

# COLORADO episcopalian



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## STAND WITH IRAQI CHRISTIANS

"I had never seen anything like it. Ever. I was standing in the center of what used to be West Mosul in Iraq. I've seen photographs of Berlin in 1945. West Mosul looked like Berlin at the end of World War II. Every building in that part of the city was damaged, and most were completely destroyed."



## FINDING GOD, AND EACH OTHER, ON THE CAMINO

"...our pilgrims were intent on encountering firsthand the transforming power of the Camino, to gain skills and insights for leading pilgrimages themselves, and to deepen the collegial bonds within The Episcopal Church in Colorado."

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### COVER:

Pennie Goodman, member of the Race Task Force and Holy Redeemer, Denver, participates in the Colorado Community Remembrance Project's soil collection ceremony in honor of Preston Porter Jr. near the site of his lynching in Limon 118 years ago.  
*Photo courtesy Anthony Suggs*



# GRATITUDE

BY BISHOP ROBERT O'NEILL

**T**here is only one word that comes to my mind as I look back over the past fifteen years that I have served this diocese—namely, “gratitude.”

My family's roots extend deeply into Colorado's history—back into the 1860s. I was ordained here in our Cathedral thirty-seven years ago. I have a deep sense of connection to and affection for this place, but, even more important, I have a great sense of affection and connection for all the folks I have been so privileged to know and spend time with over all those many years.

I consider all of it a gift from God—and for good reason. We are a people who have been deeply blessed by God, and in turn have so much to offer to the work of God’s kingdom.

## LEADERSHIP

I am particularly mindful of all the individuals from all corners of this diocese who give so much of themselves—their time, their care, their thought, their prayer, their energy, their love—to exercise leadership in this one ministry that has been entrusted into our collective care.

There are vestry members and bishop’s committee members and board members who meet regularly and faithfully to tend to all the organizational and relational stuff that is the foundation of our life in community. There are lay pastoral leaders and partnership vicars working in mission partnerships who are the anchors of some wonderful and dynamic small congregations in small communities across the state. Of those leaders, nearly half of them have taken time to complete our Congregational Development Institute, devoting four weekends a year over two years to come together across the distances and divides of our diocese, to learn with one another and from one another, and to be strengthened as faithful, grounded, and well-formed leaders in the communities they serve.

## YOUTH AND YOUNG ADULTS

There are those who make time and give time to work with children and youth in their communities—teaching Godly Play, for example, or taking time from work to lead a youth mission trip, or sponsoring our Colorado Youth Leadership Initiative, or being one of the cast of hundreds who make our diocesan youth events possible. It’s impressive.

Now that same commitment has expanded into our summer camps for children and youth at Cathedral Ridge—still just the beginning of new initiatives for youth and young adults and still a growing edge in our common life and ministry.

There are those, too, who listened to a presentation about Episcopal Service Corps at our Annual Convention in 2011, heard a call, went back to their parishes, and said “Why can’t we do that?” Today we have two communities of Colorado Episcopal Service Corps where young adults commit a full year of their lives to living in intentional Christian community, being formed in faith, and serving the poor and the marginalized.

## HISPANIC MINISTRY

There is also a wonderfully new and emergent ministry developing among us with our Hispanic sisters and brothers. It is a new partnership in relationship with the Rocky Mountain Synod of the Evangelical Lutheran Church in America that allows us to have two full-time Latino Mission Developers working on four different congregational sites. They are raising up new leadership, evangelizing, and starting what amounts to brand-new congregations with sisters and brothers who have much to teach us about faith and from whom we have much to learn.

I recently confirmed over seventy people, almost all Hispanic, at Trinity Church in Greeley. It’s just the beginning, and who knows where the Spirit will lead?

## OUTREACH

I would hope too that we would take note of the amazing outreach that is manifest through all of our congregations. It is not just that we have more Jubilee Centers in Colorado than any diocese in The Episcopal Church. There are all the other, often less visible, ways in which individual congregations reach out to the poor in our communities.

I think of the backpack ministry in Westcliffe, for example—a group of folks just seeing a need, taking some steps, and eventually engaging a whole community’s participation in order to feed children whose families simply do not have enough food.

There are the community meals in Leadville, too—every day of the week, supported by other congregations up and down valley. Literally a community of folks coming together to feed one another—and all of this taking place in a church whose doors were closed ninety-nine percent of the time back in the eighties.

And the list goes on.

There is the Navajo Light Project—a collaborative work involving folks in Durango, Pagosa Springs, Cortez, and beyond—bringing electricity and light to our native brothers and sisters in Navajoland. Or there’s the tiny house project for the homeless in Denver, or the Women’s Homeless Initiative, or Saint Benedict Health and Healing Ministry in Boulder, or Common Cathedral in Longmont, or the Colorado Haiti Project, or the Cornerstone Residences, or the Saint Francis Apartments, or the work being undertaken by so many in Honduras, El Salvador, Guatemala, Mexico, and parts of Africa.

It cannot all be named, but just think of our collective reach. It is leaven. It is salt. It is light.

## INNER ENCOUNTER

Even more important, it all points to something deeper—the stuff of our life together that really can't be seen, the holy moments of deep and transforming encounter with the Holy Spirit. They come in different ways for all of us, if we are open, if we are awake, if we pay attention.

I think of the many conversations, the one-on-one exchanges, the moments of insight, that I have been so privileged to witness both as a priest and a bishop. I think of laying hands on the heads of confirmands and ordinands and praying with them in the intimacy of the Spirit, anointing them with oil, sometimes seeing tears come, sometimes just sensing it, but knowing, always knowing, that in that moment we are standing on holy ground.

This deep encounter with the love that is Jesus IS our Life.

## LOOKING AHEAD

It is so important to remember that we are indeed a large diocese spread across the mountains, valleys, and plains of a large state. It is just a fact of life. We

do live apart from one another. We are different too—politically, theologically, and culturally. We live in small towns, large towns, urban, suburban, ranching, farming, and resort communities. We have tiny churches and large churches.

But we are more than that, and we can be far more than that, the more we learn to cross those divides, to come together and work together—because we are in fact already one.

That is both the invitation and the ongoing challenge that is before us in The Episcopal Church in Colorado. It is just a matter of keeping the main thing, the main thing—knowing and remembering that our life is all about relationship, that one relationship with that one love that is Jesus.

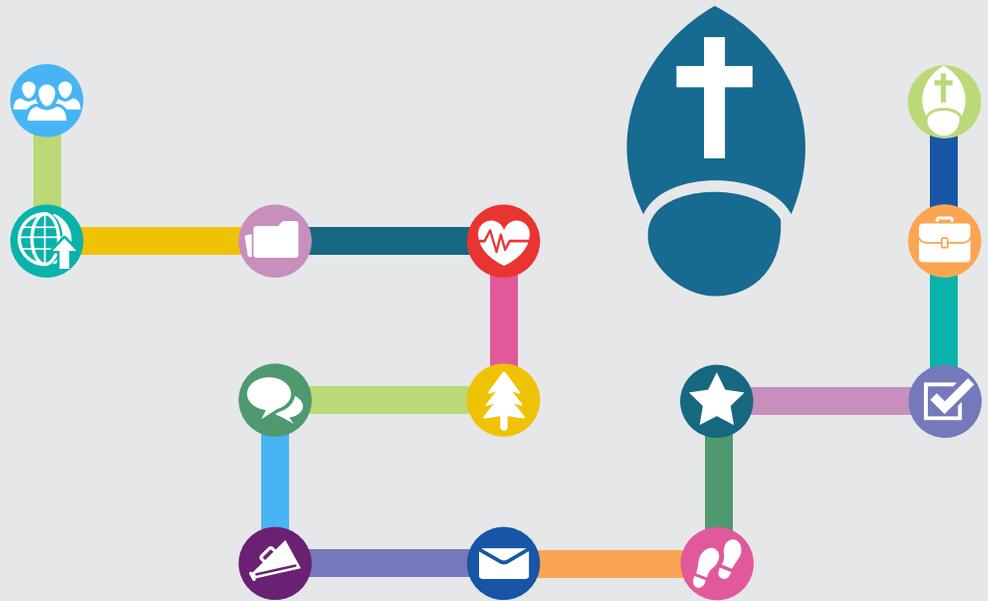
There really is only one word—gratitude. As the apostle Paul might say, our work together is “infinitely more than we can ask or imagine.” It is not my work. Nor is it your work. It is God's work—grace—in us.

Thank you for the privilege of allowing me to walk with you for the past fifteen years. It has been a deep joy, a gift, and a blessing. ■

**CONSIDER MAKING** a gift of thanksgiving to celebrate the ministry and mission we have shared together with our Bishop. Learn more on page 15.



