

# COLORADO

## episcopalian

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## Loads of Love

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**COLORADO**  
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### OFFICE AND MAILING ADDRESS:

1300 Washington St., Denver, CO 80203-2008  
303.837.1173 • 800.446.3081  
communications@episcopalcolorado.org  
episcopalcolorado.org

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

Mike Orr  
*Director of Communications, Editor*

### COVER:

Youth at the Challenge Course at Cathedral Ridge. *Photo courtesy The Reverend Kenneth A. Malcolm.*



# Going to the Well

*By Bishop Robert O'Neill*

At the very end of John's gospel, on the eve of his arrest, trial, and crucifixion, Jesus has this to say to his disciples: "I give you a new commandment, that you love one another."

It just doesn't get any clearer than that. It's a directive, a commandment—not an interesting new topic for dinnertime conversation, not the opening bid in a negotiation that is expected to land in another place, but a clear directive that Jesus fully intends to be the lifework and core identity of any who wish to follow him. To be the Body of Christ is to be those who embody, who make incarnate, the love that is both the essence and the substance of the God of all creation.

The power of this directive can be particularly hard to grasp in a culture and a society in which love is reduced to mere sentiment. This is not even close to the witness of the gospels, nor does it capture the glory of the resurrection.

The question we should all be asking is this: what in fact does love really look like when manifest actively, substantively, concretely, and tangibly in human life?

Consider Jesus' ministry. Just look at the wide-ranging and messed up cast of characters that Jesus not only teaches but also touches and embraces and heals and invites into his company. That in itself reveals just how far-reaching divine love made incarnate actually is. Or just think about when Jesus gives this "new commandment" to his disciples. It's at the Last Supper, on his last night with them—his last words to them. Should we not be left speechless to realize that in the face of both religious and political hostility and violence Jesus speaks of love even as those in

power are conspiring to kill him in the name of God and country? Even here, Jesus is absolutely clear about who he is and what he is to be about. It points clearly to the depth and challenge of our own calling to follow in this Way.

When will we come to understand just how much care and wisdom and patience and imagination and creativity and persistence and tenacity and courage and will this Love actually demands? "It is not," as G. K. Chesterton once observed, "that Christianity has been tried and found wanting, but rather that Christianity has been found difficult and left untried."

Think, for example, of the story of the woman at the well. Very early in his gospel, John tells us that Jesus was traveling back from Galilee to Judea, a journey that took him right through the region of Samaria. It is a fact that to the Jewish people the Samaritans would have been "those people" who believed different things about God ("incorrect" things, to be sure). The Samaritans would have been "those people" who went about just about everything differently (the "wrong way," of course). I suspect that had there been a democratic and representative government in those days, the Samaritans would also have been "those people" who belonged to a different political party (the "wrong" party, obviously) who voted differently (for the "wrong" candidate, clearly) because, unfortunately, as everyone would have known,

"those people" get their news from a different news network (plainly the "wrong" network). Even more sadly, both the Samaritans and the Jews had baptized their differences and divisions—elevated them to a level of absolute truth by rationalizing, justifying, and glorifying them all in the name of God ("their" God, obviously, the "true" God, of course).

John tells us that Jesus was tired and thirsty, and so he stopped at a well in a Samaritan town named Sychar. It is here, in this very public space, at the community well, at a gathering place to which all people must at some point come to get that which is essential to human life, that Jesus encounters the Samaritan woman. Their conversation is lengthy, far-reaching, personal, argumentative, and quirky, but there is one particular point worth noting. While Jesus is engaged in this exchange with this Samaritan woman, his disciples, who have been lagging behind at some distance, finally catch up to him. What they see shocks them—their teacher, their rabbi, the very "lamb of God" is sitting with and talking to one of "those people."

Do not miss the image. Like the disciples, all of us who follow Jesus are always, in one way or another, trying constantly to catch up with what Jesus is already doing in our lives. It does not matter how well educated, bright, experienced, credentialed, or pedigreed we might be. To be a disciple is to be one who is perpetually trying to catch up to Jesus,



and as Nadia Bolz Weber once observed about the story of Jesus and the woman at the well, whenever we do catch up to Jesus, we will always be shocked to discover that Jesus is talking to our “other”—one of “those people.” Even more surprisingly, as the story reveals, we will discover that Jesus is not just “talking to” our “other” but that he is actually engaged in an intimate and loving relationship with one of “those people” that is every bit as deep and life-changing as the relationship we ourselves long to have with Love.

If you find this challenging, you should. If this makes you uncomfortable, you are not alone. This I believe is the “narrow way” of which Jesus speaks. “This is my commandment,” he says, “that you love one another.” But to that he adds this important descriptor: “just as I have loved you.” Which means, of course, that we must learn to embrace in love even that which we fear so that all of us collectively might discover a more transcendent way of being in relationship with all human beings.

In all of my ordained ministry, I cannot remember a time when I have heard more people, clergy and lay, across the political spectrum, voice their concern and anxiety about the challenges of our current political climate. The brittle polarization of our culture is obvious. Sociologists observe that people now tend to move into neighborhoods of people who agree with their own political views. Surveys reveal a widening gap between right and

left on political issues. In his book *The Dignity of Difference*, Rabbi Jonathan Sacks laments the fact that we no longer “broadcast,” we “narrowcast” by choosing only to listen to those media outlets and news sources that agree with our particular views—a phenomenon that leaves us all living in a kind of self-imposed and self-reinforcing echo chamber of our own making.

