FROM BISHOP O'NEILL: GETTING OVER OURSELVES AND OUT OF OUR SELVES

REMEMBERING THE FORGOTTEN: THE SYRIAN REFUGEE PROJECT

CHARLOTTESVILLE: A REFLECTION

WHEN RADICAL GENEROSITY EMBRACES A NEIGHBORLY PARTNERSHIP
If I read the Acts of the Apostles correctly, it would seem to be a story of how the early Christian community was shaped by being repeatedly pulled out of itself and into the world.

That would be consistent with the words of the risen Jesus found in the first chapter of the book—that moment before his ascension when the risen Jesus tells his followers that they are to be his witnesses first in Jerusalem, then in all Judea, then in Samaria, and even “to the ends of the earth.”

The Spirit, it would seem, intends God’s people to move in a singular direction—out. Then farther out. Then even further out into the world—the Spirit consistently working to overcome the inertia of the disciples themselves, compelling them over and over again to change their minds, to change their direction, to change their hearts, and to learn to move in new ways.

Paul, breathing “threats and murder” against the followers of Jesus, is stopped in his tracks and challenged to embrace in love the very thing he fears the most—Jesus and those who follow him. Peter is jarred out of his listlessness, challenged to leave the comfort of his house, and to enter the home of a Gentile named Cornelius. He must sit at table with him and eat unclean food. Philip finds his travel plans altered by an Ethiopian Eunuch who happens to be reading the prophet Isaiah. Together, Philip and this stranger are both transformed and renewed by this unexpected encounter with one another and scripture.

As I read the Acts of the Apostles, it seems that the Spirit does not simply reveal itself to Jesus’ followers through epiphanies, dreams, or mystical visions. Instead it seems that the most powerful agents of the divine are the events of the world itself—those external circumstances, the political, religious, economic, and cultural forces that repeatedly impinge upon the Christian community—circumstances that force Jesus’ followers to ask again and again the very question they first asked out of their own confusion at Pentecost: “What does this mean?”
The challenge is real, and challenging ways that this world and all of us are being deeply challenged to get over ourselves Christian and endeavor to follow in the way of Jesus. A particular calling to those of us who call ourselves community in the Acts of the Apostles—constitute unlike the world events swirling I believe that these events—not as they do, live as they do, or believe as they do. In so doing, the disciples become the Body of Christ—those who transform the world in love while they themselves are transformed by the world in love. When we gathered last year for our annual convention of The Episcopal Church in Colorado, we did so during a particularly turbulent election season in which the very serious issues and the deep divides in our country were becoming increasingly evident. This year, we will gather in Grand Junction in the shadow of Charlottesville—sadly, just one more event among many in our recent history that brings into sharp relief those same divisions within our own communities and the profound moral challenges that we are collectively facing.

I believe that these events—not unlike the world events swirling around the early Christian communities in the Acts of the Apostles—constitute a particular calling to those of us who call ourselves Christian and endeavor to follow in the way of Jesus. I believe that we, as the Church, the Body of Christ, are being deeply challenged to get over ourselves and out of ourselves and to get into this world in new and challenging ways that this world and all of us desperately need. The challenge is real. Our culture is saturated with the scourge of single-identity politics—a practice that elevates one issue or one cause to a place of ultimate and indispensable primacy. That issue or cause, in turn, becomes the sole determinant of an individual’s or group’s worth. It leaves us living in a brittle and binary world that consists only of those who are in or out, right or wrong, winners or losers, victors or victims.

There is no hope in this. Sociologists observe too that our various communities and neighborhoods have become increasingly siloed as people increasingly and intentionally choose to live only in those places where their neighbors share the same political affiliations, beliefs, and opinions. Rabbi Jonathan Sacks has observed that we no longer “broadcast” but “narrowcast”—a phenomenon in which folks, in spite of a proliferation of media outlets and digital connections, choose only to connect to those news sources with which they already agree. Sociologists observe too that our various communities and the communities of which folks, in spite of a proliferation of media outlets and digital connections, choose only to connect to those news sources with which they already agree. These news sources with which they already agree and that will only reinforce their own opinions and prejudices.

This is sad. We live in a culture of self-selected, self-imposed, and self-reinforcing isolationism. It represents the loss of a public arena in which substantive, honest, creative, imaginative, innovative, courageous, healing, reconciling, and life-giving engagement with the real life-and-death issues of our world can take place. There is nothing divinely transformational about this. It is a dead end. It is not the way into life. It is not the Way of Jesus, nor is it the Way of the Spirit that is our life and our hope. Clergy regularly ask me how around we, in our churches, in our congregations, ministers might cross these divides, how we might create the kind of space in which we can engage difficult conversations in safe, creative, and productive ways. Others too, across the diocese, have wondered how we on a diocesan level might prayerfully and meaningfully engage and reflect on the ways our Christian faith intersects meaningfully with the issues of our lives, our communities, and our world.

For this reason therefore, we have organized our annual convention in a very different way this year. We will talk openly and frankly about race and racism. We will reflect biblically, theologically, and spiritually on issues of ultimate and the refugee crisis in our world. We will learn more about the economic disparity between the first and third worlds and have the opportunity to be inspired by the work of our sisters and brothers in other places who bear witness to the gospel with a courage and perseverance that we need to learn. We will consider how we as God’s people can increasingly become effective advocates for justice in our communities and our world. In so doing, we will explore what it means as Christians to cross divides ourselves, to break down barriers, and to be instruments of reconciliation and peace here and now.

Rather than having one keynote speaker, we will have five different speakers—each of whom is a faithful and committed Christian doing the work of integrating faith in Jesus with the life-and-death issues of this world. Each has a compelling witness to offer us. See their photos and bios at EpiscopalColorado.org/Convention.

As always, our time will be anchored in a rhythm of prayer and worship. We will begin by breaking bread together with a festival celebration of the Holy Eucharist on Thursday evening. The Right Reverend Katharine Jefferts Schori, former Presiding Bishop of The Episcopal Church, will be our guest preacher. On Friday we will hear from our other speakers in a series of “TED” style talks. On Friday afternoon and Saturday morning, our speakers will hold what we are calling “App Labs”—an opportunity to engage and follow up with our speakers for an extended period of time in a small group.

The fact is, it will be different. But all of it is intended to open up a safe and prayerful space in which we might consider just some of the significant issues of our time and understand more fully just how these issues are calling us as followers of Jesus to engage our own world more actively in love.