Bishop Visitation to Grace & St. Stephen's, Colorado Springs.  
Photo courtesy Steve Starr



## A CALL TO MINISTRY: INTRODUCING BISHOP-ELECT KYM LUCAS



The Rev. Kimberly (Kym) Lucas was chosen as the 11th Bishop of The Episcopal Church in Colorado during the 131st Annual Convention held at Saint John's Cathedral in Denver on Saturday, October 27.

Bishop-Elect Kym Lucas has served as rector of St. Margaret's Episcopal Church in Washington, DC, since January 2012. Previously, she was the rector of St. Ambrose Episcopal Church in Raleigh, North Carolina, from 2005 to 2011.

Notified of the election results, Lucas said:

"I am both amazed and thrilled that the Holy Spirit has called us to minister together! The Episcopal Church in Colorado is an extraordinary and unique branch of the Jesus Movement. I enjoyed the short time I was able to spend in each region, and I look forward to spending more time with you, getting to know one another, and discerning how God will use our gifts to proclaim Christ's kingdom. The next few months will be full for me as my family and I plan our transition, but know that I am eager to be with you. Your confidence and love humble me, and I pray that I will be a faithful steward of both as your bishop."

Lucas grew up in Spring Lake, North Carolina, and received her Bachelor of Science in Biology from Wake Forest University. She received her Master of Divinity, New Testament, at Union Theological Seminary in New York. Lucas and her husband, Mark Retherford, have four children.

Pending consent of a majority of the bishops with jurisdiction and a majority of diocesan standing committees, Lucas will be ordained and consecrated on May 18, 2019, at Saint John's Cathedral in Denver. Presiding Bishop Michael Curry will preside.

### A PRAYER OF THANKSGIVING FOR A NEW BISHOP

Holy Almighty God, from age to age you call forth and anoint shepherds to tend your flock. We celebrate your calling forth our new bishop, the Rev. Kym Lucas, to lead us forward in faith. As we joyfully welcome her as bishop, pour forth the gifts from your Holy Spirit to strengthen her for ministry. Through her faithful response to your call, may she come to know the vibrant faith, love, and support of the people of The Episcopal Church in Colorado. *Amen*

LEARN MORE ABOUT BISHOP-ELECT KYM  
AND THE SEARCH FOR OUR 11TH BISHOP  
AT [BISHOPSEARCHCO.ORG](http://BISHOPSEARCHCO.ORG).

## Proclaiming the Truth: The Spiritual Practice of Owning Up



PASSED BY THE COUNCIL November 5, 201

BY ANTHONY SUGGS

**O**wning and acknowledging our complicity in evil is never an easy task, but it is a necessary one. In one version of the prayer of confession, we ask for forgiveness for “the evil we have done, and the evil done on our behalf.” We are responsible not only for our own actions, but for the actions of our community and culture. This responsibility stretches across time as well. For us in Colorado, one such evil was committed on the night of November 16, 1900.

For those of you who have been able to read the last two editions of the *Colorado Episcopalian*, you are familiar with the story of Preston “John” Porter

Jr., a sixteen-year-old African-American boy who was lynched outside of Limon in 1900. He was accused of the rape and murder of a young girl, interrogated for days in the “hot box” of Denver’s jail, coerced into confessing to the crime, and then loaded onto a train to be returned to Lincoln County. Upon his arrival, a mob seized him and made arrangements to burn him at the stake. His death was delayed because the trains carrying spectators from Denver and Colorado Springs were late. He spent his final hours reading scripture and eventually tore pages out of his Bible to distribute amongst his murderers. Once all 300 spectators were in place, the match was lit. He was burned alive.

This evil was committed with the support and tacit approval of many, not just those in attendance that cold winter night. It was widely known and publicized

that Porter would most likely be lynched if he were returned to Lincoln County. Newspapers in his home state of Kansas even predicted that he would be burned alive. Yet the Denver sheriff decided to return him to the eastern plains. Denver delivered him to his death. On November 5, 2018, the City of Denver owned up to its part in Porter's death.

Since July, The Episcopal Church in Colorado has been engaged in the work of community remembrance through participation in the Colorado Community Remembrance Project. This group includes the diocesan Advocacy & Social Justice Ministry, the Race Task Force, the Episcopal Peace Fellowship of Colorado, the Denver Justice Project, the NAACP, and several committed individuals seeking justice. As a group, we brought Porter's story to the City Council of Denver. In response, they drafted a proclamation to remember and condemn Porter's lynching. Additionally, they explicitly acknowledged Denver's "active role in facilitating racial violence and injustice" and that "prior to now, [Denver] has done little to acknowledge its complicity."

Language matters. The way we use it can build up, tear down, heal, hurt, soothe, agitate, include, and exclude. It has the power to create, influence, and sustain our view of the world. It is how we construct identity, culture, and memory. Language also has the power to reveal truth—the truth that sets us free. The City of Denver displayed a willingness to use powerful and honest language in its confession.

In the many hours I've spent attending legislative hearings and meetings, I have never heard a standing ovation during regular conduct of business. That changed when Pennie Goodman, a member of Holy Redeemer, Denver, and the diocesan Race Task Force, addressed the Denver City Council to accept the proclamation. She spoke about being a longtime resident of Colorado yet knowing nothing about Porter's death:

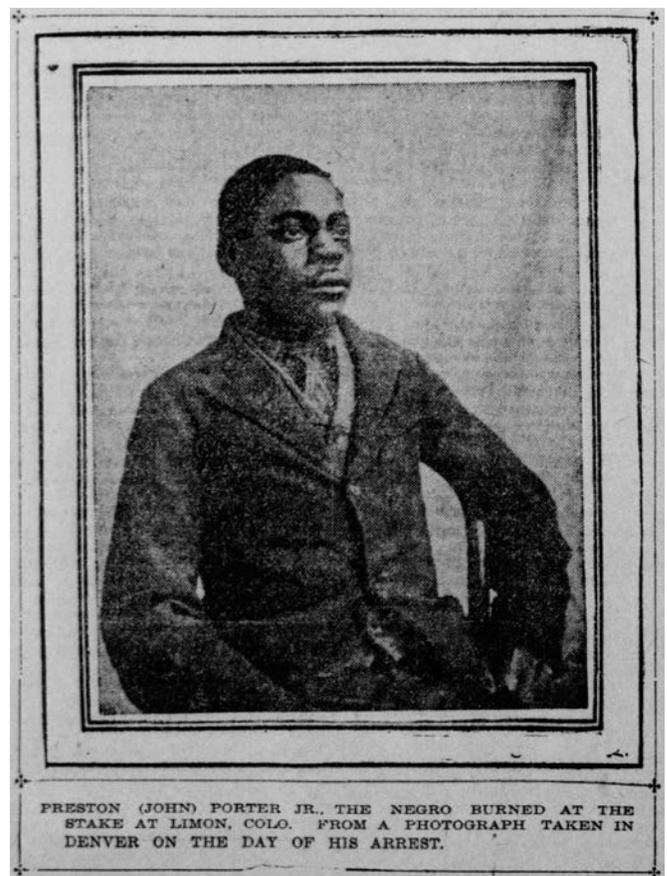
"It is of paramount importance that the victims of lynching be brought to the attention of the people of this city, state, and nation. We have too long been unaware of and/or ignored those who have suffered in this torturous manner. I am a longtime resident of the Denver metro area and, in spite of having studied and learned much about the



barbaric practice of lynching blacks in the South, I have been woefully ignorant of those that have taken place in my own beloved state."

Pennie's testimony had the power to move people, including the entire City Council, onto their feet. From my conversations with those interested in Porter's story, it has become all too clear that her unfamiliarity with his story is not necessarily unique. In fact, I would venture to say that the vast majority of Coloradans are unaware of his lynching.

It can be difficult to know where to start when evil has been ignored for so long. In my experience, however, the best place to start is always the truth. Without the truth, our efforts will be in vain. Our tradition has many things to say about sin and its effect on our lives and in our relationships. True to its reputation of using blunt language, Rite I of the Holy Eucharist teaches us that the "remembrance of [our sins] is grievous unto us" and that "the burden of them is intolerable." The burden of Porter's death,



and the deaths of countless other men and women of color, is truly intolerable.

The spiritual practice of owning up is an extremely important one. It allows us to address the barriers, wounds, and histories that divide us. While often thought of as a practice of guilt and shame, repentance, at its best, can be a doorway to redemption. We have the opportunity as the Church to open that door. I can't wait to see what's on the other side. ■

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

**TO LEARN MORE** about the Advocacy & Social Justice Ministry in The Episcopal Church in Colorado, please visit [episcopalcolorado.org/advocacy](http://episcopalcolorado.org/advocacy).