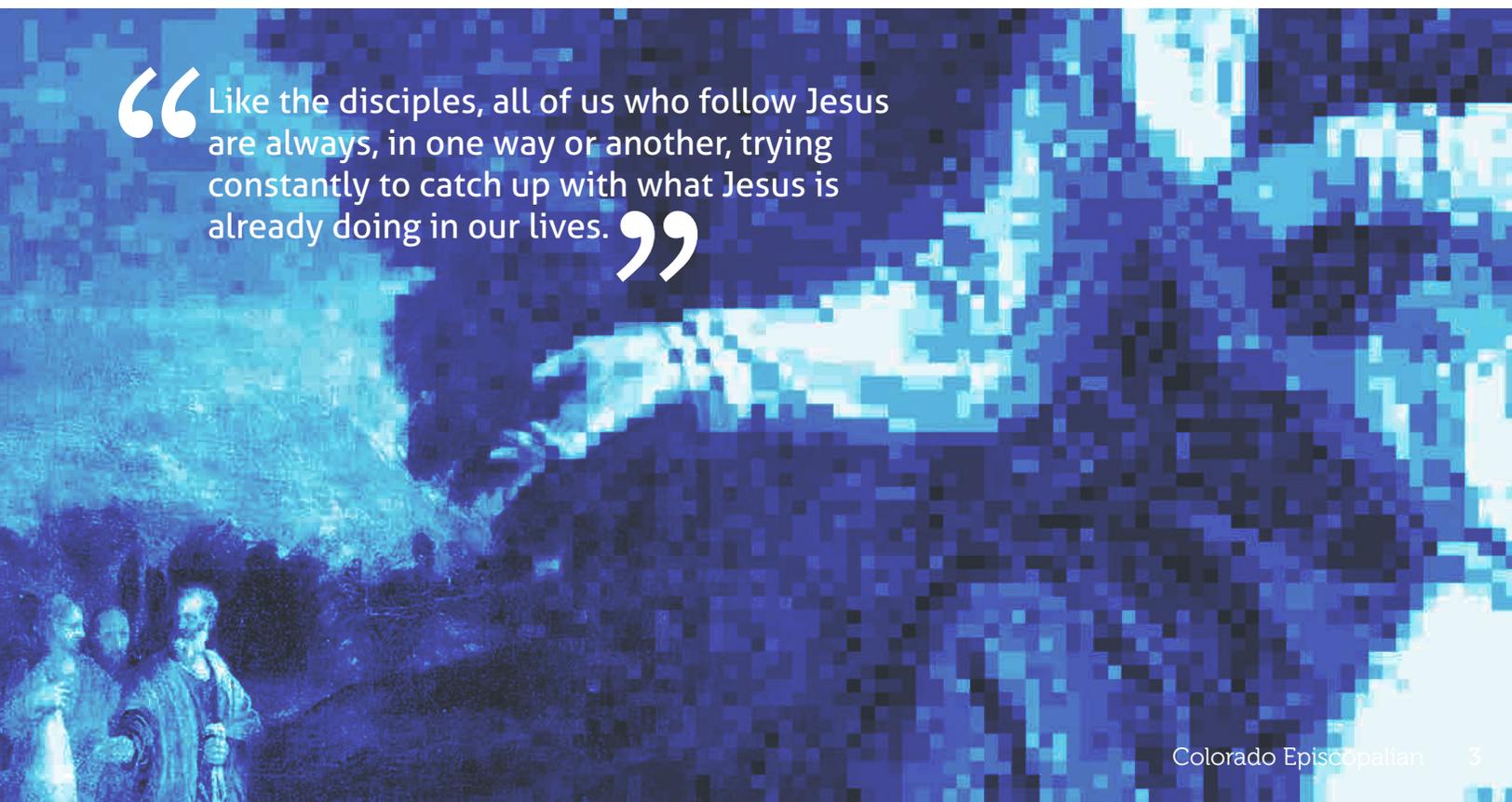
How about that—self-selected and self-reinforcing isolationism?

Our fear and anxiety is well founded. This is not the way into the transcendent life that is our inheritance. But is it possible that this collective discomfort might also constitute a divine call—a call to go even deeper into our relationship with Jesus, recognizing the genuine need to bring the richness and depth of our Christian tradition, with the great wisdom of its teachings and the substance of its spiritual practice, to bear on the very real life-and-death issues that we all face and by virtue of which we all suffer?

In which case, we would do well to take our lead from the story of Jesus and the Samaritan woman. It is both iconic and timely.

Jesus is actually willing to travel into that place where “those people” live and work and eat and sleep and hope and dream. Jesus is actually willing to stop there, to take time, and to linger so that

“Like the disciples, all of us who follow Jesus are always, in one way or another, trying constantly to catch up with what Jesus is already doing in our lives.”



“...we must learn to embrace in love even that which we fear so that all of us collectively might discover a more transcendent way of being in relationship with all human beings.”

this public space might be opened up and a more meaningful, life-giving, and transformational encounter might take place. Jesus is a realist, too. He does not deny reality. He understands the cultural differences and political differences, and he certainly understands that this woman has lots of her own issues. He is willing, however, to cut through the external markers, the stereotypes, and the prejudices by which this woman and her entire community have been labeled, in order to claim the true identity that he and the Samaritan woman already have in common—nothing less than the very image and likeness of God already hardwired within each of them.

The effect is stunning. Life opens up for the Samaritan woman in ways that would have been inconceivable previously. Not only is she changed but so is her community when they, in turn, catch a glimpse of a new and more life-giving way of human relationship. Moreover, not only is her community changed, but so are the disciples themselves, and so, for that matter are all of us who have heard and taken to heart this story even in our own day.

Cross barriers fearlessly. Dismantle labels and stereotypes. Embrace “those people,” whoever “those people” happen to be and in spite of what “those other people” might think. Claim the public arena in new ways that break us all out of the echo chambers of our self-isolation. Do not just talk to but engage with, even embrace, the “other” in love. Open up that creative relational space that all human beings need in order to discover and to forge a more transcendent way of being in relationship.

That’s the call.

It is not just the case that this world needs us. More important, there is a depth of wisdom and a richness of teaching and spiritual practice that is our inheritance. It has weight and heft and substance and force if we but choose to tap into it. It can change the world. It is the well of life, springing up within every human being—even “those people.” ■



# "CHURCH CAMP ISN'T REALLY MY THING"

*By The Reverend Canon Kenneth A. Malcolm*

"I don't know," I shrugged in the spring of 1981. "Church camp is not really my thing." A priest at a youth rally that year had just asked me to interview to be a counselor at Camp Crucis, the summer camp of the Episcopal Diocese of Dallas. Not my thing, I said. I had in fact been looking forward to a summer of baseball. But I signed up, mostly out of respect but also to get him to stop asking me! Anyway, I figured if I was picked to be a counselor, I could always say no.

