

COLORADO episcopalian



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THE JOURNEY

The Holy Work of Community Remembrance

One of our roles as the Church, and thus as Christ's body in the world, is to serve as truth-tellers in bold and prophetic ways. We are to lean into the difficult moments of life with the hope that Christ and the love of God have and continue to redeem our shared human life.



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YES: YOUNG EPISCOPALIANS IN SERVICE

What YES confirmed this year is that opportunities abound for service, in all sorts of locations. Groups traveled as far away as Honduras and West Virginia, but also participated in powerful ministries right here in downtown Denver.

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Counselors at Cathedral Ridge.
Photo courtesy Mary Bach



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DECLARING OUR HUMANITY

BY BISHOP ROBERT O'NEILL

“Perhaps he was reluctant to step outside his own comfort zone. Perhaps he was afraid of losing his position, power, and influence by declaring and acting upon the real inclinations of his heart...”

Joseph of Arimathea.

I always thought he was a bit player in a greater narrative.

After Jesus’ execution, he’s the one who goes to Pilate and asks for the body. He wraps Jesus’ body in a linen shroud, and he places it in a tomb that he had already prepared for himself. Joseph is kind, compassionate, and generous, and not insignificantly, Joseph shows Jesus the respect and dignity due every human being even in death.

Still, I have always assumed that his fleeting appearance so late in the story makes Joseph little more than a literary device designed to move the plot along to its culmination—namely, the resurrection.



All four gospels, however, mention Joseph of Arimathea by name, so there must be something more to his character. All four include him, if only briefly, in their accounts of Jesus' death and resurrection. The details are scant but significant. He is said to be rich, and he is reported to be a respected member of the Jewish Council. By all accounts he appears to be a good citizen and person of faith—one who has achieved something in life; a person of wealth and privilege; a part of the establishment; one who conforms to the culture and politics of the day; a leader in the religious community; and consequently a person with position, power, and influence.

But for all that, we are told, Joseph of Arimathea still followed Jesus only "in secret."

Perhaps he was reluctant to step outside his own comfort zone. Perhaps he was afraid of losing his position, power, and influence by declaring and acting upon the real inclinations of his heart—to say openly, for example, that he was in fact drawn deeply to this rabbi from Nazareth whose teachings about love

awakened hearts, convicted consciences, disturbed the status quo, invited lasting personal and corporate transformation—a person whose very being seemed to embody and radiate the reality of which he spoke, this "kingdom" where divine love governed all and healed all who drew near to it.

We do know, as Mark tells us, that Joseph was one who was "waiting expectantly for the kingdom of God."

For all of his privilege, Joseph, it would seem, was also dissatisfied, discontent, and disturbed by the status quo. Joseph appears to have been troubled by the politics, the culture, and the religion of his day that was so marked by conflict, division, and

violence. Joseph, for all of his apparent accomplishment, we are told, was still one who was looking for something more, something not just for himself but also for others. Joseph, it would seem, lived with a longing for a more transcendent vision for human life—a world filled with human beings being fully human, fully alive, fully radiating the divine image that is the very birthright of all who are called human.

"For all of his privilege, Joseph, it would seem, was also dissatisfied, discontent, and disturbed by the status quo. Joseph appears to have been troubled by the politics, the culture, and the religion of his day that was so marked by conflict, division, and violence. Joseph, for all of his apparent accomplishment, we are told, was still one who was looking for something more, something not just for himself but also for others."



This was Joseph's quandary: he knew well the longings of his heart, and he was afraid to make them known.

As he would come to discover, this is not freedom, and this is no way to live.

Only when reality set in, did Joseph move decisively. He witnessed the absolute injustice of the crucifixion. He saw firsthand the politics and maneuverings, the egos and the fear, that drove it all so unrelentingly. He was convicted by seeing the real consequences of his own reluctance to speak up and act out for the one he knew to be fully compassionate, fully merciful, and fully just.

It is as if Joseph of Arimathea, in that moment, actually came to his senses and realized that to be true to his deepest self, his true humanity, he could no longer afford to play it safe and keep himself "secretly" at a distance from the suffering he witnessed and the love for which he so longed.

Desmond Tutu puts it this way. "We are fundamentally good," he writes. "The aberration is not the good person; the aberration is the bad person. We are made for goodness."

If we who call ourselves human are actually hardwired for goodness, then naming what is right and true, doing what is just and good, living compassionately, exercising mercy, and giving ourselves over to the healing and well-being of all others is the only way to

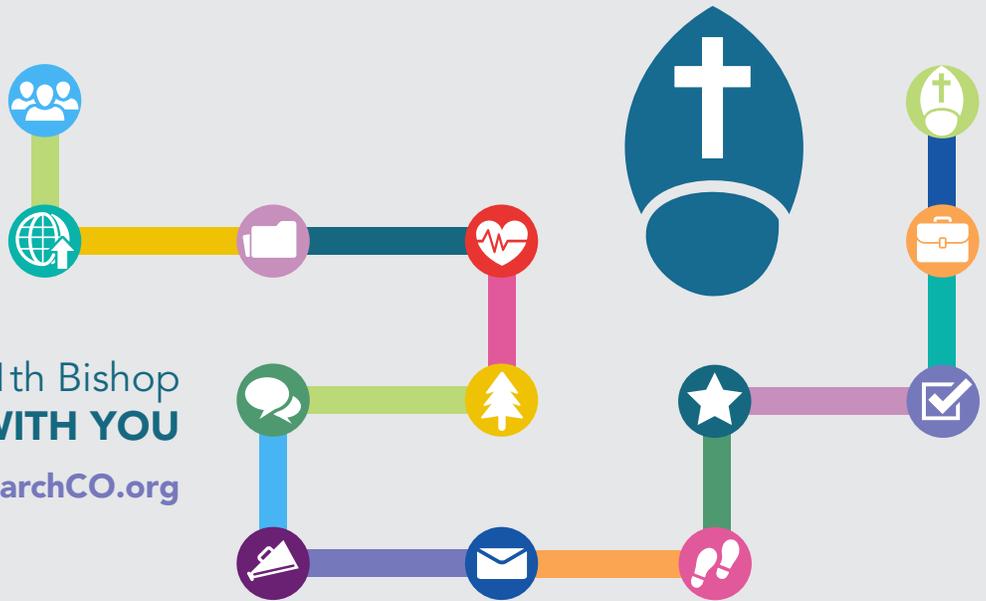
be truly human. It is not a burden to be carried but a joy to be experienced, not a draining obligation but an opportunity to live, not a duty to be endured but the way into perfect freedom.

We who are dissatisfied, discontent, and disturbed by the world around us today would do well to take our cues from Joseph of Arimathea. Taking Jesus' cold, dead body in his arms and placing it in a tomb was not only a kind and compassionate gesture, it remains iconic to this day.

What did Joseph do?

He recognized and named the violence, the suffering, and the injustice that he witnessed. He stepped out of his own comfort zone to literally embrace the body of Jesus, even at great personal risk. He offered freely what he had, even as seemingly insignificant as it appeared in the face of such overwhelmingly opposing forces. He trusted in the love to which he was so deeply drawn, and he chose to follow in its way—refusing to be consigned to the fate of an insignificant bit player and becoming instead, by God's grace, an instrument of resurrection and new life for all.

This is nothing more, or less, than our own life's work—just this: to declare our humanity, fully and boldly, embodying and radiating that divine image, that love, that is the birthright of every human being. ■



The Search for Our 11th Bishop **BEGINS WITH YOU**

Learn more at BishopSearchCO.org

A CALL TO MINISTRY: **THE BISHOP SEARCH**

Upon the recommendation of the Bishop Search Committee, the Standing Committee has nominated the following three priests for election as the 11th Bishop of Colorado at the upcoming 131st Annual Convention:

- The Rev. Kimberly (Kym) Lucas, Rector, St. Margaret's Episcopal Church, Washington, DC
- The Rev. Canon Michael Pipkin, Missioner for Missional Management, Episcopal Church in Minnesota, Minneapolis, MN
- The Rev. Canon Ruth Woodliff-Stanley, Canon to the Ordinary, The Episcopal Church in Colorado, Denver, CO

Please find candidates statements and résumés online at BishopSearchCO.org.

