



COLORADO episcopalian

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125 YEARS OF GOD'S TRANSFORMING LOVE

In three and a half years, the congregation has almost tripled in size from 25 members to 70 members. We are re-strengthening our relationships and seeking new ways to engage a changing neighborhood.



HURRICANE MATTHEW RECOVERY EFFORTS

The people of Petit Trou de Nippes are dear to all of us in Colorado. We have cultivated many deep connections over the course of nearly 30 years.

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COVER:

The Reverend Jeremiah Williamson, the recently installed rector of Grace and St. Stephen's Church in Colorado Springs, serves Holy Communion during Wee Worship. Wee Worship is a special monthly service for the youngest children in the church, from newborns to age six. *Photo courtesy Steve Starr.*

A Story of Divine Transformation

By Bishop Robert O'Neill

In the Christian tradition, the living Word of God is revealed in scripture. This Word, which the Book of Genesis describes as speaking all of creation into being, this Word, whom John says was made flesh in Jesus and dwells among us—this Word is neither static nor benign. It is dynamic. This Word transforms life. It “lifts up the lowly” and “casts down the mighty,” to use Mary’s powerful song. This Word “fills the hungry” and makes the rich go “empty away.” It “favors” the humble and “scatters” the proud.

This Word, proclaimed by Paul and his companions, “turns the world upside down,” as the people of Thessalonica complained to the authorities. How easy it is to see that those invested in position and power, or those preferring the status quo, would find it threatening that this living Word might actually take on life among us and that things might actually change.

“Indeed,” as the author of Hebrews puts it, “...the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before this living word no creature is hidden, but all are naked and laid bare...” (Hebrews 4:12–13)

William Tyndale immersed himself in this living Word, making it his life’s work and his mission. In translating the Word into his life and into the lives of countless others, his labor over the Tyndale Bible is an icon of our own life’s work and of our own spiritual practice. His labor is an icon for a missional Church—that we, too, would dare to immerse ourselves in the language of this unconditional love so we too might become translators who bring healing, reconciliation, and peace to life in this world.

We are already doing this work, and each of us in The Episcopal Church in Colorado has a story to tell about this work. Two fully enrolled communities in the Colorado Episcopal Service Corps, now in its fourth year. Hundreds of young people being formed in faith at our Center at Cathedral Ridge every summer. We have seen record attendance at Quest, our twice-annual cornerstone diocesan youth retreats. Think of it— young people being equipped with a substantive and robust faith able to meet the challenges of this world; learning leadership skills and being equipped to become those who transform their

own communities. It is about making disciples who make disciples. And alongside that, thousands of adults to date from more than 80 percent of our congregations—from small to large, from rural to urban—have come together in many different configurations at Cathedral Ridge to be formed and equipped as leaders in their congregations and communities. There's the vision—substantive, intentional, lifelong Christian formation for all ages—an essential spiritual discipline and practice for all: making disciples who make disciples.

It is a story of divine transformation already taking place in and through us.

But it doesn't end there. Just look at the faithful Episcopalians across the five regions of this diocese who bring healing and change and life and hope to their own communities. Folks in Westcliffe, providing snacks for school children whose families simply do not have the resources to feed them adequately. The people of Saint Barnabas in Cortez providing some 170 meals per week to those who are hungry. Saint Raphael's in Security establishing affordable daycare for working families in need. Saint Brigit's in Frederick embracing an ambitious vision to create 50 units of low-cost senior housing. Folks from Saint Mark's in Durango, and others from the Four Corners region of the state, bringing electricity and light to our native sisters and brothers in Navajoland. Saint George's in Leadville offering community meals six days a week, providing some 12,000 meals last year alone.

Saint Peter's in Basalt is buying a food truck and imagining a new way to reach out to the working poor up and down the Roaring Fork Valley. There is also the Saint Benedict Health and Healing ministry in Boulder County. There's Saint Clare's Table in the Baker neighborhood. There are those who are providing hospitality and care to Syrian refugees. I'm not even counting the Episcopalians who visit those in prison and tend to the needs of the incarcerated all over Colorado. Nor is it possible to number those who tend to the homeless among us—whether that's through the Saint Francis Center, the Women's Homeless Initiative, Common

Cathedral, or with new initiatives being undertaken by Saint Andrew's in Five Points or Saint John's Cathedral right here in Capitol Hill. I can't track those among us who travel to Haiti, Honduras, Guatemala, Mexico, El Salvador, and elsewhere to offer medical care, or education, or support and encouragement to others. All the ways in which the living Word of the living God is made flesh among all of us, collectively, simply cannot be named.

It is real. It is good. The Word that goes forth from God's mouth, as Isaiah says, does not return empty. You are leaven. You are light. You are a gift and a blessing, and I thank you.

“It is time for all of us as faithful Christians to step up our game. Real life-and-death issues are staring us all in the face daily, and by virtue of our collective denial or silence, they continue to cause suffering for all of us.”

Is there more to do? Of course. To be the mission-minded, mission-shaped, mission-focused body of Jesus' followers that we aspire to be, we must always be willing

to be stretched even further and to move. "So," as my spiritual director asks regularly, "What's the next invitation?" Or as I would put it, "How can this living Word be given even greater life among us?"

The Office of the Bishop has set key priorities for how we work and serve this diocese—evangelism, Christian formation, leadership training, congregational development, advocacy and social justice, and financial stewardship and development. Among these priorities, I would like to challenge us all to consider how we might find our footing and claim our voice as advocates for that which is compassionate, freeing, life-giving, right, and just in our communities and in this world.

We have 35 jubilee centers across Colorado—more than any diocese in The Episcopal Church—ministries that feed the hungry, house the homeless, clothe the poor, provide medical care to the underserved and marginalized, and more. This is good and faithful work. But when it comes to the work of advocacy in our communities, we have a lot to learn. I cannot say it strongly enough.

It is time for all of us as faithful Christians to step up our game. Real life-and-death issues are staring us all in the face daily, and by virtue of our collective denial or silence, they continue to cause suffering for all of us. Systemic poverty.

“To be a disciple is to be one who is willing to be drawn into a transformational relationship with the divine life of Jesus, who in turn opens our eyes to the divine life in us and in every human being. To be a disciple is to be one whose treasured assumptions are challenged, whose heart is broken and cracked open, whose mind is blown, whose consciousness is transformed, whose life will be turned inside out and upside down, only to find oneself sent out into the world by a relentlessly untamable Holy Spirit for one purpose and one purpose alone: to love.”