Three months later, after several family conversations about responsibility and "trying new things," my mom dropped me off at Camp Crucis. It was hot and dusty. I did not know anybody and would rather have been any place else. For an introverted, awkward kid who did not like crowds, the prospect of being stuck for ten days with 200 middle-school campers, counselors, and summer staff seemed like my worst fears come true. I put my head down, determined to get through the next ten days and never look back.

After uneasy introductions and a brief training session, the head counselor showed me my cabin. Almost immediately the kids started showing up. I was so nervous!

But then an amazing thing happened. I realized that the campers and some of my fellow counselors were nervous and scared too. I was not alone! Pretty soon we were swept up in games, and swimming, and chapel, and lots of laughter. Each day was a new experience and before I knew it, I had stopped counting down the days until I could go home and started counting the days I had left before I *had* to go home.

All these years later, I still remember the details and nuances of that session. I was loved and accepted in a way I did not think possible. The community, the relationships—it was awesome!



It's not too dramatic a statement to say those ten days changed the course of my life. And I know I'm not alone.

I have had conversations around Colorado with many of you who have shared similar stories of love, relationship, and transformation at summer camp.

That same Holy Spirit is manifest at Cathedral Ridge. Kids from all around Colorado experience the love and presence of Jesus in their lives. I see it in their eyes, hear it in their laughter, and experience it in the care they show toward one another.

Cathedral Camp, Explore Camp (I and II), Cosmos Camp, Counselors in Training, and the Colorado Youth Leadership Initiative (COYLI) are all transforming lives. This summer, campers are returning to be counselors in these programs that changed their lives in previous summers. In fact, two young leaders from the first graduating class of COYLI, Lily Zarecky and Ben Vandal, will be co-leading this summer's COYLI year I program with me.

So, what happens at summer camp? At Cathedral Ridge there's exploring nature, making new friends, challenging yourself on the ropes course, singing, Gaga Ball, archery, chaplain's time, learning about

the Body of Christ working in the world...

The list could be as long as this page, but the only way to really find out is to come and be a part of Cathedral Ridge in the summer. The Children and Youth Director Elizabeth Cervasio, the camp directors, nurses, and chaplains are all preparing for an amazing summer. Come and be a part of it.

If you have participated in any of our Children and Youth programs, or helped change a life by sponsoring someone, thank you! Your support transforms lives.

If you've held back because, as someone once said, church camp is not really your "thing," well, you never know what God might be calling you to do! ■

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

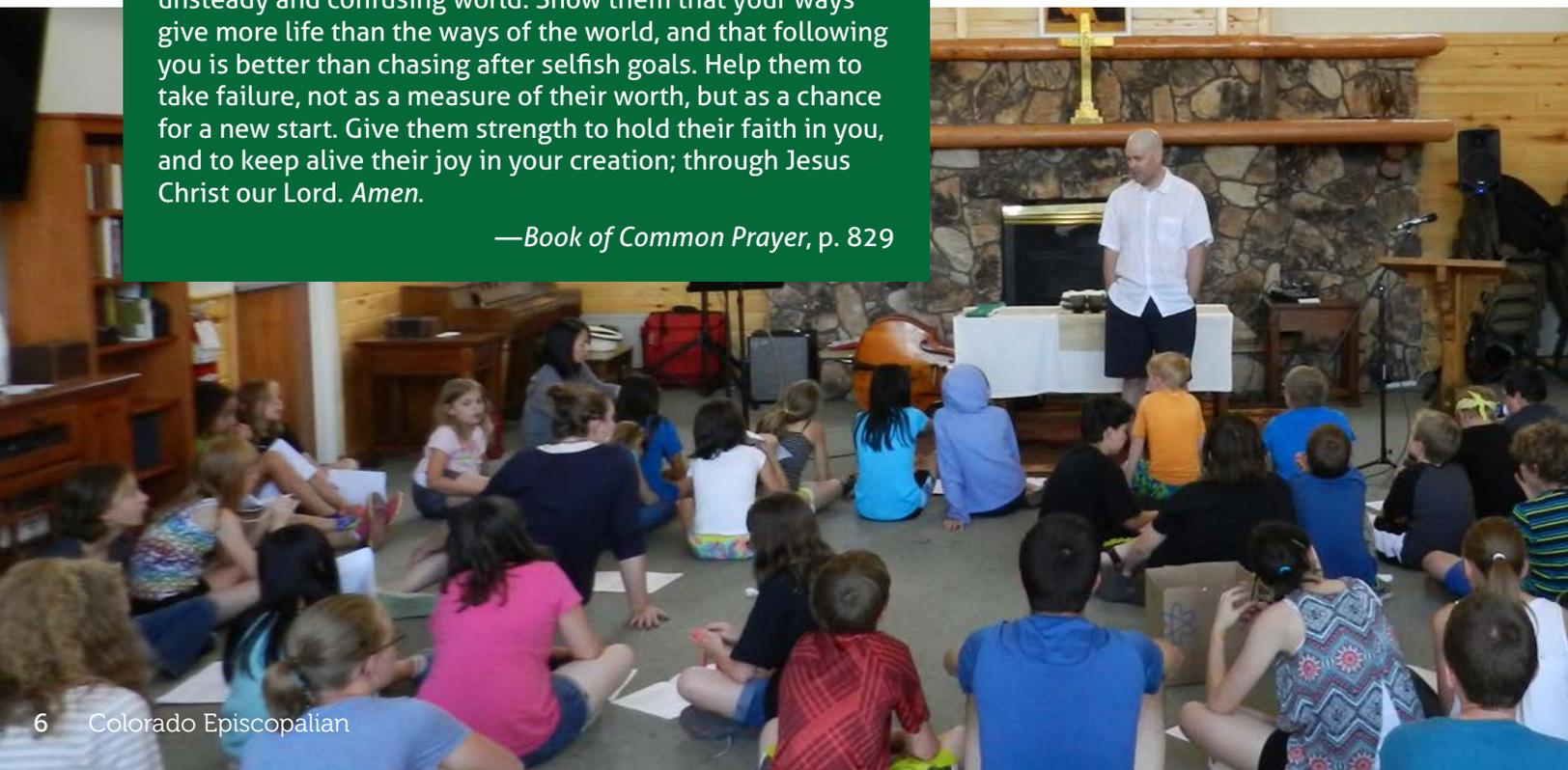
*Check out [EpiscopalColorado.org/SummerCamps](http://EpiscopalColorado.org/SummerCamps) for all of our summer adventures at Cathedral Ridge or email [Camp@EpiscopalColorado.org](mailto:Camp@EpiscopalColorado.org) for more information.*

### *A Prayer for Young Persons*

God our Father, you see your children growing up in an unsteady and confusing world: Show them that your ways give more life than the ways of the world, and that following you is better than chasing after selfish goals. Help them to take failure, not as a measure of their worth, but as a chance for a new start. Give them strength to hold their faith in you, and to keep alive their joy in your creation; through Jesus Christ our Lord. *Amen.*

—*Book of Common Prayer*, p. 829

➤ Campers gather for worship at Cathedral Ridge.





