

# COLORADO episcopalian



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## Healing for the Broken-Hearted

What if at the root of all our railing, our disbelief about the state of our nation and our world we find not rage alone, not only strife and division, but what if central to all of that and deeper than any of it lies the reality of a broken heart?



## A Half-Caff Latte & A Shot of the Spirit

In this caffeine-infused space, the Holy Spirit is palpably present. Each week it is spontaneous gathering: you never know who might join the conversation.

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### COVER:

The Reverend Chris Ditzenberger imposes ashes on Ash Wednesday at St. Gabriel Episcopal Church, Cherry Hills Village. *Photo courtesy Fred Mast.*



# The Hiddenness of the Kingdom

*By Bishop Robert O'Neill*

The spiritual journey is nothing if it is not a continual process of discovering the deepest reality of our lives.

Salvation, Jesus says, is not actually a matter of "getting into heaven"—a reward for a life of good behavior. It is instead something "at hand"—a divine and dynamic relationship with all that is divinely created and divinely connected already—here and now.

Think about it.

This kingdom—this way of being in relationship, of seeing and experiencing and responding to all of life—Jesus says is "at hand." It is not "out there" or "over the far horizon." It is, according to Jesus, a present, immediate, accessible realm in which absolute love reigns absolutely. This kingdom is limitless. It has no boundaries, and consequently, in this divine kingdom, there is no "in" or "out" just One who is Life—the One Love, as Paul would put it, who is "above all, and in all, and through all."

Our life's work—indeed the whole purpose of our spiritual practice and discipline—is both to uncover this gift that is hidden in the heart of life and, at the same time, to refuse steadfastly to lose sight of this reality even in the face of the overwhelming suffering and violence of our world. This is our work and our witness.

Not surprisingly, Jesus' teaching works particularly well here.

The kingdom of God, Jesus says, is like a treasure buried in a field. The kingdom of God, he says, is hidden, out of view, submerged beneath the surface of our life.

I would imagine that while this treasure may have been set aside and covered up originally in a foot or two of dirt, so to speak, this treasure is now covered with layer upon layer of sediment—cumulative deposits of centuries of human conflict and violence. No wonder it is so difficult to see. This divine reality, Jesus explains, is something that we all walk right by. We walk around it. We walk upon it. We step on and over this Love all the time without ever seeing it. Even so, Jesus says, this divine reality is still there, still the treasure of a lifetime buried in the heart of human existence.

The kingdom of God, Jesus says, is just waiting for someone, anyone, to stop, to take the time to start digging, to take the risk and to have the courage to look more deeply beneath the surface. When we do, Jesus says, there are riches beyond measure to be discovered.

Or, Jesus says, this kingdom is like a great pearl. The divine love that is the very essence of all life, he teaches, is a hard and lustrous reality with a beauty beyond imagination. But it remains hidden, so to speak, within the heart of our experience. The true beauty of all human life, the real splendor of all creation, is still something unseen, still something encased, even locked away, in the rough and hard and sharp edges of our all-too-incarnate

world. The true radiance and wealth of all life, he says, is hidden from view, waiting to be cracked open and discovered by anyone who will dare to imagine that in this life, here and now, there is Life—ininitely more beautiful than meets the eye, just waiting for any who are willing to take hold of

“This divine reality, Jesus explains, is something that we all walk right by. We walk around it. We walk upon it. We step on and over this Love all the time without ever seeing it. Even so, Jesus says, this divine reality is still there, still the treasure of a lifetime buried in the heart of human existence.”

an otherwise hard and unattractive casing in order to crack it open and discover the beauty within.

The kingdom of God constitutes the very core of the good news that Jesus proclaims from the beginning. It is near, he says. It is at hand. It is here. It is among us. It is within us. This kingdom, Jesus teaches, is so good, so significant, so important, so essential, so limitless, so enduring, and of such worth, that it is to be sought first and foremost, above all other things, here and now.

“Seek this first,” Jesus says, in effect. “It is yours to discover. It is the gift of a lifetime, really—and not just for you but for all.”

I wonder. What will you choose to do this Lent to clear away the sediment of your life so you might discover something more of the divine treasure that is already there? What will you do this Lent to embrace the hard, jagged edges of this world's suffering—either yours or that of others, in your community or in this world—in order to crack it open and reveal the life, indeed the Love, that is already waiting to be discovered there?

This is our life's work, our life's witness, even our salvation. ■

“The kingdom of God constitutes the very core of the good news that Jesus proclaims from the beginning. It is near, he says. It is at hand. It is here.”



# Healing for the Broken- Hearted

*By The Reverend Canon Ruth Woodliff-Stanley*

**Both the Old Testament and the Gospel address keeping our focus on the law. Some of us are wishing there were a little *more* focus on the law in our country these days—some of us are feeling grateful for judges and governors whose eyes are trained on the law of our land reflected in our Constitution.**

But even we who hanker after the law will likely find recent lectionary passages difficult to digest. They seem to set an impossible bar. Deuteronomy 30:16-18 issues a warning—follow the law and you shall live; ignore it and you shall perish. And then in one of the most timeless portions of scripture in verse 19, the Lord says, “I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live.”

And in Matthew 5:21-37, Jesus raises the bar, citing the Torah. “<sup>21</sup>You have heard that it was said to those of ancient times, ‘You shall not murder’; and ‘whoever murders shall be liable to judgment.’ <sup>22</sup>But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council” And again, “You have heard that it was said, ‘You shall not commit adultery.’ <sup>28</sup>But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. Or what about, “<sup>33</sup>Again, you have heard that it was said, ‘You shall not swear falsely, but carry out the vows you have made to the Lord.’ <sup>34</sup>But I say to you, Do not swear at all, either by heaven, for it is the throne of God, <sup>35</sup>or by the earth, for it is his footstool.”

In another portion of Matthew, we hear Jesus say it is not what goes into us that defiles us but what comes out of us. It is what comes out of us that matters. Why? Because our actions reflect our interior landscape. What comes out of us



begins in the center of us. Our actions reflect the intentions of our hearts.

These texts are not about a perfectionistic legalism at all. They are, rather, about our hearts—and the choices we make when our hearts are whole and well. Professor Amy Oden notes, “Jesus connects the dots for his listeners from outward acts to internal orientation, from murder to anger, from adultery to lust. It is one thing to behave rightly. It is another thing entirely for one’s heart to be oriented toward love” (Amy Oden, St. Paul School of Theology, Oklahoma City University, [workingpreacher.org](http://workingpreacher.org), Feb. 13, 2011).