Elisabeth Epps (Denver Justice Project and the Colorado Freedom Fund), Pennie Goodman (Holy Redeemer and the Race Task Force), and Councilman Albus Brooks following the reading and acceptance of the proclamation. Photo courtesy Anthony Suggs

## EQUAL JUSTICE INITIATIVE

In this work, The Episcopal Church in Colorado is partnering with the Equal Justice Initiative (EJI) whose mission is to end mass incarceration and excessive punishment in the United States, challenge racial and economic injustice, and protect basic human rights for the most vulnerable people in American society. EJI's newly opened Memorial for Peace and Justice and Legacy Museum documents and memorializes the victims of lynching. The soil collected at the site of Porter's lynching will eventually go on display at the Legacy Museum.

To learn more about EJI, the National Memorial for Peace and Justice, and the Legacy Museum, visit [museumandmemorial.eji.org](http://museumandmemorial.eji.org).





Buck Blanchard visits the city of Mosul in northern Iraq.  
Photo courtesy Vincent Dixon

A man with a beard, wearing a blue button-down shirt and dark pants, stands in the foreground on the left. Behind him is a large, multi-story building that has been severely damaged, with its concrete structure exposed and many windows missing. Debris is scattered on the ground. The sky is overcast and hazy. A thick purple horizontal line is positioned above the quote.

*“We never really know what is going to happen on a mission trip, but what happens will almost certainly be different from what we expect. And better. And we gain perspective on our place in God’s world. That’s the way the Holy Spirit operates.”*

# Stand with Iraqi Christians

BY BUCK BLANCHARD

**I had never seen anything like it. Ever. I was standing in the center of what used to be West Mosul in Iraq. I’ve seen photographs of Berlin in 1945. West Mosul looked like Berlin at the end of World War II. Every building in that part of the city was damaged, and most were completely destroyed. This was the last major stronghold of ISIS in Iraq, and they were determined to leave nothing intact. In that, at least, they were successful.**

I traveled to Iraq with a group named Stand With Iraqi Christians (SWIC). SWIC was founded a few years ago

by The Rev. Chris Bishop, an Episcopal priest from outside of Philadelphia. SWIC’s purpose is to assist the Christian community on the Nineveh Plain in Iraq, where they have lived since the second century, in their efforts to return home after ISIS occupied their historic cities and towns, in some cases for more than two years. ISIS destroyed homes, businesses, and churches, leaving shattered communities behind.

SWIC also supports the Anglican Cathedral in Baghdad, including an interfaith primary school run by the Anglican Church there.

I love doing mission work and traveling for The Episcopal Church. But standing in what used to be

Mosul, I did wonder why I was there. After all, I now serve as the Missioner for Outreach and Mission for The Episcopal Church in Colorado, which as far as I knew had no connections to Iraq. I thought perhaps I was there because I had committed to this trip before moving to work in Colorado. Or maybe I was there because it was a place I had not visited before. Maybe it was because I had a grant to cover my travel costs.

But explanations of why we travel on mission trips are never so simple. We travel because we are called to love our neighbor, and some of our neighbors don't live nearby. We travel to better understand the oneness of humanity by meeting the "other," and in meeting the other, we realize the other is not that different from us. We travel to develop relationships with "the least of these," recognizing that sometimes the least of these don't live in easy places.

And we also travel because what mission work does at its core is to help us love better. If we are to follow God's call to love the other, we need to get to know them first. And to do that, we need to meet them, preferably where they live. Then we need to listen to them as human beings, not only as representatives of a particular country, or society, or set of circumstances.

And those mission experiences in turn change us. And that change is our spiritual transformation. We never really know what is going to happen on a mission trip, but what happens will almost certainly be different from what we expect. And better. And we gain perspective on our place in God's world. That's the way the Holy Spirit operates.

I'm still not certain why I found myself working with Christians in Iraq. Or standing in the ruins of West Mosul. But I learned about a part of the world about which I knew little. I also know now that part of my ongoing work will be to see how parishes in Colorado might help the Christian community in Iraq. And I know that I have been profoundly transformed by the experience. That transformation shouldn't surprise me. It happens every time. ■

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**BUCK BLANCHARD** is the Missioner for Outreach & Mission for The Episcopal Church in Colorado.

**FOR MORE INFORMATION** or to support SWIC, please visit [standwithiraqichristians.org](http://standwithiraqichristians.org).

Buck Blanchard with local children in Qaraqosh, which had the largest population of Christians in Iraq prior to occupation by ISIS. Photo courtesy Vincent Dixon



# Mission Trips in 2019



**OK,** so maybe Iraq is not the place for you. No worries. In 2019 the Bishop's staff is working on a series of diocesan-wide mission trips, each of them connected to established mission ministries of parishes in Colorado. Each trip will be led by parishioners and clergy who are experienced in traveling to these areas and in developing relationships there.

Each trip will include approximately ten missionaries, two of them experienced leaders. The other eight spots will be open to parishes in the diocese that have not yet traveled to that location. Ideally, the team would include two parishioners from four participating parishes, an approach that would create four new parish connections with each mission ministry trip. Travel dates, team leader commitments, and estimates of travel costs will be published soon. But the idea is to get more Colorado parishes connected with established mission ministries. So start dreaming.

Every week Episcopalians say this prayer: *Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord.*

Let's not just pray it but do it! Here's where we are going in 2019:

## **EL HOGAR DE AMOR Y ESPERANZA, TEGUCIGALPA, HONDURAS**

The mission team will visit several locations of the El Hogar ministry. The mission of El Hogar is to transform and empower abandoned and hopelessly poor children in Honduras by providing a loving home and education. El Hogar's goal is for these children to fulfill their potential as productive, caring, and independent Honduran citizens. The trip has a work component, but there will be time to develop relationships with the children and their teachers.

## **PETIT TROU DE NIPPES, HAITI**

The Colorado Haiti Project has been working with the

rural community of Petit Trou for 30 years. In an effort to build new relationships with parishes in Colorado, the 2019 trip will introduce participants to the Petit Trou community, the church, and the school.

## **ST. CHRISTOPHER'S MISSION, NAVAJOLAND, BLUFF, UTAH**

Several parishes in the Four Corners area have worked with this Episcopal congregation in Navajoland for a number of years. This trip will provide an opportunity for additional parishes throughout Colorado to develop relationships there and to learn more about the rich heritage and spirituality of our Native American brothers and sisters.

## **U.S.-MEXICO BORDER: NOGALES, ARIZONA**

Immigration is one of the most controversial issues in U.S. politics today. How we respond is also influenced by our faith. The mission team will visit both sides of the border in Nogales to learn about organizations that serve migrants, initiatives that promote economic opportunity, and arts and cultural programs. We will spend time with immigrant families to better understand their situation and their struggles, and walk along migrant trails.

## **PROJECT EDUCATION SOUTH SUDAN, BOR, SOUTH SUDAN**

Project Education South Sudan (PESS) is a well-respected organization founded in Colorado and led by Daniel Majok Gai, a former Lost Boy who has returned to live in South Sudan. The organization is focused on providing scholarships to young women in South Sudan to further their education. Because of logistics, this trip will be limited to four participants. Come and learn how you can develop relationships and make a difference by empowering women in the world's newest democracy. ■

**FOR MORE INFORMATION,** please contact Buck Blanchard at [Buck@EpiscopalColorado.org](mailto:Buck@EpiscopalColorado.org).

## Self-Offering & Self-Emptying

BY PAUL ALEXANDER

**In 2011, the Standing Committee of The Episcopal Church in Colorado identified four “focus areas” for our common life and ministry. One was to establish *Radical Generosity as a Core Pattern of Life*. The committee challenged us to “shift our mindset away from an inordinate preoccupation with institutional maintenance and preservation to one of self-offering and self-emptying, which is the mind of Christ, in the service of God’s kingdom.” We are reminded by The Episcopal Church and often in our annual stewardship campaigns that we have a strong tradition to practice the biblical call to tithing (Numbers 18:26). We also are told that stewardship is about building our capacity for love. The capacity to love is measured (if such a thing can or should be measured is a different question) by our capacity to give completely of ourselves. After all, we follow a God who offered himself even to death on a cross.**

Radical generosity sounds simple. Don’t worry about individual or institutional self-preservation, participate only marginally in the one thing that drives everything we do (you know, money, investments, wages, spending), give a tenth of all we earn through our own hard work to someone else, and sacrifice everything, including our lives and fortunes, for people we don’t really know (and who we might think really are not all that nice).

