs) of others, both other members of the parish family and those of the wider community, the nation and the world.” The resolution goes even further, stating: “The Episcopal Church urges its members to contact elected federal, state, and territorial officials encouraging them to . . . establish a system to

provide basic health care to all.” Yes, we are called to advocate for basic health care for all.

Well-rooted in scripture and church tradition, The Episcopal Church’s stance calls those of us faced with the ballot proposal to become more educated about health care in Colorado. We can look at the issues addressed by ColoradoCare and use reason—that third, familiar Anglican tool—to consider the program’s merits and drawbacks.

Eight years in the making, ColoradoCare has been designed as a nonprofit cooperative to be owned and operated by all Colorado residents. Guided by an elected, 21-member board, ColoradoCare would finance health care for all residents of our state. One supporter describes it as “platinum-level” coverage for all.

“The Episcopal Church’s stance calls those of us faced with the ballot proposal to become more educated about health care in Colorado. We can look at the issues addressed by ColoradoCare and use reason—that third, familiar Anglican tool—to consider the program’s merits and drawbacks.”

Under ColoradoCare, residents receive a health-care card and are able to choose individual doctors and specialists without regard to whether they are “in network” or “out of network.” There are no insurance premiums or deductibles, but there may be a small copayment, which is waived for those in financial need. The plan is comprehensive, including coverage for dentistry, vision, hearing, maternity care, mental health, and end

of life care. Residents who receive Medicare or VA benefits as well as those who choose to purchase other insurance plans may use ColoradoCare as supplemental coverage.

Under the proposal, ColoradoCare is funded from several sources. Under the Affordable Care Act, or ACA, waiver funds are available to states that design their own plans to meet or surpass the goals of the ACA. Other funding includes Medicaid waiver funds. Much of the funding is from increased taxes. Amendment 69 allows for a new payroll tax of 3.3% for workers and 6.7% for employers, as well as a 10% tax on investment income, self-employment earnings, and some small business income. The tax is intended to replace premiums paid for health insurance by employers or by consumers.

Insurance companies, some doctors, and chambers of commerce are mounting a vociferous, well-organized, and generously financed campaign to oppose

ColoradoCare. They oppose the high cost, which at \$25 billion a year would nearly double the state's entire budget. Proponents argue the tax increase saves money for most Coloradans by eliminating premiums paid to insurance companies, whose high profit margins gouge consumers without providing any reciprocal health benefit. ColoradoCareYES claims that the program can result in annual savings of \$4.5 billion for Colorado individuals and businesses.

Is there a true need for ColoradoCare? Since the ACA was passed, the number of uninsured Coloradans has fallen, but in 2015 it remained at 353,000. Colorado Health Institute, a research organization funded by hospital-affiliated foundations, says thus far our state has only been "chipping away" at this number. This is not fast enough, according to Judith Burke, a parishioner at Saint John's Cathedral. A retired registered nurse who practiced in Colorado from 1967 to 2015, Judith is concerned not only for the uninsured but also for thousands more who are underinsured. For them, lower-priced, high-deductible policies make even routine visits to the doctor and preventive care effectively unaffordable.

Michelle Lucero, general counsel at Children's Hospital Colorado, is worried that ColoradoCare could threaten research dollars or drive away doctors. ColoradoCare advocates counter that the program reduces the administrative overhead of health-care providers by eliminating the frustrating maze of various insurance plans they currently must navigate.

ColoradoCare opponents fear an economic burden to the state. *The New York Times* quoted Walker Stapleton, state treasurer and co-chair of Coloradans for Coloradans, a campaign against the amendment: "If you think legalized pot brought a lot of people to Colorado, you should try free health care." But to amendment supporters the increased number of residents receiving health care under ColoradoCare is a plus. A healthier state. They point out that, despite spending more than twice as much of our national gross domestic product as other developed nations on health care, the United States remains the only industrialized country without universal health coverage.

This spring, during a meeting held by the League of Women Voters at Montview Presbyterian, an audience member asked presenter Irene Aguilar how ColoradoCare would affect the insurance industry in our state. Aguilar, a physician and a state senator,

said she had asked the appropriate state agency to estimate the job loss in Colorado. The number, she said, seemed too low to her. But she recognized that this number is difficult to calculate because insurers operating here often employ out-of-state workers. A ColoradoCareYES publication states that the program will "redirect out-of-state spending to in-state spending" and that there "would be a net gain of 25,749 jobs in Colorado in 2019."

Among resources for parishes that would like to explore the issue of health-care coverage, two stand out: The first is an eight-minute video that introduces the basics of Colorado's proposed amendment, available at faithperspectiveamendment69.org. The second is *Health-Care Coverage for All: Discussion for Churches*, at episcopalhealthministries.org.

Almighty and most merciful God, we remember before you all poor and neglected persons whom it would be easy for us to forget: the homeless and the destitute, the old and the sick, and all who have none to care for them. Help us to heal those who are broken in body or spirit, and to turn their sorrow into joy. Grant this, Father, for the love of your Son, who for our sake became poor, Jesus Christ our Lord. Amen.