Apostles are those who are “sent” by Jesus into the world, and we would do well to recognize that the narrative we have inherited is neither called the “thoughts” of the apostles, nor the “suggestions” of the “best wishes” of the apostles. It is, in fact, the “acts” of the apostles that are intended to shape and form our life as the Church. It is our life’s work as followers of Jesus to do the hard work of translating and integrating our life in Christ into life-giving action in our communities and in our world. I invite you to come to this year’s convention with a spirit of openness, a willingness to be challenged, a prayerful inquisitiveness, and a divine curiosity to see what the Holy Spirit is up to among us so that we collectively might become even more courageous witnesses to God’s peace in this world.
The Syrian war barely makes the evening news anymore. It has faded from our sight, perhaps supplanted by more provocative news that bombards us every day. Some may ask, “Is that still going on?” and “Who is winning?” Others ask, “Does it really matter to us?” and even, “It doesn’t matter as long as they don’t come here!” Some parishioners at St. John’s Episcopal Church in Boulder decided not only does the Syrian war matter, it matters so much that we needed to do something—and the Syrian Refugee Project was born.

So, what is happening in Syria? The war has raged for seven years now. Aside from a host of minor players, the conflict has three major combatants: Syrian government forces, which are commanded by dictator Bashar al-Assad and backed by Russia; the U.S.-backed anti-regime Free Syrian Army and the Islamic State of Iraq and Syria (ISIS), a terrorist organization struggling for regional control. As these three armies have battled for control of Syria, half a million Syrians have lost their lives. The war has devastated the country and displaced almost 11 million people—half of Syria’s population. Refugee camps in Lebanon, Turkey, Iraq, and Jordan have absorbed more than 5 million Syrian refugees, most of them women and children. Their needs are desperate and immediate, and it may take a decade or more before they can return home or be resettled.

In response to their overwhelming needs, the people of St. John’s held a series of events to support Syrian refugees abroad and here at home, culminating with Refugee Sunday.
on August 20. We wanted to raise awareness, to raise money and goods to support the refugees, and to show that people of different faiths could come together to support “the least of our brothers and sisters,” who are in such great need.

As people of faith, we began with prayer, coming together to pray for the Syrian people in a prayer-and-reflection series held in July and August following weekly Evensong. We met every week for four weeks to reflect on the Syrian refugees, to offer prayers of hope, prayers of support, and prayers that refugees would feel our concern and the concern of the world and not feel abandoned.

Then we began reaching out to other faith communities in Boulder, asking them to join with us as we sought to move forward. The Islamic Center of Boulder (ICB) was one of the first organizations to respond, and we were impressed by their openness and compassion. Their community was already actively supporting Syrian refugees in Denver and Aurora, and they were happy to join us in our refugee project. This connection led to our offering “Coffee with a Muslim” at our Sunday coffee hour, during which three members of the ICB visited our congregation to talk about Islam, living as a Muslim in America, and the shock and horror they feel every day at the terrible things being done in the world in the name of Islam. We all left with a better appreciation of Islam, and I think they appreciated the warm welcome we gave to them.

St. John’s is blessed to be surrounded by half a dozen other churches—all along our street, Pine Street. Pastor Susan contacted all of the Pine Street churches, inviting them to join us in the ministry. Several of them accepted our invitation and promoted our event in their congregations. We also used social media to contact other interfaith and social justice groups. We were very grateful that representatives from several of these came to our events.

One of our goals was to support refugees coming to Colorado for resettlement. We contacted Episcopal Migration Ministries, which in turn referred us to Lutheran Family Services (LFS) in Denver. LFS was happy to have our support, but they also informed us that there had been no new refugees since early in the year, and they were not expecting any because of the travel ban instituted by the Trump administration. But we could help LFS with the families already in Colorado. Their greatest need was for rice and diapers for the 50 or so Syrian families they were supporting, so we organized a rice-and-diaper drive. Our congregation was happy to fill the LFS SUV to overflowing with 25-pound bags of rice and boxes of diapers.

Our biggest effort was to raise money at a Refugee Sunday on August 20 for charities working in the Syrian refugee camps. But we also wanted to make the plight of the refugees real for our congregation and visitors. So, we pulled together exhibitions, speakers, and works of art so we could see, feel, and hear just a small part of what refugees experience every day.

Armed with a how-to guide from World Vision, our volunteers built a mock-up of a refugee tent to show the typical living conditions of refugees—a family of four to eight living in a 10’ x 10’ tent with no electricity or running water: walls made of plastic tarps that give only minimal protection from the elements, maybe a couple of old rugs for a floor, cooking over an open fire, and collecting water in jerrycans.

We invited speakers with firsthand knowledge of the refugee crisis. Jaime Koehler Blanchard spoke about LFS’s support for Syrian refugee resettlement in Denver. Nick Kasemeotes from International Orthodox Christian Charities (IOCC) spoke about their work abroad, supporting refugees in the camps, and his visits to the camps in Lebanon. He praised us on the authenticity of our tent experience.

A generous local artist, Honora Wolfe, blessed us with ten of her original paintings depicting refugees. The sale of those paintings went to Syrian refugees.

And finally, thanks to World Vision, we had a virtual-reality tour of one of the Syrian refugee camps. Using cellphones, cardboard goggles, and headphones, visitors could watch a 360-degree video and follow a day in life of Adel. Adel is a 12-year-old boy living in a refugee camp in Lebanon and helping his mother care for his five siblings. We heard Adel talk about fleeing his home, the terrible things he witnessed, and his burning desire to go home and go back to school.

Our teens staffed the video stations, helping a steady stream of adults and children all wanting a small peek into Adel’s daily life—to see how he and his family really live and to put a face to this mostly anonymous tragedy unfolding every day in countless camps across the Middle East and Europe.

Overall, we feel the event succeeded in making the Syrian tragedy real to people, even though it’s unfolding 8,000 miles away. The event could not have happened without a number of dedicated volunteers, who each owned and organized a part of the effort, and we are so grateful to them. Within our local community we established or enhanced relationships with other faith communities. We will look for ways to collaborate in the future, to show that God’s love embraces all people, especially “the least of our sisters and brothers.”

Our next challenge will be to keep the awareness and support alive in the coming months and even years. The world cannot afford to let the lives of 5 million people go to waste. We are happy to support other churches wishing to start their own Syrian refugee ministry of support and awareness-raising. Together we can truly make a difference in their lives.

