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A WALK OF FAITH: 6 MILLION STEPS

"But I kept hearing God say, 'The vision is for you to walk across the country. I still want you to do that.' Again—not an audible voice, but a compelling, strong, and clear message."



TWO COMMUNITIES, ONE FAMILY: 30 YEARS IN HAITI

""I'm not sure if you understand," Martine told me. 'This whole area was just an empty field,' she said, waving her hand towards the mountains behind us. There was nothing here. Nothing! At that time there was no chance to build a life, no chance to go to school, no chance to go to a church.""

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Mike Orr

Director of Communications, Editor

COVER

The Rev. Wendy Huber blessing the skis on opening day at Sunlight Mountain Resort in Glenwood Springs, Colorado.

Photo courtesy Jay Doskocil



ENCOUNTERING THE UNEXPECTED

BY BISHOP-ELECT KYM LUCAS

she said, as she bustled around the sacristy. "Maybe it's a heresy to say this, but

I really hate Lent." She looked at me sheepishly, waiting for my condemnation. "Why do you hate Lent?" I asked. She heaved a sigh. "All this silence! I can't stand silence in church. It feels like I'm being punished!"

I had to work hard to keep my "Are you serious?" emotions off my face. For me, the notion of silence as punishment was inconceivable. I am a mother, parenting four vocal and active children while living with two high-strung dogs; my spirit is always praying, even begging, for silence. I relish the midnight hour, when the husband and the kids and the dogs have all gone to bed, and quiet settles over the house. Even as a kid, my being sent to my room or banned from TV elicited a "fine by me" response.

As an introvert who loves the Lenten season, who lives for any excuse for being quiet, I remember being stunned by this confession in the sacristy. I could not fathom how silence could ever feel like punishment.

Yet, as often happens with the Holy Spirit, this random Saturday encounter with a member of the parish altar guild transformed my experience of Lent. That Lenten season, instead of giving something up, I took the opportunity to consider how an extrovert might experience the presence of the Holy. I deliberately immersed myself in the noise of the city, seeking how God might be speaking in and over the din. I decided to try "Ashes to Go" and learned the art of creating liturgy on the fly. I spent time in Dupont Circle, talking to the homeless and engaging professionals on lunch break. I made time every Sunday to ask parishioners about their experience of Lent.

This intentional shift in my behavior was exhausting and at times deeply uncomfortable. It was also a profoundly Holy experience. It brought me several unexpected blessings: a conversation about suffering and mortality with a child of Holocaust survivors; a person who asked me to pray for her without words; almost having my heart melt when a homeless man asked me if I thought God loved him. By the time Holy Week rolled around, I was a different person. I am still an introvert who needs quiet time; but I am a (slightly) humbler introvert, having recognized how my spiritual snobbery impinged on my discipleship and hampered my Gospel witness. God is not only God in silence; God is God everywhere. All. The. Time. And the Holy Spirit's voice can be heard above the noise if we have ears to hear.

THE LENTEN SEASON INVITES us to walk with Jesus the narrow path that leads to new life. It is both a personal journey and a corporate one. It is a journey on which we will encounter the unexpected. Sometimes we are required to let go of our preferences and long-held convictions; sometimes we must take on the challenge of seeing through another's eyes. Sometimes we must admit that while we thought we knew where we were going, our Savior was calling us to a totally different place.

As the Church, we the Body of Christ walk this journey together. Lent is when faith is formed and reformed by the graphic reminder that we must die to self to live in Christ. We who follow Jesus are agents of the Spirit's transforming power for one another, as we all strive to live more deeply the faith we've received.

I count it a blessing to begin my ministry as bishopelect in the season of Lent. I am looking forward to walking the discipleship journey with you. I'm eagerly anticipating the ways the Spirit will shape our life together. I hope that you will share your experience of Lent with me. After Easter, I invite you to send me a note; tell me how this year's walk with Jesus through the cross and tomb transformed you. I want to hear the ways the Spirit is moving in The Episcopal Church of Colorado so that we can embrace our new life together.

SHARE YOUR STORY with Bishop-Elect Kym Lucas about how you've been transformed or how you see the Spirit moving by mailing her at the Office of the Bishop, 1300 N. Washington St., Denver, CO 80203.

A CALL TO MINISTRY THE CONSECRATION OF A BISHOP



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.

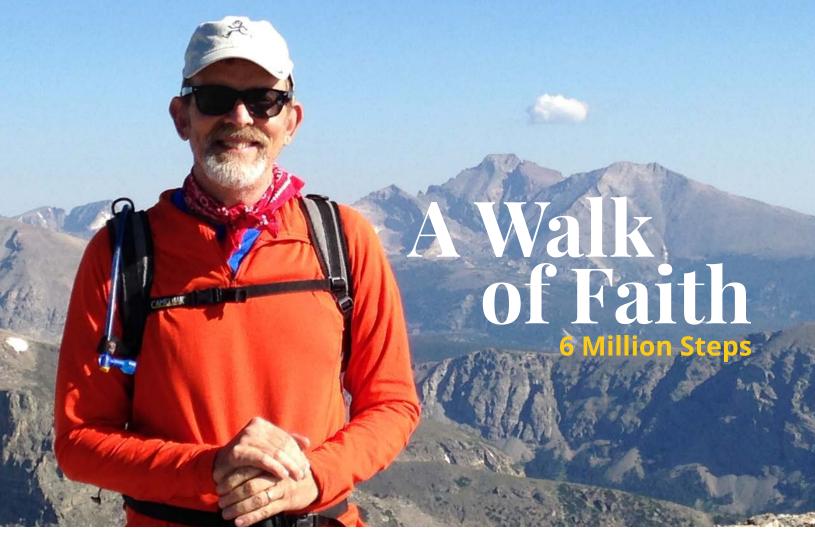
Lucas will be ordained and consecrated on May 18, 2019, at Saint John's Cathedral in Denver. Presiding Bishop Michael Curry will preside.

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**.

ENGAGING THE WORLD IN LOVE



BY THE REVEREND PETER MUNSON

have been on more than 500 hikes in my life. I have climbed 47 of Colorado's 53 Fourteeners—the state's 14,000-feet-plus mountain peaks. I have taken guests from the YMCA of the Rockies in Estes Park, friends, and also my son, Zach, to the top of Longs Peak. I have seen some scary things happen in lightning storms and one time witnessed a young man get pinned by a boulder he was trying to outrun and didn't. But no hike I have ever been on has had the unique element of the one I was completing on November 20, 2008. I was hiking down a trail all alone, a trail I have hiked scores of times in Glacier Gorge in Rocky Mountain National Park, when I heard a message. It was not an audible voice, but something more like downloaded words that entered into my consciousness, delivered in a matter of seconds. That message: "Walk across the

country, speak and write along the way, and raise money for some kind of development project perhaps Episcopal Relief & Development."

Even though I hadn't heard this kind of message before, in this form, I believed it to be from God. And I still do. Who else but God would take the things that I am most passionate about—walking, preaching, writing, and cross-cultural connections—lump them all together, and say, "This is what I want you to do"?

I sailed down the rest of the trail, drove home to Arvada, walked into our home, and told my wife, Julia, what I had heard. She was excited for me. And she said, quite prophetically, it turns out, "Just be aware that this may not turn out exactly as you envision it right now."