What’s in our hearts? That is the question Jesus is asking (Alyce McKenzie, “The Telltale Heart,” *Patheos*, February 7, 2011).

“What if at the root of all our railing, our disbelief about the state of our nation and our world we find not rage alone, not only strife and division, but what if central to all of that and deeper than any of it lies the reality of a broken heart?”

I learned this past week that a longtime friend from my Mississippi hometown had died. Although she was elderly, I was surprised. She had recently moved out of her home of 60 years and experienced all the heartbreak that entails—the loss of identity and place.

It was my brother who shared the news of her passing with me. “Have you heard of *takotsubo*?” he asked. “It’s a Japanese term,” he explained. “It translates to ‘octopus pot.’ It’s a well-documented phenomenon, called ‘broken heart syndrome’—presenting as a heart attack except there are no artery blockages.”

My brother continued: “The left ventricle bulges out in an unusual shape that resembles a Japanese fishing pot used to trap octopuses, the *takotsubo* pot.”

Cardiologists reason that stress-induced hormones released by extreme trauma—such as the loss of a loved one or of something core to identity—paralyzes the ventricle. Although it can resolve with no lasting damage, it can also be fatal. Some speculate that Debbie Reynolds might have succumbed to broken heart syndrome following the death of her daughter Carrie Fisher.

It is a powerful image—this disease the Japanese call ‘octopus pot.’ I cannot help but wonder if it describes our present reality better than just about anything else. What if at the root of all our railing, our disbelief about the state of our nation and our world we find not rage alone, not only strife and division, but what if central to all of that and deeper than any of it lies the reality of a broken heart?

And I don’t mean by a broken heart simply sadness. Following the medical understanding of *takotsubo*, broken-heartedness happens when there is real loss that precipitates trauma—a loss specifically of something or someone central to one’s identity. I believe we are suffering the loss of things central to our identity as a people.

Our identity lies in the law of love God has placed on our hearts. This law informs our actions. These laws are written to counter the risks of becoming broken-hearted by falling away from the law of love.

We’re hearing a lot these days about resistance. And some of you have probably already performed actions you’d put in that category—by participating in marches or calling your senators or even something as simple and yet profound as engaging in a difficult conversation or putting a sign in your yard. I know I have. Regardless of who you voted for in the election last fall, you may now find yourself resisting decisions that run counter to your principles.

But what is resistance, really? How are we as Christians to define it in a way that does not simply stay at the level of our nation’s heightened political divisiveness? Even when we participate in political actions that may appear partisan, our primary allegiance must arise from the Gospel imperative



and from the one who brought it to us. Which means our ultimate grounding must be not only be in our partisan identity but in our faith.

If we follow the logic of Jesus, who builds on a Mosaic understanding of the law, holy resistance entails *refusing to choose that which betrays the heart's allegiance to God*. So, returning to Matthew, how we act toward our neighbor must reflect our respect for them, our desire to be reconciled with them, no matter how they may have wronged us. Our choices, returning to Deuteronomy, must reflect a heart bound to God.

We must resist choices that would lead to broken-heartedness. We must resist choices that would paralyze our hearts, like the *takotsubo* traps the octopus.

When we frame resistance this way, we see it is not partisan—not about whether you are a Democrat, a Republican, or an Independent. Sometimes, you may affirm choices suggested by leaders of the opposing party from your own. Because what motivates and informs us is the desire to build a life, a community, a nation inspired by the law God has written on every human heart—a law that teaches us not only to refrain from murder but to seek reconciliation over anger and insults. A law that teaches us not only to avoid adultery but to treat others, particularly the vulnerable, with respect and dignity—avoiding even the thought of denigration. A law that teaches not only *not* to lie to others but to use every aspect of our language and our speech to reveal truth. This is the law that heals the heart.

And when this law is violated—by any powers or authorities of this world—holy resistance is our duty. It is our duty to speak up and to show up in every way we can.

“But what is resistance, really? How are we as Christians to define it in a way that does not simply stay at the level of our nation’s heightened political divisiveness? Even when we participate in political actions that may appear partisan, our primary allegiance must arise from the Gospel imperative and from the one who brought it to us.”

What we are seeing now are the symptoms of our collective broken heart—a heart misaligned, separated from the law of love.

As I prayed and thought about these texts in light of our nation’s present reality, I found myself humming one of my favorite Motown hits immortalized by Jimmy Ruffin in “What Becomes of the Brokenhearted”:

*As I walk this land with broken dreams  
I have visions of many things  
But happiness is just an illusion  
Filled with sadness and confusion*

*What becomes of the brokenhearted  
Who has love that’s now departed  
I know I’ve got to find  
Some kind of peace of mind, baby*

*Every day heartaches grow a little stronger  
I can’t stand this pain much longer*

*What becomes of the brokenhearted  
who has love that’s now departed  
I know I’ve got to find  
some kind of peace of mind.*

We live in hard times. Not everyone is going to find a way through it. Not everyone is going to find peace of mind.

Jesus and his friends knew times like these under the rule of Imperial Rome. The poor and oppressed who listened to Jesus were living under unimaginable oppression. They were heartbroken, hungry, angry, and sometimes without hope.

Jesus saw the broken hearts. He knew there was only one cure. To realign all hearts with God—not only individual hearts, but the heart of a whole

people. Like Moses before him, Jesus called his followers to choose between the death that comes from abandoning God's love written on their hearts and the life that comes from clinging to that love *at all costs*.

The heart of our nation is at risk. We are experiencing trauma which threatens to make of our heart an octopus trap, rendering it incapable of right actions, squeezing it to the point that it could atrophy and die.

We must not let that happen.

The affliction called *takotsubo* can, in rare cases, be fatal. But a heart besieged by *takotsubo* can heal. The heart is a resilient muscle. It can return to wholeness and strength.

So it is with our hearts. God can heal them. He can heal them with our participation.

*"...I know I'm gonna find a way.  
Nothing's gonna stop me now;  
I'll find a way some how."*

Like the Motown hit proclaims, we just have to determine that we're going to find a way. We must determine nothing's going to stop us now.

The times are frightening. There's no denying that. We live among the broken hearted. But even and especially now, we have a choice.

We can choose God's heart. We can let our every action be directed by his law of love. We can resist whatever defies that law; we can give it no safe harbor within us.

Whatever your party, whoever your people are, as a Christian, your primary allegiance is to God.

God's law is love; it is justice; it is refuge; it is mercy; it is truth; it is peace.

So choose God's law. Speak for it, show up for it, resist everything that would challenge it.