The Standing Committee is deeply grateful to the Bishop Search Committee and to all who have been in discernment with them over the past several months for their prayerful consideration of who might be called to be our next bishop.

A PRAYER FOR THE SEARCH PROCESS

Almighty God, giver of every good gift: Look graciously on your Church, and so guide the minds of those who shall choose a bishop for this Diocese, and those in discernment with us, that we may receive a faithful pastor, who will care for your people and equip us for our ministries; through Jesus Christ our Lord. *Amen*



**KYM
LUCAS**

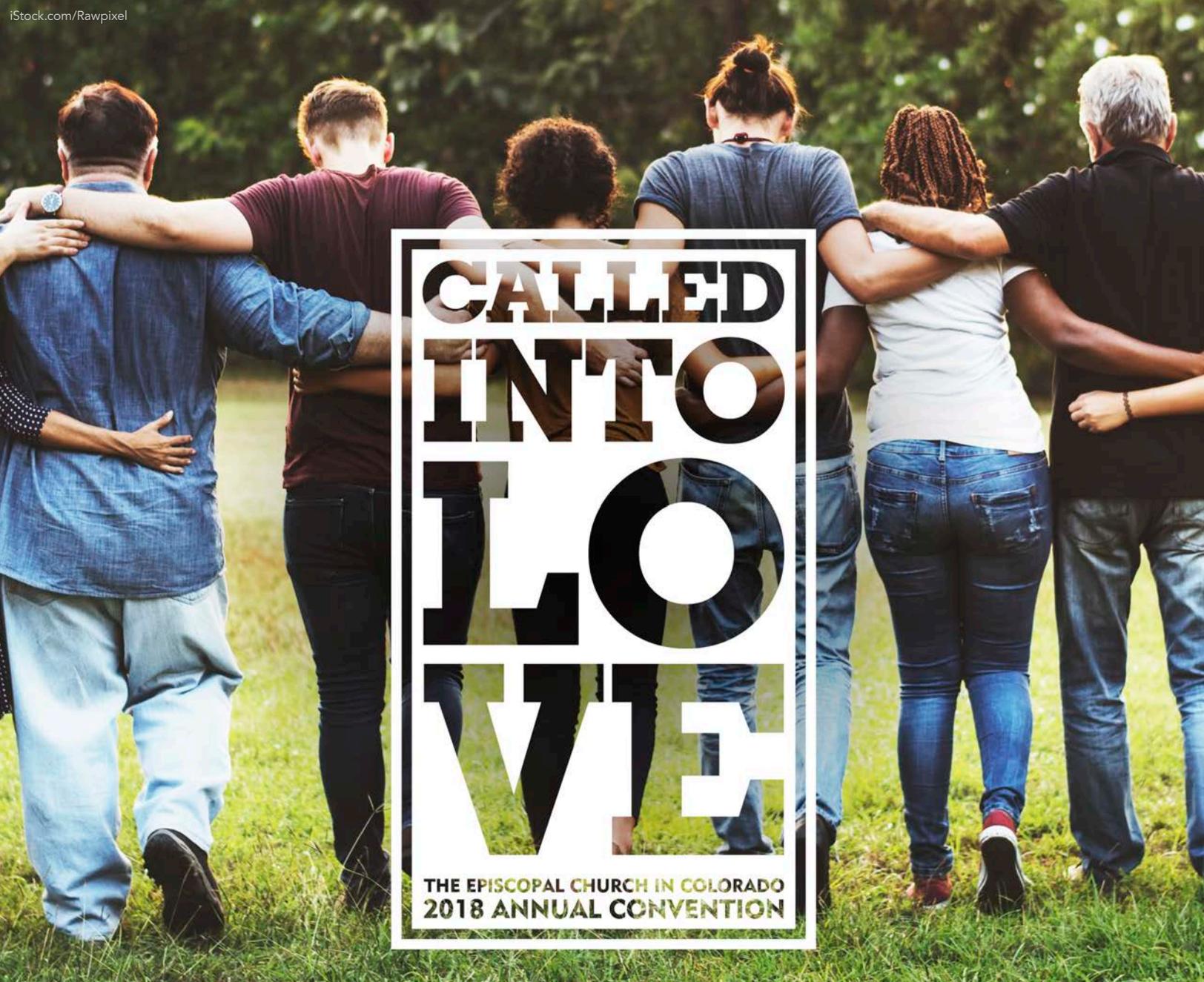


**MICHAEL
PIPKIN**



**RUTH
WOODLIFF-
STANLEY**

LEARN MORE AT BISHOPSEARCHCO.ORG



OCTOBER 26-27, 2018

DENVER, CO

Every year, we gather together into one place for prayer, listening, learning, and conducting the business of our diocese. All are welcome to our Annual Convention, and each parish may send at least one elected delegate. Elected delegates together with all clergy of our diocese form the voting delegation.

Learn more about this year's 131st Annual Convention at EpiscopalColorado.org/Annual-Convention. Here you will find information about registration, accommodations, forms, reports, and more. If you've never participated in our Annual Convention, take a look and consider joining us this year. It is a unique opportunity to meet your siblings in Christ in The Episcopal Church in Colorado and to take part in our common life and work.

SCHEDULE

Convention will begin after lunch on Friday, October 26 at 1:00 pm, when we will conduct regular convention business. We will continue on Saturday morning, October 27 at 9:00 am with a celebration of the Eucharist and election of the new bishop.

PRAYER

Please include the Convention in your prayers, so that all may be intentional and open to the Holy Spirit, as we continue to grow and as we discern the election of our new bishop.

LEARN MORE & REGISTER

EpiscopalColorado.org/Annual-Convention



The Journey

The Holy Work of Community Remembrance

BY ANTHONY SUGGS

“Through the entire affair but little was said. As they had calmly prepared for the vengeance, so the people of the eastern part of [Colorado] carried out their plans coolly and deliberately.”

—The Los Angeles Herald, November 17, 1900

If you had the opportunity to read “Our House” in the most recent *Colorado Episcopalian*, you were introduced to the story of John Preston Porter Jr: a 16-year-old African-American boy who was lynched by a mob of 300 people in the winter of 1900, just outside the town of Limon. After accusing five people, all of whom were men of color, local vigilantes accused Porter of murdering a young girl named Louise Frost. After an intense interrogation, including threats of lynching to Porter’s family, a confession was coerced. Porter was put on a train from the county jail in Denver back to Limon.

“One of our roles as the Church, and thus as Christ’s body in the world, is to serve as truth-tellers in bold and prophetic ways. We are to lean into the difficult moments of life with the hope that Christ and the love of God have and continue to redeem our shared human life.”

In Limon, Porter was handed over to the mob, which included the father of the girl Porter was accused of killing. With no conviction and a coerced confession, the crowd decided that Porter would be killed. The method of execution was left up to the girl’s father, who chose that Porter would be burned at the stake. A railroad tie was driven into the ground while Porter sat under guard praying and reading scripture. As he read from the gospel of St. Luke, a request for souvenirs was made. Porter then began tearing out pages of his Bible and distributed them amongst his executioners.

As night approached the cool November air got cooler. The mob decided to wait for trains from Colorado Springs and Denver to arrive; spectators for Porter’s lynching were on the way. With the arrival of the trains, the crowd grew to around 300 people. Three hundred individuals who did nothing to stop what was about to happen; over 300 people who were complicit in the murder of a boy. Once the crowd had reached its zenith, Porter’s soon-to-be killers calmly chained him to the railroad tie. As they lit the kindling around his feet and the flames consumed him, Porter begged to be shot.