Increased and increasing economic disparity at home and abroad—a world in which the rich get richer and the poor get poorer. Unconscionable violence—much of it rationalized, justified, and glorified in the name of God—all of it the source of trauma and grief. Racism is not a thing of the past. It is a present reality that demands urgent attention. Xenophobia, fear of the stranger, is a word we need to learn and a fear we need to face in our increasingly global and pluralistic culture. And please do not forget this fragile earth, our island home, that so freely and graciously feeds us and gives us life, even here and now. It is crying out for our love and care in return.

There's the invitation, an absolutely essential component of spiritual maturity—doing the hard work of integrating our Christian faith and life with the complex, life-and-death issues of our world so that we who follow a more transcendent way might embody a more transcendent way of healing the deep divisions and injustices that plague us. Do we who sing that Jesus is “all compassion,” we who proclaim that Jesus is “pure unbounded love,” do we who believe that all are being “changed from glory into glory”—do we not have a life-giving word of healing, reconciliation, and peace to speak into a world that knows no peace?

“Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before [this living Word] no creature is hidden, but all are naked and laid bare to the eyes

of the one to whom we must render an account.” (Hebrews 4:12-13)

To be a disciple is to be one who is willing to be drawn into a transformational relationship with the divine life of Jesus, who in turn opens our eyes to the divine life in us and in every human being. To be a disciple is to be one whose treasured assumptions are challenged, whose heart is broken and cracked open, whose mind is blown, whose consciousness is transformed, whose life will be turned inside out and upside down, only to find oneself sent out into the world by a relentlessly untamable Holy Spirit for one purpose and one purpose alone: to love. Of course, we all simply have more to learn, more to discover, more to be and to become and to do in the name of love. There is still, for all of us, another chapter, another book, yes, even another gospel of hope, to be written on our hearts and to be translated in and through our lives in our day in our time. ■

Advent is a season in which we prepare ourselves to receive the gift of the incarnation—the deep and abiding mystery of the living Word of God made flesh within and among us. This article includes excerpts from Bishop O’Neill’s recent convention address, itself an invitation to consider how we across The Episcopal Church in Colorado are making the living Word of God incarnate in our own lives. For the full text of Bishop O’Neill’s convention address, go to episcopalcolorado.org/convention.



How Does One Love Like That?

By The Reverend Canon Kenneth A. Malcolm

The young pagan soldier was tired and painfully cold, but grateful that the walls of the city were in sight. He and his men had been ordered to protect the road, a dangerous one, on the approach to Amiens. He was the last to return. As he arrived at the city gates, he noticed a threadbare pilgrim huddled against the wall. It was nothing new to see such suffering, but this time the soldier saw him differently. Martin unfastened his heavy red cloak, part of the uniform of a Roman imperial soldier, split it with his sword, and handed half to the beggar as he rode through the city gate. That night Martin dreamt that Jesus was wearing his torn cloak.

That dream changed the course of his life.

Every time I hear the story of St. Martin of Tours, I am taken aback: How does one love like that? How does one love with the heart of Jesus?

This past summer I had the privilege of journeying to Spain with a group of young people enrolled in their third year of the Colorado Youth Leadership Initiative. We were pilgrims on El Camino de Santiago de Compostela, the oldest pilgrimage route in Western Christendom. On our journey together, we experienced wonderful acts of kindness, of relationship and hospitality—all of them acts of love and too many to count. That question, *How does one love like that?* was on my heart during our journey. A simple *¡Buen Camino!* from a fellow pilgrim lifted our spirits in the pouring rain, as did members of our group racing to the aid of a cyclist who had crashed. We experienced wonderful acts of kindness, and in turn, without realizing it, we returned them. We were divided by language, but not by love. It was amazing.

How does one love like that? How do we follow St. Martin? How do we continue in the footsteps taken by our youth—what they experienced and embodied this past summer? This is the challenge of Christian formation: the process of preparing ourselves spiritually so we notice the broken places

and the suffering in the world and, when our hearts are full, instead of turning away, responding with prayer, love, relationship.

As we began our journey on the Camino, we were anxious to see the cathedral in Compestela, although the sight was days away. The spires were still days away after walking eight hours the first day! It wasn't until we settled into the everydayness, the every-moment-ness of the journey, that the rhythm of the Camino became our focus. Once we settled into the moments of the journey, the desire to rush forward to our destination faded as well. A lesson from the Camino for Advent, I think.

“ In Advent we have the chance to begin our journey with Jesus anew. ”

How does one love like that? It's a question we await the answer to in this season of Advent. In Advent we have the chance to begin our journey with Jesus anew. During this

season of expectation and waiting, take the time to slow down. Take the time to be present for the journey. Take the time, because we are waiting for nothing less than the gift of God entering creation. Think about that: The First Mover of All Creation, the Eternal Logos, the Word, becomes the child! It's as if God is saying, "See, this is my Son, flesh and bones, just like you!" This single, relational act changes the possibilities of our lives forever.

The stories of the faithful are stories replete with moments noticed: Moses, Naomi, the Roman soldier at the cross, now St. Martin of Tours. Their lives were changed because they were present in the moment. This may, in fact, be the answer to the question, *How does one love like that?*

May we choose to be present. May we choose to notice the moments, the holy everydayness, of our lives. May our hearts be full as we await the coming of our Savior! ■

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



The Episcopal Church at the United Nations: Faith and Advocacy at Work

By Cynthia Katsarelis

For the past 16 years, The Episcopal Church has sent a delegation to the United Nations Commission on the Status of Women. There, we are witnesses to the testimony of the suffering of women and girls worldwide. We also hear about the great work going on to alleviate the suffering, share with our sisters from the Anglican Communion, and advocate on behalf of women and girls worldwide.

At the UN, advocacy means expressing goals that all 193 member-countries can agree upon, and reviewing the progress made on goals previously set. Many people know of the now-expired Millennium Development Goals (MDGs), which have been credited with lifting one billion people out of extreme poverty. Two of the eight MDGs—health care and education—specifically targeted women and girls. The year 2016 has been especially important because on January 1, 2016, the UN rolled out the 17 Sustainable Development Goals (SDGs) of the 2030 Agenda—adopted by world leaders in September 2015 at a historic UN summit. The SDGs have 17 goals and 169 targets. Developed with broad input, the SDGs are universal—they apply to the developed world and the developing world equally—and the mantra is “no one left behind.”

In 2014 The Episcopal Church was granted accreditation of “special consultative status” in the Economic and Social Council of the UN (ECOSOC). This status allows us to submit statements, make oral interventions, and bring official advocacy delegations to UN meetings. We did all of that in March 2016, shepherded by Lynnaia Main, the church’s global relations staff officer in New York. We also received advocacy training by NGO/NY and our own Episcopal Church Office of Government Relations, our domestic advocacy office located on Capitol Hill in Washington, DC. The Episcopal Public Policy Network (EPPN) is a part of the Office of Government Relations.