That is how we heal the broken hearted. ■

*The Reverend Canon Ruth Woodliff-Stanley is the Canon to the Ordinary of The Episcopal Church in Colorado.*





# Why?

*By The Reverend Canon Kenneth A. Malcolm*

**I am struck every year that on the last Sunday after Epiphany, we find ourselves on the mountaintop with Peter, James, and John witnessing the Transfiguration of Jesus, with Elijah and Moses. Full of the Spirit and call to ministry, we charge down the mountain to take the Good News to the people. And then, just three short days later, the Ash Wednesday liturgy invites us into a Holy Lent by reminding us to make sure we are “worthily lamenting our sins, and acknowledging our wretchedness.” (BCP, p. 264).**

What just happened?

Since the sixth century C.E., Lent has begun with the ancient liturgy of Ash Wednesday. Originally, “notorious sinners” would be brought into the church, prayed for, marked with the ashes, and then removed from the church building before Holy Communion. Ashes signified a mark of their exile and commitment to a path of repentance. Thus began their Lenten journey back into a state of forgiveness and wholeness. Their journey back concluded with their reception and full participation in the Easter Vigil.

The Ash Wednesday liturgy appeared in the first Book of Common Prayer, published in 1549. That service called for everyone to receive the ashes as a sign of repentance, fasting, and self-denial.

Today, these ideas still hold true, but our service adds self-examination, meditating on the Word of God, and acting in the community.

I offer these thoughts because in the third millennia of Christianity, this ancient form of worship can be difficult to understand and easy to misinterpret. Words like “wretchedness” tend to make 21st-century Christians wonder what Lent could be all about!

For generations of Christians, Lent was a season that seemed to say, "If it is salvation that you desire, well then turn your backs on joy and beauty."

As if salvation depended on us rather than on God's unending grace.

The pervasive notion that our salvation depends on us rather than on God is one reason Lent remains essential to our sacred calendar. It also might explain why the beginning of Lent seems so jarring!

In the Gospel reading that begins our Lenten journey (Matt 6:1–6, 16–21), Jesus seems to be asking us the simplest and yet most difficult of questions: Why? Why do we do the things we do? Why do we pray? Why do we go to church? What motivates our actions?

By not making God our "why," have we damaged the relationship we are meant to have with God? It is a hard, but important question.

Jesus teaches us that our actions matter. But Jesus also teaches us that our motivations matter as well. Actions that come from a deep place of prayer, love, and compassion are transformative and bring us into deeper relationship with God. Those very same actions, when they are motivated by selfishness, separate us from our relationship with God.

Maybe that's why Ash Wednesday and Lent are so important. We need to be constantly redirected and refocused on relationship and compassion as our primary motivations. Maybe the jarring transition

from the Transfiguration to actually ministering to a broken world is exactly why Ash Wednesday is so important.

But what does acting out of relationship and compassion actually look like?

I had the opportunity to ask our Presiding Bishop Michael Curry the question, and he answered it this way: "We need a Church saturated with love. Read the Great Commission, but read it through the lens of the Great Commandment. 'Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' Then, saturate [the church] with the love of God, and teach them to pray."

"Saturate them with the love of God." I think I need Lent for that!

I pray we all experience a Holy Lent. May it be one of renewal, spiritual examination, and meditating on the Word of God. Deny yourselves those things that you desire too much, those things that might be distracting you from relationship and compassion. Take on those things that focus your heart and mind on the love of God. Use this time to be serious about *who* you really are and *whose* you really are. Ask the question, "Why?" ■

*The Reverend Canon Kenneth A. Malcolm is the Missioner for Evangelism, Christian Formation, and Leadership Training for The Episcopal Church in Colorado.*

**“** *BRETHREN, in the prymitive churche there was a godlye disciplyne, that at the begynnyng of lente suche persones as were notorious synners, were put to open penaunce, and punished in this worlde, that they soules myght bee saved in the day of the lord. And that others admonished by their example, might he more afrayed to offende.* **”**

Book of Common Prayer, 1549

# So Many Changes

By Collette Newcombe

**I was sitting at a bar and asked the man next to me: "If you had to write a blog post tonight, what would you write about?" He began, "I would write about the distressing and unusual state of the nation." Lucky for you, I won't write an ill-informed blog post on politics. I'll write instead about change, one of my favorite topics.**

"A lot is changing around and within me," I offered in my previous blog post, back in September 2016. "I am beginning to grasp what it is that I want to take with me, and I am beginning to let go of the things I want to leave behind as I enter this new space."

Since joining the Colorado Episcopal Service Corps in Steamboat Springs, I have encountered so many changes: no car, less income, a new job, mountains, lots and lots of snow. My family and friends are now states and states away, and I attend an Episcopal church. I could go on and on about the newness. The change. From these forces come intentionality about establishing routines for using public transportation, budgeting, developing job skills, calling old friends and meeting new ones, and engaging in unfamiliar church traditions.

Beyond this, an intangible change is developing within me as well.

I am nearly always setting new goals, yet I find myself living in a constant state of dissatisfaction because of them. One week I checked out a stack of books on the practice of meditation, then a stack of books on body image, then on singleness, running, etc. I tell myself this mentality is good because it keeps me moving forward. Yet I want to look at what it is that is motivating me to move forward.

Newton's first law of motion says an object will stay at rest until an unbalanced force acts upon it. Likewise, an object in motion will continue going at the same speed unless an unbalanced force acts upon it. Inertia. We need new things to keep moving us forward, but I'm seeking to move beyond societal motivations to find a force that will create a sustainable change. To seek the light and live in it.