After agonizing pain, the boy died. The crowd dispersed in silence and returned to their homes in Limon, Hugo, Colorado Springs, and Denver. Their “cool and deliberate” lynching of a boy complete, the local residents began the work of trying to forget about and then to deny their involvement with this horrific and murderous incident of white supremacy in Colorado.

“The past is never dead. It’s not even past.”
—William Faulkner

One of our roles as the Church, and thus as Christ’s body in the world, is to serve as truth-tellers in bold and prophetic ways. We are to lean into the difficult moments of life with the hope that Christ and the love of God have and continue to redeem our shared human life. An opportunity to live into the role of truth-teller as the Church in Colorado has emerged through our involvement with a coalition to mourn,

memorialize, and publicly remember the life and death of John Preston Porter Jr.

The Episcopal Church in Colorado, through its representatives (myself and Darren Armstrong, who is chair of the diocesan Race Task Force), is a founding member of the Colorado Community Remembrance Project (CCRP), a group that seeks to educate our communities about the legacy of white supremacy and racist violence in Colorado. In the coming months, the CCRP will work closely with the Equal Justice Initiative (EJI) to collect soil from the site of Porter’s lynching and have it installed in their Legacy Museum. This soil collection will take place on Saturday, November 17, a few miles southeast of Limon. This commemorative act will include reflections from community members, faith leaders, and those directly impacted by the legacy of lynching.

This pilgrimage of remembrance fits squarely in the Race Task Force’s educational paradigm. The task force seeks to educate members of the church about racial justice and healing through experiential learning, rooted in the practice of repentance, prayer, and the incarnation. This pilgrimage will be part of a journey to remember the parts of Colorado’s history that are difficult and painful. This journey will be challenging, rewarding, and abundant in grace as we seek to respect the dignity of every person. Let us seek to respect the dignity of John Preston Porter Jr. and all lives lost to the sin of white supremacy.

Will you join us on this journey? For more information about how to get involved with the CCRP and the work of the Race Task Force, send an email to Advocacy@EpiscopalColorado.org. To receive details about the memorial service and soil collection in November as they become available, follow the Office of Advocacy & Social Justice on Facebook and subscribe to the weekly eNewsletter, the *Diocesan Digest*. ■

ANTHONY SUGGS is the Advocacy & Social Justice Coordinator for The Episcopal Church in Colorado.



Making God's Love Real

Kairos Prison Ministry

BY RON FULLMER AND THE REV. JANET FULLMER

AT A GLANCE

Kairos Prison Ministry is currently serving in over 400 men's, women's, and youth correctional facilities in 39 U.S. states and 9 countries. Kairos Prison Ministry volunteers donate 3 million hours of service per year. Kairos graduates have a significant drop in the rate of reoffending and recidivism. In Colorado, 208 Kairos Green Badge volunteers serve at 4 men's facilities and 2 women's facilities. In the U.S., 2.1 million people are incarcerated, at an annual cost of \$60 billion.



“Dry Bones came alive.”

“Was lost but now am found.”

“Heaven on earth.”

“I have never been freer than I am now in the prison. I have been transformed.”

At the end of a recent Kairos weekend with people who are incarcerated, we heard participants say these and other things about what our time together was like for them.

One man described his sense of forgiveness and hope as akin to standing on the shore, feeling the waves wash over him again and again. A woman described being led out of the tomb, like Lazarus, knowing she had been given new life. Team members tell stories of miracles—seeing the outward and visible signs of changed appearance—smiles and laughter, styled hair, and clean clothes all reflecting an inward spiritual grace. Hearts of stone are transformed into soft, loving, forgiving hearts turned toward God.



The powerful impact of God's love is something we see all the time in the Kairos ministry of Colorado. Grounded in making God's love real, we work among those with little experience of love, and whose daily experience undercuts hope. The concept of God's unconditional love, of grace and mercy, are words meant for someone else. Yet in the course of a weekend, residents and team alike find that this is God's gift to each of us—and we all rejoice.

The mission of Kairos Prison Ministry is to “share the transforming love and forgiveness of Jesus Christ to impact the hearts and lives of incarcerated men, women, and youth, as well as their families, to become loving and productive citizens of their communities.” Our vision is “A community spiritually freed from the effects of imprisonment reaching all impacted by incarceration, through the love, hope, and faith found in Jesus Christ.” Our motto for living into that mission and vision is, “Listen, Listen, Love, Love.” We listen and love as we hear our residents' stories and share our own stories and witness with them.

Kairos teams take their ministries into correctional facilities throughout Colorado. The men's correctional facilities are served by Kairos teams of men. Likewise, the teams serving women's facilities are composed of women. At the end of each weekend, though, closing ceremonies are open to all—male and female residents, team members, and visitors. During the closing ceremony, residents are invited to speak of their experience at Kairos. Their stories are the best way to glimpse the outpouring of God's love and ways it has healed people, broken down walls and

resentments, and given the participants new life. Kairos teams serve in correctional facilities in Denver, Pueblo, Canon City, Buena Vista, Sterling, and Bent County.

For families of the incarcerated, Kairos Outside offers a weekend similar to that of Kairos on the inside. Volunteers for Kairos, whether inside or outside prison walls, are always welcome! Kairos is an ecumenical program, so worship can vary. It is one of the joys of serving on a team where differences of doctrine and tradition are put aside to represent the Jesus Movement at its core—God with us, a God who loves, forgives, transforms, strengthens, and sends us.

To learn more about serving on a Kairos team or supporting Kairos by donations, prayer, or attending a Closing, please visit kairoscolorado.org. Or, contact Ron Fullmer at ron.fullmer@msn.com or the Rev. Janet Fullmer at janetfullmer@msn.com. We would be delighted to give you more information, talk about our experiences, or help you to get connected.

We are excited to invite you to join this branch of The Jesus Movement in prison. Just say, “Here I am—send me!” You will be so glad you did. ■

RON FULLMER and **THE REV. JANET FULLMER**, Vicar of St. Philip in the Field, Sedalia, have served with the Kairos Prison Ministry for over 10 years.

TO LEARN MORE about Kairos, visit kairoscolorado.org.

Our Call to Generosity

BY PAUL ALEXANDER

Stewardship takes on many forms and blossoms in seemingly mundane and miraculous ways. At the heart it is about relationship...with God, with each other, and with all of creation. It is also about our relationship with money, which is so fundamental to how our society defines itself and measures worth.

As Christians, we believe everything we possess is a gift of God. The Quaker prophet John Woolman challenged us to “turn all the treasures we possess (our time, our talents, our money) into the channel of Universal Love so that it becomes the business of our lives.” Stewardship is therefore a way of being in the world, an awakening to the One in whom we live, and move, and have our being.

The “traditional” stewardship approach in congregations takes an often-limited approach. It relies on one-time asks for immediate needs, an annual stewardship campaign focused on pledges, and an occasional capital campaign when there is a recognized need for a major giving strategy around key capital or programming needs. All of these are important tools, but the ways we do them generally fail to garner a sustainable level of engagement and giving and they often leave us spiritually drained rather than spiritually transformed. The more we move from campaign to community, the more we begin to see the universal abundance that surrounds us, the more we are able to give and to receive

and the more we begin to feel the true liberation that we are called to in Christ.

Our new Development & Financial Stewardship office takes this concept of stewardship seriously. As we begin our work, we hope to respond to the “call to conversion” that Henri Nouwen speaks to in his book, *A Spirituality of Fundraising*. In our giving and our willingness to ask, we are “drawn together by God, who is about to do a new thing through our collaboration” (Isa. 43:19). To be converted means to experience a deep shift in how we see and think and act.

We hope to engage in this transformative experience together in several ways.