“United Nations General Assembly Hall” by bds2006 is licensed under CC BY SA 3.0.

What does this mean for us? Many things: it gives us prophetic voice on behalf of the most vulnerable and marginalized people in the United States and the world. Much of the value of participation at the UN Commission on the Status of Women (UNCSW) is bringing it home to us, right here in Colorado. For one thing, we can look to the SDGs to strengthen our advocacy for any number of baptismal ministries: including human trafficking, food security, housing, etc. It also serves as an amazing model for effective advocacy and gives us the knowledge and tools we need to advocate in our own churches and communities.

The basic elements of effective advocacy are research, coalition- and consensus-building, identifying obstacles, strategizing how to overcome the obstacles, and implementation. This, of course, could be an undergraduate-degree program. But if one reads the narrative of The Episcopal Church's participation at the UN through the filter of advocacy—effective advocacy—it may trigger ideas, insights, inspiration, and possibilities for our work at home to fully live into our baptismal covenants. Perhaps now is the time to issue a “policy wonk” alert!

So what did we do at the UN? First, we had to understand what we were doing! Those two weeks were to culminate in a document called “The Agreed Conclusions.” The UN wanted to achieve what it calls consensus, from all 193 member-countries, around the goals for women and girls to accomplish by 2030. One of our delegation's major tasks was therefore to follow the progress with each new draft, and advocate for the best possible language on our issues. What were “our issues”? Our mandate was spelled out in a four-page statement passed at General Convention. The preamble to that statement says who we are and why we are engaged in advocacy, and it names the UN declarations, platforms, and protocols that we support. The statement names four major issues of concern, states some of the realities around these issues, and makes recommendations to address the issues. We would advocate on these four issues:

- Enable women to access power and decision-making positions

“What does this mean for us? Many things, it gives us prophetic voice on behalf of the most vulnerable and marginalized people, in the United States and the world.”

- Foster women's and girls' economic empowerment and independence
- Eradicate violence against women and girls
- Provide preferential treatment to marginalized women and girls

Each issue listed recommendations, and we would advocate for those. For example, under “foster women's and girls' economic empowerment and independence,” we have the target to “improve access to full sexual and reproductive health provisions, including family planning and disease prevention.” This issue became extremely important.

In the second week, some radical anti-abortion and anti-contraception people arrived, took over sessions and workshops, and were quite militant.

Over one million women have died from botched abortions. Many women live in conditions where rape is used as a weapon of war, where child marriage is endemic, where women have little autonomy over their bodies, and the inability to plan their children dramatically exacerbates their poverty. Two days before the final day, the deadline for the Agreed Conclusions, a draft came out that removed progressive language calling for women's sexual and reproductive health and replaced it with the ominous “under negotiation.” Our delegation decided that as the liberal church we needed to speak out. I was selected to speak on behalf of “access to full sexual and reproductive health provisions, including family planning and disease prevention free from discrimination, coercion, and violence.” The language “free from discrimination, coercion, and violence,” comes from language in several protocols and platforms adopted by the UN that are supported by The Episcopal Church. The final document retained the progressive language that our delegation advocated.

Along the way, we met with some of the Permanent Missions to the United Nations, including the Permanent Mission of Haiti, where I've been going since 2004 to teach. We wrote a letter advocating on the four issues named above—a letter that went to all 45 countries serving on the Commission on the Status of Women, including the United States. We attended side panels, the daily briefings on the progress of the document, and when the General



« Delegates working late into the night on an advocacy letter to address concerns about women's sexual and reproductive health. This letter was distributed to all permanent missions at the UN. Photo courtesy Cynthia Katsarelis.

Assembly was in session we made sure to have at least one representative present. We had this remarkable access because of our consultative status.

The final Agreed Conclusions, signed by all 193 member-countries of the United Nations, required deep reflection on my part. The "zero document," written by the 45-member Commission on the Status of Women, was incredibly progressive. Each new iteration watered the language down a bit, sometimes with things like "in accordance with local culture." The final document is still very good. The United States would do well to achieve those goals "50-50 by 2030." So I had to consider which was better, a perfect document agreed on by 45 countries, or a good document agreed to by all 193 countries?

Each day we worshiped together with Ecumenical Women, a group with which we caucus, and the Anglican Communion women, who had a delegation of 30 women from around the world. There were Eucharists at our national headquarters at 815 2nd Ave., where we were encouraged by The Most Reverend Michael Curry, our Presiding Bishop. It was wonderful to share with our Anglican sisters. During that time they reaffirmed a powerful statement, saying they will stay in communion with all their sisters, regardless of Anglican Communion politics. This was deeply healing to hear.

It's easy to see that the development of Sustainable Development Goals and the statement by The Episcopal Church required research, consensus-building, and strategizing. The implementation, however, is up to governments, Non-Governmental Organizations, and us. The mantra of the United Nations on Sustainable Development Goals is "no one left behind." To me, this is a secular expression of our baptismal covenant, where with God's help we seek and serve Christ in all persons, love our neighbors as ourselves, strive for justice and peace

among all people, and respect the dignity of every human being. ■

Cynthia Katsarelis was a delegate to the 2016 United Nations Commission on the Status of Women. She is a parishioner at St. Andrew's Episcopal Church in Denver.

Toolkit for Advocacy

UN Sustainable Development Goals (SDGs)
<http://www.un.org/sustainabledevelopment/sustainable-development-goals/>

Episcopal Church: Faith and Citizenship: A Guide to Effective Advocacy for Episcopalians
<http://www.episcopalchurch.org/files/faithcitizenship-updated.pdf>

Episcopal Church Policy for Action: A compendium of social policies passed by General Convention
http://www.episcopalchurch.org/files/ogr_policy_for_action_2016.pdf

Episcopal Public Policy Network
<http://advocacy.episcopalchurch.org/>
http://www.episcopalchurch.org/files/episcopal_public_policy_network_one_pager_2015.pdf
 EPPN Library: <http://www.episcopalchurch.org/library/office/episcopal-public-policy-network>

Episcopal Church: Justice and Advocacy Ministries
<http://www.episcopalchurch.org/page/justice-and-advocacy-ministries>

Episcopal Church: Global Relations Office
http://www.episcopalchurch.org/files/documents/the_domestic_and_foreign_missionary_society_of_the_protestant_episcopal_church_in_the_united_states_of_america_at_the_united_nations.pdf

LOVE FORWARD

By The Reverend Allan Cole

Sharing the gifts we've been given is something we talk about in our churches all the time. And yet we find it hard to carry those gifts forward when it involves caring for the people right in front of us. It's the relationship barriers that prevent us from stepping into the lives of those we think of as different. We all struggle with Jesus' call to engage the suffering and needs of the world. Rational thinking and discussion simply does not get us over the hump. The risky, radical, and crazy experience of God's love comes from being just that: risky, radical, and crazy.