"Be made new in the attitude of your minds; and

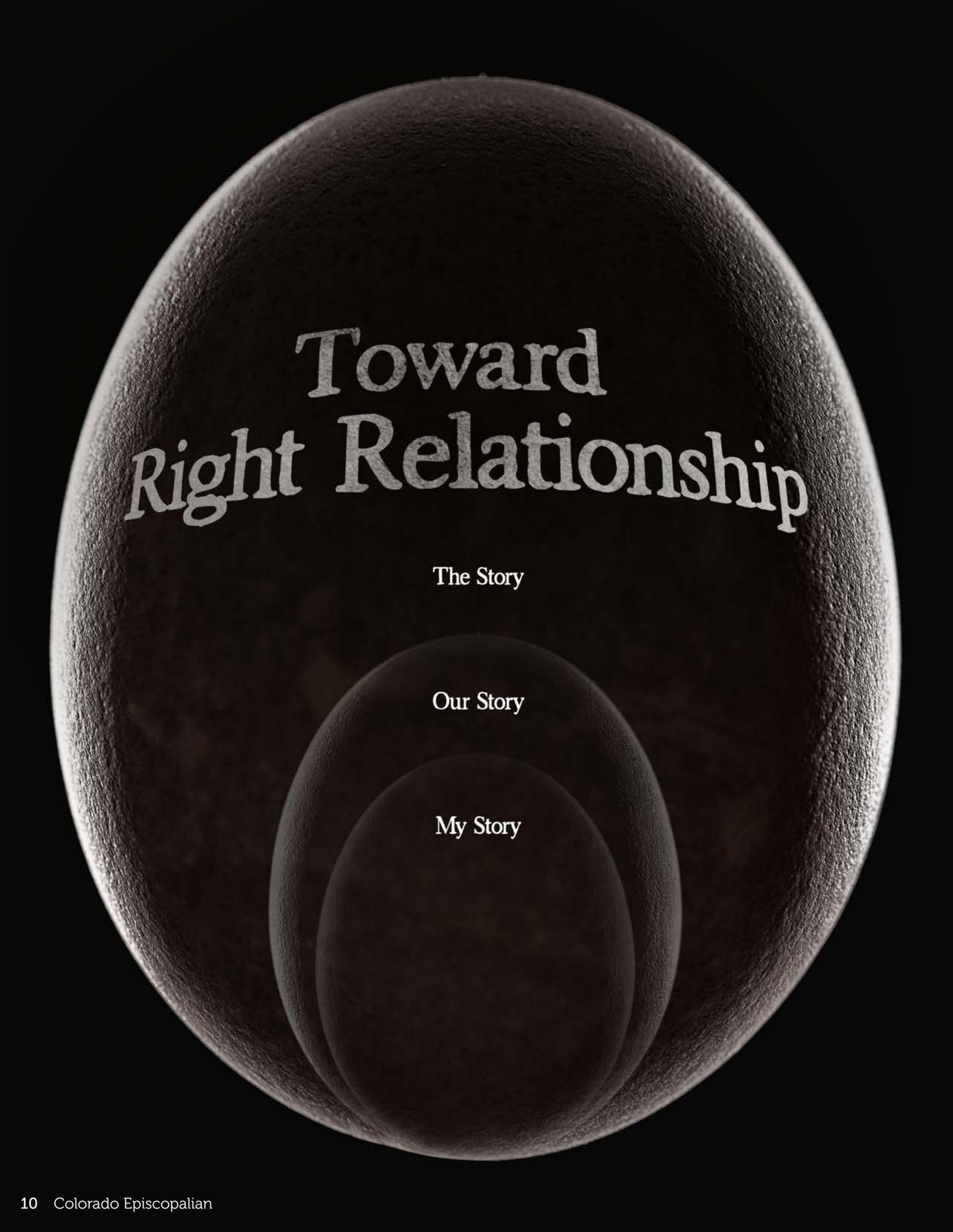
put on the new self, created to be like God in true righteousness and holiness" (Eph. 4:23–24).

This is what I want: constant renewal and regeneration, thank God. ■

*Episcopal Service Corps Programs around the country are currently accepting applications for transformational experiences like Collette is having. Please go to the Colorado ESC webpage to learn more about our program and other programs like ours. <http://www.coloradoesc.org/>*

✍ Collette Newcombe. Photo courtesy Catie Greene.





# Toward Right Relationship

The Story

Our Story

My Story

“When we know scripture, we know the stories of transformation and forgiveness, stories of God at work in the world. We can see in them our own stories, and our own histories, and the potential for God to be at work, even in the most difficult and painful parts of our stories.”

*By The Reverend Canon Rebecca Crummey & Ann Cairns*

In his book, *Things Hidden: Scripture as Spirituality*, Richard Rohr uses the image of a “Cosmic Egg,” three domes of spiritual awareness, to understand our world.<sup>1</sup> Most of us live, Rohr explains, in the two domes. The first dome contains “my story” (my private life, my search for personal significance through power, prestige, and possessions). The second dome contains “our story” (nationalism, religious affiliation, ethnicities, and group identities and loyalties).

Scripture honors both personal and group stories, but points us toward the overarching dome containing all: The Story of “what is,” where the patterns are always true and where we are saved from the smallness of “me” and the illusions of “we.”

In The Story, love is love, and no religious group has a monopoly on the right way to do things. The Story frees us from constricting individual and group identities, connecting us across barriers to one another and to the places where each of our stories connect to The Story.

Scripture shows us again and again that God uses all parts of us—the good, the bad, and the ineffectual—to bring life and love. When we know our own stories, our own failures, our own sin, our own salvation, we recognize we are part of a history, a culture, and a religious group, for good and bad. When we know scripture, we know the stories of transformation and forgiveness, stories of God at work in the world. We can see in them our own stories, and our own histories, and the potential for God to be at work, even in the most difficult and painful parts of our stories.

On January 16, 2017, Martin Luther King Day, members of St. Columba House (the Denver House of the Colorado Episcopal Service Corps) and of other faith-based service-year programs took part in a workshop to learn about the Doctrine of Discovery and its lasting legacy on our country.

Called “Roots of Injustice, Seeds of Change: Toward Right Relationship with Native Peoples,” this workshop was developed in 2012 by the Indigenous Peoples Concerns Committee of the Boulder Friends Meeting, with input from Native American educators. Paula Palmer, an award-winning Quaker activist, heads the committee’s Toward Right Relationship Project. Palmer and TRR project volunteers have offered the workshop more than 135 times in 20 states for government, civic, and religious organizations, as well as in middle school, high school, and higher-education classroom settings.

Ann Cairns of St. Mary Magdalene Episcopal Church in Boulder has been volunteering with the project since 2014. She facilitated the MLK Day workshop and also offered the workshop at the 2015 Colorado Diocesan Convention.

The two-hour exercise traces the historic and ongoing impacts of the Doctrine of Discovery, the 15th-century justification for the European subjugation of non-Christian peoples. The goal is to raise levels of knowledge and concern about these impacts, recognize them in ourselves and our institutions, and explore how we can begin to take actions toward “right relationship.” Indigenous leaders at the United Nations and the World Council of Churches have called on faith communities, nation states,

and others to repudiate the Doctrine of Discovery. The Episcopal Church, at its General Convention in 2009, was the first Christian denomination to do so.

In telling the story of our country from a new perspective, we are able to connect with The Story in a new way. The story of how the Church justified killing and stealing from the people they found here when they arrived is a painful one.