First, we are called to model generosity ourselves. We recognize The Episcopal Church in Colorado has been blessed with gifts from parishes, individuals, and others, and we must be faithful servants and return them to you in the form of our time, experience, resources, and collaboration. As we are called to assist all areas of The Episcopal Church in Colorado in increasing our collective competency and capacity to raise the funds needed to support and expand the mission of the Church, we will:

- Develop a robust web presence filled with a wide range of resources for congregations.
- Offer a variety of workshops and trainings online and in person throughout the five regions.

- Respond with one-on-one coaching as congregations go through their annual giving cycle and capital campaigns.
- Identify ways where we can share resources and harvest economies of scale by offering shared databases and church management software, giving research tools, and the newest giving options.
- Expand the giving pie through enhanced philanthropy to the broader Episcopal Church in Colorado from individuals and foundations and through joint giving opportunities.

We will also be launching several new initiatives:

First, we will work to fulfill the 2011 vision statement of the Standing Committee and develop a “Faith and Money Initiative” to create a culture of radical generosity. Our goal will be to “assist individuals and congregations in developing a healthy and theologically sound understanding of the role of money in the life of faith.” This process will “challenge individuals and their congregations to undertake serious self-examination of their patterns of consumption and its cost—financially and spiritually—and then to identify ways of making specific changes that are both financially and spiritually freeing.” Through this initiative we seek to recognize that our financial practices are a spiritual discipline and so will gather together a learning community to help deepen our shared theology of money.

Secondly, we will create opportunities for giving circles within congregations and throughout the church where individuals can gather together virtually and physically to explore shared passions in ministry and outreach and direct their resources to increase the impact of their gifts. Groups might focus on youth leadership, Cathedral Ridge, a specific social ministry or anything else related to the mission of the Church.

Finally, we will cultivate an “anchor stewardship model”—a model that envisions a more holistic approach to stewardship and focuses on the role of parishes as a major spiritual, cultural, social, and economic anchor within their geographic communities. The combined impact of individual parishes, their broader reach through the Jubilee Ministries, and the enhanced connected network through the work of supported statewide ministries such as Cathedral Ridge and the Episcopal Service Corps make for a powerful force within the economic and social structure of the state. Through the anchor model, there is the ability to create a mutuality of support between congregation and community and community and congregation. Through the recognition of God’s abundance and the multiplicity

of gifts (Romans 12:6+) this takes an asset-based approach to those gifts within the parish and surrounding community. The Church is not an insular, isolated building but an interconnected community.

We are excited to work with you to enhance our calling as members of the body of Christ. ■

PAUL ALEXANDER is the Missioner for Development and Financial Stewardship.

MEET THE STEWARDSHIP TEAM



Paul Alexander

Missioner for Development and Financial Stewardship

I feel deeply blessed to have been called into this new role within The Episcopal Church in Colorado. I have worked in many roles in nongovernmental organizations and communities of faith within the United States and in Latin America and facilitated learning on many subjects related to management and stewardship. And yet I don’t come to you as an expert but as a pilgrim on the same path. I need my own conversion. I struggle daily with my own sense of inadequacy, fear, and perceived scarcity. I hold back on my giving of time and money because I think God might need just a little help in providing for my daughter’s future and my own retirement. I cannot be transformed alone but I am fully confident we can find our way together.

I look forward to journeying with you as we move into this transformational and liberating space of abundant generosity and service.



Tracy Methe

Stewardship and Development Programming Coordinator

I divide my time between Faith Formation and Development and Stewardship, which I see as a natural outgrowth of faith formation. I look forward to curating resources and coordinating learning opportunities that will support churches in creating a culture of stewardship grounded in a desire for spiritual development. Contact me if you need help finding resources, have a resource you would like to share, are looking for opportunities to give, or have questions about upcoming development and stewardship events.

Grants Fund Regional Mission Initiatives

BY ANN FLEMING

When a congregation pledges to its region, how are these funds harnessed in the service of evangelism and mission? The “how” begins with a prayerful exploration, both of what is and what might be possible in a region—and in seeing with new eyes the region’s needs and its opportunities.

Regional mission initiatives, and the grants that support them, vary in size and scope. When their impacts are reported at regional convocations—testimony that allows other congregations to learn from these mission-shaped ministries—it inspires others to seek ways to adapt these ideas to their neighborhoods. Let me share some stories with you.

The **Southwest Region** granted St. Barnabas in Cortez \$2000 to create and develop a suicide-prevention pizza lunch for LGBTQ+ students and their allies in the two local high schools. Trained volunteers helped facilitate conversation and support. As an outgrowth of this ministry, some of the kids took part in the Cortez Parade of Lights, building and sponsoring an amazing float. This spring they organized and held an alternative prom at St. Barnabas in which about 20 kids participated. They are already looking forward to doing it again next year.

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

“The Community Meals are an outreach of St. George Episcopal Church in Leadville. We provide appetizing, nutritious meals in a welcoming, safe, and open environment, where connections are forged and our community enriched. We provide these services to the people of Leadville, especially those whose emotional and financial needs are the greatest.”

In an area hard-hit by rent and real estate price increases, the Leadville ministry has been a vital part of the town for years. Demonstrating radical hospitality and hope through meals and conversation, the ministry sustains many residents who would otherwise be isolated and alone.

Some mission initiatives are so replicable, they happen across congregations and regions. Laundry Love, also dubbed Loads of Love, is an initiative shared at the 2015 Diocesan Convention. It seeks to support people at the margins by providing a set time for Loads of Love volunteers to show up at a local laundromat. There they not only cover the cost for the machines, laundry soap, and fabric softener, but they also offer the guests opportunities to visit, play board games, share food, and connect as human beings. St. Elizabeth in Brighton



Dr. Randy Ruggles participating in Laundry Love in Canon City with Christ’s Church.



Residents from Leadville join the Community Meals Ministry at St. George Episcopal Church.

started at a laundromat, but after the owner told them they weren't welcome, volunteers adapted. Now they use a laundry truck from Denver and the outreach continues. St. Elizabeth Brighton parishioners were able to begin this ministry because the **High Plains Region** provided funding to them to support ministries they could otherwise not afford, as it does for other groups, such as the Colorado Episcopal Service Corps, the Homelessness Awareness and Action (HAAT) Task Force, the Community Garden at Intercession Episcopal Church, Thornton, and many others.

Meanwhile, in the **Sangre de Cristo Region**, Laundry Love started at Christ's Church, Canon City with a small regional grant. Since then, they have found additional agencies, plus congregational funding, to keep the program going. It was so successful, a group from nearby Florence came to observe their ministry and has started Laundry Love there as well. Now St. Luke's in Westcliffe, through their participation in the Custer County Community Sharing Center, has helped launch a monthly free Laundry Day in the county's only laundromat.

Several years ago, the vestry at St. Luke's realized that they wanted to move from being a check-writing outreach church to one that engaged in more hands-on ministry. They found a way to do that when they discovered the large percentage of children in the local schools on free and reduced lunches who were on a four-day school week, leaving them with long weekends without nourishing meals. With a small regional grant, they started a healthy-snack backpack program for students. They found the hunger-relief ministry so engaging that they raised the funds to continue the program on their own. When they heard about Laundry Love, they knew they wanted to go deeper in their engagement with those outside their church.

Fr. Wayne Ewing described a recent experience. First, a man came in to do laundry. He appeared dirty and disheveled, but when asked if he would like to have his laundry paid for, he declined. Yet, after observing what they were doing, and his laundry was done, he approached Fr. Wayne and asked if there was anything he could do. "Donations are always welcome." He took two \$20 bills from his wallet,

went to the quarter machine, and gave them to Fr. Wayne. Later, a well-dressed woman came in. Fr. Wayne suspected she would not need help. But he still asked: "Would you like to have your machines paid for?" She replied with surprise, "How did you know?"

Latino Mission Development is alive and growing, thanks to grants from the **Front Range Region** and the **High Plains Region**. The **Sangre de Cristo Region** has also contributed. This funding has been critical in getting this important and vibrant ministry up and running, with two Latino Mission Developers, the Rev. Cesar Hernandez and the Rev. Quirino Cornejo, on staff for the Office of the Bishop but also embedded in parish ministry.