# 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 15-17 needed for Cathedral, Explore, and Cosmos camps

## **Colorado Youth Leadership Initiative**

Rising 9th-10th Graders, July 16-22

*\* 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).





*By Tom Wolf*

**When Jesus fed the five thousand, he did the improbable with the scarce resources at hand.**

**Many thousands of Coloradans face food insecurity. As with Jesus' miracle with the loaves and fish, we too can feed Colorado's hungry through our faith and sometimes-scarce resources.**

Each year Metro Caring, Denver's frontline hunger-prevention agency, provides over a week's worth of nutritious groceries to more than 50,000 food-insecure individuals. These are our brothers and sisters who are struggling with hunger for various reasons—reasons that any of us could contend with at some point in our lives.

We are able to help because thousands of people of faith come together and contribute time and gifts that collectively accomplish improbable feats, like Jesus' loaves and fishes.

“Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all. And all ate and were filled; and they took up twelve baskets full of broken pieces and of the fish. Those who had eaten the loaves numbered five thousand men.”

—Mark 6:41–44

This year we need *your* help. Jesus fed the five thousand with five loaves of bread and two fish. In this spirit, Metro Caring and The Episcopal Church in Colorado invite you to help feed those who are hungry with your own figurative loaves and fishes. Provide two Metro Caring shoppers with more than seven days' worth of groceries by donating \$50. Or ensure that our market remains stocked with nutritious and delicious food by donating seven of our recommended food items. Connect Metro Caring with those who are not familiar with our work by putting us in touch with five friends and two organizations or companies that might potentially be great volunteers, supporters, and/or partners in our goal of eliminating hunger and poverty in Denver.

Together, in faith and communion, we can feed Colorado's multitudes. ■

*Loaves & Fishes Sunday is being celebrated on July 30.*

*Tom Wolf is the Development Coordinator at Metro Caring. Contact Ryan Eaton, Metro Caring's Manager of Faith Community Engagement, at [reaton@metrocaring.org](mailto:reaton@metrocaring.org) or 720-501-2387 to take action today.*

## Recommended Food Items for Metro Caring:

- Beans, canned or dry
- Brown or white rice
- Quinoa
- Peanut butter (or other nut butters)
- Rolled oats (unsweetened)
- Fruit, canned (in juice, not in light or heavy syrup)
- Vegetables, canned (no or low sodium)
- Tomatoes, canned (no or low sodium)
- Corn, canned (low sodium)
- Soups, canned (low sodium)
- Chicken/beef/vegetable stock and broth (canned and low sodium)
- Stews, canned (low sodium)
- Tuna or chicken (canned, in water)
- Pasta, whole grain
- Pasta sauces (low sodium)
- Cereal, whole grain and low sugar
- Milk or milk substitutes (shelf-stable)
- Oil, olive or canola
- Honey or agave
- Nuts, unsalted
- Seeds, unsalted
- Fruit, dried, unsweetened
- Apple sauce, unsweetened
- Popcorn kernels (not microwavable)



*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](http://metrocar.org).*

# Loads of Love

By Miles Hundley

**What do you get when you pull together two church youth groups, pocketfuls of quarters, laundry detergent, dryer sheets, 45-plus commercial washers and dryers, crockpots full of stew, and a community with lots of dirty clothes? *Loads of Love.***

On one Sunday afternoon, youth groups from Christ's Episcopal Church and St. Philip-in-the-Field came together to serve the Castle Rock area. The youth groups had both seen an article about Laundry Love, a ministry born at St. Thaddeus in Santa Monica, California. The parishes saw a need in their own community, and they organized to meet it—in relationship—building community at the local laundromat. The Colorado youth groups fell in love with the idea and *Loads of Love* was born.

They raised money through a bake sale, bringing in \$180 from Christ's Episcopal, \$320 from St. Philip-in-the-Field, and a whopping \$400 from our own Bishop Rob!

These large donations and fundraising totals allowed the group to spend two hours at the laundromat and still have lots of money left over to continue *Loads of Love* for future dates. The Reverend Brian Winter, Rector of Christ's Episcopal Church, said, "It is empowering to see this generation of youth trying to figure out new ways to fill the needs in our community—not just doing things for them, not just giving a handout, but entering into relationship with our neighbors and walking with them."

In addition to helping with 25 loads of laundry, the youth put on a full spread of food and drink at The Rock Laundromat. In reflecting on the day spent washing clothes alongside their neighbors at *Loads of Love*, high school senior Brandon Koltiska said, "It's great what the youth group is already doing, as young as we are in the church! I really can't wait to see what else we can accomplish."

One woman who had brought in her laundry remarked, "See, this is what more of us need to be doing."

"*Loads of Love* was great. We had lunch there for everyone to eat while their laundry was being

done, which gave us lots of time to talk to the people at the laundromat," said Amelia Kelly, a seventh-grader at Christ's Church. She continued, "This was really fun and gave the youth group a chance to get to know some of the different people that live in our community."

The Christ's Episcopal Church and St. Philip-in-the-Field youth groups plan to continue sharing their love and joy with their neighbors through *Loads of Love* as a continued ministry. ■

*Miles Hundley is a ninth-grade student at Castle View High School and is part of the St. Philip-in-the-Field youth group. For more information about the national program, Laundry Love, please visit [laundrylove.org](http://laundrylove.org).*

✦ Meal sharing and help with laundry. Photos courtesy The Reverend Brian Winter.