Book of Common Prayer, p. 826 ■

Sources:

Book of Common Prayer

"ColoradoCare: How It Would Work." Prepared for ColoradoCareYES by Ivan J. Miller.

"Colorado Weighs Replacing Obama's Health Policy With Universal Coverage." Jack Healy. *New York Times*, April 28, 2016.

Health-Care Coverage for All: Discussion Guide for Churches, available at episcopalhealthministries.org. Prepared by the Bioethics Committee of The Episcopal Diocese of East Tennessee.

coloradansforcoloradans.com.

coloradocare.org.

coloradohealthinstitute.org.

Anna Wadsworth is a parishioner at Saint John's Cathedral, a longtime educator, and an advocate for, among other things, affordable health care.

A True Miracle of Loaves & Fishes

By The Reverend Tim Dunbar



We all know the story of Jesus' miraculous multiplication of loaves and fishes. Although the gospel accounts vary in the details, the big picture is no less stunning than Jesus walking on water or raising Lazarus from the dead. Thousands upon thousands of people were fed from the sharing of a few loaves and a handful of fish, with plentiful leftovers to boot. Theologians and biblical scholars point to this miracle as a sign of the abundant economy of God, and also a foretaste of the divine Feast of the Lamb that we will all share in when the Kingdom of God is fully ushered in. This theology, along with Christ's words in Matthew 25 that, "Just as you did it to one of the least of these who are members of my family, you did it to me," provides strong direction for participation in food drives like Metro Caring's annual Loaves and Fishes collection.

This year, the Outreach Committee at Church of the Ascension in Denver decided to do something different. Spurred by our reading of Presiding Bishop Michael Curry's *Crazy Christians*, we decided to extend the invitation to participate beyond the four walls of our parish. How? We started by mapping out the number of homes within a two-block radius of the parish. The answer? 150. We then asked a neighborhood grocery store to donate 150 brown paper bags. Done. Next, we drafted a flyer that would be stapled to the top half of the bag. It read, "Church of the Ascension (6th and Gilpin) is holding a food drive to support Metro Caring. As Denver's leading frontline hunger-prevention organization, Metro Caring meets people's immediate need for food while also sustainably addressing the root causes of hunger and poverty. Will you help us with hunger relief?" The flyer included a suggested list of shopping items as well as a pickup date and time.

“Will you help us with hunger relief?”

We were now ready to hit the streets.

On Sunday, July 24, we divided the bags among us and went for a walk, leaving the bags propped up against our neighbors' front doors. I'll admit, it took

some of us out of our comfort zones. But that is precisely what Presiding Bishop Curry encourages us to do in *Crazy Christians*—leave our comfort zones and step out in faith to follow Jesus. Then we waited and prayed, hoping for at least a handful of bags to await pickup the following Sunday. After all, direct mail campaigns garner a response rate of less than 5%, and that was our closest point of comparison for this new adventure.

What happened the next Sunday was nothing short of a modern-day miracle of the multiplication of loaves and fishes. 35 out of 150 neighbors left stocked-to-the-brim bags on their front porches, a participation rate of almost 25%. Combined with the donations from members of the parish, we delivered 533 pounds of food to Metro Caring. God be praised!

“What happened the next Sunday was nothing short of a modern-day miracle of the multiplication of loaves and fishes.”

What did we learn? First, getting out of our comfort zone was actually kind of fun, and doing so allowed us to accomplish more than we could have imagined. Second, our neighbors are people of faith and good will. Church of the Ascension, along with the people whom Metro Caring serves, were blessed by the partnership of those 35 donors. Finally, miracles still happen. 20 centuries after the original miracle of loaves and fishes, God continues to stun us. Who knows? Soon we may be walking on water. ■

The Reverend Tim Dunbar serves as a Deacon at Church of the Ascension in Denver.



Metro Caring is Denver's leading frontline hunger-prevention organization. Simultaneously fighting hunger and promoting sustainability, Metro Caring annually receives and redistributes over 2.3 million pounds of nutritious food (72% fresh)—a majority of which would otherwise have gone to waste. Learn more about Metro Caring at metrocar.org.



The Episcopal Church in Colorado

49 BELLS

PROJECT

By The Reverend Susan Springer

Church bells across Colorado are being rung 49 times on Wednesdays at 1:00 pm, one toll in remembrance of each person killed in the Orlando shootings on June 12. As we toll the bells, we will hold in prayer not only those killed in Orlando, but those killed, injured, and bereaved in San Bernardino, Aurora, Newtown, Dallas, Baghdad, Nice, Munich, and countless other communities.

Why are we doing this? Since the early Middle Ages, churches have rung bells to call people to prayer, and to call a community to attention. Our project engages both. We will be ringing our bells to remember those killed and to bear prophetic witness to the fact that, on an average day, 91 Americans are killed with guns—around 33,000 people a year. After each mass shooting we, like many other Americans, are outraged and deeply saddened. We pray. In time, the shock of the incident diminishes. The demands of our own lives intervene and draw our attention elsewhere—until the next tragic incident occurs. We find ourselves praying that each incident will be the last, and yet they continue.