When I heard this message, I was 17 years into my work as a parish priest and had been the rector of St. Ambrose in Boulder for over seven years. A few months later, I shared this message with the people of St. Ambrose, wondering if we might be able to partner in this walk. We had a number of congregational meetings about it, and the timing didn't seem quite right. One parishioner noted that

while I had "climbed a lot of mountains and done a lot of hiking," I had never, she rightly pointed out, "backpacked day after day after day. Why don't you start," she suggested, "with something smaller, like the Colorado Trail?" Her comment seemed wise to me.

But I kept hearing God say,
"The vision is for you to
walk across the country. I
still want you to do that."
Again—not an audible voice,
but a compelling, strong,
and clear message.

In the summers of 2011–2013, I backpacked the 500 miles of the Colorado Trail (CT), from Denver to

Durango. In 2013, I walked the final 250 miles of the CT over a 16-day period, with rest days in Lake City and Silverton. I learned a lot. In 2011, I started with a pack that was way too heavy—45 pounds. By the time I finished in 2013, my pack was under 30 pounds.

In the 10+ years since I heard the original calling, I also exchanged places with a few of my colleagues, walking to and preaching at St. Stephen's in Longmont, Christ the King in Arvada, and St. Brigit's in Frederick. These were great experiences too.

But I kept hearing God say, "The vision is for you to walk across the country. I still want you to do that." Again—not an audible voice, but a compelling, strong, and clear message.

I started talking to others about the calling—at clergy conferences, in a number of conversations with Bishop O'Neill over the years, with other

members of the Bishop's staff, with friends, with people I had just met. I felt pulled forward. The Rev. Canon Carl Andrews reminded me of the expression "the calling within the calling." That felt true and right.

So, after 17-1/2 years of shared ministry with the people of St. Ambrose, Boulder, I had my last Sunday with them on

February 17. I left my job as a parish priest. I am giving up a lot to do this—a regular paycheck, benefits, predictability of what my job is from day to day, daily connection with Julia, daily life with a faithful, worshiping community. There are moments when I feel scared and hear an inner voicing saying, "Pete, what in the world are you doing?" There are some unknowns as I move ahead with the walk. Will there be enough money to cover our mortgage? Will my body hold up to walking 90 miles a week in the East and 120 miles a week in the West? Where will I be staying each night? Will I be pitching my tent or



Children and staff at the REMAR Children's Home in El Salvador visit with members of St. Ambrose on their mission trip.

Photo courtesy The Rev. Peter Munson

staying in someone's home? This is why they call it a life of faith. I am not just walking 6 million steps. I am taking a big leap, trusting that God will be there, trusting that God will watch over me, protect me, and provide for all of my needs, not knowing how it will unfold. Fears may arise, but I can't not do this. The call is so deep and resonates with who I am and with who I know God to be.



On February 28, Julia and I flew to Charleston, where I grew up, and on Monday, March 4 ("March forth!"), I left from Folly Beach to begin my walk of over 6 million steps to San Francisco.

I will be raising money for four organizations that serve children: the REMAR Children's Home and Olive School in La Libertad, El Salvador; Street Fraternity, a place on East Colfax in Denver where boys and young men from immigrant families are mentored and supported on their journey to adulthood; The Episcopal Church in Colorado, specifically raising money for programs, retreats, and summer camps for the children and youth of our diocese; and Episcopal Relief & Development, where the money raised will support integrated early childhood development (children birth to three years old).

I hope to raise as much as \$6 million for the good work of these four different organizations—\$1 for every step I take on the walk.

This has been quite a journey over the last 10 years in terms of the things I have learned and the people I have met and the family members and friends who have encouraged me and supported me and already given money in support of the walk. I am incredibly grateful. And I am very much aware that I am not doing this walk alone. The Spirit is guiding me, Christ is with me, and I will be taking so many people with me as I walk.

I will be walking through Colorado during the month of August. Please consider walking with me for a day or an hour or a mile, and please contact my wife, Julia, the National Coordinator for the walk, if you are interested in having me speak or preach at your church (juliasmunson@gmail.com).

Julia was absolutely correct. This has not turned out as I envisioned it in November 2008. But it's perfect. Crazy, but perfect. I know that I am going to learn so much this year about trusting more deeply in God's gracious provision. I know I want to be faithful to the call—the next part of my call from God. I know that Julia has been incredibly supportive, and friends have been generous and encouraging. So I get ready to set forth on this walk, in wondrous anticipation of all that I will learn.

THE REV. PETER MUNSON is the former rector of St. Ambrose Episcopal Church, Boulder, and now walks across the United States for 6 Million Steps for Kids.

TO LEARN MORE about the 6 Million Steps for Kids project, you can follow Peter's route or read "Step Stories" on his website at 6millionstepsforkids.org. Follow Peter on Facebook (6MStepsforKids) or on Instagram (@6Mstepsforkids).

PLEASE CONSIDER MAKING a generous gift to support children having a bright future through the 6 Million Steps for Kids project online at 6millionstepsforkids.org.

Our Passion for God's Creation

BY THE REVEREND TERI SHECTER



he Cl be th de go

hen the parish I serve, Church of the Nativity, began dying a few years ago, three of us in leadership decided that if we were going down, we would do so having fun. We realized

there were things in the Kingdom of God we were passionate about but had never pursued.

Now was the time.

We were intrigued about cutting-edge theology from mystics and progressive Christians. So we formed Spiritual University. There was curiosity about meditative practices, so we began centering-prayer groups. There was passion for God's creation and the urgent need to heal, help, and love the Earth.

This passion was a reflection of my own deeply spiritual connection to the natural world and my desire to explore, in particular, the human/animal bond. We launched an alternative worship service to pray for and bless animals that we call "Paws for a Blessing." We invited people—especially those who weren't attending Nativity—to bring their animals to church once a month on Sunday evenings. At our first Paws service in May 2012, I explained this new ministry by saying:

There are a number of reasons why I think this service is important for us and for the animals gathered here today. We need a place where we are encouraged to see our animal companions as valuable and equal inhabitants of our planet. We need to recognize publicly that our relationship to them is incredibly important to us. The animals gathered here represent all animals—companion animals and their wild brothers and sisters not likely to join us at Nativity.

By providing a sacred space within which we honor animals, we help heal the damage we humans, as a species, have done to other animals and to the sacred bond that exists among us. By honoring all creatures, we elevate them to their rightful place in Creation as fellows with us whose birthright is to have lives of peace, joy, and dignity on this planet.

Here we hope to provide a sacred space to acknowledge and honor how deeply our lives are connected to theirs. A place in which we also acknowledge how their suffering or death affects our innermost being. A place where we can express the pain and grief we feel at their loss and perhaps help to heal it.

"By providing a sacred space within which we honor animals, we help heal the damage we humans, as a species, have done to other animals and to the sacred bond that exists among us. By honoring all creatures, we elevate them to their rightful place in Creation as fellows with us whose birthright is to have lives of peace, joy, and dignity on this planet."

For most of the humans in attendance at Paws, their primary connection to God is through animals. For some, Paws is the only church service they attend regularly. It has been a gateway into the church for a few of them and continues to draw new members.