# CAFFEINATED CHURCH

— *Conference* —

## NEW 2.0 CONFERENCE! TUESDAY, 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



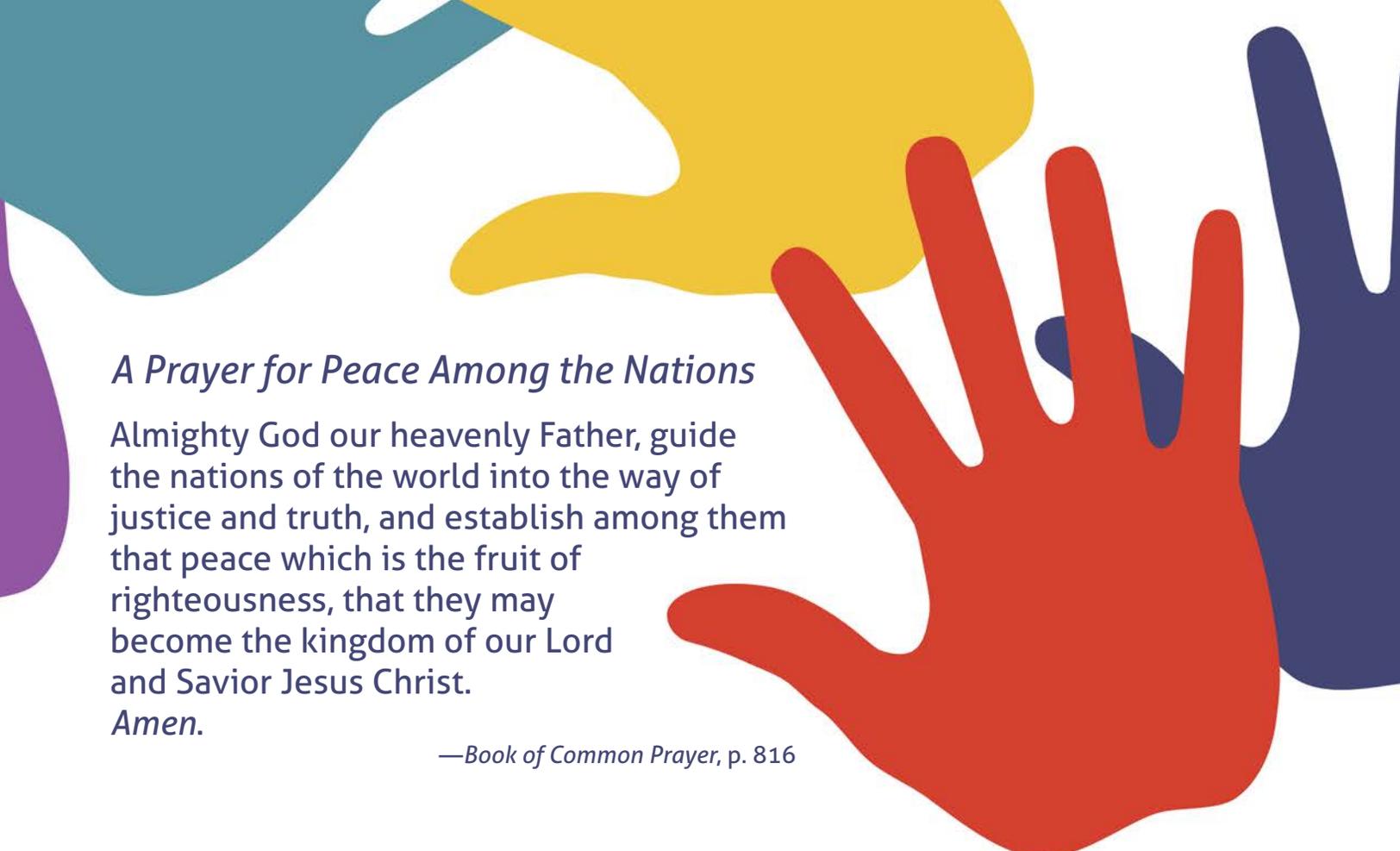
# Healing Hands on a Riven World

*By The Reverend Michele Quinn*

**When you look around you at church on Sundays, or around your office on a weekday, what do you see? People who, for the most part, appear to have it all together. But dig a little deeper and you'll find hurting people in need of healing.**

I am speaking about more than physical hurt. When I look and listen closely I hear and see anxiety and fear. People fear loss. They fear losing their jobs or their spouses. They fear death or the deaths of those closest to them. They are anxious about the goings-on in their household and among their friends. They have fears for the well-being of their neighborhood, their city, and the country itself, riven by political division. Take a moment and look around. You will see hurting people and divided communities in need of Jesus' healing hand.

Oftentimes we overlook the healing our communities long for: our church communities, our workplace communities, and our own families. Yet God calls us to pray for each other. So on a Monday evening in late March, before Easter, parishioners from five Green Mountain churches in Lakewood gathered to pray for healing. They prayed for group members and



## *A Prayer for Peace Among the Nations*

Almighty God our heavenly Father, guide the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the kingdom of our Lord and Savior Jesus Christ.

*Amen.*

—*Book of Common Prayer*, p. 816

for others who were heavy on their hearts, and for the group members to take healing out into the world. After spending the evening in prayer, parishioners and clergy from St. Joseph's Episcopal Church, Green Mountain Methodist, Green Mountain Presbyterian, and, for the Lutherans, Church of the Master (ELCA) and Concordia (Missouri Synod) all committed to meeting on a regular basis to engage in worship and ministry together.

Clergy are struggling with the discord, anger, and sorrow in their congregations following the November presidential election. They are looking for a way for their congregations to begin the journey past a place of darkness into a place of healing and wholeness. The healing service, complete with prayer cards shaped like hands, had no agenda other than to build bridges where chasms had formed and relationships were broken.

The service captured elements from each of the faith traditions present. Members of the group were anointed with holy oil. They heard scripture readings and said prayers and sang hymns and spent time in quiet reflection. Participants were

asked to reflect inwardly on healing themselves, then to take time to consider how they might be instruments of God's healing and peace in their families and communities. They were then invited to write their commitments on cards and to keep their cards with them as a reminder. Finally, group members were given cards cut in the shape of hands. On these cards they wrote their prayers for healing and placed the healing hands on a world map that organizers had brought for this purpose.