At St. Paul's, Lakewood, on September 11, the congregation began a journey to feel this love, live it, and Love Forward. Our Presiding Bishop Michael Curry said it well: "We are part of the Jesus Movement." The Jesus Movement gives us a sense of horizon, to love as we have been loved, and begin to engage suffering and pass that love forward.

“There are many stories of kindness that restore our hearts and our hope for humanity and these gestures of kindness and love might help us step into something more, something bigger than ourselves. And these stories all have a common theme. People share the love they feel by passing it forward.”

A couple of us were having lunch, and we were wondering how to break through the barriers we have about giving and receiving God's love, about how hard it is to feel we have enough to give emotionally and financially. "What if we gave everyone who came to church an envelope with cash in it and asked them to give the money to someone in need?" Too often what we do as individuals in a parish is to give the organization money to give

away for us by proxy. It's a practice that doesn't call us to be one person helping another person in the moment.

And that is how our Love Forward movement started. We didn't come up with anything new. People have been passing Love Forward in all sorts of ways. You've heard the story. A woman walked into Starbucks early one

morning and paid for her coffee and also the coffee for the person behind her. This pay-it-forward

“It seems that sometimes it is hard to give money away.”

“Each day those opportunities are present for me and I have to realize that this is where God wants me to use my talents that I have been given.”

“As I walked on I peeked over my shoulder and saw him looking inside the envelope with expectations! It feels good to give!”

“I do things like this because it feels like I am truly active in this beautiful mission, even if it is a small part.”

“Thank you for this unique way of encouraging Love and reaching out to others. Brilliant!”

“Sharing openly and joyfully the gift of money, to two homeless people who needed it so much was a wonderful life-changing experience for me.”

“Overwhelmed with the gesture, she cried, hugged us, and thanked us over and over again.”

gesture at that Starbucks lasted all day until 7:00 pm—378 people later!

The executive director of a nonprofit serving youth and families stopped by his office one Saturday morning. He saw a couple carrying a bag and waiting to be helped. Feeling as though he didn't have time to stop, he rushed by them. But then he stopped himself and went back and asked how he might help them. They explained: “We were here several years ago needing help. We were put in a homeless shelter where we met and fell in love. We've been married four years now. We are so grateful for the help you gave us. We brought this bag of clothes for you to give to others in need.”

There's a pizza place in Philadelphia, a city with a huge homeless population. The owner of the pizza place started a program where folks who come in to eat can pay an extra dollar and write a sticky note to put on a wall. A homeless person can come in, grab one of those sticky notes, and redeem it for a slice of pizza.

Everyone who came to St. Paul's that weekend received an envelope with cash in it. They were asked to do two things: give the money away and write down the story of what they did.

We can all be agents of kindness in this world and pay it forward. It's so simple, but often we don't know how to start. One of the people who received an envelope on that Sunday morning turned to her companion and said, “I never feel like I have enough to give something away, but now I do.” She looked surprised, as though church would not be the place that could happen. But church should be *exactly* the place this would happen. Unconventional, risky, and crazy church. Our faith community needs to call us deeper into the world and into bigger gestures of kindness and hope. We are called to acts of love, igniting our faith in God, and moving Love Forward.

All in all, on our Love Forward Day, more than 200 envelopes were taken. Two hundred people carried a resource forward, like a parable of the kingdom, and gave it away in the community.

For the St. Paul's community, it was an act of hope. The risk and the cost were not too much to bear in order to witness to the power of loving forward the way God loves.

The Love Forward stories shared on the website

“We are made for this. We are part of the Jesus Movement. We are made to transform the pain and suffering and loss and tears of the world into something of beauty and life. Maybe that takes a little craziness.”

at loveforward.church show all the ways people passed the grace and love they received on to someone else. For instance:

“My wife and I pooled our Love Forward money, added some, and then offered to help a neighbor. As a single parent of two young kids and with four dogs, she needed help constructing a fence to keep her dogs safe when they are in the yard. This coincided with a request from the CCU Music department, which is fundraising for the band. We gave the money to the Music Department, which sent a crew of students to clear space for postholes and then dig holes for fence-posts. A fence was built. This gift to the Music Department resulted in many blessings all around; improved old relationships, created new ones, and made life better for mom, kids, and dogs.”

Presiding Bishop Curry is right. We are made for this. We are part of the Jesus Movement. We are made to transform the pain and suffering and loss and tears of the world into something of beauty and life. Maybe that takes a little craziness. Our hope with the Love Forward movement is that we will experience the radical, reckless, maybe even irresponsible love of God as we go out in the wilderness of this world to love others as God loves us. ■

Follow the journey of St. Paul's and the Love Forward project at <http://LoveForward.church> and discover how you can join the story being told.

Quotes shown in the margins are all taken from the Love Forward project website at <http://LoveForward.church>.

“It feels good to give!”

“I absolutely love when I do things like this because it feels like I am truly active in this beautiful mission, even if it is a small part.

“I prayed that God blesses him with many more understanding people through out his day!”

“She was very grateful for the gift. Our hearts were filled with love.”

“With the challenge to Love Forward, my mind immediately went to thoughts outside of the church building.”

“I continued to ask God to show me where the Love Forward should go, in order to help the person who could use it the most.”



CAFFEINATED CHURCH

— *Conference* —

MONDAY, DECEMBER 12

OFFICE OF THE BISHOP

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

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



LEARN MORE AT CAFFEINATEDCHURCH.ORG

"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

"This conference gave me a sense of being moored in our larger Church community and reminded me that there are people and resources out there to support me. I felt motivated and excited at the end of the day. Thank you!" — Monica Cox

"All Communications Directors and staff in the Diocese should be required to attend the Caffeinated Church Conference! It would be especially important for those with limited knowledge of Marketing concepts, but it is a valuable review and update even for those with extensive experience. I have worked in PR, Marketing and Sales for 30 years; and I learned a lot! Thank you for a day well spent! It was worth every minute." — C.J. Joplin-Jack



SUMMER ADVENTURES

Your adventure awaits!

Explore Camp

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

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

Cosmos Camp

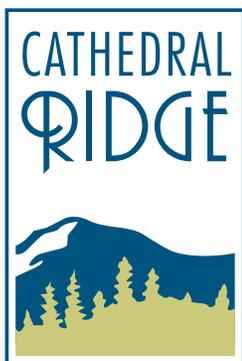
Rising 6th-8th Graders, July 16-22

Counselors in Training

Age 15+ needed for Explore and Cosmos camps

Colorado Youth Leadership Initiative

Rising 9th-10th Graders, July 30-August 5



Cathedral Ridge 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 under the aspen trees. 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 CathedralRidge.org and Faith.Episcopal.co.