We know Christ calls us to preach peace and to work for healing, and so when we are silent or inactive it weighs heavily on our conscience. When we throw up our hands in despair or point fingers of blame at others, we are ashamed. Despite our failings, God patiently and persistently agitates our hearts. God is urging us to bear witness and to not permit the tragic epidemic of gun violence to become part of a new normal.

And so we ring our church bells to speak out to those who with us can effect substantive and systemic change: our neighbors and our community, including our elected representatives.

Some of us are pro-gun and some of us are anti-gun. Even so, as people of faith we share in common an aversion to gun violence, and we believe there are many others in our community and across our nation who share this conviction. We hope the ringing of 49 Bells on Wednesdays is a project that compels our elected lawmakers to hear and remember their solemn duty to both the dead and the living: to stop political posturing and to work together to pass legislation that fosters greater safety, and hopefully helps lay the groundwork for a reawakening of sanity and civility in a world that so desperately needs it.

When you hear church bells tolling on Wednesdays at 1:00 pm or witness the countless other demonstrations of awareness and solidarity in our churches across Colorado, please stop for a moment and honor the dead, pray for healing for the injured and bereaved, and give thanks for the gift of one more day of life. Ask for the grace to be an instrument of peace in this world instead of an agent of violence and hate. Ask for the strength and courage to work for positive change. Thank you. ■

The Reverend Susan Springer is the Rector of St. John's Episcopal Church in Boulder.



QUEST

SPRING 2017

March 31 - April 2 at Frontier Ranch, Buena Vista, CO
A Retreat for Youth Grades 6-12

Learn more at EpiscopalColorado.org/Quest



CAFFEINATED CHURCH

— *Conference* —

MONDAY, DECEMBER 12

OFFICE OF THE BISHOP

A regional conference for creative church collaboration in The Episcopal Church in Colorado. Increase your creative output through hands-on training in the areas of graphic design, marketing/advertising, layout/design, and website development. We will discuss best practices, budgeting, and resources for parishes of every size, challenges that we face, and more. Meet with leaders from other churches engaged in creative design and innovative communications.

On all fronts, we as the Church desire to raise the level of creativity in marketing, promotion, and communication with the end result of relevance and changed lives. Through creative collaboration, we can encourage one another, grow through resourceful idea-sharing, and discover the potential within our gifts of creativity inspired by our Creator.



LEARN MORE AT CAFFEINATEDCHURCH.ORG

FAITH. FORMATION.

Faith.Episcopal.co

Learn Hebrew or Greek

Sundays, September 2016 - May 2017

Cost: \$480

Never stop learning. Engage the Bible anew. Make lifelong friends. The Office of Faith Formation is working with two seasoned biblical language teachers to offer yearlong courses in Biblical Hebrew or Greek. Reading scripture in its native Hebrew or Greek opens up ever-deeper layers of meaning, slowing us down enough to engage the text word for word and discover the artistry of ancient authors. Cohorts of no more than 10 individuals will meet for two 12-week terms in instructors' homes in the Denver Metro area, providing a relaxed atmosphere for study and fellowship. The Greek cohort will focus on the Gospel of Mark and meet for one hour each week on Sunday afternoons. The Hebrew cohort will focus on Psalm 23 and meet weekly on Sunday afternoons. For further information about instructors and what will be covered in these courses, please visit faith.episcopal.co/events.

Celtic Spirituality for the 21st Century

October 10 - 13 at Cathedral Ridge

Cost: \$475

In this week-long retreat, we will discover the gifts of the Celtic Christian tradition for today. During our time together, we will explore Celtic prayer, theology, and liturgy, with Celtic worship as a centerpiece of the week. Greg Garrett, an acclaimed author, speaker, and preacher, will lead this retreat. He has written extensively about the Celtic tradition, and has taught Celtic spirituality at Ghost Ranch, the Seminary of the Southwest, and in many parish settings. To register, visit faith.episcopal.co/events.