As more people found, in Paws, a way to express their passion for God's Creation, the ministry exploded. We saw that people needed help caring for their animals, and that animal-welfare groups needed help getting out their message. The Animal Care Fair was born five years ago to meet this need. The fair offers low-cost vaccinations for dogs and cats by a local veterinarian, as well as micro-chipping. It features live-animal demonstrations from a mustang sanctuary and a llama farm. The all-day event draws folks from all over the Grand Valley every fall and promotes about 30 different animal-welfare groups.

TO BETTER ORGANIZE PAWS and the annual fair, we created "Caring for all Creation," an umbrella ministry, to guide our initiatives, which now include public lectures. Six times a year, Nativity opens its doors for people to learn about topics such as



Animal Care Fair at Church of the Nativity in Grand Junction, October 13, 2018. Photo courtesy Cindy Beckage

composting, aquaponics, the Endangered Species Act, and how to create a butterfly-friendly garden.

These initiatives caused us to look at our own house and consider our relationship with Creation. One parish member volunteered to submit a weekly recycling tip for our e-newsletter over a period of a year. We sought, and obtained, certification from the Humane Society of the United States for having a humane backyard, one free of pesticides and designed to attract local wildlife. The Audubon Society installed owl houses out back. At least one owl lives on our property. We are also home to a herd of deer. Rector Nature Johnston claims them all as members of Nativity.

We built a backyard path where the public may walk their dogs (poop bags are provided). We set aside space for a pet cemetery along the path, where neighbors may inter the ashes of beloved



animals. Mourners have donated wind chimes in honor of their animals. This year we will add a lowwater pollinator garden along the path.

Combining our passion for God's creation with an urgent need to address environmental concerns has multiplied opportunities in ways we could have never foreseen. This ministry has taken me to Washington at the invitation of Defenders of Wildlife to speak with Colorado's congressional delegation as a citizen-lobbyist on behalf of the Endangered Species Act. I went as an Episcopal deacon, with input and support from The Episcopal Church's environmental office. Neither could I have imagined, seven years ago when this ministry of passion began, that I would eventually participate in a spay/neuter campaign in El Salvador alongside volunteer medical personnel. I worked alongside locals, connecting with them not through language, but through our shared love of animals and the power of the human/animal bond.

In 2019 we hope to participate in a spay/neuter campaign organized by a Colorado rescue group and hosted by the Navajo Nation and Zuni Pueblo. I can't wait to see where this new opportunity for ministry leads! ■

THE REV. TERI SHECTER is a deacon at Church of the Nativity in Grand Junction.

FOR MORE INFORMATION or to support the ministry of Church of the Nativity, visit nativitygj.org.

Blessing of the Shelter, October 7, 2018, in Grand Junction. Photo courtesy Roice Hurst

RADICAL GENEROSITY



DOING JUSTICE

BY BR. JAMES PATRICK HALL

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?

-Micah 6:8

"Do justice, love kindness, walk humbly." Most of us have seen this verse from the Book of Micah. But as we enter the season of Lent and hear the Church's invitation to deepen our faith through self-examination and repentance, we might wish to consider what our Lenten journey requires of us.

I volunteer on Sundays at the St. Francis Center. Originally founded as a faith-based mission by The Episcopal Church in Colorado, the St. Francis Center has since 1983 evolved into a distinct nonprofit. A refuge for men and women who are homeless in Metro Denver, the St. Francis Center provides more than shelter. It provides services for homeless men and women that meet basic needs not only for daily survival but also for transitioning out of homelessness. Each week at our Sunday services we pray for the guests, staff, and volunteers. We ask God to make the St. Francis Center always a place of compassion and community, where all who enter find friendship, courage, and support. Being part of the Sunday service gives me many opportunities to see folks love kindness and walk humbly.

When these good things are pointed out to us, we understand, and attempt to focus our lives on, being kind and waking humbly. But what about the "do justice" part? Why does God require "doing justice"?

Kindness and humility we easily understand. But justice, we think, is something law-enforcement officials do. Justice is where those with authority lock up or punish those who have broken laws.

BUT GOD'S VIEW of justice is to set things to right.

In Isaiah 58, we see God responding with scorn toward a people who "seem eager to know my ways as if they were a nation that does what is right. . . ."

"Why have we fasted,' they say 'and you have not seen it? Why have we humbled ourselves, and you have not noticed?"

GOD EXPLAINS:

"Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter when you see the naked, to clothe them, and not to turn away from your own flesh and blood?"

How can we practice a faith that "does justice" this Lent? Asking these questions can help us hear God calling us not only to provide food, shelter, and clothing but also to "set the oppressed free."

One way to "do justice" is to serve the "poor wanderer," who daily suffers from lack of shelter and food. And because the homeless are constantly on the move, foot-care products are vitally important. We can enter into the spirit of God's command to "do justice" in many ways. But there is a great need for warm clothing, socks, shoes, and other foot-care products for shelters in your community. If you are in Denver, the St. Francis Center would gratefully accept your gifts.

Typically parishes ask members to bring donated items to the Church during Lent, and then a designated person collects them and delivers them to the final shelter location. Those parishes in the Denver area can bring their items to St. Francis Center (2323 Curtis Street) directly, any day of the week, 8:00 am to 5:00 pm. Those outside Denver can make arrangements with a local shelter to provide these much needed foot-care items.

BR. JAMES PATRICK HALL, a Gregorian Friar, is a member of Saint John's Cathedral in Denver and serves at St. Francis Center for the Homeless, coordinating the Sunday morning service each week.

TO LEARN MORE about how you can get involved at St. Francis Center, please email crystal@sfcdenver.org.



Volunteers fold socks at St. Francis Center, Denver. Photo courtesy Dawn Deano



BY PAUL ALEXANDER

iscipleship is an ongoing commitment. Once we set our hands to the plow, there is no turning back. We may stumble and fall, deny we ever knew Him, or wait huddled in some shuttered room not understanding what happened on the Cross; yet we keep going, following. Once we accept Jesus' call to "follow me," we cannot stop for anything.

When it comes to stewardship, however, we sometimes feel we've encountered a stumbling block. We associate stewardship with money and fundraising and treat it like it were a necessary evil instead of a fundamental part of our relationship with the core gospel message.

Stewardship is discipleship. It is up to us to decide what we do with the gifts God has given us-basically everything in our lives—understanding that what we do with them reflects our faith, our values, and our desire to follow more closely the teachings of Christ.

Stewardship should be year-round. The wonderful rhythm of the liturgical seasons provides a way to engage in stewardship in fresh and life-giving ways, both as individuals and congregations. As a church, we follow liturgical seasons because they guide us through a year-long reflection in our quest to be faithful servants of our God. They can serve as gateways for our being honest stewards of our lives, of our relationships with one another, of our relationship with all of creation, and ultimately of our relationship with the Divine. They can lead us into a year-round commitment to honor the gifts we have received.

"Stewardship should be year-round. The wonderful rhythm of the liturgical seasons provides a way to engage in stewardship in fresh and lifegiving ways, both as individuals and congregations."