125 Years of God's Transforming Love

By The Reverend Canon Rebecca Crummey

St. Peter and St. Mary's Church is an Alleluia church for a broken world. We are proud to be the "stable behind the inn," where everyone is welcome, no matter their status or place in life. It is in the stable behind the inn where Christ was born, and love and hope burst into the world with a baby's cry and an angel chorus. St. Peter and St. Mary's has been celebrating and proclaiming God's love in the Baker neighborhood for 125 years, and we plan to continue doing so for at least the next 125 years.

St. Peter and St. Mary's has been faithfully witnessing to God's love in the Baker neighborhood through both prosperous and difficult times. Please join us as we celebrate the parish's official 125th anniversary on December 3, 2016.

History

Erected in 1891 by Cornish silver miners, St. Peter's, as the church was initially called, rose first as a parish house built with stone hand-cut from quarries in Castle Rock. Almost as soon as the building rose from its foundations, however, the silver market crashed, causing parishioners to scrap their plans for a large church building. The congregation began worshipping in the parish hall, and today it is The Episcopal Church of St. Peter and St. Mary.

We would be remiss not to note our place as an incubator of Episcopal talent! St. Peter's nurtured the early career of a notable church musician, David McKinley Williams (1887–1978). Young Williams

began at St. John's Cathedral as a chorister, but in 1900 was named the organist and choirmaster at St. Peter's. He was only 13 years old. After eight years at St. Peter's, Williams went to New York (Grace Chapel and Church of the Holy Communion) and then to Paris for study.

After World War I service in the Royal Canadian Artillery, Williams returned to Church of the Holy Communion but after only six months was appointed organist and choirmaster at St. Bartholomew's Church, New York. There, for the next 27 years, music historians tell us that "he developed an already outstanding program into one of tremendous popularity and superlative influence." Williams also wrote several hymn tunes that appear in the 1982 Hymnal, including Hymns 312, 316, and 661.

20th-Century: Change and Schism

In the 1980s, dissension over the ordination of women brought members of St. Mary's congregation to St. Peter's, creating The Episcopal Church of St. Peter and St. Mary in 1982. Fittingly, the first woman ordained a priest in the Diocese of Colorado, The Reverend Kaye Ryan, served as associate rector at St. Peter and St. Mary from 1989 to 1992. The Reverend Ryan brought with her St. Clare's Inner City Mission. Now called St. Clare's Ministries, this Jubilee Ministry has been thriving at St. Peter and St. Mary's Church for 30 years.

Worship with Us

When you come to church with us you might be welcomed by our ballroom-dancing greeter, or sit next to the man whose mother played the organ here many years ago, or take communion with the woman who grew up here, got married here, and now has grandchildren who were baptized here. You might hear one of our young adults from the Colorado Episcopal Service Corps reading a lesson or leading the prayers. You might be greeted by Violet or Sheba, two of our four-legged members of the congregation.

Breaking bread together is at the heart of who we are as a community. All are welcome at God's table at St. Peter and St. Mary's Church.

We know about the hurt of the world, and we know there is pain and suffering. We have all experienced the transforming power of God's love in our own lives, and we come together to name and celebrate that love and then go forth to proclaim that love to the world in our own lives and in our relationships.

Looking Ahead: Growth and Life

Like so many small urban churches, the congregation at St. Peter and St. Mary had to decide about four years ago if they were going to keep their doors open. They took the leap of faith to call a part-time vicar and see where the spirit would lead them.

“In three and a half years, the congregation has almost tripled in size from 25 members to 70 members. We are re-strengthening our relationships and seeking new ways to engage a changing neighborhood.”

In three and a half years, the congregation has almost tripled in size from 25 members to 70 members. We are re-strengthening our relationships and seeking

new ways to engage a changing neighborhood.

We began to notice lots of people of different ages walking their dogs past our corner. We asked: "What if we closed off our parking lot on Saturday mornings and invited our neighbors to come with their dogs?" We decided to try it for four weeks. Now, nine months later, we have almost as many dogs enrolled on the dog-park roster as we do members of our Sunday congregation. The neighborhood has

Neighbors to St. Peter and St. Mary Episcopal Church enjoy the dog park. *Photo courtesy Bev Thomas.*



taken ownership of this ministry, and a strong community, of dogs and owners, is developing around our church. We are excited to see where this ministry will take us.

More recently, in response to the shooting deaths of Dallas police officers this summer, we began a wailing wall on our fence. We invited neighbors to share their hopes and tears, for ourselves, each other, our community, and the world. Again, our neighbors responded, posting their prayers and sharing their hopes and tears on the prayer flags we provided.

So a fence, which we had been seeing as a barrier to ministry and invitation, has become a community board, right on the corner of Second Avenue and Acoma Street in Denver. Now we are in the early stages of a conversation to replace the asphalt of our parking lot with permeable pavers, providing a real green space for our corner of the Baker neighborhood.

In addition to the Tuesday night meal provided as part of St. Clare's Ministries, St. Peter and St. Mary's Church also hosts the twice-yearly graduation ceremonies for Work Options for Women, an annual Christmas concert for the neighborhood Montessori preschool, six weekly NA meetings, a weekly Scottish dancing class, a monthly band board meeting, and the Baker Community Arts Association, which hosts at least three free concerts a year at St. Peter and St. Mary.

We are excited about where God is calling us for the next 125 years and are entering this next phase of our ministry with joy and anticipation. Our buildings need work. We continue to develop relationships begun or renewed with our neighbors and ministry partners. We are nevertheless confident of God's presence and abundant grace among us as we gather at Second and Acoma to give thanks for our many blessings and to discern where we are being led next.

We will be celebrating our 125 years in the Baker neighborhood with a concert featuring David McKinley Williams' work on Friday, December 2, at 7:30 pm and Sunday, December 4, at 4:00 pm. A Eucharist celebration will be followed by a party in the parish hall on Saturday, December 3, at 5:00 pm. Please join us! ■

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

▼ Parishioners gather after a service for a photo together. *Photo courtesy Bev Thomas.*



An Altar Guild Angel

By Debbie Mead

Gibby Bissell, longtime altar guild directress at Holy Comforter in Broomfield, passed away on September 20, 2016, at age 95. Her bright, sincere smile and sweet voice will forever be present in the sacristy, where she faithfully performed her duties for almost 50 years.

Born in Denver, Mary Alice Gibbs (nicknamed "Gibby") attended East High School and then Colorado College, graduating with a teaching degree in 1942. She and her husband, Phil, raised three children—two sons and a daughter—and moved from Colorado Springs to Broomfield in 1965. They joined Holy Comforter, where they spearheaded the drive to commission and install the beautiful *dalle de verre* stained-glass windows, which can be seen in the church today.