A common grant application has been developed by the Office of the Bishop and the five regions of The Episcopal Church in Colorado. Each region assesses grant applications according to the Four Areas of Strategic Focus established in 2011 by the Standing Committee and the Office of the Bishop:

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

Often congregations feel stymied when seeking ways to engage in mission-shaped work—work that matches our gifts with the needs in our communities. Your ministry, no matter the size and scope, may be eligible for regional support. The regional executive committees will continue to look for grant applications that connect to the four areas of strategic focus. These connections deepen our relationships to those outside our walls and to each other, through proclamation, servanthood, and discipleship. ■

ANN FLEMING is the Missioner for Transition Ministry & Congregational Development.

TO LEARN MORE about the diocesan regions and the grants process, please visit EpiscopalColorado.org/Regions.

GENERAL GUIDELINES

Grant applications are due by October 1 each year for disbursement the following calendar year.

Applications must be submitted in writing to the appropriate Regional Missioner or online.

The Regional Executive Committee will review all requests received.

Interviews with applicants will be conducted between October 15 and November 30.

Applications will then be reviewed jointly by the Missioner for Transition Ministry & Congregational Development, Regional Missioners, and the Bishop to ensure clear communication and coordination.

Decisions will be communicated to applicants no later than December 1.



DISCOVER EMBRACE BECOME

BY THE REV. CANON GREG FORAKER & TRACY METHE

“This is not about onboarding new members or cultivating Episcopalians. Nor is it about theology. Engaging with seekers of the faith is about helping people get at the heart of Christianity and in the process revealing to them the main thing, which is the undiluted, unconditional love of Christ and the call to share this love with one another, for the sake of a hurting world around us.”

— Bishop O’Neill

How do we feed and nurture the seeker in our midst? The seeker is one who comes to church not quite sure what brought her there. A seeker is someone who has been away from church but now feels the need to return. A seeker is also the steady parishioner suddenly called to go deeper into his faith.

How do we engage with these and the many other types of seekers about the spiritual truths that bring us into the fullness of Christian life—a life of relationship, meaning-making, renewal, grace, joy, and even sorrow? Bishop O’Neill explains, “This is not about onboarding members or cultivating new Episcopalians. Nor is it about theology. Engaging with seekers of the faith is about helping people get at the heart of Christianity and in the process revealing to them the main thing, which is the undiluted, unconditional love of Christ and the call to share this love with one another, for the sake of a hurting world around us.”

In ancient times this work evolved into what became known as the catechumenate. Christianity (The Way) was new to the world and the catechumenate was a (three-year!) process for forming people in the faith in a world unfamiliar with Christianity. Since the

time when the earliest Christians gathered, seekers came asking questions, searching for meaning, and yearning for an experience of the risen Christ in their lives.

We find ourselves in a similar position now, with many people either having no personal experience of the Christian faith, or a narrow and perhaps misleading view of Christianity seen through the lens of the media. We live in the age of the spiritual-but-not-religious person. What is our process for bringing these individuals into the faith in modern times?

The Faith Formation team in the Office of the Bishop has been called to help parishes create a process of faith exploration for seekers of the faith by:

- Coming alongside parishes to identify how this work can become an integral part of the way they embrace seekers.
- Identifying valuable, realistic resources to assist parishes with this work.
- Facilitating in-person and hybrid learning environments that cater to the needs of our different demographics and geographies.
- Bringing the energy and passion of the catechumenate together with technology to create a series of experiential modules that can be used in part or as a whole to frame a modern catechumenate experience.

A NEW, HYBRID PROCESS FOR THE HISTORICAL CATECHUMENATE

Discover-Embrace-Become will be introduced in the fall of 2018, inviting seekers from across The Episcopal Church in Colorado who are yearning for a deeper relationship with God and closer bonds in community. The process will be welcoming, flexible, and open-ended in order to create a space where seekers can explore the questions stirring in the depths of their hearts. It will take advantage of current technology and learning innovations, allowing it to meet the diverse needs of parishes around the state.

Similar to the traditional catechumenate, Discover-Embrace-Become will be made of three modules, or *periods*. The three modules provide an invitation to encounter the arc of Christ's life, death, resurrection, and ascension, and the liturgical rhythm of Holy Week. Through this process in community, participants will discover their own journey of faith—the eternal path through life and death, to resurrection and enduring hope.

Discover-Embrace-Become modules will each consist of six sessions, with sessions following a predictable flow: a brief teaching (in-person or video), lectio-style scripture reflection, and prayer. Some people may move through the modules sequentially and others may react, "I really like this process and I'm growing spiritually, but I'm not ready to move on to the next period." Because the focus of sessions is reflecting on life in light of scripture, modules can be repeated, offering a familiar structure that always invites new reflection and sharing.

DISCOVER:

TIME OF INQUIRY

This period is a time to help seekers identify how God is already present and working in their lives. It is a time for seekers to begin to tell their own stories, answering the questions: *Where have I experienced God in my life? How can I tell my story? How do we make meaning in our lives? Is there something greater than ourselves?* Seekers will explore key themes of the Christian faith, what it means to be in relationship, and the core spiritual truths of love, grace, and renewal. In-person groups will gather at a predetermined time each week and may share a meal before a time of learning and sharing. A pilot online group of participants from across the state will gather Sunday evenings and follow a similar format. All groups will be facilitated and nurtured by trained mentors.

EMBRACE:

THE RITE OF WELCOME

This initial rite, for seekers desiring to enter the catechumenate period, will be celebrated in each seeker's/participant's parish on the first Sunday of Advent. It will take place at a principal Sunday service, marking the passage of seekers into the catechumenate and helping parishioners realize that there are people in the congregation going through the process toward baptism, reception, and reaffirmation of their Christian faith.

THE CATECHUMENATE PERIOD

The second module builds on the work of *Discover*. This sequence will support participants as they embrace a new way of being in the Christian faith and are equipped through experiences and practices that nourish and sustain them in The Episcopal Church.

This is a time for seekers to hear the Church's story, and to begin to understand what it means to live as a Christian Episcopalian. Throughout *Embrace*, participants explore the most important beliefs and practices of the Christian community. Questions may emerge: *What is the Bible? How are Episcopalians different from other Christian communities? What is the Eucharist? Who are bishops? How are Episcopalians part of the Anglican communion? What practices and ministries are important to Episcopalians? Why do we do liturgical aerobics every Sunday?* Having progressed in faith and entering into the catechumenate proper, catechumens are accepted into more intense preparation for the sacraments of initiation, baptism, reception, and reaffirmation during Lent.

BECOME: THE RITE OF ENROLLMENT

This second rite will be celebrated first in parishes on the first Sunday of Lent, when catechumens enroll in the Book of the Elect in the parish, and then at Saint John's Cathedral early in Lent, when catechumens are welcomed and received at the Cathedral. In this way, the rites involve the whole parish as well as the seat of the diocese, helping the catechumens recognize that they are joining the larger Body of Christ. Celebrating this rite at the Cathedral recognizes both the ancient tradition of the bishop administering baptism and the particular gift of the episcopacy in life and leadership of The Episcopal Church.

WHAT IS "HYBRID" & HOW DOES IT WORK?

Discover-Embrace-Become will be a hybrid model, meaning it will consist of both synchronous (real-time interaction, either in-person or online) and asynchronous components such as video, text resources, and group texting. We have formed a technology partnership with Iliff School of Theology, and will take advantage of their well-established Canvas platform. The Canvas platform will offer a resource-rich repository of materials and technologies to encourage seekers' exploration and foster a deepening experience of community for participants. The resources available through the Canvas platform will support an open and flexible approach to questions that will arise from participants throughout their journeys.