It is the hope of group members that by living out unity amidst diversity, living gospel lives can be modeled for all—and bring wholeness. In the words of Presiding Bishop Michael Curry, "If it ain't about Love, it ain't about God." ■

*Explore how you might also start a healing prayer group in your church community and learn more by contacting The Reverend Michele Quinn, Rector of St. Joseph's Episcopal Church, at [revquinn@me.com](mailto:revquinn@me.com).*



# The Golden Threads of History

By Marianna McJimsey

Five years ago, in 2012, Bishop O'Neill spoke of the treasures of the "golden threads" of Grace and St. Stephen's Episcopal Church's 94-year history. Thus began the Golden Threads Archive Project. Starting from scratch, the vestry approved a plan to preserve those golden threads. We launched the Archives Project and invented HistoryShare, a collaborative listserv, as a tool to gather clues, documents, and mementos about the history of the parish. The gathering of stories is the responsibility of a far-ranging community rather than a single parish archivist. The archives of any parish will be richer for including the wider community in writing the stories and filling in the human-interest details. Since its inception, HistoryShare has engaged many people in these archival detective pursuits.

HistoryShare triggers the stories that add flesh-and-blood substance to the otherwise neutral names of individuals; it also generates the mental maps of places and material objects. Via email, we distribute historical descriptions and conundrums

to our distribution list. In turn, parishioners and community members send bits and pieces of evidence from their memories or documents. Clearly, as the name HistoryShare signifies, we are unearthing and sharing fascinating details of the 145 years of the Episcopal Church in this city. (It is useful to note that in 1923, Grace and St. Stephen's Episcopal Church united Grace Church, founded in 1873, and St. Stephen's Parish, established in 1893.)

Serendipity reigns in HistoryShare's unexpected twists and turns. For example, while browsing old issues of the *Colorado Springs Weekly Gazette*, a parishioner's eye fell on an 1880s article titled "Grace Church Entertainment: Successful Benefit to the Rectory Fund." We published a summary of the *Gazette* article on HistoryShare and invited our readers to send information about the participants and the site of the entertainment. The HistoryShare readers appended "flesh and blood" to the individuals who performed in the program. We learned that parishioner Dr. Edwin Solly, founder

of the Cragmor Tuberculosis Sanatorium and the El Paso Club, was a participant, as was Henry Sangster, the church's music director. Every soloist, reader, or pantomime actor was identified by name, and in a city that had just grown from 5,000 to 17,000 residents, these individuals were well known.

Colorado Springs was only nine years old in 1880 when the rectory fundraiser was held. The El Paso County courthouse was one of the few venues large enough for the Grace Church entertainment. A HistoryShare reader consulted city directories and located the downtown courthouse site on what is now a station for the Mountain Metropolitan Transit System. Another reader noted that a rectory was indeed built, but it was short-lived. It was torn down when School District 11 purchased the land to build Colorado Springs High School, now William Jackson Palmer High School. This chance discovery of the *Gazette* article and the subsequent research undertaken by readers is one of many HistoryShare stories.

In 2012 the raw material for the Archives Project was scattered throughout the church. There were old filing cabinets and overstuffed cardboard boxes filled with yellowed, undated newspaper clippings, faded handwritten altar guild meeting minutes, century-old buckram and leather parish registers, and directive and occasionally combative letters from rectors. Cupboards yielded material objects such as stained-glass window shards, architectural blueprints, and a handmade quilt. No one had time to remove rusty paper clips, staples, and tape from paper and newsprint or to read, catalog, and file documents and material objects.

The first task for the Archives Project was to create the parish equivalent of the Library of Congress cataloging system. The 16-subject Grace and St. Stephen's archives catalog, called a Finding Aid, begins alphabetically with "Christian Education/Formation and Clergy" and ends with "Sacramental Records/Service Leaflets and Schools." It also includes such headings as Governance, Lay Ministries, Music, and Physical Plant. Once the Finding Aid was set up, the organizational work could continue with manila folders for filing.

HistoryShare is the handmaiden of the Archives Project. Through HistoryShare, the Grace and St. Stephen's Archives Project gathers the names of members who have served in the military. It located the alumni of the St. Stephen's Episcopal Day School. Through HistoryShare discussions