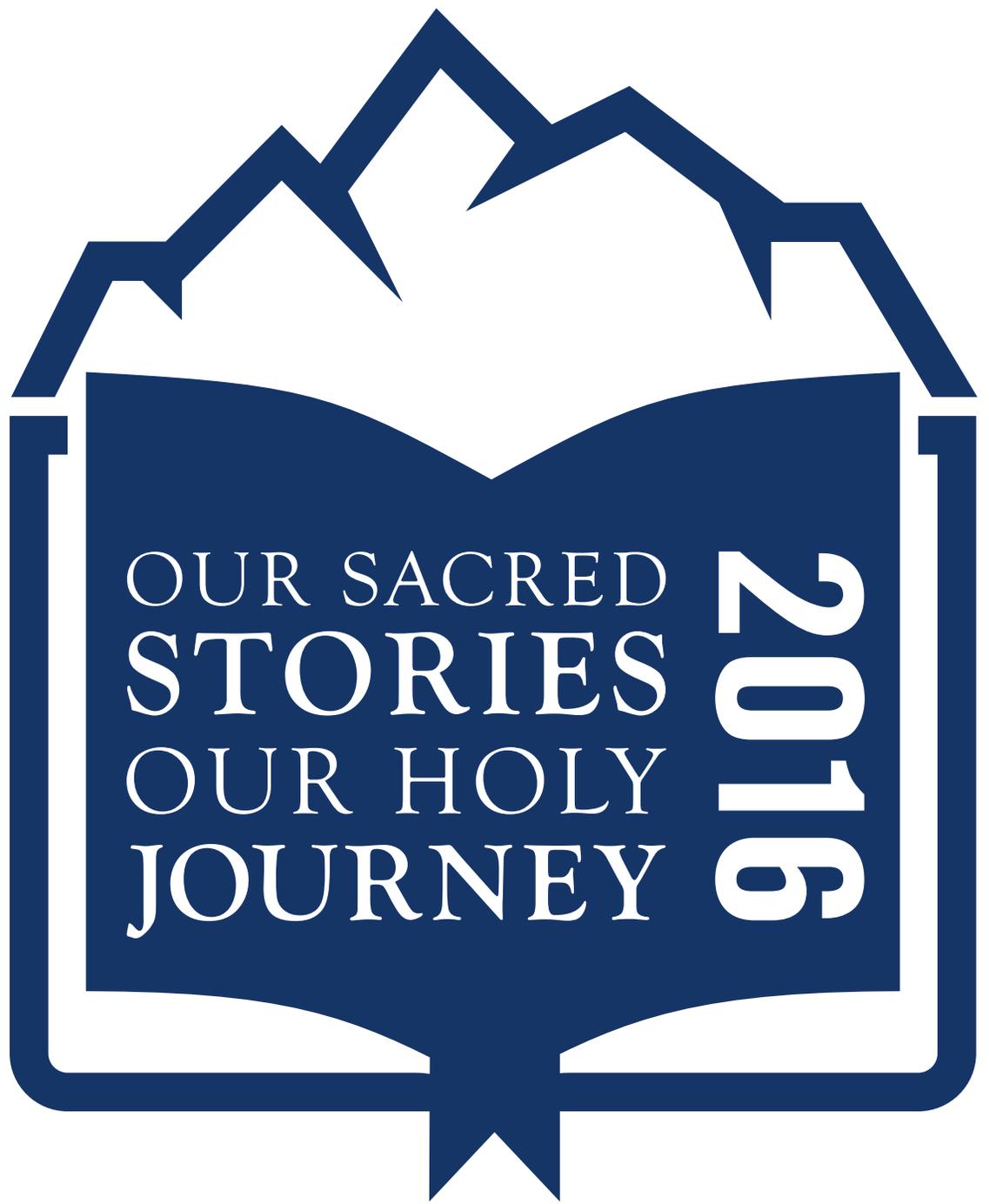
Cursillo #133 Weekend

November 11-13 at Cathedral Ridge

Cost: \$185

Are you seeking a way to live more fully into the Body of Christ? Please join us for Cursillo #133 Weekend at beautiful Cathedral Ridge. This Christian Leadership formation weekend will help you explore what it means to be *En Christo* and how you may begin to live more fully *In Christ*. Scholarships available upon request. To register or to learn more about Cursillo, visit cocursillo.org.

OCTOBER 6-8, 2016



THE EPISCOPAL CHURCH IN
COLORADO

ANNUAL CONVENTION

“The convention was not what I expected. I did not expect that I would be leaving the convention as a changed/transformed person!!! Yes, it was that moving for me!”

ANOTHER GREAT YEAR OF GATHERING

Each year, representatives from around our diocese gather for worship, workshops, and community as well as to review and discuss issues, policies, and structures. Our convention speaker this year is John Bell, a Church of Scotland minister, a member of the Iona Community, a broadcaster, and former student activist who will present on “Our Sacred Stories and Our Holy Journey.”

WORKSHOPS AT ANNUAL CONVENTION

JOURNEY INTO FAITH: WELCOMING NEW MEMBERS AND RENEWING YOUR COMMUNITY

The Reverend Rebecca Brown and Beverly Piro, Christ the King Episcopal Church, Arvada

In this workshop, we will talk about the difference in focus of discipleship from the focus on church membership in the context of a catechumenate program. We will “Journey into Faith” and explore questions and processes that invite people into a deeper engagement with their personal faith as well as with the Church. This workshop will introduce you to a process of incorporating new people into your parish while also renewing those who help to guide them, a process that helps people to give meaning to their own lives and form authentic community with others.

SOULFUL CONVERSATIONS: A JOURNEY TOWARD LIBERATION & HEALING

Tawana Davis and Dawn Riley Duval, Soul2Soul Sisters

In an inclusive sacred space, participants will learn about the Black Liberation/Black Lives Matter movement and share stories toward personal and collective liberation and healing.

HOME: FROM THE FRONT DOOR TO THE KITCHEN

Mike Orr, Office of the Bishop

This workshop is a paradigm shift, a metaphor for the invitation and connection we know in our own

families. Discover the strategies employed by healthy, growing churches to create intentional environments where relationships grow deeper with God and with one another. Explore with us this intersection of communications strategy, formation, and membership growth.