PREPARATION FOR BAPTISM

The third module will build on the spiritual work of *Embrace*, as participants enter a time of extended retreat and spiritual preparation, delving more deeply into the questions arising for them, and integrating all they have been experiencing and learning into what it means to live the Christian life. Catechumens become candidates in preparation to receive the gifts of the sacraments of baptism and the eucharist at Easter Vigil, when they become knit into the Body of Christ. For seekers who have already been baptized, Easter is a time of celebration as they reaffirm their faith in the Risen Christ.

WHERE DO WE BEGIN?

The needs of individual churches around the state are wonderfully unique. Discover-Embrace-Become is being created to be flexible and adaptable to the diverse needs of parishes.

- Some parishes may have a large enough group of seekers to have in-person sessions, but may choose to follow the Discover-Embrace-Become hybrid process and use the weekly teaching videos and other resources found online.
- Parishes with individual seekers, or a small group of seekers, may find the online version of Discover-Embrace-Become is both practical and a meaningful way to be in community with seekers from other parishes across the state.

We look forward to conversation about what will work best for you at your parish.

JOIN THE PILOT GROUP

We invite individuals and parishes from around The Episcopal Church in Colorado to join in our pilot online offering of Discover-Embrace-Become this fall. If you would like to join in this journey beginning in September 2018, contact any member of the Faith Formation team in the Office of the Bishop at 303.837.1173 or Faith@EpiscopalColorado.org. ■

THE REV. CANON GREG FORAKER is the Missioner for Faith Formation for The Episcopal Church in Colorado.

TRACY METHE is the Faith Formation Programming Coordinator.



A Celebration of Milestones

The Colorado Episcopal Service Corps

BY THE REV. CANON REBECCA CRUMMEY

The summer of 2018 marks five years of Colorado Episcopal Service Corps. On July 20, around 100 people gathered at Holy Comforter Episcopal Church, Broomfield, to celebrate this milestone. We had barbeque from **UTURN BBQ** out of Boulder, and live music thanks to **We Ain't Dead Yet**, a sextet that often performs at the Broomfield Farmer's Market. Colorado ESC alumni from all five years of the Corps' history joined us from as far away as Hawaii and North Carolina to celebrate. Members of the Standing Committee of The Episcopal Church in Colorado, others who have supported the program from day one, and new friends of Colorado ESC ate and laughed together. Together we raised more than \$10,000 from generous local businesses and individuals.

Once I took the leap of faith, serving as the director of Colorado Episcopal Service Corps has shown me time and again the presence of the Holy Spirit and how doors will open if we listen and pay attention to where God is already at work in the world. When we started the program, we didn't know how it was going to be funded. Thankfully, the Anschutz Foundation came through with the seed money, committing to five years of funding. Another time we wondered if we were ever going to find a house, and the right one showed up on Craigslist right in the nick of time. Another time, when we needed a bookkeeper to manage our finance, it made sense for Pennie Goodman at Colorado Episcopal Foundation to take on that role.

Yet another time we worried that the program might implode because of circumstances in the lives of the Corps members.

And here we are celebrating five years as a program, more stable and vibrant than ever, recognized as a leader in the national Episcopal Service Corps network. This is due in large part to how we manage our funding and programming, the commitment of a talented board, and the involvement of so many people—not just Episcopalians—around the state of Colorado.



Board Member Darren Armstrong speaks to the crowd at the five-year celebration event during a set by the We Ain't Dead Yet band. Photo courtesy the Rev. Canon Rebecca Crumme

Last year was a milestone for the program. We were approaching the end of our five-year grant from the Anschutz Foundation and knew we needed to expand our base of giving. We also knew we needed to figure out a more stable, healthy living situation for both our communities. In the spring of 2017, Beverly

Brown, generous advocate of our program, donated her condo in Steamboat Springs, a gift that allowed us to continue having a community there. Later that year the Standing Committee of The Episcopal Church in Colorado purchased a house in Denver for the program to rent for our Denver community. Both gifts amount to a million-dollar investment in the work and vision of Colorado ESC. We knew it was time to organize a fundraiser to see what our donor base might look like. We added a giving platform to our website so that donors could give electronically.

This calendar year is our first without support from the Anschutz Foundation, as their five-year commitment came to a close. This is the first year we have started the summer without anxiously waiting at the mailbox for a check, wondering if we would be able to pay our bills. The incredible news is that we are now financially stable. We are grateful for the careful financial management from program leadership, the generous funding from the diocesan regions with ESC houses, and a larger donor base.

We are a program that nurtures and forms a group of up to ten young adults a year. People ask me if the investment in such a small number of people is worth it. My response is always yes! I tell people that it is not only the young adults in the program that are transformed by their experience in the program. The people in the congregations where they find homes for their year are changed as they worship and serve alongside one another. The people in the churches they visit, teach at, and share with are impacted. And the people with whom they minister on a daily basis in partner agencies experience life changes. Service-year programs are the backbone of Denver's nonprofit agencies. Without the loving, compassionate face of Christ that our Corps members bring with them to their daily service, the work of many agencies in Denver would be greatly diminished.

And even if all of that weren't true, it is vital work that we are doing in the formation of the young adults who come to Colorado for a year with us. We help the young adults who come to Colorado for a year with us, to become more fully the people they already are. Whether they go to Harvard Divinity School or return home to make art, or become social workers, or priests, they have been changed and deepened by their experience with us. They are more confident in claiming their voices and naming their truth in the noisy din of our common lives.

Peacebuilder John Paul Lederach talks about "quality of relationship" being supported by small groups in an "On Being" podcast:

"I've just noticed how important it is to have small groups of people who have that *quality of relationship* so that they can serve in ways that begin to echo that [quality] out into larger groups. ...And so the critical yeast was actually...these unbelievable people who refused to let it be the way it was....

First of all, yeast, if it sits in a jar, is useless....You have to take the yeast out of the jar; and then, you have to prepare it. And typically, you do that with a little bit of moisture, a little bit of sugar, and not too much burning light. So you're actually talking about kind of a preparatory space that we don't often want to [create]. And then, when you put it in the mass, you mix it. But you never accept the first mix or two. You keep beating it up. You knead it. "I don't care if you're growing. Go back down. We're gonna try it again." So just the metaphors kind of captured imagination...what critical yeast was about: *quality of relationship*. So, in other words, a small number of people, being shaped and formed and reshaped, like yeasty dough, will actually be what it takes to change the world. (emphasis added)"¹

Programs like Colorado ESC create these preparatory spaces so leaven can work in our communities. We need confident, articulate, loving people in the world. Colorado ESC is becoming the preparatory space for the yeasty dough that will transform not only Colorado but also the world.

There is so much more we would like to do. We would like to do more with our Corps members, invest in our staff, and partner more with community agencies that can't pay a full fee to have a Corps member on their staff. We're asking you to be part of the vision and dream of growing a more vibrant, peaceful world. Learn more at ColoradoESC.org and please consider making a gift to support our work and ministry across Colorado. ■

THE REV. CANON REBECCA CRUMMEY is the Executive Director of Colorado Episcopal Service Corps and Program Director of St. Columba House, Denver. She can be contacted at ESC@EpiscopalColorado.org.

¹ John Paul Lederach in Krista Tippet "How Change Happens, In Generational Time" podcast, found here: <https://onbeing.org/programs/america-ferrera-john-paul-lederach-how-change-happens-in-generational-time-jun2018/>. Lederach is a senior fellow at Humanity United, a project of the Omidyar Foundation, and professor emeritus of International Peacebuilding at the Kroc Institute for International Peace Studies at the University of Notre Dame.

FAITH FORMATION OFFERINGS



ADVENT RETREAT

November 30 - December 2, 2018

Join us for our annual Advent quiet retreat. This retreat provides time and space away from the sometimes stressfulness of the season, allowing participants to enter into a time of reflection, preparation, and rest. The retreat includes presentations, worship, small-group discussion, and shared meals. Afternoons are free for personal spiritual disciplines, exploring the beautiful grounds of Cathedral Ridge, and self care. The theme and retreat leader for our 2018 retreat will be announced soon. Registration opens on September 1. For more information, please contact the Faith Formation team at Faith@EpiscopalColorado.org.