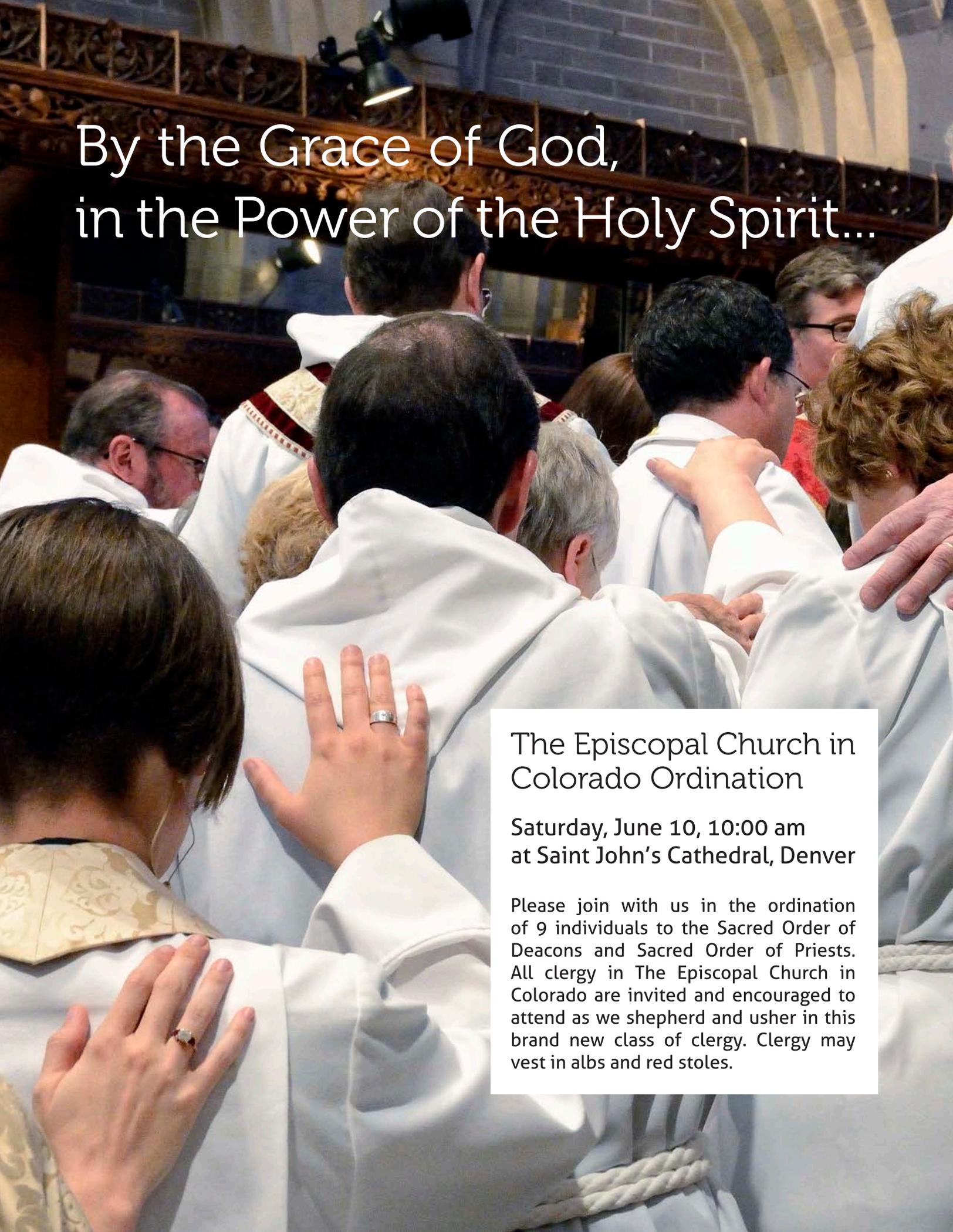
with the Broadmoor Hotel historian, we found that the famous hotel's \$4 million ranch at Emerald Valley was originally a Grace Church camp. HistoryShare revealed that a St. Stephen's Parish rector, the Reverend Arthur Taft, was instrumental in establishing the Associated Charities, predecessor of today's United Way, the Red Cross, and the Visiting Nurses Association. And in 2017, we are delighted to have met the grandchildren of E. Donald Robb, the Bostonian architect of our Gothic Revival church building. Robb's granddaughter and grandson are providing the first photographs we have of this gifted student of church architecture. Every month, the Archives Project publishes an appreciative list of the many donors to HistoryShare.

The original four-drawer filing cabinet and 100 manila folders of the Grace and St. Stephen's Archives Project have grown to include seven filing cabinets, hundreds of manila folders, floor-to-ceiling shelving, local-history reference books, and a room dedicated to the Archives Project. We look forward to amassing historical evidence to support the centenary of Grace and St. Stephen's in 2023.

As the historian and archivist of Grace and St. Stephen's Episcopal Church and as a board member of the National Episcopal Historians and Archivists (NEHA), I encourage and am excited to help parishes in The Episcopal Church in Colorado preserve our common history by creating an archive. It is not an expensive start-up. One needs time, patience, a staple remover, pencils, file folders for documents, boxes for material objects, and the goodwill and curiosity of the parish community. I recommend joining the National Episcopal Historians and Archivists organization, whose publications and guides are practical and inspiring for parishes of all sizes as they gather the golden threads of their history for the future. ■

*Marianna McJimsey is the Historian and Archivist at Grace and St. Stephen's Episcopal Church. If you are considering an archive for your parish and would like to pursue her offer of assistance as you look to preserve the history of The Episcopal Church in Colorado, please contact her at [rmcjimsey@comcast.net](mailto:rmcjimsey@comcast.net).*

*For more information about the National Episcopal Historians and Archivists, including membership and resources, visit [www.episcopalhistorians.org](http://www.episcopalhistorians.org).*

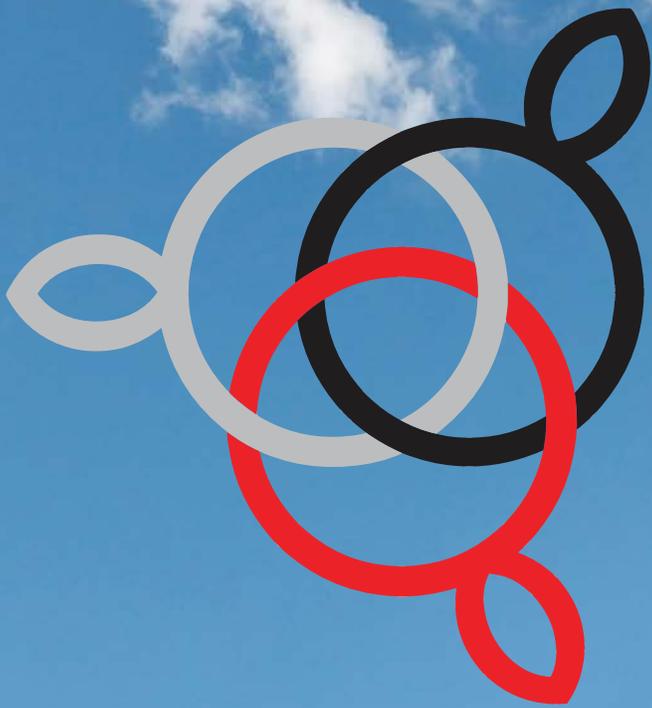


By the Grace of God,  
in the Power of the Holy Spirit...

## 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 9 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.



# All You Need is Love

*By Esther Ou*



A few months ago, I enjoyed lunch with a childhood friend and his girlfriend at a breakfast place downtown. We stuffed our faces with delicious Cajun-fusion food, laughed, and shared stories of our recent adventures. My friend's girlfriend, a Colorado native, finally asked me what had brought me to Denver. I told her about the Episcopal Service Corps—a year of service while living simply in intentional community. Her response to me was one of astonishment. "You must be a really good person," she exclaimed, "I could never do that!"

I was honestly taken aback, but then I felt a bit peeved. Underlying her statement was an assumption: only a select group of "good" people could do social work and choose to live simply.

Since that breakfast, I have thought about how I would have responded back. Here it is.

It is hard to do a year of service. That's the point.