FOUR STEPS TO IMPROVE YOUR LIVING OF THE FIFTH GOSPEL

The Reverend Brooks Keith and Lorraine Reeder, Church of the Transfiguration, Vail

Does your parish have a world vision of outreach? Follow us to the Holy Land, the places where Jesus lived and taught, and make the Bible stories come alive in your congregation. This workshop explores how to live out our faith with compassion, how to build bridges to peace, and how to provide humanitarian aid in a world of imbalance and instability in the Holy Land. As Bishop Rob said following the tragedy in Orlando, “...our witness to the love that is God must be made visible.”

SIPPIN’ ON SUNSHINE: FAITH, FINANCE, & SAVING THE PLANET

Mark Monroe and Kathy Shields, St. John’s Episcopal Church, Boulder

Spurred by the Paris Accord and Pope Francis’s *Laudato Si*, St. John’s decided to start saving the planet. We learned 40% of our energy could come from the sun. Parish member-investors formed an LLC

WORKSHOPS AT ANNUAL CONVENTION

to fund the project, getting a return instead of giving a donation. We offset 42 tons of CO2 per year, and will save the church \$100,000 over its lifetime! Come share our knowledge to get your own projects started!

BELIEVING IS SEEING: RESPONDING TO JOHN'S GOSPEL

The Reverend Bruce McNab, Retired

Jesus' first words in John are a question to his earliest disciples: "What are you looking for?" He asks us the same question. This workshop invites us to believe more deeply in Jesus as the human face of God, portrayed in the gospel of his Beloved Disciple. Believing in Jesus shapes how we perceive our own identity, the world around us, the nature of truth, and our relationship with God. Truly to believe is to see with love's eyes. This workshop is designed around Father McNab's new book, *Believing is Seeing: A Guide for Responding to John's Gospel*.

THE ODD COUPLE ON CAMPUS: AN ECUMENICAL PARTNERSHIP

Zach Parris and The Reverend Mary Kate Rejouis, St. Aidan's Episcopal Church, Boulder

Four years ago, Canterbury Colorado and Lutheran Campus Ministry were doing the same thing at the same time with the same meager results just half a mile apart. Today there is a thriving community of students supported by their ecumenical partnership. Discover what we learned and explore the possibility for a life-giving ecumenical partnership in your context.

ACHIEVE FINANCIAL GOALS THROUGH MANAGING FINANCIAL ASSETS

Anita Sanborn, Colorado Episcopal Foundation, and Will Nicholson

How churches manage their assets makes all the difference in sustaining ministries now and into the future. Learn how to maximize and safeguard the assets and resources every congregation stewards. Discover how the various funds and services of the Colorado Episcopal Foundation can assist congregational leaders to manage assets.

CATHEDRAL RIDGE: LIVING INTO OUR VISION

Ann Fleming, Tracy Methe, Elizabeth Gallegos, and The Reverend Canon Ken Malcolm, Office of the Bishop

An interactive workshop that allows participants to understand the many ways Cathedral Ridge engages people across generations to deepen their faith.

FAITH AT HOME: STORIES AND CREATIVITY MATTER

The Reverend Jerome Berryman, Zoe Cole, and Kim McPherson

How can you incorporate spiritual practices for your family at home? Three experienced Christian educators will demonstrate how to integrate the Christian story with your family's story through the Godly Play method, specially adapted for the home. Explore a creative process that involves flow, play, love, and spirituality.

BIBLICAL STORYTELLING: GIVING NEW LIFE TO ANCIENT STORIES

Sheila Brockmeier and Mick Bixler, The Episcopal Church of St. John the Baptist, Breckenridge

Biblical storytelling can give us fresh insights and renewed passion for God's Holy Word. Learning the scriptures "by heart" and sharing them orally, rather than reading from a lectionary, can breathe new life into the Liturgy of the Word. We will share reasons why we have learned to love this method and practical strategies for learning the scriptures.

NO ONE LEFT BEHIND: EFFECTIVE ADVOCACY

Cynthia Katsarelis, St. Andrew's Episcopal Church, Denver

The Episcopal Church sent a delegation to the United Nations in 2016 with a mandate from General Convention and the Presiding Bishop to support women here and abroad in achieving a wide range of goals. What does that mean for us, in our parishes, diocese, and wider Episcopal community? How do we participate and advocate effectively for social justice? Colorado Delegate Cynthia Katsarelis will talk about the goals of the 2030 Agenda (the Sustainable Development Goals), especially those related to

“Thank you, Thank you, Thank you. The convention fed my soul!”

gender, and how they apply to the developed world as well as the developing world.

eTELLING: SHARING STORIES OF FAITH THROUGH PODCASTS

The Reverend Todd Sorensen and Matt Dickey, St. Gregory's Episcopal Church, Littleton

Learn new ways to share and hear stories of real faith by real people. Discover how an idea of sharing personal faith stories grew into using podcasts as a vehicle for storytelling. In this workshop, you will hear some examples of using podcasts to share stories of faith and learn how to get started with some practical tips.