Actually, radical generosity is hard. At least it is for me. And I have spent a lot of my life in a business office and now as a development officer. We aren’t really comfortable speaking about money, certainly not in church. As The Rev. Kim Seidman, rector of Holy Comforter, Broomfield, said in our recent webinar, it’s a lot easier to talk about sex than about money. We are called to be servants, to trust, to use our resources

wisely, to honor God and not mammon, but at the same time we are scared and nervous and ashamed to talk about the very thing that rules our lives. Radical generosity is probably the one place we most often fall short, other than perhaps loving our neighbors.

I’ve been haunted my entire life by Jesus’ admonition to the young man in Mark 10:21: “Go sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me.”

This to me has never been a metaphor, but a straightforward call. And yet I don’t even tithe. My mom grew up with little in the way of material things, not because her family was poor but because she had a father who served as a doctor, first in rural Kansas and then in Colorado, who would never turn down a patient who couldn’t pay. There were often live chickens and pizzelles (those amazing Italian waffle cookies with a hint of anisette), but not very much money. He often gave his gift of healing for free. My mom taught me to be thrifty but never stingy. My dad was a banker who knew all about money and managed it well and for the good of the community. With him we once ate a \$700 dinner in a five-star restaurant in Provence, France. It was worth every penny. My dad also had strict boundaries around money and possessions. He once told me in no uncertain terms that I was never to ask for anything from anyone after hearing that my cousin and I had asked my aunt to buy us a very cool model of a race car. And when the soda machine spit out a Mountain Dew for free at the ski lodge, he didn’t celebrate my good fortune but made me march right down to the hotel manager and return the unopened can. Any other option would be stealing.

As a younger man, I spent a lot of nights sleeping on a petate (a handwoven mat made of palm) on dirt floors in Mexico and Central America with as many as six other people in a 150-square-foot shack made of palm, cardboard, and corrugated metal. (I got the spot next to the embers since they were worried

about me being too cold, and a plate of the best beans and tortillas one could ever taste.) For a long time I felt dirty, not because of the cleanliness of the place (it was immaculate) but because I couldn't reconcile my material wealth with their material poverty, or their spiritual wealth with my spiritual poverty.

I want to follow Jesus and I want to take my daughter to eat with me in Provence. I am so mixed up! I'm the Missioner for Development and Stewardship, here to help you find money for your church and ask for money from others, and I don't even tithe. In fact, I'm your typical Episcopalian who gives on average 2.3% of annual income.

Thank God for the Rev. Kim and for the Rev. Doug Neel of St. Patrick's in Pagosa Springs. They have learned how to talk about money. They actually encourage it. They said it wasn't easy at first. But because they had the courage (and yes, I do think it took courage), they began to talk about money and possessions and debt and fear. And it slowly began to transform them and their congregations. I think they actually kind of get a kick out of it now. They say people are more generous because of those conversations, and money doesn't get in the way of relationships. In fact, being honest about money takes away the fear about being judged for having too much money or too little.

I've learned a lot from them.

First, it's okay that I'm a bit mixed up when it comes to money. We all are. Mother Kim says we have to learn to "live in the in-between," that we have to live in the real tension that exists when we talk about spirit and money and giving. To help us we need a spiritual discipline. Giving can be a part of that discipline. As can right budgeting, right spending, and right investing.

Money can be a "spiritual expression of our relationship with a generous God and all of creation," says Father Doug. But it has become a symbol of who we are. In some ways "like bread and wine on the altar." Mother Kim says it's "a tool," a building block like a brick, and like any other tool it can be used to build up or tear down, for good or for evil. What would it be like for us to make money a symbol of our resurrection in Christ?

We need to speak about money. Mother Kim notes that when there is silence around something it usually

means there is a "covering of shame." She says we need to speak about it for our spiritual health. Father Doug acknowledges that fear makes money a difficult thing to talk about. We fear for our survival as a church, that we won't have the resources for what we need to do. Clergy and vestry and stewardship committees fear rejection, that they are meddling in what is special in people's lives. But as followers of Christ we are called again and again to "be strong and of good courage, not afraid" (Joshua 1:9, Deuteronomy 31:6). We know that "perfect love casteth out fear" (1 John 4:18).

When we give to something, we are more likely to care about it and what it is doing and so become more involved. "Invest sooner and your heart and attention will follow,"

says Mother Kim. She asks us to check our calendars and our checkbooks (or online bank statements) to learn what it is we care about. She reminds us we are "called to be generous because we are made in the image of a generous God."

We need to talk about money. Don't be shy about doing it. Our ministry happens because of money. Our individual and congregational dreams and visions are made possible because of money and hard work.

Start your conversations in your families and in your vestries. Have small group sessions where you talk about what you want to do and how you will find the money to make it a reality. Do like the Episcopal Church of the Ascension in Salida. Have a November picnic with pulled pork, baked beans, and mac and cheese, and hand out \$25,000 in play money. Ask each other how you would use that money for the greater glory of God. In Father Doug's words, "Do a lot of dreaming together."

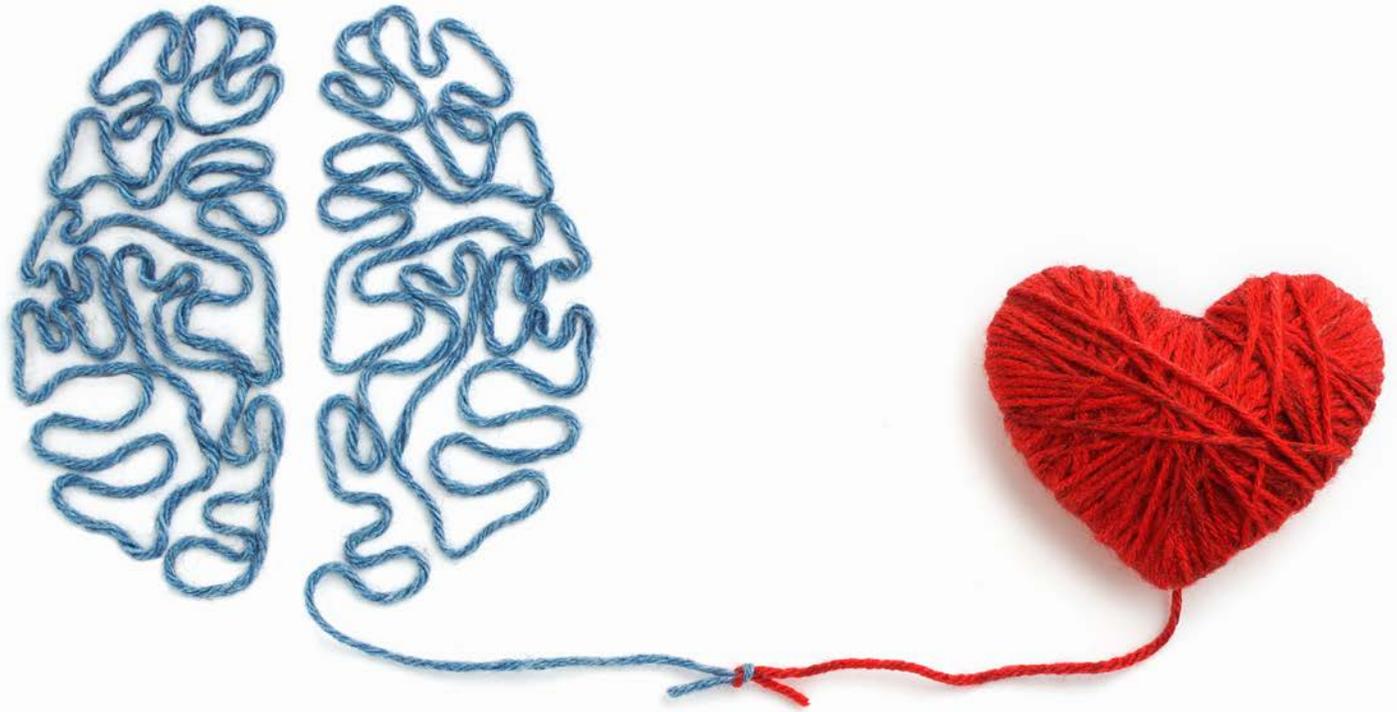
Please, talk about money and possessions, internally with yourself, with your spouse, and with the rest of your family. And talk about it in church. Face your fears and your dreams head on. Come to terms with your relationship with mammon. After all, Jesus was always talking about it. And it beats talking about politics. ■

**PAUL ALEXANDER** is the Missioner for Development and Financial Stewardship.

**HEAR** the Revs. Kim Seidman and Doug Neil speak about Giving as a Spiritual Practice at [bit.ly/GivingVideo](http://bit.ly/GivingVideo).