A discipline of stewardship is essential. But what might that discipline look like? To begin to develop a more expansive sense of stewardship as discipleship, experiment with a year-long stewardship approach that follows the liturgical calendar and takes into account the unique rhythms of your congregational life. Each season take time to immerse yourselves in your own present reality and context. Make time to reflect as a community. Take action based on what you have learned. Make a directed ask (not necessarily money!) and show what it is to serve and



to give. Finally, celebrate your life together as a congregation and invite your neighbors to share in that celebration. Here's how the year might look:

LENT

A time of penitence, fasting, and preparation. Engage in a selfexamination of your relationship with money—go through a personal and family discernment around money and vocation.

IMMERSE/REFLECT: Immerse yourselves in the programs of the church. Where are you spending money on programming and outreach? What continues to serve your church and the world and brings you joy as a congregation? Which programs can you bless, honor, and let go?

ACT PERSONALLY: Fast from any "unnecessary purchases." Buy only the essentials for life. For every "non-essential" item you do buy, give away two.

ACT AS A CONGREGATION: Hold focused group conversations around money. Sponsor a financial management session such as Dave Ramsey's Financial Peace University or Call and *Money* by the Episcopal Service Corps.

CELEBRATE: Have a special Fish Friday. The trout is our state fish (the greenback cutthroat to be exact). Fry it, smoke it, tell its story. Give thanks for the waters of the state that give us life. Make snow angels together if the ground is white. Pray for snow if not!

EASTER

We remember how God raises us from death into eternal life. We note the triumph of hosanna, the agony of the garden and betrayal, the dark noon of our crucifixion, and the miracle of the resurrection.

IMMERSE/REFLECT: Reflect on how you have or might not have "stayed awake with Christ" over the past year. Where were you most present with Christ? Where have you betrayed Him? How will you prepare yourselves to be born again in Him?

ACT PERSONALLY: Make or review your will. As you review your taxes and receipts, make a commitment to do things differently for the next tax year.

ACT AS A CONGREGATION:

Host a series of conversations on personal legacy. Begin with shared conversations about how individuals would like to be remembered. Include the entire family, share information about end-of-life planning, and end with clear options around planned giving and legacy gifts.

CELEBRATE: Host a legacy giving party. Recognize all those who have made a legacy gift. Celebrate your history, remembering those who made your church possible through past sacrifices and gifts.

PENTECOST

We come alive with the powerful presence of the Holy Spirit, empowered to share the Gospel in word and action.

IMMERSE/REFLECT: Take time

to understand the diversity of gifts within your congregation. Using one-on-one conversations and group conversations like those found within Asset-Based Community Development, learn about and highlight the many gifts within the congregation and the surrounding community. Create an asset map and raise these up as expressions of the Holy Spirit alive within your parish.

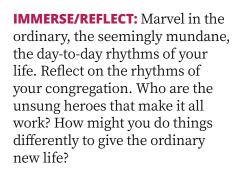
ACT PERSONALLY: Identify one of your gifts that you have not recognized in a while and take time to use and honor that gift. Find a way to give it away. Cook a meal, write a poem, plan an event, have a healing conversation, build a chicken coop.

ACT AS A CONGREGATION: Focus on a ministry that recognizes the different expressions of the Holy Spirit in the world. Plan a mission trip, or highlight the work of Episcopal Relief & Development or the Episcopal Refugee Network. Make a special outreach or necessary capital ask.

CELEBRATE: Have a celebration of the diversity within your congregation. Honor the variety of cultures with a potluck feast, sing songs in all the languages and heritages of your community. Take advantage of Cinco de Mayo, Memorial Day, or Juneteenth if it fits within the life of your congregation.

ORDINARY TIME

The long season—the inbetween time. The time to honor our daily life together in community, family, and church.



ACT PERSONALLY: Take sabbath time weekly and make time for your family. Take a family vacation without the internet, play games together.

ACT AS A CONGREGATION:

Gather your stewardship committee to initiate planning for the "fall campaign." Look at the things that worked in the past, find the special, "ordinary" stories that are in truth miraculous, and plan something new.

CELEBRATE: Have a harvest celebration. Honor the abundance of the earth. Have a fall feast with your congregation and invite the whole neighborhood. Have a celebration Sunday honoring all the pledges that will make the coming year possible.

ADVENT & CHRISTMAS

We honor the incarnational coming of our God, the humility of Christ among us.

IMMERSE/REFLECT: Focus on gratitude. Immerse yourselves in the gifts of the past year. Reflect together on the bounty given to you and your congregation. Reflect on how Christ is present among us.

ACT PERSONALLY: Read The

Gift of the Magi. Find something deeply special to you, perhaps your most prized possession, and give it away.

ACT AS A CONGREGATION: Give a gift to your congregation. An ornament of thanks, a special card highlighting the congregation's work. Hand out Christmas baskets to your neighbors. Make a yearend Giving Tuesday or Colorado Gives Day ask.

CELEBRATE: On Gaudete Sunday during Advent, celebrate the coming of the Light among us. During Christmas, don't stop celebrating! Celebrate the full 12 days of the season.

EPIPHANY

The manifestation of the living Christ to all people. We celebrate the light of Christ that overcomes the darkness of the world.

IMMERSE/REFLECT: Reflect on what makes your congregation vital. How is it a light unto the world? Where are you hiding under a basket? How are you a part of the larger Anglican community?

ACT PERSONALLY: Write a special thank you to someone in the congregation who has been a gift to you during the past year with his/her/their presence and purpose.

ACT AS A CONGREGATION: Use

your time for filling out your parochial reports and pledges as a means to do something differently over the coming of the year.
Did your ASA (Average Sunday Attendance) change? What about

pledges and the makeup of your congregation? What ministries gave life to your church? What can you teach others as a congregation and where do you need help? Ask for help from the Bishop's office or your region.

CELEBRATE: Celebrate the vitality of your church. Hold a multigenerational Epiphany party or have a special party for the new members of the congregation.

ADDITIONAL RESOURCES

The Diocese of West Texas has a year-long stewardship calendar that touches regularly on five areas: highlighting a ministry within the congregation, identifying ways for enhanced spiritual growth, improving financial health of the individual and of the church, outreach to the extended community and neighborhood, and protecting and honoring God's creation in nature and the environment (see dwtx. org/departments/stewardship/year-round-stewardship).

The Episcopal Church in Colorado has a curated list of year-round stewardship resources at EpiscopalColorado.org/ Stewardship.

Want to talk about how yearround stewardship might look in your congregation? Contact us at Development@Episcopal Colorado.org. ■

PAUL ALEXANDER is the Missioner for Development and Financial Stewardship.



Two Communities, One Family

30 Years in Haiti

BY WYNN WALENT

began working with the Colorado Haiti Project (CHP) two years ago. Since then, I have been able to visit our sister community, Petit Trou de Nippes, more than a dozen times. It is very much like family, this partnership of the Colorado Haiti Project, The Episcopal Church in Colorado, the Episcopal Diocese of Haiti, and St. Paul's School and Parish in Petit Trou.

Our CHP group recently traveled to Haiti to celebrate a special service for St. Paul's feast day, January 25. With us on the trip was Father Ed Morgan, who together with Father Dayle Casey and the late Father Octave Lafontant had cofounded St. Paul's School and Parish.