MISSION TRIPS: PREPARING FOR SUCCESS

Patricia Bjorling, El Hogar Ministries

What contributes to making a mission trip transformational? In this workshop you will learn how

the success of a mission trip depends on more than the practicalities of preparation, such as fundraising and choosing a team leader. Even more important is preparing team members emotionally, spiritually, and culturally to be in community with the people they will meet. Make your next mission trip the best ever, and set your congregation on fire!

MAKING FRIENDS WITH THE BIBLE

The Reverend John Bell

One of the limitations of a keynote address is our speaker does not have the opportunity to answer individual questions. Please join us for a free-flowing moderated question and answer session with our keynote speaker John Bell.

2018 GENERAL CONVENTION DEPUTY NOMINEES

CLERGY NOMINEES

The Reverend Robert Davidson, St. Bartholomew's Episcopal Church, Estes Park
The Reverend M. Paul Garrett, St. Barnabas Episcopal Church, Denver
The Reverend Dr. Christopher A. Johnson, St. Raphael's Episcopal Church, Security
The Reverend Canon Kenneth A. Malcolm, Office of the Bishop
The Reverend Kim Seidman, Holy Comforter Episcopal Church, Broomfield
The Reverend J. Scott Turner, St. Paul's Episcopal Church, Steamboat Springs
The Reverend Brian W. Winter, Christ's Episcopal Church, Castle Rock

LAY NOMINEES

L. Zoe Cole, St. Andrew's Episcopal Church, Denver
Dianne Draper, Good Shepherd Episcopal Church, Centennial
Larry Hitt, Good Shepherd Episcopal Church, Centennial & St. John the Baptist, Breckenridge
Erica Hein Pomerenk, St. Thomas Episcopal Church, Denver
Br. Scott Michael Pomerenk, St. Thomas Episcopal Church, Denver
Chuck Theobald, Grace and St. Stephen's Episcopal Church, Colorado Springs
George C. Wing, Chapel of Our Saviour Episcopal Church, Colorado Springs
Jim Lee Wolfe, Good Shepherd Episcopal Church, Centennial



Mission-Shaped Work & Regional Grants

By Ann Fleming

Have you wanted to launch or expand a ministry or outreach in your congregation but not had the funds? Because of faithful pledges from parishes to their regions, financial support might be available to you and your congregation.

Since 2012 the five Regional Executive Committees of The Episcopal Church in Colorado have developed a common grant application. Each region assesses grant applications according to the Four Areas of Strategic Focus established by the Office of the Bishop.

- Living missionally at a grassroots level
- Establishing radical generosity as a core pattern of life
- Engaging substantively with the suffering of the world
- Committing fully to evangelizing with young adults

Grants range in size, and their impacts are reported at regional convocations, testimony that allows other congregations to learn from these mission-

shaped ministries and adapt these ideas to their neighborhoods.

In the Southwest Region, more and more people are struggling with hunger. So St. Barnabas in Cortez applied for a grant to support its ministry, called Grace's Kitchen, in its mission to help feed the growing numbers of people who are hungry in Montezuma County.

Hunger is also affecting families in the Sangre de Cristo Region. St. Luke's in Westcliffe was awarded a grant to support a ministry to provide nutritious snacks for more than 30 children on free or reduced-price lunches. In that school district, students attend school only four days a week, leaving them without sufficient food over a three-day weekend. This program not only feeds students who would otherwise go hungry, but it also helps the congregation engage with children outside of their adult-dominated congregation.

Also in the Sangre de Cristo Region, St. Raphael's Episcopal Church in Security used Asset-Based

Community Development tools to discern a need in the community for low-cost childcare. With generous help from the Colorado Episcopal Foundation, church leaders have established St. Raphael's Place. Working countless hours, The Reverend Chris Johnson and his wife, Debbie, have converted a nearby property into a childcare facility that is nearly ready to open. Regional grant monies will help them to purchase playground equipment. They are currently seeking sponsors for scholarship monies as they seek to balance the need to pay their daycare staff a living wage while offering affordable childcare to families in need. This ministry meets three areas of strategic focus: living missionally at a grassroots level, engaging substantively with the suffering of the world, and establishing radical generosity as a core pattern of life. The ministry expands St. Raphael's existing outreach in its food pantry, thrift store, and pastoral care, by providing parents with care for their preschool children.

In the Front Range Region, Brigit's Village is a Diocesan Institution sponsored by St. Brigit's Episcopal Church in Frederick. It received a grant to support environmental and engineering studies for a 50-unit senior housing development on church property. Brigit's Village seeks to fill the need in the community for diverse, low-cost senior housing. The project will be used as a model for other congregations interested in undertaking similar developments.

Broomfield Children's Chorus (BCC), an outreach ministry of Holy Comforter Episcopal Church in the Front Range Region, received a grant to support their work to provide music instruction and performance opportunities for all children in Broomfield and surrounding communities. Formed in 2015, the BCC serves children in grades 2–9 that want and need these opportunities and would not otherwise have access to them due to school budget cuts or the family's inability to afford music instruction.