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**"Radical generosity is probably the one place we most often fall short, other than perhaps loving our neighbors."**



# ENGAGING HEAD & HEART: SHIFTING THE CULTURE OF GIVING

SATURDAY, JANUARY 26, 9:00 AM TO 4:00 PM  
AT CALVARY EPISCOPAL CHURCH, GOLDEN

This workshop is for clergy, vestry and stewardship committee members, and anyone wanting to enter into conversation about the role money plays in our lives, our attitudes and emotions around it, and the relationship between our money and our spirituality.

Register online at [EpiscopalColorado.org/Stewardship](https://EpiscopalColorado.org/Stewardship)

## OTHER STEWARDSHIP RESOURCES

The Development & Stewardship team is excited to work with you to increase collective competency and capacity to raise the funds needed to support and expand the mission of The Episcopal Church in Colorado. We believe stewardship is integral to Christian discipleship and that healthy financial practices enable us to give joyfully and to practice giving as a spiritual discipline. Stewardship is for us a way of being in the world, an awakening to the One in whom we live, and move, and have our being. Our Stewardship Resources page includes:

- Links to recent webinars
- Best practices for stewardship campaigns
- Recommended resources for individuals and congregations
- Ideas for creating a culture of stewardship

Visit us online at  
[EpiscopalColorado.org/Stewardship](https://EpiscopalColorado.org/Stewardship)

# CELEBRATING 15 YEARS TOGETHER

We invite Episcopalians from across this beautiful and diverse diocese to celebrate our 15 years of ministry together with Bishop Robert O’Neill, our 10th Bishop of Colorado. Many individuals have reached out to the Office of the Bishop asking how they can make a gift of thanksgiving to celebrate the ministry and mission we have shared together with our Bishop. We invite you to participate in expressing your gratitude via the following three ways:



## MULTIPLYING MINISTRY TOGETHER

Two of the Bishop’s passions have been forming leaders through youth and young adult ministry, and creating a sacred space for congregations to gather and engage in the missional work of the diocese.

Honoring both of these passions, we are asking Episcopalians from across the state to give thanks by Multiplying Ministry Together to expand our capacity to serve the young people of Colorado and beyond by building summer cabins that could allow us to increase our ministry to youth by more than 100,000 hours.

### How Does It Work?

- One hour of ministry costs \$1.50. If 100,000 hours of ministry are given, we could build five summer cabins. We have already received a gift of 20,000 hours.

- Individuals can choose to give 10 hours, 50 hours, 100 hours, or more. No gift is too small.
- Individuals or congregations giving 20,000 hours will receive naming rights to a cabin.



## PERSONAL GIFTS

In addition to Multiplying Ministry Together, there is an opportunity to give a personal gift to Bishop O’Neill by contributing to a travel fund for the Bishop and his wife, Ginger. He has driven more than a million miles across the state as our spiritual shepherd and we hope to help him travel the extended world upon retirement.

### How to Make a Gift

- Please mail gifts by check to The Episcopal Church in Colorado.
- To give online, go to [EpiscopalColorado.org/Celebrate](https://EpiscopalColorado.org/Celebrate).
- To give by text, text the word “Funds” to 720.513.7298.

Questions? Please contact Paul Alexander, Missioner for Development and Financial Stewardship, at [Paul@EpiscopalColorado.org](mailto:Paul@EpiscopalColorado.org) or 303.837.1173.



## CARDS

You may also want to share a story about something in the past 15 years that has touched your heart or deepened your own spiritual journey. We will gather cards and present them to the Bishop in a way that honors the strength of our time together and shows our confidence in the future as disciples of Christ. Use one of the cards provided or go to <https://celebrate15.fromabirdie.com/contribute> to write your card online.

## The Road So Far

BY THE REV. QUINN WILHELM

**D**ecember 22, 2015, was a red-letter day in my life. It was the day that my life, which had been the picture of predictability in the unpredictable world of a street cop, took a sudden and scary turn.

Lying in the emergency room of St. Anthony's Hospital as a patient was profoundly uncomfortable and unnerving for me. I had spent literally hundreds of hours over my 35-year police career at St. Anthony's, but always for someone else's tragedy. Now I was here for one of my own. I could not feel my entire right side, I could not stand, and I could only communicate with great effort. Now a doctor who looked about 12 years old was giving me a frightful diagnosis. I'd had a stroke in my brain stem, in what he called "the most expensive real estate in the human body."

Terry McGugan, my rector from Christ Church Denver, arrived before I was even out of the ER. Members of my men's fellowship group arrived as well, and together they prayed, asking God to come and help me. My cop friends came and went throughout the night.

As I began the long journey of recovery, it was clear that my days of chasing people over fences at three in the morning were over. The department where I was employed agreed and set a date for my pending "medical separation," which meant being fired. I had one daughter starting college and a second getting ready for her wedding. It was not the time to be unemployed. What was I qualified to do? My college degree was in Theology. As a young man I had considered being an Episcopal priest, following in the footsteps of my best friend's dad, Bishop Bill Frey. What good was that now?

Then, on a trip where my wife and I attended my daughter's freshman orientation at college, a new direction all but slapped me in the face. This new direction in life would result in a ministry I could never have dreamed of. It happened after my wife and daughter decided they wanted to stay in my daughter's new town for a couple of days for some quality time. My daughter suggested I catch a ride back to Denver with her boyfriend's dad. As he and I drove to Denver, I began to share about my situation.

He was employed in a neighboring sheriff's department, and I felt comfortable talking to him about my predicament.

I mentioned my degree in theology, and he said, "You know, it dawns on me that we are hiring a new chaplain for the jail. A guy with your background in theology and your law-enforcement experience would be a great fit." As we drove and discussed the position, I grew excited at the possibility. This was an opportunity to live into my lifelong calling to guide others in religious experience. After many formative conversations, I was encouraged to begin the discernment process to be ordained as a deacon. In November of that year I resigned from the police department after 35 years and was sworn in as the chaplain at the Jefferson County Detention Center that same day.

Jail and prison are two very different places. In prison, the inmates have been found guilty by a court of law and sentenced to serve a specified amount of time—usually a period of many years. In jail, not everyone has been convicted. Many people are in jail waiting for their day in court because they are not able to afford bail. The average length of time people are in the Jefferson County Jail is about 28 days. Many have long and tragic criminal histories and have been in and out of jails and prisons for much of their lives. Others are there for the first time. But whatever their reasons for being in jail, the vast majority have some component of their lives where they have simply lost control. Perhaps an addiction issue, or an unhealthy emotional life that leaves them ill equipped to cope without

resorting to violent outbreaks and harming others. Whatever the issue is, many have hit bottom and are vulnerable and open to help finding a new direction.

After engaging in the discernment process and completing the requirements, I was ordained to the diaconate in June 2018 and assigned to Christ Church Denver, my home parish of nearly 40 years. My wife is fond of saying that I've been engaged in diaconal work for 35 years and someone finally decided to put a collar on me. After my previous career, I am learning how to embody a very new type of authority: one of being a clergyman. It's not as different as you might think. Both wear a uniform and listen to confessions, work in crisis routinely, and wear many different hats. But there is one difference that is taking a bit of getting used to. I am not used to being considered the "good guy." Nobody ever wants to have the cops come talk to them. The inmates, most of whom know nothing of my prior life, welcome my presence and ask to speak with me often. My prior life, however, gives me the ability to know how to listen to what inmates are saying and what questions to ask. I speak the language.

***"This was an opportunity to live into my lifelong calling to guide others in religious experience. After many formative conversations, I was encouraged to begin the discernment process to be ordained as a deacon. In November of that year I resigned from the police department after 35 years and was sworn in as the chaplain at the Jefferson County Detention Center that same day."***

The Jefferson County Jail has about 1,400 inmates on any given day, so I am very busy. My primary role is as a religious programming facilitator, which means I get to do what I love: solve problems. I get to build and design a program schedule that considers the needs of the inmates and meets them with programs and resources in a constantly moving environment. We conduct about 200 religious programs a month, including Bible studies, worship services of many kinds, and specific programs such as Alpha, Celebrate Recovery, and Endow, a Catholic ministry to help women who have been abused see themselves as God sees them: valued. I also coordinate a volunteer staff of more than a hundred individuals.

Using an electronic system, inmates send "kites" to the chaplain for specific requests. These include Bibles, Qurans, or whatever their primary faith text is, a specific religious dietary need, or a request to speak with me about a personal matter, etc.