All of the stories connect with The Story. As descendants of the Europeans who conquered this country, and took the land from the people who were here, we need to know this story. When we know this story, and how it connects to The Story, we can see how we are bound to the descendants of the Native Americans who were displaced. We will see how we are connected to the people of Standing Rock. Our salvation is tied to their salvation.

Scripture teaches us that Jesus came for all of us. In Matthew's version of the Beatitudes, when Jesus saw the crowds, he went up the mountain to teach us:

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will receive mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of

evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

—Matt 5:1–12 NRSV

Jesus' blessing is for all of us. We all are blessed. Jesus is teaching us about the power of forgiveness, repentance, and transformation to draw us to be a blessing and to draw us into right relationship with one another.

As Christians we are called to see each other across boundaries. We need to see each other the way that Jesus saw the crowds. Not to condemn or threaten us, but to teach us with compassion and understanding. We need to know our stories, and we need to listen to others' stories, so we can fully see how we are all connected to The Story. We are all blessed, and, with God's grace, we will all be transformed. ■

*The Reverend Canon Rebecca Crummey is the Vicar of St. Peter and St. Mary Episcopal Church in Denver, the Missioner for Advocacy and Social Justice for The Episcopal Church in Colorado, and the Colorado Episcopal Service Corps Director.*

<sup>1</sup> Richard Rohr and John Feister, *Things Hidden: Scripture as Spirituality* (London: Society for Promoting Christian Knowledge, 2016), p. 22. See the VESPERS Curriculum, an online resource for faith-based groups to explore service and social justice, at <http://faithinservice.pbworks.com/w/file/fetch/49306517/January%20VPD.pdf>

“ We need to know our stories, and we need to listen to others' stories, so we can fully see how we are all connected to The Story. We are all blessed, and, with God's grace, we will all be transformed. ”



# SUMMER ADVENTURES

*Your adventure awaits!*

## **Cathedral Camp**

Rising 3rd-8th Graders, June 18-24

## **Explore Camp**

Rising 3rd-5th Graders, June 25-July 1

Rising 6th-9th Graders, July 2-8

## **Cosmos Camp**

Rising 6th-8th Graders, July 16-22

## **Counselors and Counselors in Training**

Age 15+ needed for Cathedral, Explore, and Cosmos camps

## **Colorado Youth Leadership Initiative**

Rising 9th-10th Graders, July 7-13

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

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

Each and every program is founded on three principles:

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

We work through a love of the outdoors, through the physical and emotional inspiration of adventure and challenge courses, and through simple table fellowship. 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](http://EpiscopalColorado.org).





# CAFFEINATED CHURCH

— *Conference* —

## NEW 2.0 CONFERENCE! TUESDAYS, MARCH 14 & JUNE 13

At this Caffeinated Church Conference 2.0 in Denver, we will be diving into your projects. Church teams, comprised of two or more people, will bring their computers and projects they are working on for hands-on training and creating together.

Have a newsletter that you want to update with a new template? We'll build it together. Need to rebuild your standard bulletin insert? Let's do it. Need to freshen up your website? We can do that too.

Input on your project will be given by other teams and you'll be asked to give input on their projects. We will resource each other with both our opinions and our knowledge. The goal is that your team will work together with focused attention to your project with outside advice and help to "up your game" in your communications.

## CAFFEINATED CHURCH CONFERENCE: TUESDAY, JULY 11

A regional conference in Denver 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, 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.



**LEARN MORE AT [CAFFEINATEDCHURCH.ORG](http://CAFFEINATEDCHURCH.ORG)**

"I felt this conference was packed full of information that was useful. It was not overwhelming and gave great tips for next steps, or where to start. We had opportunities to share our struggles and triumphs, so we really got to get resources from the other churches that had participants at the conference. I felt motivated and that I had a clear direction I could work towards after I left the conference. I also felt I had support and resources (which I started using right away!)" — Sarah Dougherty

# GIVING ALMS

By Br. James Patrick Hall

Every Lent the Church invites us to the three traditional practices of prayer, fasting, and almsgiving. Many of our parishes offer wonderful opportunities when it comes to prayer as well as teaching on fasting, but many of us may not hear a lot about almsgiving. But it's important that we learn more about what it is and how we can engage it beyond simply giving money.

Almsgiving is an ancient practice that grew out of our Jewish heritage. The giving of alms is often defined as material service rendered to the poor for Christ's sake. Jesus himself saw almsgiving as a necessary part of Christian life, teaching us how to act when we give alms (Matthew 6:2-3).

Christ commands us, as we hear every Holy Week, to wash (or perhaps one could say, care for) each other's feet. One way we can give alms and enter into the spirit of this Gospel command is to gather socks, shoes, and other foot care products for the St. Francis Center or outside the Denver area, your local shelter.

St. Francis Center is a daytime refuge for men and women who are homeless in the metro Denver area, providing shelter along with services that enable people to meet their basic needs for daily survival and to transition out of homelessness.

We are asking for donations of white tube-socks, athletic-foot powder, men's jeans (size 32-38), and shoes. In greatest demand are athletic shoes, work boots (steel toe if possible to help applicants with construction job opportunities), and hiking/walking boots. Men's sizes 8-12 are most commonly requested. Homeless folks, being on their feet all the time, have a very hard time keeping their feet clean and dry. These items are vital to helping our friends who are in great need and a wonderful way to directly connect with Christ's command of care for others, even caring for their feet.

Typically, parishes ask members to bring the items to church during Lent; a designated person then collects them and delivers them to the final location.

Denver-area parishes may bring donated items directly to St. Francis Center at 2323 Curtis Street any day of the week, 8:00 am to 5:00 pm. Those outside of Denver are asked to donate these much-needed items to a local shelter.

*Br. James Patrick Hall, who attends St. Andrew's Episcopal Church in Denver, is a Gregorian Friar and serves at St. Francis Center for the Homeless, coordinating the Sunday morning service each week. For questions, please email [halljktt@gmail.com](mailto:halljktt@gmail.com). ■*



# A HALF-CAFF LATTE & A SHOT OF THE SPIRIT

*By The Reverend Greg Foraker*

**In Fort Collins on a Wednesday afternoon, visit the Starbucks on College just north of Stuart and you will find, in the middle of this bustling midtown coffeehouse, people gathering each week in a ritual of sharing, reflection, and connection.**

What began 15 months ago as a way for parishioners to meet the new associate priest has morphed into a vibrant ministry for St. Luke's Episcopal Church in Fort Collins. Inspired by a clergy colleague in another call, and billed as "Fr. Greg's Drop-In Office Hours," a new ministry was born. Promoted on the parish website, on social media, and in the church bulletin, this gathering has not only endured but also thrived. Each week parishioners, newcomers, and those with no connection at all to St. Luke's arrive on Wednesdays between 3:30 and 5:30 pm for reflection with Fr. Greg and each other. Sometimes one person shows up. Sometimes there are as many as eight. Only on two occasions over the 15-month course of this ministry has not one soul arrived for conversation.