In the Northwest Region, St. George's Episcopal Church, Leadville, received a regional grant to support the parish's continuing outreach through its community meals ministry, offered six days a week. The parish thoroughly embraces its Community Meal mission statement:

"The Community Meals are an outreach of St. George Episcopal Church in Leadville. We provide appetizing, nutritious meals in

a welcoming, safe, and open environment, where connections are forged and our community enriched. We provide these services to the people of Leadville, especially those whose emotional and financial needs are the greatest."

In 2015 this ministry prepared 12,000 meals for the community in addition to serving more than 150 families through the church food pantry. These remarkable numbers reflect St. George's deep commitment to "seek and serve Christ in all persons."

Hunger relief is a concern elsewhere in the Northwest Region. At St. Peter's in the Valley, Basalt, the parish discovered that most hunger-relief services in the Roaring Fork Valley were located in Glenwood Springs. The Reverend Will Fisher received a grant after the parish hit on a food truck for the mid-valley as a solution to a complicated problem. With a food truck they could work around the difficult work schedules of the working poor and the impaired mobility of others struggling with hunger—both groups unable to access services in Glenwood Springs. The parish purchased a suitable vehicle and is working to establish a Spanish-language program to meet the needs of the most underserved mid-valley populations. Again, the Northwest Region is honored to join the parish as they embrace Bishop O'Neill's call to extend hospitality and radical generosity.

Congregations have so many ways to engage in mission-shaped work—work that matches our spiritual and other gifts to the needs in our communities. Your ministry, no matter how small, may be eligible for regional support. The regional executive committees will continue to look for grant applications that connect to the four areas of strategic focus. These connections deepen our relationships to those outside our walls and to each other, through proclamation, servanthood, and discipleship. ■

To learn more about the Diocesan Regions and the grants process, please visit EpiscopalColorado.org/Regions.



Planning Ahead: Making Stock Gifts

By Anita Sanborn

TIMELY IDEAS FOR GIVING

Now is the perfect time to start thinking about giving end-of-year stock gifts. The season of Thanksgiving and Advent creates a desire in us all to give a little extra, and transferring stock offers the perfect means to give.

Making a gift of stock is an easy way to give appreciated assets to a ministry that you are passionate about, a capital campaign, or a diocesan institution. It is also a simple way to fulfill your annual pledge to your church.

Colorado Episcopal Foundation provides this service for Episcopalians wishing to donate stock to their church or diocesan institution at no cost. The process couldn't be easier. The donor requests the transfer of stock through their broker, the Foundation completes the transaction, and your church or diocesan institution receives a check in the mail. The donor then receives a confirmation of the transaction and a donor acknowledgment letter.

Visit coef.org/giving to learn more.

ADAM AND EVE'S STOCK

If you are planning to make a contribution to your church or diocesan institution before the end of the year, consider donating appreciated stock from your investment portfolio. Your tax benefits from the donation can be increased, and the organization will receive more money from the gift than if you gave cash.

Let's look at an example: Adam and Eve each want to make a charitable contribution in 2016 to their favorite diocesan institution, St. Francis Center. Both Adam and Eve purchased shares in Garden of Eden Corp. back in April 1996 for \$5,000 each. Twenty

years later, Adam and Eve's investments now have a fair market value of \$20,000 each.

In order to make his charitable contribution, Adam decides to sell his shares in Garden of Eden Corp. and realizes a gain of \$15,000. Adam now has to pay \$2,250 in federal taxes on this \$15,000 gain (assuming a 15% tax rate). Adam then writes a check for \$17,750 to St. Francis Center.

Eve has meanwhile made arrangements to donate her shares of Garden of Eden Corp. directly to her church, using Colorado Episcopal Foundation to handle the transaction free of charge. After the transfer, Eve will not have to realize any gain or pay any tax on the \$20,000 transfer of the stock to her church. The church will receive the full \$20,000—\$2,250 more than Adam's contribution. In addition, Eve will receive a charitable contribution deduction for the full \$20,000 fair market value of the stock, whereas Adam will receive a deduction only for his charitable contribution of \$17,750.

There are a few forbidden fruits. This example will not work if the stock has not been held for more than a year. Also, if a stock has decreased in value, donors should generally be advised to sell the securities themselves so they may be able to claim all or a portion of the loss for tax purposes before donating the proceeds.

THE BENEFITS OF MAKING STOCK GIFTS

Rob and Joan Polete have been active and faithful members of Good Shepherd Episcopal Church in Centennial for over 17 years. Rob has served as Senior Warden of the Vestry, as Chair of the Finance Committee, and has also served on the Stewardship Committee and the Capital Campaign Committee. Joan has been the lead organizer for many parish events and coordinated the kitchen angels for many

years. Rob teaches business at John F. Kennedy High School in Denver and he knows how to get the most from his financial assets.

This is why the Poletes have donated gifts of appreciated stock to make pledges to both capital campaigns and annual giving to Good Shepherd Episcopal Church.