Gibby taught first grade, was dedicated to the Colorado Republican Women, served as a founding member of the Broomfield chapter of the Philanthropic Educational Organization, and was an accomplished golfer and bowler.

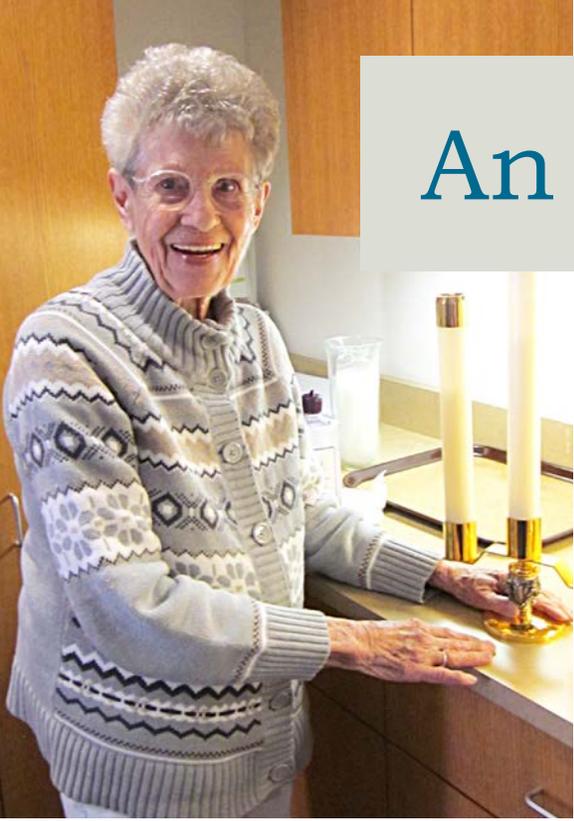
Displaying great joy in life and in her duties, Gibby mentored the altar guild every week, until recently when illness forced her to retire. She was so sharp—always! We learned so much from her. Even in her later years, she was able to "go with the flow" and be flexible in working with the many clergy who served at Holy Comforter in recent decades. She was wise in her ways, but not immovable in them.

She loved and appreciated those she worked with and had a way of saying "Thank you" to each member of the guild. She made you feel as if she couldn't have done it without you, letting you know your work behind the scenes was so important.

During the commendation at her funeral service, the sun shone so brightly on her remains that it was as if God was saying, "Well done, good and faithful servant!"

We at Holy Comforter will miss her, but we hear her voice, heed her advice, and feel her shining presence in this church, where she served faithfully for so many years. ■

Debbie Mead is the Altar Guild Directress of Holy Comforter Episcopal Church in Broomfield. Photos from top: Gibby Bissell in the Holy Comforter Sacristy; photo courtesy Debbie Mead. Gibby, age 91, bowling with other seniors; photo courtesy Jeremy Papasso, The Daily Camera. Funeral service for Gibby; photo courtesy of Tonó Cabildo.





Hurricane Matthew Recovery Efforts:

An Update from the Colorado Haiti Project

By Teresa Henry, Jackie Martin, Bri Morris, & Leah Steele

The people of Petit Trou de Nippes are dear to all of us here in Colorado. Our communities have cultivated many deep connections over the course of nearly 30 years. A number of us have developed personal relationships through visits to St. Paul's, and still others in Colorado support our Haitian brothers and sisters, giving generously to St. Paul's School and its community development programs.

In the days since Hurricane Matthew, the Colorado Haiti Project (CHP) has remained in close contact with Father Abiade Lozama, the priest-in-charge of St. Paul's Parish. A week after Matthew passed, Tate Lowrey, CHP's director of programs and operations, traveled to Petit Trou to check on our friends. Tate was able not only to pass along our love and prayers but also to speak with local leaders about what they see as the best path to long-term recovery for their communities.

Here are some updates from our friends in Haiti in weeks following Matthew's rampage.

- Nearly every Haitian has been affected by Hurricane Matthew: 90% of the gardens are destroyed and 70% of the livestock lost.
- The community has been coming together. People who lost their homes are staying with neighbors and family. Together, they have been evaluating what resources they still have.
- Despite the damage, life is continuing. Homes have put up market stands. The Digicel vendor is selling minutes. People are doing laundry and eating together. The local Karfou Lendi market has started running again, although at about a third of its usual size.
- Patrick Desire, our program manager, also works

for the Haitian Civil Protection Service. In this role he has been leading many of the post-hurricane assessments for the government. From these reports, we learned that 3,746 homes in Petit Trou were either wiped out or significantly damaged by the hurricane. We are working with him to figure out the best way to help the community in both the long and short terms.

- Father Abiade quickly pulled together a plan to get the school back in session as soon as possible. Because of our many generous Colorado supporters, we were able to aid him in reopening the school on October 18—just two weeks after Hurricane Matthew.

Please join us as we continue to pray that God graciously continues to fortify the strength and kindness of the Haitian people as they work together to recover from this beast of a storm. We believe in the power of *konbit* (Haitian Creole for teamwork) and are committed to supporting our Haitian partners throughout their long-term efforts to rebuild their communities stronger than ever. ■

The mission of the Colorado Haiti Project is to work in partnership with rural Haitian communities to support their rise out of extreme poverty. We operate with a small staff in Colorado and a host of dedicated volunteers and interns. In Haiti, we work in partnership with the Haitian Episcopal Diocese and the Haitian people, to achieve developmental goals that lift communities out of extreme poverty by increasing access to and capacity for foundational educational opportunities, clean water, community and public health, job training and economic self-sufficiency.

To learn more about the Colorado Haiti Project or to donate to recovery efforts, please visit coloradohaitiproject.org.

About CHP

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

In Haiti

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

In Colorado

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

St. Andrew's Abbey, Denver. First published in *Holy Cross*, Fall/Winter 1971-72.



A TRANSFORMED LIFE

By Phyllis Kester

"It changed my life." "It gave me direction." "It saved me in a lot of ways." It was the St. Andrew's Abbey at 2015 Glenarm Place in Denver. The Episcopal religious order was The Order of the Holy Family. The year was 1969.

St. Andrew's Episcopal Church had been transformed into an experimental ministry of the brand-new religious order; focusing on youngsters living on the streets of downtown Denver. Holy Family monks dressed in denim tunics, white girdles of ropes with bells on the end, and white scapulas over their shoulders. In pairs of two, they walked down Broadway or Colfax to engage with young men and women without a home.