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**MARK GUZZI** is a parishioner at St. John’s in Boulder. For more information about how to support refugees in your community, visit EpiscopalMigrationMinistries.org.

For more information about how to support families in refugee camps, visit WorldVision.org and IOCC.org.
What happens when a person turns from the love of God and embraces an ideology that objectifies and denigrates other races, cultures, or religions?

What happens when the human heart becomes a cold stone, unfeeling and impervious to the rights, needs, and aspirations of others?

What happens when the human soul is corrupted by unbridled power and self-interest?

What happens when the human mind becomes twisted by an insidious perversion of a self-deceiving certainty that one class of human beings is superior to another?

What happens when we fail to love our neighbor as ourselves and instead become defensive at the slightest provocation or difference of opinion, responding with insults, curses, or even physical violence?

One word: Charlottesville.

The answer was written on the torchlit faces of white supremacists marching with symbols of hate and chanting Nazi slogans from the 1930s.

In America, we uphold the right to freedom of speech for all citizens, irrespective of personal ideology. Free speech is, however, not without boundaries and limits. We are expected to exercise our rights of free speech nonviolently and to respect the rights of others whose opinions and values are different from our own.

The Golden Rule is to do unto others as you would have them do unto you. That rule of civility was crushed in Charlottesville by ugly shouts of racism, anti-Semitism, Nazism, and white nationalism. The rule of civility became the rule of the mob as people were pushed, beaten, kicked, and injured by thrown objects. The violence climaxed in an act of terrorism, when a self-avowed white supremacist intentionally accelerated his car through a crowd, killing one woman, Heather Heyer, and seriously injuring 19 others.

If you’ve ever wondered what anarchy looks like, you saw it live and in primetime in Charlottesville.

How should we, who proclaim ourselves as Christians, respond to these events? What are we to do in the face of such evil? Of course, we will pray for peace in our land and for an end to violence, as we should. But we must acknowledge our own complicity in what is unfolding in our country. We must be willing to look in the mirrors of our souls and do this.

We confess and ask God’s forgiveness for “what we have done.” If we are honest with ourselves, we can recognize many small ways in which we have been racist, in which we have made others the objects of our disrespect, denigration and denunciation because of the color of their skin, their accent, their country of origin, and, yes, even the political party to which they might belong. Most of us have done these things to varying degrees whether we want to admit it or not. But we also must reflect upon “what we have left undone.” Although it’s often easier to recognize what we have done to separate us from God, sometimes we are myopic, if not completely blind, to what we have left undone.

If we retreat into silence or look the other way in the face of injustice, persecution, and racism, we are complicit by what we have left undone.

If we choose to ignore the fact that white nationalism is now represented at the highest levels of our government, then we are complicit by what we have left undone.

If we fail to stand up for those who cannot stand up for themselves, then we are complicit by what we have left undone.

If we fail to call out the evil in our midst by naming those who wish to perpetrate it, then we are complicit by what we have left undone.

In the aftermath of Charlottesville we might do well to remember and ponder the words of the prophet Micah:

He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Maybe then we will rediscover what it means to love our neighbor as ourselves. Maybe then we will cease looking at one another with suspicion and begin to see what Martin Buber called the “Sacred Thou”—the presence of the divine in every man, woman, and child we meet.

The Rev. Dr. Larry Bradford is the Interim Rector at St. Stephen’s Episcopal Church in Aurora. This article is adapted from a sermon preached on the Sunday following the events in Charlottesville.
From 2013 to 2014, I participated in the Church Development Institute (CDI), a two-year program, with our rector at the time, The Rev. Ken Malcolm. A final assignment for participants was to work together on an action project at their home parish. For our parish, St. Mark’s Episcopal Church in Durango, within the framework of CDI, we chose to focus on radical generosity, one of the four missional strategies developed under the leadership of Bishop O’Neill and the Standing Committee.

We invited six additional parishioners to participate. We spent several months in prayer and reflection. From this meditative work, we arrived at a phrase—“Awakening to the Divine Presence”—that defined our missional goal of radical generosity. “Awakening” became our principle for faithfully witnessing to Jesus among us. Furthermore, it encouraged us to see Christ in those with whom we worked and served.

We assessed the history of outreach at St. Mark’s, noticing that the congregation was already involved with many community service endeavors. Having just completed a parish profile to call a new rector, St. Mark’s described our own church as a “welcoming, caring, healing, and loving” congregation. These values were seen as strong and important characteristics of our identity. Radical generosity fit well with these missional aspirations.

BECOMING RADICAL

We kept a number of different ideas on the table, among them the transformative power of service, sometimes called kenosis. As we discussed some critical meanings of radical generosity, the importance of our history, and the array of interests in the parish, we moved toward the idea of building community, both inside and outside the parish. We wanted to learn together with anyone we served. We wanted to share the stories of these new relationships with others in the congregation. We also felt that the activities that were generated should make St. Mark’s identity more visible to our wider community.

Since we were not completely sold on a new project originating from within the parish, we looked around the Durango area for ways to partner with an existing group. In time, we chose to partner with the Daybreak Rotary Club, whose members were already involved in a worthy multiyear program installing solar-powered lights in the homes of Navajo families, especially among elders. Instead of starting a new project, we became community partners in an already beneficial endeavor.

TURNING POINTS

At the 2014 Southwest Convocation held at St. Mark’s, a verbal report was given about our intended part-
nerness with the Rotarians. In reality, at this point we only had held planning discussions with the Rotary about installing solar lights in Navajo homes, almost all of them off-the-grid. Later, over lunch, table discussions focused on what we could undertake together that might increase cohesion among neighboring parishes. We were grouped at our table with representatives of St. Mark’s Episcopal Church in Durango, St. Patrick’s Episcopal Church in Pagosa Springs, and St. Barnabas Episcopal Church in Cortez. After encouraging table conversation about moving forward together with the Navajo Solar Light (NSL) Partnership, the three parishes together applied for and received a grant of $3,750 from the South-west Region.