Who gathers and what people bring to the table varies. Members of a ministry group arrived one day

to wonder if the time had come—it had, it turned out—to retire a long-standing ministry. Another week, newcomers who had made their first connection to St. Luke's over coffee decided, yes, they would worship at a Sunday service. They ultimately joined the parish community.

Questions run the gamut from "How is God calling us to respond to the needs of our community?" to "What exactly *do* Episcopalians believe?" (No simple question at all!) And "To whom exactly do you pray?" In this caffeine-infused space, the Holy Spirit is palpably present.

Each week it is spontaneous gathering: you never know who might join the conversation. That very uncertainty fuels a suspenseful curiosity about who might attend and what the topic might be. Topics or agendas are devised on the spot. No formal prayers are said. Instead, the conversation flows from those present. The questions and concerns they bring, and their prayers, often emerge organically.

The encounters and conversations are surprisingly deep. Parishioners bring their fears about an illness

“ In this caffeine-infused space, the Holy Spirit is palpably present. ”

or hurts over a broken relationship. An engaged couple shares their hopes and dreams. Laughter erupts and tears flow freely there, while our neighbors enjoy coffee and humming conversation at surrounding tables. No one seems to notice the depth of sharing at the center of it all. The noisy and public nature of the coffeehouse communicates safety and welcome.

Stories of wedding planning and family celebrations unfold one week, while another week intense reflection centers on the struggles of our divided nation and how we might respond. Parishioners have even arrived at the coffeehouse requesting a blessing on their anniversary before heading out on the town for a celebratory dinner. University professors have come to share ideas as they plan a Sunday morning forum and moms have arrived, babies and toddlers in tow, seeking connection with the more-than-pint-sized.

As “Drop-in Hours” continue unabated at Starbucks, the Thursday-morning offerings at church go unattended. People seem to prefer to visit their priests in a sunny and people-packed coffeehouse.

While some have expressed misgivings over the

corporate setting of an international coffee chain, there is something entirely open and accessible about gathering with a clerically-collared priest in this most public of spaces. Baristas notice Drop-In Wednesdays for what they are, a neighboring ritual, and they respond with warm hospitality, stopping to introduce themselves and even to ask about St. Luke’s. Following the Sunday service, parishioners often confirm that I’ll see them at the Drop-In as they shake my hand and head out the door.

Clearly, the Spirit is present and at work on Wednesday afternoons at Starbucks in Fort Collins. ■

*The Reverend Greg Foraker was called to join in ministry at St. Luke’s in November 2015, serving as Associate Rector for Leadership Development and Vocational Discovery. He comes from the Diocese of Arizona where he served at St. Philip’s in the Hills in Tucson.*



# A Learning Garden

*By Arlin Raedeke*

**Some time this spring, in keeping with a rich tradition of hosting food gardens for their communities, Saint John's Cathedral will break ground for a community garden. This is not your average community garden, however. The Cathedral Learning Garden will be a Jubilee Ministry of The Episcopal Church in Colorado.**

Jubilee Ministries are called to:

- Engage in programs among and with poor and oppressed people.
- Offer human-rights advocacy, human services, and empowerment programs to the community.
- Reflect theologically on what we learn in our ministry.
- Demonstrate the operation of our programs to others as models.
- Act as a resource center for other Jubilee Ministries.

The Cathedral will oversee the garden in partnership with Denver Urban Gardens (D.U.G.) and Metro Caring, one of Denver's most essential nonprofits dedicated to hunger- and poverty-prevention across 123 zip codes. Every month Metro Caring serves hundreds of families who live in Denver's 45 food deserts, where Cheetos and Sprite abound

and carrots and cucumbers are scarce. Their health and ability to be self-sufficient suffer as a result. Their health-care costs increase. A Learning Garden is one simple way to address the economic injustice of Denver's health disparities.

By aiding individuals who receive free and nutritious food and "Seeds for Success" job training from Metro Caring, this food oasis at the Cathedral will give participants direct access to what their own neighborhoods largely lack—fresh produce. Through this partnership and throughout the growing season, harvested fruits, herbs, and vegetables will be available to those who are unemployed, underemployed, and economically challenged.

Self-sufficiency is central to eliminating hunger and its root cause—poverty—in Denver's 45 food deserts and other low-income neighborhoods. Together, through this Learning Garden, Saint John's Cathedral, Metro Caring, and Denver Urban Gardens will give underserved Denverites the tools to become healthier and more independent. ■

*Learn more about the Cathedral Learning Garden at [sjcathedral.org](http://sjcathedral.org).*



## Finance in Service of Ministry

Every parish and diocesan institution in the diocese is eligible to take advantage of the Colorado Episcopal Foundation's financial products and services. Free investment management is one of our core financial services offered.

With almost \$27 million dollars under management, nearly 70 percent of every church and diocesan institution in The Episcopal Church in Colorado participates with the Colorado Episcopal Foundation.

- Investment products are tailored to church needs. Churches are different from businesses and even from other nonprofit entities.
- Our Investment Committee, counseled by a professional investment advisor, is made up of members from the investment advisory field as well as other financial and legal professions.
- The fees are low.
- Three investment options help you achieve your financial goals.

A Limited Maturity Income Fund focuses on current income at a lower risk.

A Bond Fund focuses on higher-income levels with potential capital appreciation.

An Equity Fund focuses on long-term capital appreciation.

Let us help you review your financial goals and needs. For more information, visit our website at [coef.org](http://coef.org) or contact Scott Asper at [scott@coef.org](mailto:scott@coef.org).