12-year-old Richie Pardo encountered the Brothers by word-of-mouth. Young Richie had run away from his Chicago home to California. As he hitchhiked his way along the California coast, he was picked up by the state patrol, placed on an airplane bound for Chicago, and ended up as a seatmate to the editor of the Boulder, CO Free Press.

"I'm getting off in Denver," the editor told the young runaway. "Why don't you get off with me and check out the St. Andrew's Abbey in downtown Denver?" Richie was persuaded. He got off the plane, took a bus downtown, and made his way to St. Andrew's Abbey.

"It was an incredible experience," the 60-year-old Richie exclaims today. "For the first time in my life, I had a support system." Young Richie lived in an apartment with Brother Francis Joachim. During the daytime, everyone at the Abbey shared in cleaning and assorted tasks—including Richie. The Brothers maintained regular prayers and the discipline of overnight silence. In their worship, chanting was often a cappella or with guitar or other instruments.

Communal meals around the large dining room table took place in the adjacent parish house. Richie particularly remembers the elk meat donated to the Abbey for one of the meals.

Richie and Brother Francis Joachim connected, bonded, and worked well together. Their ongoing interaction blended together "helpful counseling" and their mutual interests of jazz music. "It helped enormously!" Richie remembers. "The truth helped me persevere. It meant a lot."



Richard Pardo, Age 18-20.

The days melded into weeks. And slowly Richie gained a different perspective. Brother Francis Joachim also talked by telephone with Richie's family, serving as a mediator. Eventually Richie returned to his parental home in Chicago.

When 2016 rolled around, the seasoned jazz musician Richard Pardo re-connected with St. Andrew's Episcopal Church. In turn, he reconnected with the former Abbot of the Order of the Holy Family, The Reverend Jon Aidan Marr (aka Jon Marr Stark, also rector

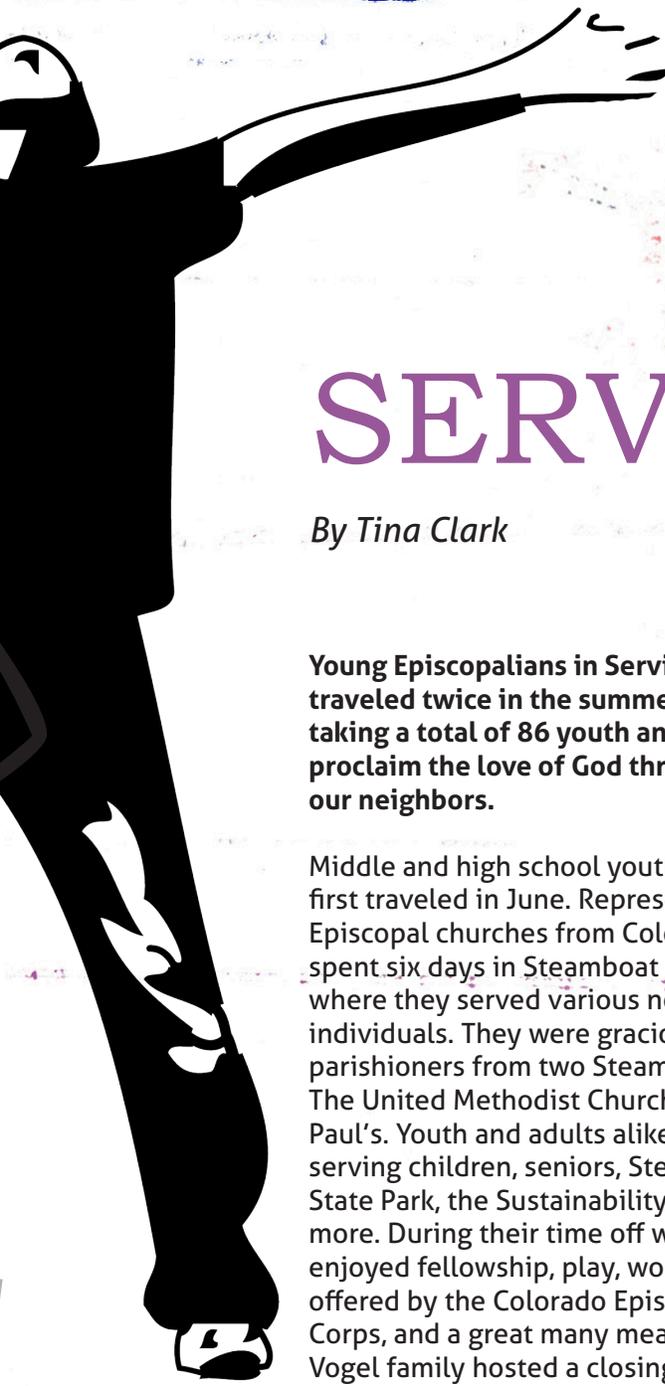
of the St. Andrew's parish from 1969-1984) now residing in Santa Fe, NM.

Reflecting on his life-changing experience with the Brothers of the Holy Family, Richie also affirms the direct influence of Brother Francis Joachim on Richie's musical development. In 1969 Richie was learning to play the piano. Brother Francis Joachim introduced Richie to jazz. Richie is currently a jazz bass player; sometimes jazz cello. He organized Richie's Pardo Quintett which performs with bass, cello, saxophone, piano, and drums. The group is a staple in the Chicago area and has made several recordings.

Richie and his wife have owned the Webster Street Picture Frame Company in Chicago for the past 27 years. Their son Ben lives in Boulder where he is a computer teacher.

In deep gratitude for the gift of a transformed life, Richie pays high tribute to the Brothers of the St. Andrew's Abbey. "I loved the message they always gave: *Love.*" ■





SERVING IN LOVE

By Tina Clark

Young Episcopalians in Service (YES) traveled twice in the summer of 2016, taking a total of 86 youth and 21 adults to proclaim the love of God through service to our neighbors.

Middle and high school youth and leadership first traveled in June. Representing nine Episcopal churches from Colorado, they spent six days in Steamboat Springs, where they served various nonprofits and individuals. They were graciously hosted by parishioners from two Steamboat churches, The United Methodist Church and St. Paul's. Youth and adults alike worked hard serving children, seniors, Steamboat Lake State Park, the Sustainability Council, and more. During their time off work, the youth enjoyed fellowship, play, worship, programs offered by the Colorado Episcopal Service Corps, and a great many meals together. The Vogel family hosted a closing Eucharist and campfire—a definite highlight of the week.

In July nearly 30 high school youth and their adult leaders from Front Range churches visited Albuquerque, New Mexico. There they served at a food bank for seniors, a hospitality center for homeless people dealing with mental health challenges, and at Hope in the Desert Episcopal Church, where they encountered a variety of people in need. In service to the host church, St. Thomas of Canterbury, the team transformed

a backyard space from “mid-century penitentiary” to urban outdoor sanctuary. Everyone learned so much about social justice, poverty, race, and ethnic issues in New Mexico, and were deeply touched by the people they met and served. Lasting friendships among the youth were created and renewed; challenges were met with grace and fortitude; Pokemon were hunted and found; and there was much laughter and rejoicing throughout the week.