We visited the classrooms and greeted staff, creating time for students and visitors alike to ask each other questions. Many of the teachers had either heard of Father Ed or knew of his role as cofounder of the mission. One of the kindergarten teachers,

Martine, had a particularly powerful reaction to his presence. As it turns out, she herself had been a kindergartener at St. Paul's and well remembered the early days. Martine not only shared the founding story with her students that day, but she also pulled me aside later with some urgency, eager to relay the transformative difference St. Paul's had made for the community.

"I'm not sure if you understand," Martine told me. "This whole area was just an empty field," she said, waving her hand towards the mountains behind us. "There was nothing here. Nothing! At that time there was no chance to build a life, no chance to go to school, no chance to go to a church. Father Ed, Father Dayle, Father Octave—they are truly fathers to *Ti Twou* [Petit Trou]. They are *my* fathers. We are a family."

In reflecting on Martine's account, I came away with a realization: we are family—all of us together—the Colorado Haiti Project, The Episcopal Church in

Colorado, the Episcopal Diocese of Haiti, and St. Paul's in Petit Trou. As in any family, periods of calm are punctuated with times of loss and difficulty. Family members need to look out for another, to understand pain and trouble, and continue to be there. And 2018 was difficult. St. Paul's campus infrastructure was ailing, the Diocese of Haiti was navigating the fraught election of a new bishop, while Haiti itself faced fuel shortages, inflation, and political crises. But the key as always with family is, through good and bad, you stick together.

After our kindergarten classroom visit, we spent time in a sixth-grade classroom, where a student asked Father Ed if he would promise to visit more often. Father Ed demurred,

explaining that travel had become more difficult, and he could only promise to do his best. The girl nodded in response, and Andy Morgan, Father Ed's son who was visiting Haiti for the first time, leapt in: "If he can't make it, I'll come in his place!" he shouted in English, jumping forward in a way that required no translation. Andy was finally seeing for himself what his father had been talking about for years.

The students and teacher were delighted. There was more delight the next day when at the St. Paul's Day service, Molly played "When the Saints Go Marching In" on the trumpet.

As with Martine's involvement over two generations, first as a kindergartener, and now as a teacher, the multigenerational thread runs through our partnership. Father Casey brought his son Ethan to Haiti as a teenager. Since then Ethan has devoted much of his life to Haiti and to international development generally. In 2012 he published a powerful book, Bearing the Bruise: A Life Graced By Haiti (Seattle, Wash.: Blue Ear Books).

With us this year were The Rev. Janet Fullmer, from St. Phillip in the Field, and her husband, Ron, celebrating their own long engagement with Haiti. Last spring Jamie, a new CHP board member, brought his son Max for the agricultural fest. Max spent the entire week swimming and



Father Ed Morgan, Father Octave Lafontant, and Father Dayle Casey. Photo courtesy Wynn Walent

playing soccer with the school children. In the summer Guilot, the administrator of St. Paul's, was married. Former CHP board president Sharon Caulfield and I were present. There are countless examples of relationships being built and they reveal the importance of our partnership.

I was never fortunate enough to meet Father Lafontant, the Haitian cofounder of St. Paul's. He passed several years ago. His granddaughter Elizabeth, however, has become a friend. Now a lawyer in Port-au-Prince, she has shared fond memories of Petit Trou and has volunteered with CHP over the past few years. I am happy to say that Elizabeth will join us in Denver on April 28 to celebrate

our 30th anniversary, an "Evening for Haiti." We'll be grateful to have Elizabeth with us to represent the LaFontant family and look to the future of the wider CHP family.

Thanks to the deep relationships we share with parishes across The Episcopal Church in Colorado, we've continued to progress and thrive over the past year, despite the challenges. We'll soon break ground on a new K-6 school building and are transitioning the campus to solar. We've continued to strengthen agriculture and girls' empowerment initiatives, programs that are vital for community development and equality. We'll continue to support community health workers and their essential frontline work. There will be new and serious challenges over the next 30 years, just as there were throughout the past 30. The answers are not always simple. But it's a comfort to know that one part of the CHP model is proven and tested—take each challenge one at a time, and stick together as a family.

WYNN WALENT is the Executive Director of the Colorado Haiti Project.

TO LEARN MORE about the Colorado Haiti Project and the Evening for Haiti event with special guest Elizabeth Lafontant, April 28, 4:30 to 8:30 pm, at the Tivoli Turnhalle Auraria Campus, Denver, please visit ColoradoHaitiProject.org.

MISSIONAL LIVING



OUR VILLAGE **RECLAIMING THE POWER TO CARE**

BY ANTHONY SUGGS



here once was a little village. And in that little village the villagers always welcomed the stranger. When the stranger knocked at any door in the little village, people would offer the stranger a place to stay and food to eat.

Then, one day, on the hill overlooking the village, a community of monks built a monastery. As a cloistered community, however, they allowed no guests. But to accommodate their visitors, the monks built guest quarters. One of villagers learned about the new accommodations on the hill and spread the word. Soon, whenever a stranger stopped in the village, the villagers would send the stranger up the hill to the monks. It was then that the village gave away its power to care.

In many ways, like the villagers, we have outsourced and institutionalized our compassion and charity. When we institutionalize these things, we forfeit our power to do them on our own. How do we reclaim that power and create vibrant "villages" with those in our various communities? Many have found this power in Asset-Based Community Development.

Often affectionately referred to as ABCD, Asset-Based Community Development is a way of engaging with the community that starts with what is going well. It seeks, names, and celebrates the gifts of individuals and the community they live in. By focusing on the skills, gifts, knowledge, and passions of individuals in the community, it provides them opportunities to put their best qualities forward for the community. Additionally, by connecting the gifts and resources of groups of people—in the form of community associations and institutions—it creates organic, grassroots networks of connection, relationship, and mutual appreciation. In the words of many longtime ABCD community organizers, this model creates opportunities for us to "fall in love with each other."

The opposite generally happens, however, when the Church or nonprofits undertake community engagement. We often identify the needs and brokenness of people and their communities first and then, without consulting the community in a meaningful way, create programs and provide resources to meet those needs and fix those problems. This needs-based model has one principal message: the community is defined by its needs and brokenness. Worse, solutions to its brokenness and needs can come only from outside the community, with outside money,

expertise, and resources. In this model, individuals and groups of individuals become recipients of "help" rather than creators and owners of their own community's health.

How do we resist the temptation to resort to this model of fixing things for others? How do we put ABCD values into practice?

The difference between ABCD and the better-known needs-based approaches can be summed up in a story about a woman named Adele Almaguer. In the 1990s, Adele began visiting the food pantry at a Methodist church in South Bend, Indiana. The food pantry was like many other food pantries then and today; it operated on the assumption that people were there because of their need. In its intake paperwork, the food pantry asked many questions to answer a simple one: How poor are you? After some time, the pastor of the church, Mike Mather, realized that the answers to that question were never really helpful. They weren't helpful to the church, the food pantry, or the people visiting the food pantry.

So, they began rewriting the intake paperwork to ask a very different question: How rich are you? They went about this by asking three different questions:

- 1. What do you know how to do well enough that you could teach someone else?
- 2. What would you like to learn that you don't already know?
- 3. Who else, besides God and me, is going to go with you along the way? (i.e., who are your companions in life? Who loves you?)