I manage about 1,600 of these requests a month with the assistance of our volunteers. Like I said, it's a busy job, but very seldom does a day go by that I don't find myself thanking God from the depths of my heart for saving my life in December of 2015 and for plotting out a new direction for me, one for which I am uniquely qualified but could not have imagined on my own.

Many months ago, I was praying one early morning and reading the scripture, as has been my habit for many years. I read Psalm 116:12 where it asks, "How shall I repay the Lord for all his kindness to me?" As I read these words, I began to cry, knowing that God had indeed spared my life after my stroke and several times since as I have struggled with health issues. As I cried I had a vision of a man in an orange jail uniform flash into my mind. That was God's message to me. I could show these inmates the

same kindness God had shown me. This is the gift God has given me: the opportunity to serve those whom many in our society consider "the least of these." I can genuinely say that I am deeply honored that God has given me the task of ministering to these men and women, many of whom are at a crossroads and need help making decisions on where they are going and what direction they are going to take. In 2018 alone, 57 inmates have been baptized into the body of Christ, with several more to join in the days and weeks ahead. I know how faith in Christ has changed my life. I hope and pray that it changes theirs too. ■

**THE REV. QUINN WILHELM** serves as the deacon at Christ Church Denver and as the chaplain to the Jefferson County Sheriff's Office Detention Services.

***"This is the gift God has given me: the opportunity to serve those who many in our society consider "the least of these." I can genuinely say that i am deeply honored that God has given me this task of ministering to these men and women, many of whom are at a crossroads and need help making decisions on where they are going and what direction they are going to take."***



## THE DIACONATE

- Deacons are ordained clergy and, as such, go through a discernment and formation process prior to ordination.
- Deacons have a special ministry of servanthood that they demonstrate in both liturgy and the world. This is their call and vocation.
- Deacons serve as a bridge between the world and the Church. They interpret to the Church the needs, concerns, and hopes of the world. As such, they are often bi-vocational.
- Through their lives and teaching, deacons show Christ's people that in serving the helpless, they are serving Christ himself.

If you're interested in learning more about the diaconate, contact your parish deacon or The Rev. Deacon Linda Brown at [deacon@stlukesdenver.org](mailto:deacon@stlukesdenver.org).

The Rev. Quinn Wilhelm at his ordination with Bishop O'Neill.  
Photo courtesy The Rev. Quinn Wilhelm



# Finding God, and Each Other, on the Camino

BY THE REV. CANON GREG FORAKER

**An** ancient path traverses northwestern Spain. Known as Camino de Santiago, the Way of St. James, the road has for over 1,200 years drawn pilgrims in possession of sometimes inexpressible questions. Along the way they find memorable companions, and even God. These things happen in unexpected ways.

And so it was, in November 2018, for Episcopal clergy and faith leaders. Led by The Rev. Canon Greg Foraker, our pilgrims were intent on encountering firsthand the transforming power of the Camino, to gain skills and insights for leading pilgrimages themselves, and to deepen the collegial bonds within The Episcopal Church in Colorado.

Upon landing in Madrid, Spain, our pilgrims shook off jet lag, inspired by the warm hospitality extended by The Rt. Rev. Carlos López-Lozano, Bishop of Spain. Gathering at the Iglesia Española Reformada Episcopal, the

Episcopal Cathedral, Bishop López-Lozano related the history and ministry of this unique branch of the Anglican Communion. In the process, he shared his vision for the future Centro Anglicano de Santiago de Compostela, an inclusive and ecumenically welcoming place for Episcopalian pilgrims to assemble, celebrate, pray, and worship at the close of their Camino journey. Having found welcome among our Anglican cousins at the Cathedral, we were sent on our way with prayers and blessings.

Traveling west and north from Madrid toward the Camino proper, we stopped first in Ávila, where we learned more about the Spanish Inquisition and Saint Teresa of Ávila, the holy and radical reformer of the 16th century Church and religious life. Visiting her birthplace and the convents she founded, viewing her relics and tomb, and praying at the place of her death, we gained greater awareness of the potential in our own time for transformation and hope.

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***“...our pilgrims were intent on encountering firsthand the transforming power of the Camino, to gain skills and insights for leading pilgrimages themselves, and to deepen the collegial bonds within The Episcopal Church in Colorado.”***

Traveling still farther north, the pilgrims joined the Camino Francés, the most well-traveled portion of the Camino. Originating at Cruz de Ferro, this emblematic stop is a place to remember the faithful who have gone before. We placed stones from home at the foot of the Cruz de Ferro cross, offering prayers for those in our lives we had lost and who shaped and inspired our paths. This was a place of deep prayer and profound reflection.

And so it was for the next 116 km (72 mi), as we lumbered through rolling hills and ancient villages, encountering pastures and cattle and the occasional cowherd. Climbing mountains and enduring rain, the pilgrims pressed on at a novel pace of 3 miles per hour—much slower and more deliberative than the speed of their lives at home. Companions would emerge from the fog to walk with us along the Way. Our new friends would be from Uruguay, Korea, and Lithuania one day, and the next from places across the United States. We would ask each other: “What brings you on the Camino?” The answers held both mystery and revelation.

The pilgrims walked, forging surprising connections, and deep bonds along the Way. Walking the Camino, we were forming a community, realizing with joy both God’s presence and accepting as our lot the aches, pains, and blisters suffered by all determined pilgrims. Our lives and relationships got very real, very fast. We walked and walked and walked and became humbler with each step forward. On a day that had begun hours before dawn, we finally crested a hill to glimpse our destination: The Cathedral of St. James in Santiago.

The Cathedral of St. James sits in Praza do Obradoiro, Galician for the Square of the Workshop. There we mused over the legend of St. James, one of the sons of Zebedee, and the connection the saint had come to have to Spain. Gazing up at the Baroque façade, with its intricate spires, we were inspired but also weary and momentarily at a loss. In that moment, we were greeted by two friends from Madrid—Bishop López-Lozano and The Rev. Spencer Reece, Canon to the Ordinary of the Reformed Episcopal Church in Spain. Our brothers in Christ had traveled five hours by train to welcome us as we arrived. Ushering us into San Andrés Chapel, the Bishop took time to reflect with us about our journey and led us in a prayerful celebration of the Eucharist.

## A CENTRO ANGLICANO DE SANTIAGO DE COMPOSTELA

After worship, we explored the Cathedral and then accompanied the Bishop and Canon on a site visit

of the future Centro Anglicano de Santiago de Compostela. They shared an inspiring vision of a place to be created that will welcome all faithful Christians to celebrate, worship, study, and renew. Pilgrims will be able to make retreat following their Camino journey. Young people will be able to serve as interns in ministry, and students might undertake intensive Spanish-language study. During our visit, The Rev. Canon Greg Foraker was invited to serve on an advisory council to support the creation of the Center in Santiago and help future Camino pilgrimage groups from Colorado explore and draw upon the center’s resources.

## EARTH’S END

As with pilgrims before us, we faced one final trek in our Camino journey of faith—and that was to reach Finisterre, in Roman times the edge of the known world. Arriving at sunset, we celebrated the Eucharist in a sheltered cove. Then we climbed the cliffs to find a place to reflect. We gazed west into the twilight and across the Atlantic, pondering our pilgrimage and offering prayers of thanksgiving, renewed in our ministries and vocations.

God had been at work in and around us all along the Camino, and it was here, at Finisterre, that we began to imagine the journey home, realizing what pilgrims through the ages have come to learn, that one’s Camino truly begins as you leave Santiago.