## An Archives Discovery: Historic Plaques Find Their Way Home

*By Linda Hargrave*

**As the new archivist at Saint John's Cathedral, I have been encountering a number of archival mysteries. One in particular captured my imagination after I happened on a letter written nearly 50 years ago by Louisa Ward Arps, a distinguished Coloradan and the Cathedral's first archivist. I myself succeeded Mrs. Nancy Woodward, who with her husband, Robert I. "Woody" Woodward (d. 2006), were longtime Cathedral archivists.**

Mrs. Arps (1901–1986) wrote a letter to the vestry of Saint John's Cathedral to report the presence of several commemorative plaques from the old Oakes Home in Denver. "At the suggestion of Dean Barrall," she wrote, "I am writing to ask you to offer them to the Diocese of Colorado, since Saint John's had no official connection with Oakes Home." The bronze markers were in fact from the Chapel of Our Merciful Savior, consecrated in 1903 as part of an Episcopal sanitarium, called The Oakes Home after its first chaplain, The Rev. Frederick W. Oakes. With beautiful buildings segregated by sex and open by subscription to "the professional classes"— Saint Andrew's House for the men; Grace House for mother and son or husbands and wives; Emily House for women; and, finally, Heartsease for the terminally ill. The sanitarium was closed during World War II, after medical advances had rendered tuberculosis facilities nearly obsolete. But for more than 30 years, the Oakes Home cared for thousands of tuberculosis patients from across the country and later expanded to include other treatment and housing facilities.

My research suggested that all the buildings on the campus, including the chapel, had been razed some years after the campus was sold to a Roman Catholic order of sisters. After that, three markers from the chapel somehow made their way to the basement vault of the Cathedral archives. Another one ended up at the Colorado Railroad Museum



➤ The Chapel of the Gardens at St. Elizabeth. *Photo courtesy Linda Hargrave.*

⏪ Gardens of St. Elizabeth Chapel right window flanking the raised altar space. *Photo courtesy Don and Carolyn Etter.*

in Golden, honoring David H. Moffat, financier and railroad man, after whom the Moffat Tunnel and Moffat County are named. Moffat sat on the first Board of Managers of the Oakes Home. This summer, this plaque too ended up at the Cathedral. Now I had four bronze markers!

The four Oakes plaques have since accompanied me on a meaningful journey of repatriation—for as beautiful as the markers were, they had, as Mrs. Arps observed in 1969, no connection with the Cathedral. Just as I was preparing to transfer the Oakes plaques to my colleague, diocesan archivist Kay Ward, I learned that the Chapel of Our Merciful Savior had not been torn down. It was still a place of worship and prayer, renamed the Chapel of Christ the King and part of The Gardens at St. Elizabeth, a senior retirement community now operated by Catholic Health Initiatives. Residents there occupy a high-rise apartment complex. The chapel first consecrated in 1903 still stands.

Thrilled at the news, I drove to the chapel at 2825 W. 32nd Avenue. It was the day before Thanksgiving. I peeked inside and was awestricken by its beauty. I entered the chapel, hoping to locate where the bronze markers were originally hung. I was careful not to disturb the residents there for prayer and quiet meditation.

After my visit I wondered: Would the chapel like to reclaim the bronze markers? After first asking our interim dean, The Very Rev. Ron Pogue, for approval, I wrote a long email to Sister Jacqueline Leech, S.C., chaplain at St. Elizabeth's. I gave the history of the plaques and explained their connection to the Chapel of Our Merciful Savior, now their Chapel of Christ the King. Would she like to have the plaques?

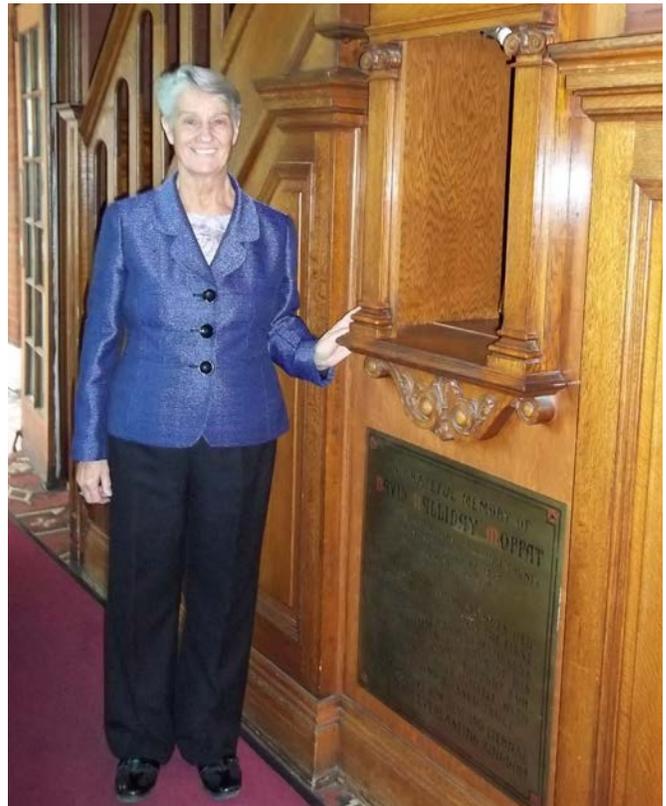
Sister Jackie replied with an enthusiastic "Yes!"