By asking these questions, they learned that Adele was a very good cook. After finding this out, they asked her to prove it by preparing a meal for their weekly meeting. This meal led to another meal, which led to a catering job, which led to three more catering jobs, which eventually led to her opening her own restaurant. Looking back, Pastor Mike reflected, "If we had asked Adele how poor she was, we would all have ended up poorer for it. We would have also missed a lot of great food."

By asking the right questions, we can discover what is already happening in our neighbor's lives and neighborhoods. Pastor Mike and the food pantry didn't teach Adele how to cook. She already had that skill and the other skills she needed to succeed. They simply invested in her and her gifts. When we ask the right questions, we often discover that we don't need to do anything for anyone; we simply need to name, celebrate, and lift up the gifts of our neighbors.

The Catechism offers a beautiful commentary on the Ten Commandments. Summarizing the Seventh Commandment (do not steal), it says, "to be honest and fair in our dealings; to seek justice, freedom, and the necessities of life for all people; and to use our talents and possessions as ones who must answer for them to God." Going on, it summarizes the Tenth Commandment (you shall not covet) by saying, "to resist temptations to envy, greed, and jealousy; to rejoice in other people's gifts and graces." These commentaries go beyond the simple "you shall not" statements to give us positive examples of what we shall do instead. It's not enough to simply avoid coveting; we are called to celebrate the gifts and graces of those around us.

Asset-Based Community Development calls us into this deeper realm of truth in the way that we live our lives as the Body of Christ. By going beyond a simple understanding of what we should not do and living into creative practices that give life, hope, and gratitude, we are free to go beyond simply avoiding sin to become builders of beloved community.

IF YOU WOULD LIKE to learn more about ABCD, we recommend the following resources:

- Building Communities from the Inside Out (Kretsmann & McKnight)
- ABCD: When People Care Enough to Act (Mike Green)
- · Having Nothing, Possessing Everything (Mike Mather)
- ABCD With Your Neighborhood (32nd Avenue Jubilee Center) found at jubilee32.org/images/ ABCD_with_Your_Neighborhood.pdf

If you would like to have hands-on experience with ABCD, its concepts, and how to put them into action, I encourage you to attend an upcoming ABCD workshop. You can find details for our upcoming workshops by visiting episcopalcolorado.org/programs-ministries/ advocacy-social-justice/whats-happening/.

If you would like to arrange an ABCD workshop for your faith community, contact Anthony at Advocacy@EpiscopalColorado.org. ■

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



...But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." But the father said to his slaves, "Quickly, bring out a robe—the best one—and put it on him; put a rting on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!"

-Luke 15:20-24

n March 31, in the midst of Lent, we will once again hear the Parable of the Prodigal Son. We will hear the themes of grace, of reconciliation, and of abundant love. We will hear that a father's love is great enough for all—the faithful, the estranged, the diligent, the wasteful and that this love doesn't slight the righteous when it embraces the profligate. It is a love that opens its arms to welcome with joy each child of God. It is a love that can heal the broken, and out of death bring life.

What does the Parable of the Prodigal Son say to us as churches? That it is our work to extend the grace of the father; be mediators of reconciliation with God, self, and others; celebrate the joy of abundant love? And if so, how do we know we're succeeding. in moments of ministry as well as in our rule of life as a congregation?

How do we know if our churches are vital to the individuals and communities for whom they exist?

We've been asking these questions over the past year, knowing that our primary form of

"Not only is this survey a better tool for assessing the life and missional work of our churches, it measures aspects of vitality that are under the control of local congregations."

information—parochial reports—don't paint a clear picture of areas where our churches are strong and where they need to grow in order to do the missional work of the Church. To best support the needs of our congregations, we need more complete information.

But how can we fill in our knowledge gaps? As we researched several options, we found one especially promising tool called the U.S. Congregational Life Survey. Well-researched and scientifically based, this strengths-based congregation assessment has been widely used in churches across the United States.

We contacted the Presbyterian research team that designed the survey and learned that the original survey had been reworked into a more theologically-based congregational vitality assessment. Not only is this survey a better tool for assessing the life and missional work of our churches, it measures aspects of vitality that are under the control of local congregations.

All of us have been drawn to the idea of a magic bullet. What is the one thing we could be doing in order to thrive? But in reality, congregational vitality calls us to focus on a number of interconnected areas. And the ways that we engage in these interconnected areas will look different for each and every congregation. Congregations, like people, are unique and come with different gifts and abilities.

So what is your congregation's greatest strength? How are you most vital? Next, how can you celebrate that strength and build upon it?

The U.S. Congregational Vitality Survey measures Seven Marks of Vitality identified to be strong indicators of vital churches. They are:

- Discipleship Formation
- Evangelism

- **Outward Focus**
- Servant Leadership
- **Inspiring Worship**
- Caring Relationships
- Clear Mission & Vision

To take part in our 2019 Vitality Sunday, each worshiper age 15 and above is asked to complete the survey on Sunday, March 31—electronically or by paper. The survey will identify your congregation's greatest strength, in a report you will receive back six weeks later. We hope to get 100% participation in our effort to gather this important information about our congregations.

We enter this process with hope and expectation, as well as a little anxiety, as we know individual congregations may as well. What will it reveal? What if our results are not what we expected? What do we do next?

Once the results are in, your own congregation can begin its vitality work by focusing on your greatest strength. For example, your congregation might have an exceptional hospitality and welcome ministry. How are your key leaders being mentored, supported, and fed? What plans are in place to bring up new leaders? How can this ministry of welcome feed into a ministry of connecting newcomers to the work of your congregation, allowing you to continue growing from strength to strength?

As Lenten contemplation turns into Easter joy, let's celebrate the strengths of our congregations and continue the missional, grace-offering, healingoriented, and love-filled work that makes us vital to our fellow worshipers, our neighborhoods, our cities, our world.

ANN FLEMING is the Missioner for Transition Ministry & Congregational Development for The Episcopal Church in Colorado.

PERSPECTIVES ON VITALITY

THROUGH THE LENS OF STEWARDSHIP

Dynamic and vital congregations demonstrate effective stewardship practices.

First, and most importantly, parishioners feel as if they are known for who they are. When asked if they are appreciated and if they feel their gifts of the head, heart, and personal skills are recognized and used effectively, they respond with a grateful and enthusiastic YES!

Parishioners share a common vision for the church and can articulate that vision well because they understand it and are passionate about it. They have been part of its ongoing creation. This results in successful annual pledge campaigns and capital campaigns that meet their goals because people understand the need and know the budget is appropriate. These parishes are careful stewards of the congregation's physical assets. Buildings and grounds issues are dealt with as they surface and not deferred to a future generation. People from outside the church want to contribute because they recognize the solid work the congregation is doing and have been included in the larger vision.

Finally, a vibrant church sees stewardship as year-round discipleship, integrated into

the liturgical fabric of the congregation. People are comfortable talking about their relationship to money and how it is a useful tool given by a generous God. They want to leave a meaningful legacy for their children and their children's children. When they speak of it being more blessed to give than receive, they understand they are not talking charity, but truly seeking ways for every congregant and every neighbor to give of themselves.