In a brief question-and-answer exchange, this is what Rob had to say:

Q. Why is a gift of stock something that you have done regularly to support your church?

A. Gifts of stock enable me to give more than I would be able to by giving cash. The stock gift enables me to eliminate capital gains in my stock portfolio, saving money on taxes I would have paid in capital gains tax, and incorporate them into my gift to the church.

Q. Are there specific benefits that appeal to you?

A. Avoiding the capital gains tax on my gift allows me to donate more money to the church while also being able to claim the full realized value of the stock gift as a deduction on my federal tax return, again saving money on income taxes.

Q. Do you use stock for both annual pledge and special campaigns?

A. I have used stock for both my annual pledge and the capital campaign.

Q. Any comments you might offer to others considering this way of giving?

A. Don't wait until late December to start a stock gift transaction. You want to give sufficient time for your broker to get information to the Foundation in time to process your gift in the year you are planning on taking the tax deduction.

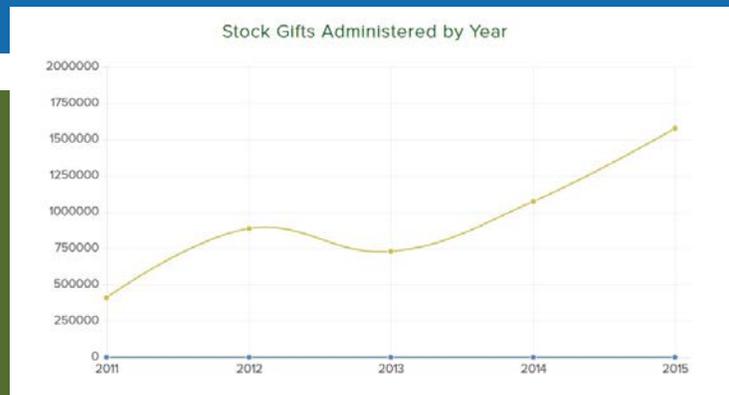
Q. How did you first hear about using stock to make financial gifts to the church?

A. I first heard of the stock gift program when I served on Good Shepherd Episcopal Church's capital campaign planning committee in 2010. I have been doing it ever since. ■

WHO WE ARE

In 1983, a small group of leaders incorporated the Colorado Episcopal Foundation to provide special financial support for the work of The Episcopal Church in Colorado. In 1986, the Standing Committee designated the Foundation to receive and steward funds from the Colorado Trust, which named The Episcopal Church in Colorado as a beneficiary. Entrusting the annual stream of funding for the long-term benefit of the church was a visionary step. For more than three decades, dedicated lay and clergy trustees, with expertise in finance, investments, real estate, law, business management, and stewardship have provided strategic and policy guidance.

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. This is done through programs and initiatives that address personal finance, congregational finance, and corporate finance based on our underlying theology of stewardship.



Now in our 32nd year of service, the Foundation supports Episcopal congregations and institutions to be financially stable so that vital ministries can be sustained. In 2015, the Colorado Episcopal Foundation handled \$1,577,000 in stock gifts 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.

Learn more at coef.org.

Perspectives



◀ The Reverend Liz Costello leads a youth service at Cathedral Ridge. *Photo courtesy The Rev. Joseph Wolyniak.*

◀ Explore Camp children learning songs at Cathedral Ridge. *Photo courtesy The Rev. Joseph Wolyniak.*

◀ Vestry members from Glenwood Springs relaxing at Hotel Colorado while on a retreat. *Photo courtesy Wendy Huber.*



◀ Clergy gather at the Annual Clergy Conference in Breckenridge. Father Richard Rohr was the guest speaker and facilitator. *Photos courtesy The Rev. Brian Winter.*





◀ Members of Christ's Episcopal Church in Castle Rock enjoy fly fishing on the South Platte River in June for their first Spirituality of Fly Fishing Day. *Photo courtesy The Rev. Brian Winter.*

▶ Youth participating in the Great Quest Competition. *Photo courtesy Elizabeth Gallegos.*





Diaconal Ordinand Jessie Cannady reflects for a moment at Saint John's Cathedral, Denver.



Bishop O'Neill and the newly ordained gather for a moment of laughter after the ordination service.



Ordinand to the Priesthood Mary Rosendale walks with sponsors in the opening procession.



(L-R) The Rev. Dennis Kennedy, The Rev. Quirinjo Cornejo, William Stanton, Jennifer Shadle, Mary Rosendale, Alwen Bledsoe, Amy Lythgoe, Helen Durany, Terri Colburn, Gary Stoddard, Jessie Cannady, and Tim Dunbar await their turn to respond to Bishop O'Neill.



Photos courtesy Steve Starr.





Children helping The Reverend Michele Quinn bless the bread and wine at St. Joseph's Episcopal Church at Friday Night with the Rector. *Photo courtesy Mary Franklin.*

The Reverend Brian Winter at Christ's Episcopal Church in Castle Rock blesses backpacks for school children, teachers, and staff members as they prepare to go back to school for the upcoming school year. *Photo courtesy The Rev. Brian Winter.*





The Bishop and Diocese of
Colorado

1300 Washington Street
Denver, Colorado 80203

COLORADO
episcopalian