Two years later, at the 2016 Convocation, a series of new ideas began to percolate. Those emerging from the description Bishop O’Neill presented to the assembled delegates about his vision and priorities for the coming year. He invited all congregations to become more “mission-focused.” He emphasized a desire for his staff to work with congregations to increase direct services to others, and to cultivate more collaborative ministries. Bishop Rob challenged all of us to “work with and among the marginalized, voiceless, sidelined, and especially those affected by violence.” He stressed that he looked forward to stronger linkages between his staff and the Episcopal churches in Colorado to undertake mutual, mission-shaped endeavors.

As the Bishop reframed mutual missional objectives, those of us who had been working within a series of Diocesan (Navajo) communities were especially encouraged. Bishop O’Neill’s priorities move us from a multi-parish collaboration to one involving all the Episcopal churches in Colorado? Might members of the Bishop’s staff join us as co-participants, when feasible? About a month later, we scheduled a visitation in the Bishop’s office with Bishop Bailey’s Vicar of St. Christopher’s Mission. We, together with our Diñe brothers and sisters, will welcome you warmly and radically. It is the Season of the Mustard Seed! There will be living space for us. The term radical generosity now means service that is connected to our neighbor, not detached, distant, or transitory. Most importantly, it is located in our vast, shared landscape, within a community guided by our neighbors, the Diné. Radical generosity has come to mean serving in a manner that continually awakens us to the divine presence.

A WIDER NETWORK OF COLLABORATION

We are now ready to build a wider network with all the Episcopal churches and missions in Colorado. This broader collaboration is needed to more fully address the ongoing work at St. Christopher’s Mission. The need for radical generosity is great.

We are asking you and your congregations to please join us in the coming months, either through partnering with one of our work teams, by making a financial contribution, or by assisting in purchasing mattresses, bedspreads, curtains, rugs, book cases, small writing desks, and culturally relevant art objects. The theme of the furnishings will be Southwestern.

Please stand with us in loving generosity with St. Christopher’s Mission. We, together with our Diné brothers and sisters, will welcome you warmly and radically. It is the Season of the Mustard Seed! There are vital and vital opportunities to be working in partnership with one another.

SUPPORTING THE REFURBISHMENT

To help refurbish the Monks’ Rooms at St. Christopher’s Mission, please mail your checks to St. Mark’s Church, 910 East Third Ave., Durango, Colorado 81301. Please indicate “Monks’ Rooms” on the memo line. For questions, please call St. Mark’s Episcopal Church at 970-247-1129 or visit StMarksDurango.com.

Good Shepherd Mission, Fort Defiance, Arizona, makes a number of artisanal products, visit shima-of-navajoland shopify.com.

In the past six months, we have placed additional projects on a long-term task list: joint mission projects between Diné youth and ours—beginning first with ways they could get to know each other as friends, creating spiritual retreats for adults, and initiatives that would build economic sustainability for the Mission. As larger infrastructure projects were placed on the longer-term partnership agenda, we began to think about how some of them might offer economic and educational benefits for residents as a way to address the local unemployment levels of the Diné.

Working in a more focused manner with St. Christopher’s Mission for nine months now, we are better able to reflect on a generosity now rooted more deeply in us. The term radical generosity now means service that is connected to our neighbor, not detached, distant, or transitory. Most importantly, it is located in our vast, shared landscape, within a community guided by our neighbors, the Diné. Radical generosity has come to mean serving in a manner that continually awakens us to the divine presence.

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

The Office of the Bishop and the Five Regions of The Episcopal Church in Colorado have developed a common grant application. Each region assesses grant applications according to the Four Areas of Strategic Focus established by the Standing Committee and the Office of the Bishop in 2011:

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

Grants range in size, and their impacts are reported at regional convocations—testimony that allows other congregations to learn from these mission-shaped ministries and adapt these ideas to their neighborhoods.

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

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

This ministry has been a vibrant part of the fabric of Leadville for years, and creates a space that demonstrates radical hospitality and hope in an area that has been hard-hit with increasing rents and real estate prices. The food and the conversation sustain many who are all too isolated.

The Northwest Region also supports the Mission Partnership of Garfield County, in which the congregations of All Saints’ Episcopal Church in Battlement Mesa, St. John’s Episcopal Church in New Castle, and St. Barnabas Episcopal Church in Glenwood Springs have committed to work in mission partnership to further the goal of “Living Missionally at a Grassroots Level.” Although the terrain and local economic drivers in these communities differ, they are bound together by leadership—not only from the Rev. Wendy Huber, St. Barnabas, but also lay pastoral leaders Betsy Leonard, Doug Paxton, Michelle Alford, Pam Strohmeyer, and Schuyler Halsey, who support worship and outreach in ways that match each of their congregations.

In the Sangre de Cristo Region, St. George Episcopal Church in Canon City was inspired by our 2015 Annual Convention to establish a program called Laundry Love. On the fourth Tuesday of each month, parishioners go to a local laundromat and cover the costs of all the washers and dryers, provide soap, fabric softener, and relationship. While the guests, many of whom live on the edges, wait for their clothes to get clean and dry, Laundry Love hosts talk with them, eye to eye and heart to heart, in meaningful conversations, play card and board games; invite them to church events; and provide resources and contacts for housing and food support. The program has been so successful, a group from nearby Florence came to observe the ministry and has started Laundry Love there as well.

The High Plains Region provided grant money to support a significant number of important projects such as the Community Garden at Intercession Episcopal Church in Thornton, the Messy Church program at St. Stephen’s Episcopal Church in Aurora, St. Clare’s Ministries in Denver, and the Colorado Episcopal Service Corps, among others.

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

Congregations have so many ways to engage in mission-shaped work—work that matches our gifts to 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.
A photo was recently posted on a social media site. It showed a flyfisher standing in the rain on a rock in the middle of a river. It’s a fitting image of Education for Ministry (EfM).

The EfM website (www.efm.sewanee.edu) will tell you that every person is called to ministry, or Christian service, through baptism. The website will tell you that EfM provides tools for the Christian to respond to that call. Over the course of four years (which participants commit to one year at a time), members explore scripture, church history, theology, ethics, and more thorough guided study and small-group discussion known as Theological Reflection.

At the heart of the EfM program, Theological Reflection brings the information found in the various program texts into relationship with today’s world and the life and actions of each participant. Theological Reflection is a place where Sunday meets the rest of the week, and where church life meets work life and play life.

To better understand what this means, let’s consider the flyfisher in the rain, standing on a rock in a river. This is the EfM participant. Prepared for a day of fishing in the rain, the flyfisher has donned the proper rain gear, including a vest holding everything needed for the best chance of catching a fish. A rod and line allow the flyfisher to reach well beyond the spot on the rock. All that gear could be considered the texts and seminar experience of EfM.