PAUL ALEXANDER, Missioner for Development & Financial Stewardship

THROUGH THE LENS OF TRANSITION & CONGREGATIONAL DEVELOPMENT

In congregations of all sizes, across a wide range of ministry contexts, what works in one place may not work in another. Whether a congregation is faced with the work of finding a new priest or doing work to redefine, redevelop, or rebirth ministry in our 21st-century world, it needs to be clear about its identity and purpose. It needs to listen carefully to what God is calling it to do next.

CHURCH VITALITY

Assessment 2019 Timeline

MID-MARCH: Churches and missions receive surveys.

MARCH 31: Vitality Sunday: Discover Your Strengths. All worshipers age 15 and above are asked to complete a survey electronically or by paper.

APRIL 1-7: Churches submit surveys for analysis.

APRIL 30: Churches receive Congregation Report of survey results, along with interpretation and discussion guide.

MAY THROUGH PENTECOST:

A time for focused listening and visioning around survey results.

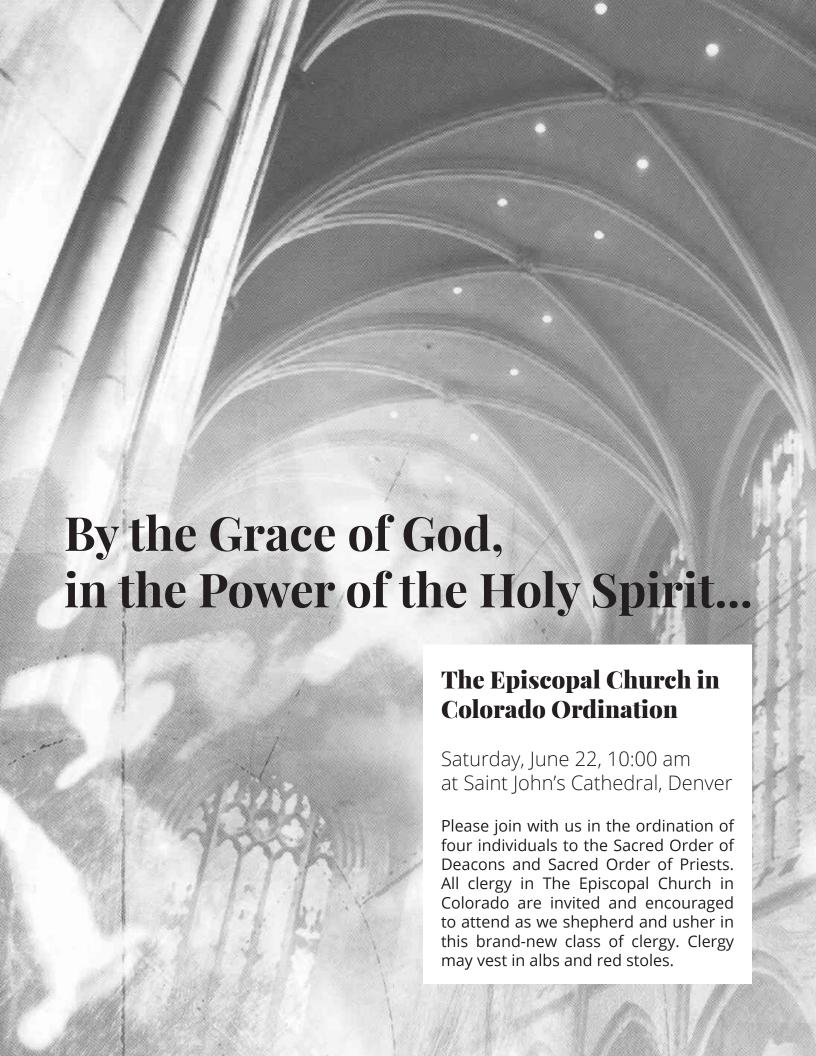
Vital churches find ways to ask powerful questions. To have meaningful conversations. To move beyond status-quo thinking, a scarcity mentality, anxiety, and fear. To step out in faith, to trust what God has assured us over and over: that we have nothing to fear. Vital churches are eager to find ways to engage those within its walls, and those without, because we are all beloved of God, all are safe, all are welcome. And those who are not vet with us have things to teach us, as much as we have things to teach them.

Vital churches understand that they need to know who they are so they can better discern what to do next. They are ready to go deep,

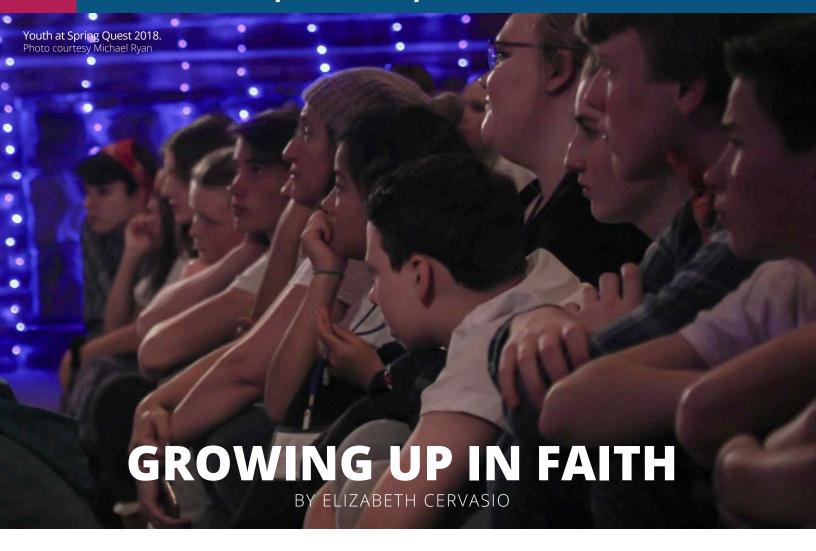
to be courageous enough to ask where they are in their congregational life cycle, and then engage in intentional work to develop and grow their areas of strength. To be non-anxious, curious, and open to what the Spirit is about. To try some experiments. To beta-test. To fail forward. To be about the Kingdom of God.

ANN FLEMING, Missioner for Transition Ministry & Congregational Development

LEARN MORE ABOUT Congregational Vitality at EpiscopalColorado.org/ChurchVitality.



CHILDREN, YOUTH, & YOUNG ADULTS



he lights in the Kachina meeting hall are dim. Blue and purple twinkle lights wink softly in the background. The Full Armor band begins a set. Then, one by one, kids in the youth group link arms and sway to the slow, beautiful music—their eyes closed, love for the Lord etched on their beaming faces...

I remember thinking my heart might explode with joy. It's one of my favorite memories of being a local youth leader. In fact, it's one of the things that drew me to directing the Children and Youth Ministry for The Episcopal Church in Colorado. I knew I would be planning retreats and summer camps that would shape the faith of so many young people around the state.

Camps and retreats are my all-encompassing passion. I have watched youth grow up in the church. They come to camp with questions of who

God is and are met with love and acceptance as they discover those answers together. They become counselors in training and counselors at the camps they loved as children. I've watched youth graduate high school to go on to major in religion in college. The youth from our churches are growing up in a community that is becoming rich in retreats and camps and their faith is growing with them. It's becoming part of their identity.