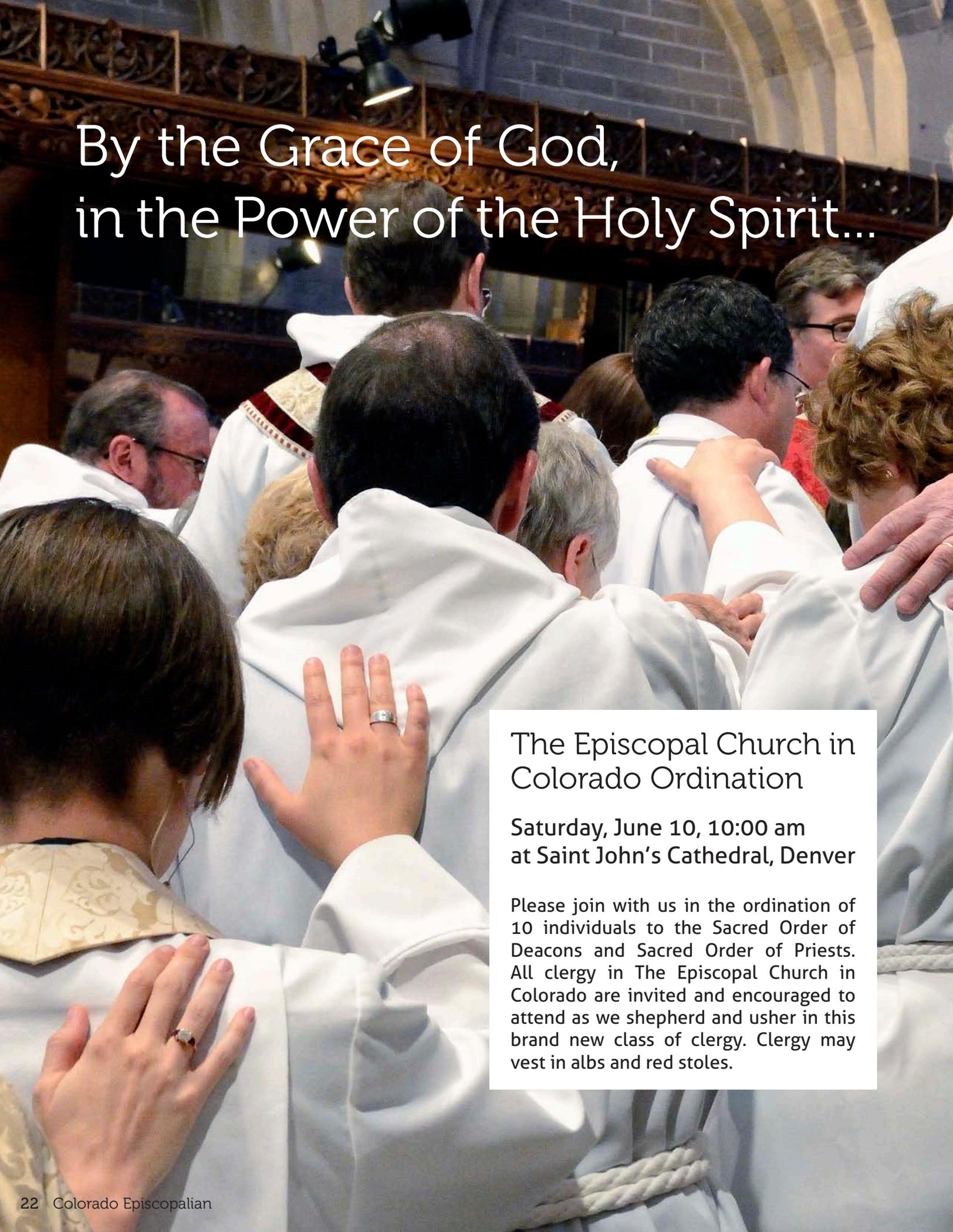
Just after Christmas, Kay Ward and I delivered the bronze markers to Sister Jackie, which she accepted with gratitude. She shared her knowledge of the chapel's history and treated us to a tour, including an arduous climb into the chapel's bell tower. How delighted we were to hear the "chime of bells," a gift of Miss Sarah Schermerhorn, of Newport, R.I., memorialized in one of the markers. Miss Schermerhorn's "chime of bells" continue to play every day at the chapel. ■

*Linda Hargrave is the Archivist at Saint John's Cathedral, Denver.*

In 1976 the building was added to the National Register of Historic Places with following citation: "The chapel was originally part of the Oakes Home for Consumptives founded by The Rev. Frederick W. Oakes, who served as its first and only superintendent and chaplain. Architect Frederick G. Sterner designed the 1903 Colonial Revival building. The tuberculosis home closed in 1934 and the original buildings comprising the complex were razed in 1975 to allow for new construction, leaving the chapel as the only original structure. The complex claims to be the first home for tubercular patients in Colorado and the second in the nation."

❧ Sister Jacqueline Leech standing with one of the plaques at the chapel of the Gardens at St. Elizabeth. Plaque reads "In grateful memory of David Halliday Moffat—Born in Washingtonville, Orange County, New York, July 22, 1839—Died in New York City, March 18, 1911. A man to whom Colorado owes her truest gratitude. He was the first member of the Board of Managers of The Home. He gave of his wisdom and loyal support for ten years. He gave himself with his gifts and blessed truly. May God give him rest and hope in his everlasting Kingdom." Photo courtesy Linda Hargrave.





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

## The Episcopal Church in Colorado Ordination

Saturday, June 10, 10:00 am  
at Saint John's Cathedral, Denver

Please join with us in the ordination of 10 individuals to the Sacred Order of Deacons and Sacred Order of Priests. All clergy in The Episcopal Church in Colorado are invited and encouraged to attend as we shepherd and usher in this brand new class of clergy. Clergy may vest in albs and red stoles.

# Perspectives

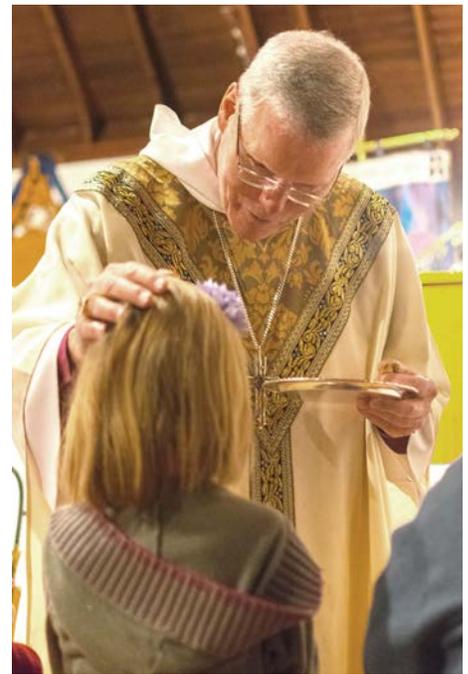


⤴ Eucharist service at St. Peter and St. Mary, Denver to celebrate their 125th Anniversary.

⤵ Parishioners and The Reverend Canon Rebecca Crumme have fun in the photo booth.



⤴ The Reverend Canon Rebecca Crumme and young adults from Episcopal Service Corps.



⤴ Bishop Rob O'Neill blesses a child at the 125th Anniversary Eucharist Service at St. Peter and St. Mary, Denver.

⤵ Children at the 125th Anniversary having fun in the photo booth.

*Photos courtesy John Putnam.*



Participants marching in the Women's March on Denver. Photo courtesy Fred Mast.

Demonstrators representing The Episcopal Church. Photo courtesy The Reverend Canon Rebecca Crumme.

Participants in the Women's March on Denver from St. Barnabas Episcopal Church, Denver; St. Peter and St. Mary Episcopal Church, Denver; St. John's Cathedral, Denver; St. Paul's Episcopal Church, Lakewood; & Holy Comforter Episcopal Church, Broomfield. Photo courtesy The Reverend Canon Rebecca Crumme.





◀ The Reverend Deacon Cammie Houpt reading the Gospel at St. Gabriel's Episcopal Church in Cherry Hills Village.

◀ The Reverend Rebecca Jones celebrating a baptism at St. James Episcopal Church in Wheat Ridge.



◀ The Reverend Chris Ditzenberger baptizing an infant at St. Gabriel Episcopal Church in Cherry Hills Village.

◀ The Reverend Rebecca Jones celebrating at St. James Episcopal Church in Wheat Ridge.



Photos courtesy Fred Mast.



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