The rock in the image is the person’s faith tradition—scripture, church history, hymns, doctrine, and so forth—all the things that support a person of faith. The part of the rock that breaks the water’s surface represents what is already known or assumed about the tradition. The submerged portion of the rock—what we cannot see—represents what is foundational but yet to be explored. As the river ebbs and flows with the seasons—through winter freezes and the torrents of spring snowmelt—more or less of the rock is exposed. As the person journeys through life, the person’s understanding of his faith tradition may likewise ebb and flow, freeze and flood. But the rock—the faith tradition—remains.

The river is the world around us. The river is literature, social media, or the attitudes and opinions held by society. The river is always changing—at times receding and at other times overwhelming its banks, changing the river’s course and even the landscape itself. It moves around the rock and the flyfisher standing upon it, sometimes allowing the flyfisher the comfort of being above the swirling water. At other times, standing atop the submerged rock, the flyfisher feels the rock beneath their feet as they struggle to keep a footing in the rushing current.

The rainfall represents our daily actions. Each raindrop contributes to the life seen in the image, giving life to the plants and animals, seen and unseen, contributing drop by drop to the ebb and flow of the river, potentially creating joy or discomfort for the person fishing the river.

Imagine yourself as the flyfisher, a human being, standing on the rock. What do you believe about your relationship with the world around you and all of its moving parts? What is your understanding of the relationship between your faith and your daily life experiences? Are they kept in separate compartments or are they combined—wholly and holy?

I invite you to join the journey, to participate in the reflection and study of Education for Ministry, and to grow more fully as a child of God.

If you are interested in learning more about Education for Ministry and its place in your faith journey, contact Cheri Winter, EfM Coordinator for The Episcopal Church in Colorado, at EfM@EpiscopalColorado.org or come by the EfM booth at the Annual Convention.
A Holy Land Reflection

BY CARINA JULIG

At the end of the school year, most students hop in a car or a plane and head home for the summer. But I had a much longer trip. At CU Boulder, I belong to the joint Episcopal-ELCA campus ministry, colloquially known as Bread + Belonging, and about a dozen of us visited the Holy Land the first week of summer.

The trip was conceived as an alternative pilgrimage—we were to visit not only the region’s numerous holy sites but also to learn what life was like for present-day Israelis and Palestinians, especially for the small Christian minority. It was important for us to learn how our identities as Christians informed our view of contemporary Israel and Palestine.

In Jerusalem, we stayed at a guest house on the Mount of Olives, and one of the first things that struck me about the city was how incredibly pervasive religion was. Churches, temples, and mosques were everywhere. Women in hijabs and Orthodox men wearing hats and prayer shawls walked down the street. We could hear the call to prayer every morning and night from our guest house. In Jerusalem religion wasn’t just in the city’s history, it was living and breathing in the present—markedly different from Boulder where, on campus, secularism is the norm.

We hurtled through the City, visiting holy sites and meeting humanitarian organizations. Walking where Christ had walked was an incredible experience, and at times it was almost too difficult to take in the fact that I was standing in the same places where He had been. I was especially moved by the Church of the Nativity in Bethlehem, where several of us filed underground into the cave where Christ was born.

Being in the Holy Land surrounded by pilgrims from all around the world made me realize more than ever before that I was connected to a faith bigger than myself. I was one small part of a faith that stretches from the distant past into the future and reaches every part of the world, and while I walk a spiritual path that is my own, to be a Christian is to be in community with others.
Along with visiting Christianity’s ancient sites, we also spoke with Israel and Palestine’s “living stones”—Christians who live in the Holy Land. While the ancient sites were a source of awe, the stories we heard from contemporary Christians were sobering. Christians make up only 2% of the Israeli population, and a similar percentage of residents in the West Bank. The majority are Palestinian and belong to a range of denominations including Anglican, Lutheran, Orthodox, and Roman Catholic.

During our trip, we met with Pastor Ashraf, a Lutheran pastor in the West Bank village of Beit Sahour, and some Palestinian Christian students of his church’s school. Pastor Ashraf explained that the population of Christians in the Holy Land is declining. Because it is so difficult to live and find work in the West Bank, many Christians go to other countries in search of better opportunities and do not return.

The students we spoke with described hardships, including lack of mobility inside the West Bank, religious and ethnic discrimination, and limited economic opportunities, but also spoke with pride about their heritage. They shared that they were proud to belong to a group of Christians that had lived continuously in the Holy Land since the time of Jesus, and that lived harmoniously with the Muslim community in their village.

The meeting was a humbling experience for our group. As American Christians, we take so much for granted, never having to worry about religious persecution. We’re lucky to live in a place that grants us so many freedoms, and it’s important to remember those who are not as fortunate.

As a journalist and a Christian, I’ve always tried to show how faith impacts the fabric of our society. Despite being a catalyst for so many news stories, religion is understated: I worry that too few people have the religious literacy to fully understand the news—and the world.

Our pilgrimage to the Holy Land only made this clearer to me. In a place where God is so present to Christians, Muslims, and Jews, religion is everywhere one looks. I realized I wanted to bring this perspective back home with me to America, where religion is just as motivating but much less discussed.

Like the Holy Land itself, our faith is ancient, dynamic, complicated, and breathtaking. I’m grateful to have had the opportunity to discover a world much bigger than I expected, and to be able to bring it back home to my community. ■

CARINA JULIG is a sophomore at the University of Colorado Boulder studying journalism and political science. She currently attends St. Aidan’s Episcopal Church in Boulder.

TUESDAY, NOVEMBER 21

“TUESDAY, NOVEMBER 21

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 or who are joining us from a far distance.

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.

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“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

“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

MISSIONAL LIVING Below: Students from Bread + Belonging who participated in the Holy Land trip. Photo courtesy Carina Julig

COLOMBIA EPISCOPALIAN

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COLORADO EPISCOPALIAN
Come summer, the average group size jumps from 15 to 50, while the average age of guests drops to between 10 and 15. Groups are booked back-to-back.

Summer at Cathedral Ridge means summer camp—kids coming together to explore, make friendships, and stretch themselves mentally, physically, and spiritually. Interspersed are families coming together for reunion and retreat. A worldwide missions group comprising 100+ people gathers midsummer each year to reconnect and rest.