YES Colorado strives to bring youth and adults from around the diocese together in faithful service and servant leadership every summer. Planning for summer 2017 is now underway. All are truly welcome, regardless of where in Colorado your church is located and whether you have 30 young people or 3. Please let us know how we can include you in our ministry to the Episcopal youth of Colorado and to our neighbors in Christ. ■

Tina Clark is the Facilitator for YES Colorado and family minister at St. Barnabas Episcopal Church in Denver.

Will You Pay It Forward?

By Anita Sanborn

“Pay it forward” is an idiomatic expression describing a way to honor, or amplify, an act of kindness. Recipients of a gift respond not by paying back the giver but by passing the kindness on, or forward, to others—sometimes to those they don’t even know. “Paying it forward” is altruistic behavior springing up from gratitude. “Paying it forward” sustains church communities. It sustains humankind.

Although a concept long in circulation—articulated by ancient philosophers and even Ben Franklin—“pay it forward” was more recently popularized in a movie starring young Haley Joel Osment. A school assignment requires him to find a way to bring about a change in the world. He stumbles on the concept of “paying it forward” and in so doing sets off a chain of kindnesses, some of them life-changing.

Think about how this works in your congregation, because it surely does. Your favorite spot might give you the best view of a spectacular stained-glass window refracting blue and green and gold colors throughout the sacred space. This was someone’s gift to the church. Someone paid it forward. How about the new kitchen made possible by an anonymous donor? Now your congregation can prepare and serve hundreds of meals each week to fellow Coloradans in need of food. Others who have come before us have shared their material wealth, even if it was little, to help pay for church buildings, sacred art, endowed music programs, ongoing financial support for ministries for the mentally ill, and a host of other examples—down to the proverbial water boiler that needed replacing. For more than a decade, the Episcopal Church in Colorado has sponsored an initiative to educate and energize people around this very concept of paying it forward. We refer to it as a legacy ministry.

Forty-five congregations and diocesan institutions have made this ministry part of their stewardship of life. Countless gifts, large and small, are made by individuals and families engaging in acts of deliberate generosity to those who will need a church community and our message of love and forgiveness in the future. Their gifts join with others

to sustain special ministries like the St. Francis Center. You can be part of the movement of paying it forward by planning to leave a financial gift to your church.

Legacy giving is not complicated. It’s not just for the rich. You can still provide for your children. It strengthens your relationship to your church because you have made a commitment to its future. We know legacy giving increases regular giving and time volunteered. It’s not a marathon. It’s not a sprint. Legacy giving is a relay race with many runners passing the baton—passing it forward, and on, and on. ■

This year we honor the legacy of Anita Sanborn. As president of the Colorado Episcopal Foundation, she has served the Episcopal Church in Colorado for the past 13 years. In 2017 Anita will be taking a sabbatical. She is excited to be passing on her baton and remains committed to inviting all to leave a legacy, paying it forward each and every day. We are blessed to be a blessing.





In October the Foundation hosted a luncheon to honor all churches with a legacy ministry as well as all parishioners who have committed a legacy gift to their church or diocesan institution. Bishop O'Neill honored the attendees and expressed his gratitude and excitement for the future of The Episcopal Church in Colorado.

-  Tom and Eunice Maglaras from Holy Comforter Episcopal Church in Broomfield with the Bishop.
-  Anita Sanborn, President of the Colorado Episcopal Foundation with the Bishop.
-  Diane Stanbro and Nancy Woodward from Saint John's Cathedral in Denver.

Photos courtesy Bryan Grant Photography.



COLORADO EPISCOPAL FOUNDATION



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

The Mission of the Colorado Episcopal Foundation (COEF) is to maximize the long-term financial resources of congregations and individuals in The Episcopal Church in Colorado in order to build church capacity for mission and ministry. This is done through programs and initiatives that address personal finance, congregational finance, and corporate finance based on an underlying theology of stewardship.

Now in their 33rd year of service, the Foundation supports Episcopal congregations and institutions to be financially stable so that vital ministries can be sustained. In 2015, the Colorado Episcopal Foundation handled \$1,577,000 in stock gifts to benefit congregations across Colorado. Stock gifts processed by the Foundation continue to grow year-over-year and offer our churches support in ministry, capital campaigns, and special giving.

Learn more at coef.org.

Perspectives



↗ 245 youth and adult mentors experiencing Quest: Wild Fire this Fall.

↘ Good Shepherd youth group missed Homecoming to be at Quest. They dressed up for Saturday dinner to celebrate.



↗ Growing together on the ropes course at Quest.

↘ Youth from Trinity Episcopal Church in Greeley at their first Quest event.



Photos courtesy Elizabeth Gallegos.



« Members of Christ's Episcopal Church in Castle Rock with The Rev. Harold Warren, retired. *Photo courtesy Sandra Brownrigg.*

» The Rev. Brian Winter greets a dog at Christ's Episcopal Church's Blessing of the Animals. *Photo courtesy Sandra Brownrigg.*



« Members of All Saints' Episcopal Church in Loveland with The Reverend Nina Churchman at the Blessing of the Animals. *Photo courtesy Carl Peterson.*





The Rev. Kim Gonia leads a session on facilitation skills. 

The Rev. Lou Blanchard, CDI Coordinator, teaches participants the keys to understanding culture in congregations. 

The Rev. Chris Johnson engages the group on important features of post-modern culture in relation to our churches—experiential, participative, image-driven, & connected. 

Photos courtesy The Rev. Brian Winter.





◀ St. Thomas, Denver parishioners light a candle in memory of someone, or in prayer for someone, in the St. Anne's Chapel. *Photo courtesy Fred Mast.*

◀ Members of Young Episcopalians in Service (YES) gathered in Albuquerque. *Photo courtesy Tina Clark.*

◀ A missionary pilgrim from Holy Comforter to the Pine Ridge Reservation works with an Oyate Teca youth project member in September. *Photo courtesy Tim Seibert.*



◀ Parishioners from Holy Comforter Episcopal Church in Broomfield greet Lakota friends upon arrival of their missionary pilgrimage to the Pine Ridge Reservation. *Photo courtesy Tim Seibert.*

◀ African Children's Choir in October at Good Shepherd Episcopal Church in Centennial. *Photos courtesy Fred Mast.*





The Bishop and Diocese of
Colorado

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Denver, Colorado 80203

COLORADO
episcopal