BALANCE & BEAUTY WOMEN & GIRLS RETREAT

January 4-6, 2019

For girls grade 6 and above, and women of all ages, located at Cathedral Ridge. Invite your mother, friend, daughter, or granddaughter to a weekend of intergenerational fellowship, faith-deepening, and fun before school recommences. There will be large and small group presentations, crafts, worship, healthful meals, and time for self care and pampering. This retreat makes a wonderful Christmas gift. Registration opens on October 1. For more information, please contact the Faith Formation team at Faith@EpiscopalColorado.org.



FATHER & SON RETREAT

January 18-20, 2019

For fathers and sons of all ages. (Recommended for boys grade 1 and above.) Come enjoy a weekend with your father or father figure, or bring your son or young person you're mentoring. This is a time of activity, play, and fellowship in the beautiful mountains of Cathedral Ridge. We will have activities indoors and out, games, music, presentations, worship, and table fellowship. Registration opens on October 1. For more information, please contact the Faith Formation team at Faith@EpiscopalColorado.org.



YES

Young Episcopalians in Service

BY TINA CLARK & BUCK BLANCHARD



Above: Amanda Hardy (far left), Kenna Mullen (center), and Macy Davis (far right), traveled to Honduras with the first ever YES Mission for college-aged young adults. In Honduras they spent time with the children of El Hogar de Amor y Esperanza (The Home for Love and Hope). El Hogar offers Honduran children ages 4-16 a home and education, giving them an opportunity to rise with their families above poverty and violence in their communities. They also met the "Dolls Clan" (pictured here, left and right of center), activists raising their voices through art and rap to empower the women of Honduras.

Photo courtesy Tina Clark

Young Episcopalians in Service (YES) continued to expand its ministries during the summer of 2018. Youth and young adults participated in mission, outreach, and educational programs locally, nationally, and internationally. There were programs for middle and high schoolers, and a trip for college-aged young adults.

What YES confirmed this year is that opportunities abound for service, in all sorts of locations. Groups traveled as far away as Honduras and West Virginia, but also participated in powerful ministries right here in downtown Denver. *Where you go is not as important as that you go*—that you say YES to the call to mission.

As youth participate in service they begin to see their communities and the world from different perspectives. They

Right: 32 high school youth spent the first week of their summer vacation helping the community of Clendenin, West Virginia, continue to rebuild after devastating floods two years ago.

YES youth joined the Clendenin community for baseball, kickball, basketball, and fellowship on their weekly summer Friday movie night. Photo courtesy Tina Clark





develop a curiosity and an empathy that will serve them well throughout their lives. They become transformed by the power of the Holy Spirit. That's really good stuff.

There are opportunities for young people from across The Episcopal Church in Colorado. YES is already thinking about the summer of 2019. If you or your youth have an interest, please contact Tina Clark at YES@EpiscopalColorado.org. ■

Above: 66 middle and high school youth, along with 21 young adult and adult leaders, spent a week at Saint John's Cathedral learning about issues of social inequality, activism, and service. They worked for several organizations across the city feeding children and helping with physical upkeep of underfunded facilities, collected for the annual Loaves and Fishes ingathering of food for MetroCaring, and handed out care bags for people experiencing homelessness. Photo courtesy Tina Clark



Above: At the Little League, which doubles as Clendenin, West Virginia's only gathering place for community events, YES spent the week digging out debris and prepping subfloors on the lower level. Photo courtesy Tina Clark



Above: YES youth repaired the roof of the Little League in Clendenin, West Virginia, with new weather-resistant materials. Photo courtesy Tina Clark

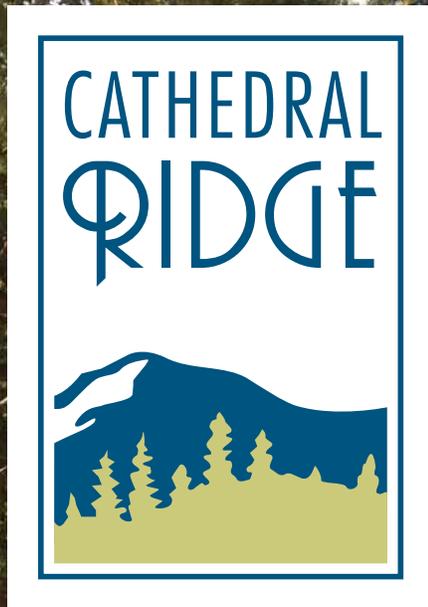
Below: YES youth tour the Colorado State Capitol Building and learn from Anthony Suggs, Episcopal Service Corps Member and Social Justice & Advocacy Coordinator for The Episcopal Church in Colorado. Photo courtesy John Putnam



Right: YES youth tour the Colorado State Capitol Building. Photo courtesy John Putnam

Below and Below Right: YES youth prepare a meal at Saint John's Cathedral. Photos courtesy John Putnam





The Kingdom & Cathedral Ridge

BY GRAE DICKSON

Where do we find the Kingdom of God in The Episcopal Church in Colorado? Is it solely inside our parish walls and within our congregations? Or do we find it in the broader church community and geography of our state? Perhaps we find it in the company and comfort of friendships formed from common experiences—times we've gathered together from near and far to experience acceptance around shared certainties—God's love, for example. Perhaps we find it in our relationship with nature, marveling at the magnificence of God's creation. What we know is that we find the Kingdom of God in relationship—with each other, with creation, and with the living God. All of these are within our reach at Cathedral Ridge.

When I think of the Kingdom, I am instantly drawn to my own memories of summer camp—the place that helped form my identity as a person of faith. Camp was the first place I knew my voice was being heard—where I felt directed on my spiritual journey. This summer, I was able to witness for the first time the camping season at Cathedral Ridge. I was able to watch the joy on the faces of our youth and children from all over the state as they played, prayed, laughed, cried, and loved together in a safe community. I was able to watch our young adults move into positions of leadership, many for the first time, and experience what it means to share their love of Christ with others. I was able to watch our directors, chaplains, nurses, and other adults be a positive and supportive force, allowing space for Christ to enter the conversation. Our summer camp program has a strong foundation, and I am truly excited for the current and future generations of youth in Colorado to have the opportunity to have their lives changed.

I have also been blessed to experience several adult retreats and gatherings since I arrived at Cathedral Ridge. Time for retreat is vital for our



spiritual wellness, and we all need to be reminded why we should take retreat time for ourselves. Mother Teresa once said, "God speaks in the silence of the heart. Listening is the beginning of prayer." I have always felt that everyday life makes it more difficult to have that silence I need to hear.

Busy schedules do not always allow for quiet "me" time. Rest and silence can open our hearts to the Kingdom and allow for time of prayer and reflection. Another factor is that we need to be intentional and less distracted to further develop our existing interests. We also retreat to create time for contemplation away from our work, family, and the distractions of our surroundings. We retreat to help deepen our spiritual lives; sometimes getting away from it all makes it easier to focus. I find that I retreat to get inspired, find my people, remember who I am, and to simply listen.

Cathedral Ridge is a place set apart, here for all of us. It is a home of spiritual renewal and life-changing experiences. It is a place for young and old alike. It is a place where the entire congregation of The Episcopal Church in Colorado can gather, worship, and celebrate life. Cathedral Ridge is a sacred space, and we create these spaces in order to express our human need for spiritual nourishment and empowerment. The Kingdom of God is within us, and I encourage everyone to come get a glimpse of God's magnificent creation for yourself at Cathedral Ridge. ■

GRAE DICKSON is the Executive Director of Cathedral Ridge. He can be reached at Grae@CathedralRidge.org.