I know there’s no turning back when the itinerary for Camp Quarterman arrives in my inbox. Camp Quarterman, run by the Diocese of Northwest Texas, has been coming to Cathedral Ridge for its annual youth camp for four years and is always the first camp on the schedule. Other campers come from Missouri, and lots from all over Colorado. Campers come to explore God and science, the Body of Christ, music, and what it means to be a servant leader. They come with a huge amount of energy, and leave with much happiness.

Come summer, the kitchen is one of the busiest places at Cathedral Ridge. Staff start at 6:30 am and don’t stop until dishes are washed and the next day’s breakfast is prepped—usually around 8:30 pm. We are busy making fresh, healthy food that kids love. I enjoy the sometimes-challenging job of meeting guests’ needs and special requests. We adapt our regular menu items to accommodate the many types of food sensitivities and dietary preferences, striving to make the dishes as similar to the regular dishes as possible. A memorable moment was giving three vegan/dairy-free kids Thai coconut milk ice cream. Their jaws dropped when I told them I made ice cream they could eat—so cool.

How do we know if a dish is popular? I look for the number of kids wanting seconds. A big YES! usually means happy diners. Some popular items are the taco bar, burgers and hot dogs on the grill, and churros. Youth Leadership Initiative kids couldn’t get enough of the mashed potatoes. Adult favorites include pork roast, seared red trout, fresh handmade ravioli, Carolina lemon pie, and cheesecake. Special diet highlights are stuffed vegan portabellas, vegan ice cream, gluten-free cobbler, black bean “meat” balls, and vegan pancakes.

Given that it’s the summer season, we know there will be some growth opportunities—like cooking for 108 Missouri teens for a week! Challenging, yes. Fulfilling to see the many happy faces, more so. One of my greatest joys is having the guests tell us how much they enjoyed the meals. We often get thank-you cards and posters, handshakes and hugs, and t-shirts made during craft time.

By late May the snow has melted and the first wildflowers appear. The long dirt road leading to Cathedral Ridge is graded and the ruts magically disappear. A big tent goes up in the recreation field and sports equipment is taken out of storage and inventoried. Buildings are painted. Applications arrive and short-term staff is hired and trained. You know it’s almost summer at Cathedral Ridge!

You know it’s summer when:
- Notes from the Camp Kitchen

BY KENT TEMPLETON

Cathedral Ridge is a real blessing to me, having the job of serving so many people and getting to share my love of good food and cooking with them.”

“Cathedral Ridge is a real blessing to me, having the job of serving so many people and getting to share my love of good food and cooking with them.”

KENT TEMPLETON is chef for Cathedral Ridge. Learn more about Cathedral Ridge at CathedralRidge.org.
BY TINA CLARK

This summer more than 100 youth, young adults, and adult leaders from 17 churches across The Episcopal Church in Colorado gathered to serve their neighbors on two separate mission trips. Young Episcopalians in Service (YES) began as a grassroots effort among Front Range youth leaders. It was their hope that by combining resources the diocese would be able to send youth from small churches and parishes to serve in significant ways in new places. YES has sent youth to serve in Alaska, Louisiana, Florida, New York, New Mexico, and Utah, as well as in communities right here in Colorado. One year YES traveled to Jamaica!

This summer YES journeyed to Baton Rouge, Louisiana, which was devastated by floods only a year ago and is still in the cleanup and recovery stage. Our group learned how complicated issues like insurance and disability can hinder people’s recovery from disasters like these, how home ownership isn’t always an indication of financial security, and what it’s like living in a FEMA trailer for most of a year. They also took an afternoon off for a boat tour of a swamp and a chance to visit with some alligators!

A group of combined middle and high schoolers went to Salt Lake City in July. One team spent the week with disabled children, teens, and adults at Camp Kostopoulis, where members helped with horseback riding, games, a ropes course, and more. Other YES teams built and planted “Blessing Boxes” on several church campuses around town. These are like the Little Free Libraries you see around these days, only instead of books they contain nonperishable food and other basic household products. We’re looking into mini-trips to help Colorado churches plant Blessing Boxes on their grounds this year.

As young people graduate from high school, they’re expressing a strong desire to continue their participation in YES. So we’re implementing a Young Adult Leadership program. One young adult member of YES from St. Matthew’s Episcopal Church in Parker, Autumn Fenton, had to say about this year’s trip, and her participation in YES Colorado over the past six years:

The opportunity to be a part of this group of people for so many years has been my very biggest blessing. The impact that these trips and these people have had on my life, and the influence they’ve had on my character and who I am growing into is indescribable. I will never be able to find the words to express my gratitude for every single pair of hands that play a part in giving me the support, the resources, and the opportunities to participate in these service trips. The lessons, the love, and the experiences that I have been lucky enough to feel and to receive are absolutely priceless. These people inspire me every single day to have an open mind and a selfless heart, and I will live every day of my life driven by the love that I experienced this week. Every summer and every mission trip inspires me and drives me in ways that are unfathomable, and I could not possibly be more blessed and more thankful. Being able to have this experience in a different role has been eye opening, and I’m so excited about being able to continue my work with YES Colorado.

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

YES invites all Colorado Episcopal youth and adult leadership to join us in planning for Summer 2018. All are welcome, and we’d love to include your church in this dynamic and growing ministry. Contact TINA Clark at YES@EpiscopalColorado.org for more information.
I recently completed three years of service in three different cities in three different states. You probably think I am scared of joining the work force. You might be right. With the job market continuing to improve, it might be easier for you to enter the workforce than it was for me in 2012. But I am here to tell you that I would not change a thing. Yes, I have accumulated little wealth over the past few years—none, in fact. Yet if I had the opportunity to do it all over again, I would not do it any differently. Here are five reasons why a year of service is the best idea you have ever had, and why, if you haven’t already submitted your application to Colorado ESC, you should probably stop reading this right now and do it:

1. COMMUNITY
   “I know there is strength in the differences between us. I know there is comfort, where we overlap.”
   —Ani DiFranco

   When you hear the phrase “living in community” you might think, as I did, “What the heck does that mean?” I’ll tell you: Living in community is difficult. I won’t sugarcoat it. There will be times when you cannot stand the way a person breathes. But learning to persist in relationship, despite the challenges, can be the most rewarding and enlightening part of your year. I grew up in a household that was just my mom and me—always praying for siblings my age.