Our clergy pilgrims returned home inspired and transformed, ready to share the riches of their Camino journey with those yearning to make this journey of faith, one at once ancient and entirely current. If you would like to learn more about the power of the Camino de Santiago or to arrange a talk in your parish or group about making a future Camino pilgrimage, contact The Rev. Canon Greg Foraker, Missioner for Faith Formation, at [Greg@EpiscopalColorado.org](mailto:Greg@EpiscopalColorado.org). ■

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

## CLERGY CAMINO GOALS

- Provide clergy and faith leaders a firsthand experience of walking the Camino without the responsibility of leading
- Equip clergy with skills and resources to lead a Camino pilgrimage in their community
- Foster deeper relationships among clergy across The Episcopal Church in Colorado

The Cathedral of St. James, Praza do Obradioro, with pilgrims (left to right) The Rev. Charis Caldwell, The Rev. Michelle Danson, The Rev. Wendy Huber, Maria Rosa Galter, Jessica Kuhns, The Rev. Kim Seidman, The Rev. Canon Greg Foraker, The Rev. Charlotte Shepic, and The Rev. Michael McManus. Photo courtesy The Rev. Canon Greg Foraker



# A Guide in the Journey of Discovery

## The Education for Ministry Mentor

BY CHERI WINTER

**L**ooking around the room during an Education for Ministry (EfM) gathering at the local church, one might find an elementary school teacher, a homemaker, a social worker, a pilot, an accountant, a barista, a dietician, a dad, a grandmother, a grocery-store clerk, and a person recently retired from the military. This unusual collection of people is there seeking not to become priests or deacons, as “Education for Ministry” might imply, but to travel the Christian journey in community. They gather to dig through the travel guides of our tradition—scripture, prayer books, church history, hymnals—to explore unexpected joys and sorrows and the shocking and mundane aspects of our culture. In community they safely share their personal experiences and state their personal positions on subjects that matter to them. They have gathered to walk together on this journey, to help each other find God, to see God in those who are different, to hear God in a viewpoint different from their own—experiencing God through community. It is through conversation at the weekly EfM gatherings that participants grow in their understanding of ministry as something *all* are called to through baptism. Participants grow to understand that their personal ministry is about God’s love being shared through their actions as they journey through daily life.

The kind of reflection and conversation that undergirds the Education for Ministry experience doesn’t just happen.

EfM provides each group with a guide trained to get things moving when the water is too still for progress, to offer a hand when the terrain gets rough, to lead celebrations when the mountain has been scaled, and to remind the travelers of the day’s destination when a lively squirrel distracts them. Your guide on this journey is an EfM Mentor.

The EfM Mentor is typically a graduate of Education for Ministry who feels called to share this transformative experience with others in their church or extended community. Graduates often go on to seek mentor accreditation. But this is not how all of us find our way into the EfM mentoring adventure.

It wasn’t until I attended seminary that I had my first encounter with EfM. Once a week, the students in the theological studies program gathered for worship and small-group discussion. We took turns

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EfM Mentor Training Fall 2018, Cathedral Ridge—(l-r) Kim McAtee (Diocese of Wyoming), Melissa Robohn, Tom Hott (Diocese of Arizona), David Plume, Andrew Han (EfM Trainer—Diocese of California), Selena Billington, Stephanie Park, Pennie Goodman, Anne Johnson, and Thomas Andreas. Photo courtesy Cheri Winter



leading sessions. I noticed that two of my classmates led particularly interesting, deep discussions about God at work in the world. I would find that, by the end of the morning discussion, their guidance had allowed everyone to voice their opinion and share their personal experiences of the given topic. Our conversations felt safe, but challenging; we could disagree with each other. My two classmates were able to use “Holy Listening,” a discipline that enables us to learn from one another’s experiences and be okay with opinions that differ. Our conversations drew us up and out of our personal experiences, intertwining these with our Christian tradition and the world, allowing us to see and hear God in the most unexpected places—in people, events, and organizational structures that were difficult and challenging.

In time, I discovered that these classmates and many others around campus had participated in Education for Ministry and learned its particular way of theological reflection—a way of blending the voices of the Christian tradition with our own and sometimes clashing personal and cultural proficiency.

After seminary, while working in the offices of the Diocese of Utah, I found myself asking those I met if they had participated in or heard of EfM. Yes, they replied eagerly and shared wonderful stories about the program’s impact on their lives. But it wasn’t until after my husband’s ministry took us to a new place that I decided to contact the local EfM coordinator. Could I become a mentor, I asked her, without having graduated from EfM? She explained that all mentors receive training for accreditation, and must agree to be reaccredited every 12 to 18 months. If the trainer believed I had the necessary skills for leading theological reflection and discussions about the study texts, she would help me get a group started at my local parish. Good news to my ears.

So began my journey in 2006 as an EfM Mentor. It has brought me great joy in the years since. To walk with others who are seeking a greater understanding of their relationship with our Creator, what it means to be the hands and feet of God at work in the world, how to be more attentive to God at work in things they don’t understand, agree with, or like—all this fills my heart. To connect with others through EfM keeps me mindful that we each have something important to share and that in our differences we grow into something bigger and better than our individual selves. This way of being in conversation

has brought me into a closer relationship with God and the people I am called to serve—those within the Christian tradition and those who experience life through the lens of another faith tradition.

The Episcopal Church in Colorado offers two EfM Mentor trainings each year (see below), bringing together experienced mentors and those who wish to explore the possibilities around Education for Ministry for their parish. Participants learn what the responsibilities of mentoring are (to be guides on the journey of discovery), and what they *are not* (they are not teachers or therapists). They learn what EfM *is* (an exploration of our faith tradition and God’s continuing presence in Creation), and what EfM *is not* (a simple study of biblical texts). Participants hone their skills as facilitators, worship leaders, and administrators; they share their stories, their experience, and their passion for this program and its participants. ■

**CHERI WINTER** is the Education for Ministry Coordinator for The Episcopal Church in Colorado.

## LEARN MORE ABOUT EFM

- Discover more about Education for Ministry at [efm.sewanee.edu](http://efm.sewanee.edu)
- To find an EfM group in your area: [episcopalcolorado.org/efm](http://episcopalcolorado.org/efm)

Those interested in training as an EfM Mentor or in scheduling an introductory seminar on EfM as an adult faith-formation offering in your parish should contact Cheri Winter, EfM Coordinator for The Episcopal Church in Colorado, at 303.229.0786 or [EfM@episcopalcolorado.org](mailto:EfM@episcopalcolorado.org).

## EFM MENTOR 2019 TRAININGS

- Spring: Friday, May 31, to Sunday, June 2
- Fall: Friday, September 20, to Sunday, September 22

All trainings take place at Cathedral Ridge and begin at 3:00 pm on Fridays and end at 3:00 pm on Sundays.

## Generation-Spanning Retreats at Cathedral Ridge

BY ELIZABETH CERVASIO

**AS** the Director of Children and Youth Ministry, I have the privilege of being a part of youth weekends and retreats. They are always amazing. Watching children and youth grow and experience God is a breathtaking experience. Often, I have found myself wishing that more adults could witness these retreats and the youth in action. The ability of children and youth to let go, have fun, and be silly, all while growing in God's love through new friendships is inspiring.

Working closely with Office of the Bishop staff and Cathedral Ridge staff, I get to hear about all of the fabulous adult retreats that are offered, and I find myself wishing our youth could likewise see those retreats. Adults' ability to hone the long-practiced skills of prayer and listening and then impart wisdom gleaned from life experience is something for youth to learn from and aspire to.

So I responded with delight when Annie Brandt from St. Michael the Archangel in Colorado Springs, came to me with the idea of a cross-generational retreat just for women and girls. "This is it!" I thought, then leaping to the obvious conclusion: "Why not a retreat just for fathers and sons?" Generation-spanning retreats introduce us to a wider array of people who can enrich our lives with their perspectives, in addition to their sense of fun, their wisdom, and their joy.

The Balance & Beauty Retreat, led by women from

across the diocese, will feature generation-spanning group activities to encourage not only reflection and rest but also sharing across age cohorts. What does scripture say, we will be asking, about true beauty? Small-group sessions will break out by life stage, asking the question: how do we balance body, mind, and spirit? And what of self-care? How do we balance self-care with the care of others—emotional labor to which women are often disproportionately called? Invite your mother, friend, daughter, or granddaughter for this weekend of discussion and worship—plus crafts, pampering, and healthful meals.

The Father & Son Retreat is intended for fathers or father figures and their sons or young men they are mentoring. It will be a time of activity, play, and rest through meaningful worship, fellowship, and indoor and outdoor activities. Plans are underway for this retreat, and will be led by men from across the diocese.

These retreats give us the chance to learn how our generation-spanning friends, neighbors, and family members can enrich our lives. We are very excited for these two retreats and hope that they will be the jumping off point for even more multigenerational gatherings. Consider giving the gift of meaningful time together this Christmas and join us at Cathedral Ridge! ■

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**ELIZABETH CERVASIO** is the Director of Children and Youth Ministry for The Episcopal Church in Colorado. She can be reached at [Elizabeth@EpiscopalColorado.org](mailto:Elizabeth@EpiscopalColorado.org).