Children and youth at Cathedral Camp, June 2018. Photos courtesy Everlyn Peters





still small
voice 

QUEST

Quest youth retreats help our young people grow deeper in their relationship with God. Quest incorporates general sessions led by entertaining and powerful speakers, interactive small group time, an engaging band, and plenty of community-building activities to help foster spiritual growth throughout the weekend and beyond. No two Quest events are the same. Youth are encouraged to explore, ask questions, and dive into each theme in hope that the weekend will help them grow individually in their faith and corporately as a member within the Church. 225 adults and youth attended the Spring Quest weekend.

FALL QUEST, OCTOBER 5-7, 2018

Where do we find God's voice, and what does it sound like? Does it come to us in a howling wind, in an earth-shaking moment, or in sparks and flames? How can we hear it if we're caught up in worry, fear, doubt, confusion, busyness, and pressure from peers and school? This fall is all about listening for God's voice: when to listen, how to listen, how to know we've heard, and what to do next. We will discover ways that can help us get to that place of calm, inspiration, and knowing God's holy energy and guidance. Join us for another amazing retreat weekend filled with music, outdoor fun, awesome food, worship, and friendship—created for youth by youth.

Quest Episcopal youth retreats are for all middle and high school students (6th to 12th Grades) across the state of Colorado.

REGISTER NOW

Register at EpiscopalColorado.org/Quest

STOCK GIFT TRANSACTIONS:

More Episcopalians are making gifts of appreciated stock to their churches and other Episcopal institutions in Colorado. With the stock market at historic highs, this is an excellent time to consider a stock gift.

BENEFITS OF MAKING A GIFT OF APPRECIATED STOCK (MUST BE HELD FOR AT LEAST 1 YEAR):

- ▶ **Immediate tax deduction for full market value of stock**
- ▶ **Avoid capital gains tax**
- ▶ **No need to use funds in the bank**

Gifts of appreciated stock are an excellent way to complete one's annual pledge or to make a special gift to your church. The Foundation completes these gifts for the benefit of congregations at no charge.

COMPLETED STOCK GIFT TRANSACTIONS:

2017	89 transactions	1,230,000
2016	83 transactions	805,000
2015	50 transactions	1,004,000
2014	92 transactions	1,072,000
2013	90 transactions	728,000
2012	91 transactions	886,000
2011	64 transactions	409,000

The purpose of the Colorado Episcopal Foundation (COEF) is to strengthen capacity for mission and ministry by stewarding the financial resources of The Episcopal Church in Colorado.

Now in our 35th year of service, the Foundation supports the financial stability of Episcopal congregations and institutions so that vital ministries can be sustained.

DID YOU KNOW THAT YOU CAN GIVE A GIFT OF STOCK TO YOUR CHURCH?



MAKING A GIFT OF STOCK IS VERY EASY. SIMPLY FOLLOW THESE STEPS:

- ▶ **Complete the Stock Gift Instruction and Designation letter available on our website**
- ▶ **Send the form to the Foundation and your broker**
- ▶ **Complete your brokers form**

That's it! The proceeds will be forwarded to your church after the shares are sold.

Let the Foundation help you in your goals of supporting your church through gifts of stock, planned gifts, or major gifts. Contact Scott Asper (scott@coef.org) or Pennie Goodman (pennie@coef.org) and schedule a time convenient for you to learn more about how we can serve you.

In the past 7 years, the Colorado Episcopal Foundation handled \$6,133,000 from 559 stock transactions to benefit congregations across Colorado. Stock gifts processed by the Foundation continue to grow year-over-year and offer our churches support in ministry, capital campaigns, and special giving.



CAFFEINATED CHURCH

— *Conference* —

TUESDAY, NOVEMBER 20 OFFICE OF THE BISHOP

This conference will be live in person at the Office of the Bishop, Denver, as well as available via a Zoom video conference for those who live a long distance from Denver.

The Caffeinated Church Conference is centered around creative church collaboration. Increase your creative output through hands-on training in the areas of graphic design, marketing/advertising, layout/design, and website development. We will discuss best practices, budgeting and resources for small to large parishes, challenges that we face, and more. Meet with leaders from other churches engaged in creative design and innovative communications.

On all fronts, we as the Church desire to raise the level of creativity in marketing, promotion, and communication with the end result of relevance and changed lives.

Through creative collaboration, we can encourage one another, grow through resourceful idea-sharing, and discover the potential within our gifts of creativity inspired by our Creator.



LEARN MORE AT CAFFEINATEDCHURCH.ORG

“The work of the Caffeinated Church has not only deepened the life of St. Timothy’s, but also the shared ministry of the people of the diocese. The Caffeinated Church workshops have already met profound needs in our churches by challenging us to rethink our understandings of ministry and evangelism.”

—The Rev. Nick Myers

“As the priest at a “transitional size” congregation, there are many needs and ministries that need to be filled, and limited resources, both in leadership time and financially, to be able to train people and empower them for increased leadership roles. Caffeinated Church offers some amazing training and resource time for me and some of my staff/volunteers that has proven indispensable.”

—The Rev. Brian Winter

PERSPECTIVES



Above: Episcopalians and Lutherans from 17 parishes and congregations volunteered at the Denver Pridefest to welcome the LGBTQ community. Volunteers came from Atonement Lutheran (Denver), Augustana Lutheran (Denver), Bethany Lutheran (Cherry Hills Village), Christ the King Episcopal (Anvada), Epiphany Lutheran (Denver), Highlands Lutheran (Denver), Holy Comforter Episcopal (Broomfield), Holy Trinity Lutheran (Littleton), Grace and St. Stephens Episcopal (Colorado Springs), St. Aidan's Episcopal (Boulder), St. James Episcopal (Wheat Ridge), Saint John's Episcopal Cathedral (Denver), St. Paul's Lutheran and Catholic Community of Faith (Denver), Our Savior's Lutheran (Denver), Well of Hope Lutheran (Castle Rock), Zion Lutheran (Trinidad), Wartburg College, and staff from the Office of the Bishop of the Rocky Mountain Synod. We also had visitors from the Office of the Bishop (Episcopal). Special thanks to Bill Oliver, Michael Vente, & David O'Rourke for organizing this year's presence at the Denver Pridefest. Consider joining this group at next year's Pridefest, June 15-16, 2019. Photos courtesy Bill Oliver



Left: Bishop O’Neill ordained (from left to right) Camie Dewey, Melissa Kean, Quinn Wilhelm, Janice Head, and Tory Moir at Saint John’s Cathedral, June 16.

Below: Ordinands kneeling and taking their ordination vows.

Photos courtesy Fred Mast





Left, Above: Cathedral Camp Counselors smash a shaving cream pie in the face of the Rev. Canon Richard Lawson from Saint John's Cathedral. Photo courtesy Everlyn Peters

Right: Cathedral Camp Counselors on a hike. Photo courtesy Everlyn Peters





On this page: Cathedral Camp campers enjoying hikes, hanging out, and making tie-dye shirts. Photos courtesy Everlyn Peters





Above: Six young people from across the diocese traveled to Spain to walk the Camino de Santiago as the culminating week of the Colorado Youth Leadership Initiative (COYLI), Year 3. Photo courtesy Beckett Stokes

Below: Ten youth in Year 2 of the Colorado Youth Leadership Initiative (COYLI) engaged with other youth and children at St. Paul's School in Petit Trou, Haiti. Photo courtesy Gigi Baxstrom





Above: Members of St. Mark's Episcopal Church in Durango gather in prayer and support for the 416 Firefighters. Photo courtesy Paul Boyer



Left, Above, Below: At St. Peter's Episcopal Church, volunteers prepared meals for 350+ firefighters and first responders fighting fires around the Basalt area. Photos courtesy the Rev. Will Fisher





THE BISHOP & DIOCESE OF
COLORADO

1300 Washington Street
Denver, Colorado 80203

COLORADO
episcopalian