Quest Episcopal youth retreats are for all middle and high school students (6th-12th Grades) across the state of Colorado. Once you’ve been, you won’t want to miss out again!

Register at EpiscopalColorado.org/Quest
to play with who would understand me. Living in community at Saint Columba House—with four others who started off as strangers—I have found more love, grace, and understanding than I have found within my own family.

2 CONNECTION

“Discovering our purpose in life is never complete unless we discover it in relation to the rest of the world around us.” —Joan Chittister

Thanks to social media we are connected with hundreds of people at any given moment. Yet we are so far away from each other. Colorado ESC gives you the opportunity to meet people where they are. To see the humanity you share with people from all walks of life. At Urban Peak, a nonprofit devoted to youth and young adults who are experiencing homelessness, I have encountered some of the most kind and caring people—despite the trauma that has upended their lives—that I have ever met. I remember being the only one at the housing site on a snow day. Throughout the day all the youth in the building kept coming to check on me—telling me to go home because it was too dangerous to be out. I will carry these relationships with me forever.

3 INVESTMENT

“The best way to find yourself is to lose yourself in the service of others.” —Gandhi

A year of service is an investment in the time it takes to grow into the person you want to be. I have so many friends who cannot comprehend how or why I do what I do for so little money. These same friends are unhappy with their jobs and even their lives. Meanwhile, I’ve had the opportunity and the time to get to know who I am, what I love, what I value, who I want to be, and what I would never want to do even for a million dollars. Colorado ESC, especially, makes you care about people—despite the trauma that has upended their lives. Tiny flames that will undoubtedly burn out. That might scare the crap away at the inessentials.” —Bruce Lee

You have read all of this and still are thinking “Mariana, you don’t get paid!” What if I told you that is one of the best parts? Money is a driving force in our world. If you don’t have it, you are looked at as “less than.” Many talented and brilliant people live in poverty, and their voices will never be heard because of their lack of resources. A year of service will open your eyes to two essential truths: one, you can be OK with very little; and, two, despite your lack, you still have so much.

5 MOUNTAINS

“Chasing angels or fleeing demons, go to the mountains.” —Jeffrey Rasley

How could I write anything about a service year with Colorado ESC without mentioning the natural beauty of Colorado? Colorado will floor you at nearly every turn. Every time you round a pass and see dense green forest, every time you reach the end of a hike and see the sights below. Not to mention the sunrises and sunsets, the wildflowers, the lakes, the rivers—did I mention the mountains? The mountains remind me that we humans are infinitesimally small in this big, wide, beautiful universe. Tiny flames that will undoubtedly burn out. That might scare the crap out of some of you, and I will remind you that a bit of fear is a good thing. And some of you, like me, might find that awe-inspiring. I look at the mountains and am reminded that I have been given this incredible privilege to be here.

So what are you waiting for? ■

MARIANA DIAZ was a Colorado Episcopal Service Corps member who lived at the St. Columba House in Denver. Her work placement was at Urban Peak in Denver. She is now an alumni and encourages those who are interested to apply to Colorado Episcopal Service Corps.

Episcopal Service Corps programs around the country are currently accepting applications for transformational experiences like Mariana had. Please visit the Colorado Episcopal Service Corps website to learn more at ColoradoESC.org.

MAKING STOCK GIFTS

Did you know that you can give a gift of stock to your church?

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):

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FROM A CULTURE OF SURVIVING TO THRIVING
Developing the spiritual, communal, & organizational life of congregations

2017-2018
OCTOBER 27-28
JANUARY 26-27
APRIL 13-14
JUNE 1-2

The Episcopal Church in Colorado’s Church Development Institute (CDI) is a leadership training program focused on the ministry of developing the spiritual community and organizational life of congregations. We equip leaders to lead healthy & mission-shaped change in their congregations. CDI is a highly-integrated training experience that engages participants in the issues and dynamics faced as leaders in today’s church.

CDI is a program for clergy and lay leaders who desire to make their parishes stronger, healthier, more mission-minded, more responsive to God, and more effective in their communities.

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PERSONAL:
- Spiritual development
- Self-awareness
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PROFESSIONAL:
- Leadership dynamics and skills
- Healthy group & communal development
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CONGREGATIONAL:
- Healthy congregational system
- Grounding in spiritual practice, generosity, & service
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- Capacity for growth and missional development
- Application of tools & models to develop your parish

EQUIPPING LEADERS IN TODAY’S CHURCH

WHAT PARTICIPANTS VALUE ABOUT THE PROGRAM:
- The opportunity to worship together and ground the work of CDI in spirituality and prayer
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- A wide variety of teaching styles, experiences, and voices
- Concrete application from theory to practical use
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REGISTRATION

For more information or to register, please contact:

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Calvary Episcopal Church, Golden, has been digging into its parish history while refreshing the congregation’s vision for serving the Lord in its community to prepare for a great celebration in September, when the church will celebrate its 150th birthday.

The seeds that grew into the vibrant Calvary congregation of today were planted in 1867 by The Right Reverend George Maxwell Randall, the first missionary bishop of Colorado, and local pioneer luminaries, among them W.A.H. Loveland, Edward L. Berthoud, and Captain George West. William Loveland donated the land for the new church, a local individual gave $1,000 for building materials, and a woman from St. John’s Church in Elizabeth, New Jersey, donated the remaining cost of $1,750. On September 26, 1867, Bishop Randall laid the church cornerstone.
completed the following spring, the building was described in newspaper accounts as “the finest church in the territory.”

From the very beginning Calvary was deeply rooted in the soil of Golden City (later just “Golden”) and in the residents’ lives. Bishop Randall, concerned as well with local education, led efforts to found a secondary school, a school of theology, and what became the Colorado School of Mines, whose campus is located across the street from the church.

Closely interwoven with the history and heart of Golden, Calvary Church has faithfully sought to be Jesus’ presence in the community. From hosting modest social events in the city’s early days, Calvary has blossomed as a resource partner with other Golden churches in the Together Church, working with and supporting community nonprofit groups, the Golden Rescue Fund, Christian Action Guild, Golden Backpack Program, GoFarm, Salvation Army Golden Service Extension Unit, Golden Community Garden, Golden Police Department chaplains, and a school-year Lunch & Life ministry serving hundreds of Mines students each week. Calvary’s reach extends well beyond the town, actively supporting Joyful Noise Music Ministry and the St. Francis Center with volunteers, the Action Center in Jefferson County, Freshwater Project in Malawi, and water filters for the Pine Ridge Reservation in South Dakota.