## **BALANCE & BEAUTY WOMEN & GIRLS RETREAT**

**January 4-6, 2019**

Invite your mother, friend, daughter, or granddaughter to a weekend of intergenerational fellowship, faith-deepening, and fun before school recommences. There will be large and small group presentations, crafts, worship, healthful meals, and time for self care and pampering. This retreat makes a wonderful Christmas gift. For girls Grade 6 and above, and women of all ages.  
Cost: \$175/\$100 (adults/youth)



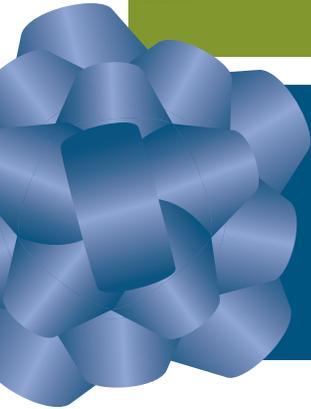
## **FATHER & SON RETREAT**

**Dates TBD**

Come enjoy a weekend with your father or father figure, or bring your son or young person you're mentoring. This is for men looking for activity, play, and rest in the beautiful mountains of Cathedral Ridge. We will have activities indoors and out, games, music, presentations, worship, and table fellowship. For fathers and sons of all ages. Recommended for boys Grade 1 and above.

**REGISTER AT [EPISCOPALCOLORADO.ORG/RETREATS](http://EPISCOPALCOLORADO.ORG/RETREATS)**

**FOR QUESTIONS, CONTACT [FAITH@EPISCOPALCOLORADO.ORG](mailto:FAITH@EPISCOPALCOLORADO.ORG) OR 303.837.1173**



Give the gift of a  
**SUMMER ADVENTURE**

**Explore Camp**

Rising 3rd-8th Graders, June 16-22

**Cathedral Camp**

Rising 3rd-8th Graders, June 23-29

**Family Camp**

Rising 3rd-8th Graders, July 1-3

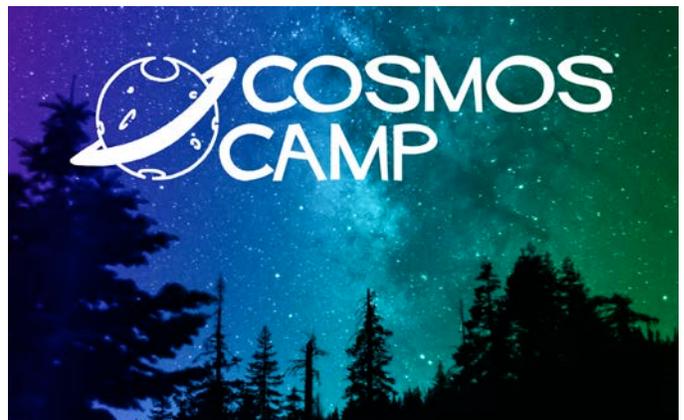
**Cosmos Camp**

Rising 6th-9th Graders, July 14-20

**Counselors in Training  
and Counselors**

Age 15-17 and 18+ needed for Explore,  
Cathedral, Family, and Cosmos camps

Registration and more information can be found at [EpiscopalColorado.org](http://EpiscopalColorado.org).





# Community, Take 2

BY EMILY ELDRIDGE



**As** you may or may not know, this is my second year with Colorado Episcopal Service Corps in Steamboat Springs. As you may or may not also know, I was the only Colorado Episcopal Service Corps Member in Steamboat Springs last

**year from mid-January on. For a program based around community, it was tough.**

After making the decision to stay for another year, I spent several months bouncing between looking forward to having roommates to have adventures with and worrying about how it was going to feel to have to share what had come to feel like my space. As time ran out last year, seeming to go faster and faster as July approached, I didn't want to let go of how things were. Maybe I wanted roommates, but I didn't feel ready to give up the routines I had finally settled into at work and in monthly and weekly formation. But before I knew it, I was headed home for two weeks, and Weston and Rachel were both here when I returned.

The kitchen is full of music and laughter and homemade chocolate. The living room is all rearranged, now perfectly cozy for movie nights and binge watching the shows we want to share with each other. I have a team for weekly Geeks Who Drink trivia again, and I even roped one of my new roomies into going to a genealogy club meeting with me.

Going grocery shopping went from "ride the bus by myself/don't make detours because I have nowhere

to leave my stuff and it takes awhile as is" to "let's wander around the farmer's market and stick our heads in that store you've always wondered about and spend an hour at the costume shop we noticed a sign for by the side of the road before we actually make it to the grocery store – in a car!"

My new roommates both love to laugh, are open to trying new things, and have things in common with me and with each other. Spending time together and creating a new little community of three has felt natural to me – which is saying something, if you've read my other posts about how hard it is for me to make friends. Tough as it was the first time around, and scary as it is to try again, I am glad to be here for another year. ■

**EMILY ELDRIDGE** is a second year Colorado Episcopal Service Corps Member serving the Tread of Pioneers Museum in Steamboat Springs, Colorado. She has enjoyed participating in artifact cleaning, photo scanning, and exhibit creation, in addition to organizing and digitizing the archival collection of the local newspaper, which was donated to the museum this summer.



Episcopal Service Corps invites men and women in their 20s to work for justice, live in Christian community, grow in leadership, and deepen their faith life.

"The Episcopal Service Corps is a significant and essential ministry of young people in the Episcopal Church," said Presiding Bishop Michael Curry. "In coming together in intentional community, deepening their engagement with Jesus through both prayer and service, these young adults offer a tangible expression of the Way of Love, serving as the hands and feet of the Jesus Movement."

Recruitment for the 2019-2020 program year begins November 1 with release of a discernment survey designed to encourage potential ESC members to enter a period of prayer and reflection in preparation for applying to serve. The application will open December 1.

To learn more about our program in Colorado, the Colorado Episcopal Service Corps, visit [coloradoesc.org](http://coloradoesc.org).



## 2018 END-OF-YEAR PLANNING

### **DON'T LET THE HOLIDAY RUSH KEEP YOU FROM PLANNING AHEAD!**

A checklist to assist you as you go through your end-of-year planning:

- ▶ Review and update your will and any other end-of-life planning documents.
- ▶ Review and update as needed your beneficiary designations on life insurance and retirement accounts. Remember, your church can also be named a partial primary beneficiary in conjunction with your loved ones. For example: church 20%, children 80%.
- ▶ Check all insurance policies. Are there adjustments that need to be made? Any risks not covered? Policies no longer needed?
- ▶ Review and update investment goals and objectives (personal). It may be time to re-balance accounts.
- ▶ Review retirement plan savings for next year. Are you saving enough?
- ▶ Start a tax folder and gather paperwork.



### **END-OF-YEAR STOCK GIFTS AND BOND/ EQUITY TRANSACTIONS**

- ▶ December is a busy time for broker/dealers; please transfer stock gifts as early as possible! Waiting until the last week of the year may not allow enough time if there are delays.
- ▶ Don't forget, buy and sells for your church's Bond and Equity accounts are due by December 31 at 10:00 am.

### **HOLIDAY OFFICE SCHEDULE**

The Foundation offices will be closed December 24 and 25; December 31 at noon; and January 1. Please take this into consideration as you get ready for your end-of-year planning.

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

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

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

Over the past 5 years, the Colorado Episcopal Foundation has handled over 180 stock gifts, totaling over \$2.6 million, 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.

# PERSPECTIVES



*Left:* Members of Christ's Episcopal Church in Castle Rock gather each month to hike, pray, and celebrate the Eucharist together. Photo courtesy The Rev. Brian Winter

*Below:* Latino/Hispanic Council gathers at the Office of the Bishop. Photo courtesy The Rev. Quirino Cornejo





*Above:* Bishop O'Neill and Chancellor Larry Hitt lead the 131st Annual Convention in prayer and worship.

*Right:* Ginger and Bishop Rob O'Neill are given gratitude for 15 years of ministry with a reception following the first day of the Annual Convention.

Photos courtesy Fred Mast





*Left:* Deacon Tory Moir; Regional Missioners The Reverends Nancy Malloy, Leigh Waggoner, and Rich Munsell; and Cathedral acolytes.  
Photo courtesy Fred Mast



*Right:* Brother Scott-Michael Pomerenk holds his daughter at the Annual Convention.  
  
*Below:* Bishop O'Neill leads the delegates at convention in prayer.  
  
Photos courtesy Fred Mast





*Above:* A group of youth and leaders at Quest.

*Right:* Youth in worship at Quest.

Photos courtesy Lynette Humphrey





*Above:* The 30th Annual Vergers Guild of the Episcopal Church (VGECC) Conference gathered at Saint John's Cathedral in Denver in September. Photos courtesy Saint John's Cathedral

*Below Left:* Mary Parmer from Invite Welcome Connect and The Rev. Chris Ditzenberger from St. Gabriel the Archangel in Cherry Hills Village.

*Below Right:* Invite Welcome Connect participants gather at St. Gabriel the Archangel.

Photos courtesy Fred Mast





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