Like anything in life, from riding a bike to performing, a year of service among the marginalized is something learned and then practiced again and again. It's a year of frustration most of the time, with scrapes and bruises being part of the process. As children

we are taught what kinds of people to avoid and which places are dangerous. Those of us who have grown up in affluent suburban bubbles end up with over-simplistic narratives that seep into our understanding about others, complete with convenient labels for people, or groups, before we even have a chance to know them.

I don't believe people are necessarily born with kinder or more compassionate hearts that propel them to do service. On the contrary, it is all about choosing to step out of one's comfort zone to make the conscious effort to view new neighbors with new eyes. When you do take that step, then you bring authenticity to the truth that all people are inherently valuable and complex human beings, worthy of dignity. Taking that step into relationships with those we fear or do not understand requires intentionality. In some regards, it is a step into unfamiliarity and uncertainty.

This lesson is not just for those undertaking a year of service, working with Americorps, or volunteering to help the poor. Making a conscious effort to see others as human beings deserving dignity is fundamentally something everyone, rich and poor alike, can and must do. I am not asking every person in the world to drop everything and become a social worker—that's unrealistic and besides the point. However, I am calling for a transformation of "seeing." If people stay in their bubbles, we'll never change. The status quo remains as we left it, and we will have chosen to maintain a broken system. Most of all, we will miss out on a part of our expanded humanity. We can choose to stop living by "us versus them" in order to justify division, no matter how subtle. We can continue to ignore those deemed "undesirable," or we can challenge our own understanding, the limits of our empathy—that is the challenge. That, in itself, is the daily struggle.

"Love is a choice that we make every morning," a good friend once told me. I'm not talking about love in the romantic sense. I'm talking about the hardest form of love—the revolutionary, countercultural love that wrestles with fear, hatred, and apathy until we see one another as precious. Loving people who annoy, disrespect, and especially hurt us is a painful process. "What is the point," one wants to argue, "if the love and respect aren't reciprocated?" But love has to start somewhere. It has to start with ourselves and this broken world. I can control only my own actions. Love requires a step forward, and sometimes it requires a step away. For if we saw everyone as God sees us, then justice, having "right

relationships" with God, each other, with creation, then love in its purest form would ring true.

I am learning how to love.

Bryan Stevenson, a public interest lawyer, is the author of *Just Mercy*, a fantastic book we read at the beginning of our year at St. Columba House. He also gave a TED talk: "We Need to Talk about an Injustice." He begins with stories about his grandmother and family, then talks about his identity, and finally about the staggering incarceration rates for people of color and the death penalty—and our inability to talk about our history of tension and conflict around race.

He shared a haunting truth. Despite the fact that our technology "is so dramatic and so beautiful and so inspiring and so stimulating, we will ultimately not be judged by our technology. We won't be judged by our design. We won't be judged by our intellect and reason. Ultimately, you judge the character of a society not by how they treat their rich and the powerful and the privileged, but by how they treat the poor, the condemned, the incarcerated. Because it's in that nexus that we actually begin to understand truly profound things about who we are." ■

*Esther Ou is a Colorado Episcopal Service Corps member who lives at the St. Columba House in Denver. Her work placement is at Work Options for Women in Denver.*

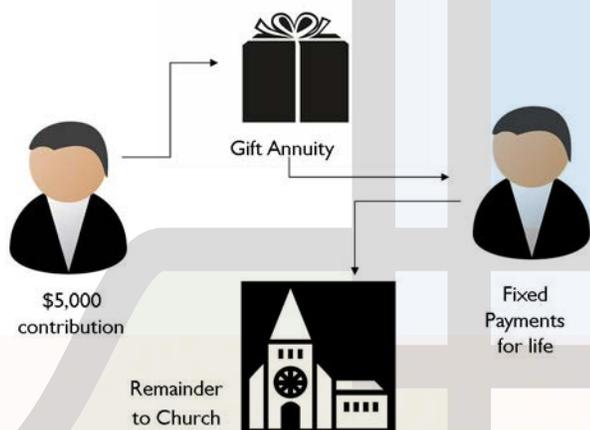
*Episcopal Service Corps programs around the country are currently accepting applications for transformational experiences like Esther is having. Please visit the Colorado Episcopal Service Corps website to learn more at [ColoradoESC.org](http://ColoradoESC.org).*

# A Legacy Gift That Gives Back!

## Charitable Gift Annuities

**Would you like to receive fixed income for life and leave a gift to your Church?**

A Charitable Gift Annuity is a simple way to accomplish both of these goals. Gift annuities provide annual payments for life that won't change regardless of what is happening in the stock market or how long you live. When you pass away, the remaining amount will go to your church and help support mission and ministry. You will also receive tax savings in the year of your gift!



**Steps to open a Charitable Gift Annuity:**

Transfer cash or appreciated stock to the Colorado Episcopal Foundation. Then, sign a simple contract stating the fixed payment amount. That's it! You can choose to receive payment amounts quarterly or annually. You can also choose to have a loved one receive the payments.

Age	Annual Payout Rate
60	4.4%
65	4.7%
70	5.1%
72	5.4%
74	5.7%
76	6.0%

\*Current Rates as of April 2017. Rates subject to change.

Younger than 60 and considering ways to increase your retirement income? Talk to us about other gift annuity options.

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).



# Perspectives



Christ's Episcopal Church, Castle Rock, and St. Philip in the Fields, Sedalia, along with the Reverend July McNitt and a deacon from Well of Hope Lutheran Church, Castle Pines, prayed with and imposed ashes on more than 140 people in downtown Castle Rock on Ash Wednesday.

Vicar Janet Fullmer of St. Philip in the Field imposing ashes on a woman.

*Photos courtesy The Reverend Brian Winter.*



Youth at Quest hold the child of a band member.



Worship band vocalist at this year's Quest Spring Retreat in Buena Vista, Colorado.



*Photos courtesy Michael Andrew Ryan.*



◀ Youth from all over Colorado gathered in Buena Vista at Frontier Ranch for Spring Quest 2017: "Thru the Roof." *Photo courtesy Elizabeth Cervasio.*



▶ Youth capturing the moment with a selfie at Quest. *Photo courtesy Michael Andrew Ryan.*

◀ Youth in the chapel during a time of formation and worship. *Photo courtesy Elizabeth Cervasio.*





The Bishop and Diocese of  
**Colorado**

1300 Washington Street  
Denver, Colorado 80203

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