Originally envisioned as “a fine church edifice on the town square,” Calvary has been blessed with the resources to restore and maintain one of the oldest Episcopal church buildings in Colorado (never missing a Sunday for worship in 150 years!). It is also Golden’s oldest surviving church structure. Over the years, that first building was added to, and when the congregation and the needs of the greater Golden community outgrew the space, the Lord provided the vision and means to build a great hall as multipurpose worship space and a ministry center of meeting rooms and administrative offices. More recently, the parish was able to purchase the historic Armory building across the street to offer a place of welcome, service, and connection for the whole Golden community.

The members of Calvary are called to be Christ’s presence and witnesses in Golden and beyond. As we prepare to give thanks to God for 150 years of presence and witnesses in Golden City (later just “Golden”), we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grateful as well as a congregation, we are grate...
The Evergreen Conference's many visitors and participants called for the conversion of a number of structures into dormitories and offices for staff. Douglas Hall originally sat atop the old Evergreen firehouse, but in 1966 was moved to the Transfiguration campus. Clergy and other church music students used it as a Conference dormitory. In 1924 the Bancroft Barn, originally a "long house," was converted into dormitory space to accommodate Conference participants. The Young-Whitney Cottage, two c. 1870 cabins connected in 1924 to make a summer cottage for relatives of Dr. Douglas; later housed Conference personnel. The Stone Library and Julia’s Cabin were built in 1921 for Miss Julia Douglas, Evergreen’s first librarian; the Carriage Cottage, two c. 1870 cabins connected in 1924 to make a lovely home out of a building in shambles. His wife, Cathleen, has furnished the building primarily with yard sale, thrift store, and estate-sale items. Each room has a theme that is perfectly coordinated.

The museum is a half mile north of the campus, there are free daily tours. All the buildings are part of the Evergreen Conference Historic District and listed on the National Register of Historical Places. Fourteen of the 20 buildings are on the Church of the Transfiguration campus. Seven are rented out.

A central building on the campus is the Church of the Transfiguration itself. Having attained parish status in 1957, the church laid the cornerstone in 1963. The first service in the church was on Ash Wednesday that year. Also on the campus is a columbarium behind the church. It was dedicated in 1997 and has many spaces remaining.

The structures on the campus stand as reminders of a long history, but they are buttressed by the enduring legacies of families and people who built up the church—namely, Canon Douglas and his wife, Dr. Josepha Williams Douglas; Mary Neosha Williams; and Fr. Thornton B. Rennell, who married a cousin of Dr. Jo’s. Dr. Jo and her mother Mary together revived the Episcopal Church in Evergreen through their substantial gifts of real estate, funds, vision, and talent.

The Sisters’ Cabin, built in the 1860s, is named for the Sisters of St. Mary, who began coming to the area in the 1890s. St. Raphael’s, originally a retreat house for the Sisters, is now the rectory for The Rev. Michael McManus and his wife, Cathleen. The Chapel of St. Joseph and St. Mary occupied the top floor of Jock Spence’s home at the turn of the 20th century. Moved to its current site in 1961, it became a chapel for the Sisters, and continues to be used for services.

Other historic buildings include the Evergreen Conference Center. By 1989 the Evergreen Conference ceased operations, and the buildings, many dating from the 1920s, were sold by the diocese. Another historic building no longer in church hands is the Hiwan Homestead Museum, the former Camp Neosha (1893–1938), which was built by Dr. Jo and named for her mother, Mary Neosha Williams.

Dr. Jo and Fr. Rennell, who had been an engineer before becoming a priest, designed the Bell Tower. Vicar of the Mission of the Transfiguration, Fr. Rennell was responsible for designing and overseeing a number of construction projects, including a central heating system for the church rooms used as a vicarage, the library, and the cottage occupied by Canon Douglas’ two sisters. Rennell also built a dam to harness the water of Bear Creek that runs through the campus.

Over the years, clergy have had a major influence on the congregation and the community, overseeing building projects and implementing needed services. Since coming to Transfiguration in July 2014, Fr. McManus has seen to a number of projects. St. Raphael’s, built around what was originally a tavern—which Mary Neosha Williams bought to preempt its operations so close to church—put hours into creating a lovely home out of a building in shambles. His wife, Cathleen, has furnished the building primarily with yard sale, thrift store, and estate-sale items. Each room has a theme that is perfectly coordinated.

Among the services at Transfiguration is the Meadow Service held the second Sunday, June through September, in the meadow east of the church along Bear Creek. A labyrinth is a few feet east of the benches where the congregation sits during the service. This year, shortly before the August 13 service, elk wandered down from the hills to the north and onto the highway above the creek. Traffic and time seemed to stop. Children from the congregation played along the creek and in the labyrinth, later joining their parents for communion. After the service, there was a potluck with brats, burgers, and hot dogs, all served up at the Douglas House to the south of the meadow. A fitting setting for the congregation of Transfiguration.

ERIN MACGILLIVRAY SMITH is Bishop’s Warden at St. Thomas the Apostle Episcopal Church in Alamosa, and a Lay Eucharistic Minister/Visitor. She is the Southwest Region Lay Representative on the Standing Committee.
Below: Confirmations at Saint John’s Cathedral with Bishop Winterrowd. Photos courtesy Fred Mast.

Above: Clergy at the Annual Clergy Conference gather for a time of worship, learning, reflection, and prayer. Photos courtesy The Reverend Brian Winter.

Top: Members of Holy Comforter Episcopal Church in Broomfield donated school supplies and over 600 backpacks to children in need through the organization A Precious Child. Photos courtesy Jackson Dreiling.

From Left: The Reverend Michele Quinn and parishioners celebrate baptisms at St. Joseph Episcopal Church in Lakewood. Photos courtesy Marlene Logan.
This page: Parishioners, CU students, and neighbors gathered at St. Aidan’s Episcopal Church in Boulder for an eclipse party on their green. Photos courtesy Beth McKnight.

Below: Colorado Episcopal Service Corps Members on the Challenge Course at Cathedral Ridge. Photo courtesy Anthony Suggs.

Above: Colorado Episcopal Service Corps Members at the summit of Pikes Peak. Photo courtesy The Reverend Canon Rebecca Crummey.