"The youth from our churches are growing up in a community that is becoming rich in retreats and camps and their faith is growing with them. It's becoming part of their identity." As a new mother, I want my daughter to grow up in this kind of community. I want her to attend youth weekends and have moments where she sings and sways arm in arm with her friends. I see her going to summer camp and discovering Jesus in new ways. I want her to grow up in a faith community so that faith is deeply rooted in who she is. And one day, when she is a mother herself, I hope she too will send her own children to camp, knowing that they too will grow in faith every summer.

Camp is an invaluable experience. Nothing can replace the memories nor the time spent away with friends, learning about God in the beauty of the mountains. Consider sending the youth in your life to Cathedral Ridge this summer. It's an experience you won't regret and one they won't forget. ■

ELIZABETH CERVASIO is the Director of Children and Youth Ministry for The Episcopal Church in Colorado.



"I never went to camp as a kid, so I just relived my childhood as I wished it were by being a camp chaplain for 14 years! My favorite camp moment? We were planning chapel and a kid looked amazed and said, 'Dude, you mean we can do that in church?!' He, like so many of the kids that came to Camp Huston, were not regular church attendees—I think his grandmother brought him to camp, and occasionally to church. So church camp was a time to know that God is around all the time, not just in church, and God loves us just the way we are, where we are."

—THE REV. CYNTHIA ESPESETH,

All Saint's, Loveland

"One of the most amazing things about Cosmos Camp is to see campers discover something about God and nature that they had never thought about or seen before. You literally see the light go on in their imagination! That's what makes Cosmos Camp so worthwhile."

—DEACON LINDA BROWN,

St. Luke's, Denver, and Cosmos Camp Program Director

"Growing up going to camp impacted me in ways I can't describe and formed me into the person I am today more than anything else in my life. I was a shy, homesick kid, and my counselors helped me to come out of my shell. They became role models I still look up to today. As a teenager who wasn't sure about organized religion, I had opportunities at camp that allowed me to connect with God and find my way back to religion at my own pace. Camp gave me a loving space to find out who I want to be, and I don't know who I'd be without that experience."

-MARY BACH,

former camper, counselor, and camp director, Saint John's Cathedral

"Cathedral Ridge has been a home away from home for me. I have met so many amazing people who have helped me grow in my faith and as a person. From being a camper to a counselor-in-training to a counselor I have been able to grow up in this amazing place and help others do the same."

-PRISCILLA SAWICKI,

former camper and counselor, Christ Church, Denver

"When I was in high school and wondering if there was a place for me in the church, or if I even wanted to be in the church, camp was the one place I always felt welcomed and encouraged to be myself. That welcome embodied God's love for me so profoundly, it kept me thinking that maybe, just maybe, I should keep giving church a chance."

—BISHOP-ELECT KYM LUCAS



TOGETHER BOUND &

SPRING QUEST, APRIL 12-14, 2019

What does it mean to be a part of a community that at its core is bound together in Christ—in Holy love? During Fall Quest we pondered our personal relationship with God and how we can listen to God's still, small voice in our daily lives. But we know that we were never meant to go on our journeys of faith alone.

This spring we will discover what it means to serve, support, and lift up one another; how our joy flows over when we celebrate together; and how remembering God's faithful presence as a body of believers knits us closer to one another. What better way to celebrate our lives together than to remember Christ's entry into Jerusalem on Palm Sunday?

Join us as we embark on a Quest that will draw us closer as the Body of Christ across the amazing state of Colorado!

Quest youth retreats help our young people grow deeper in their relationship with God. Quest incorporates general sessions led by entertaining and powerful speakers, interactive small group time, an engaging band, and plenty of community-building activities to help foster spiritual growth throughout the weekend and beyond.

Youth are encouraged to explore, ask questions, and dive into each theme in hope that the weekend will help them grow individually in their faith and corporately as a member within the Church. 225 adults and youth attended the Fall Quest weekend.

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

REGISTER NOW

Register now at EpiscopalColorado.org/Quest











SUMMER EDVENTURES

Your adventure awaits!

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

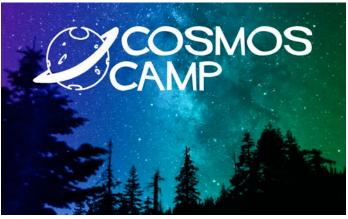
Rising 6th-9th Graders, July 14-20

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.







DISCOVER EMBRAGE BEGINE

A NEW, HYBRID PROCESS FOR THE HISTORICAL CATECHUMENATE

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

Bishop O'Neill

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

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





LOWING THE PORTUGUESE WAY TO SANTIAGO DE COMPOSTELA



Have you dreamed of making a pilgrimage walking the Camino to Santiago, Spain? This year we have created an inspiring Camino Pilgrimage open to all Episcopalians across Colorado. On this journey we will experience the life-changing power of walking the Camino, build relationships across the Church in Colorado, and deepen our bonds with the Reformed Episcopal Church in Spain. We will encounter God in the awe-inspiring landscape of Portugal and Spain and witness the power of the Spirit revealed in pilgrims we will meet along the Way.

Our Camino journey will begin in Portugal in the faithinspiring village of Fátima, before traveling north to join the Portuguese Way, walking the Camino to Santiago, Spain. This pilgrimage invites pilgrims to experience their faith like never before.

Contact the Reverend Canon Greg Foraker, Missioner for Faith Formation, at Greg@EpiscopalColorado.org, or learn more at EpiscopalColorado.org/CaminoPilgrimage.



ALL ACROSS COLORADO!

Caffeinated Church Conferences are centered around creative church collaboration for churches and organizations of all denominations. 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, challenges that communicators and administrators face, and more. Conferences are being held in 5 different locations across Colorado this spring and summer. Don't miss out!

- Saturday, March 30: St. Paul's, Steamboat Springs
- Tuesday, April 2: St. John's, New Castle
- Thursday, April 4: St. Matthew's, Grand Junction
- Saturday, April 6: St. Mark's, Durango
- Tuesday, July 9: Office of the Bishop, Denver, & Online Video Conference



LEARN MORE AT CAFFEINATEDCHURCH.ORG

"I felt this conference was packed full of information that was useful. It was not overwhelming and gave great tips for next steps, or where to start. We had opportunities to share our struggles and triumphs, so we really got to get resources from the other churches that had participants at the conference. I felt motivated and that I had a clear direction I could work towards after I left the conference. I also felt I had support and resources (which I started using right away!)"

—Sarah Dougherty

"All church staff should 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



SERVING THE NEEDS OF THE EPISCOPAL CHURCH IN COLORADO FOR OVER 35 YEARS

DO YOU KNOW YOUR FOUNDATION?

The Colorado Episcopal Foundation was founded in 1983 with one goal of serving all churches and diocesan institutions in The Episcopal Church in Colorado.

THE FOUNDATION PROVIDES THE FOLLOWING FINANCIAL SERVICES ALL FOR NO COST:

INVESTMENT MANAGEMENT

70% of churches and diocesan institutions invest with us.

- Investment Committee monitors funds regularly.
- Three funds are available for short and longterm goals: Short Term Fund, Bond Fund, & Equity Fund.

PLANNED GIVING

- Works with leadership in establishing Legacy Society programs.
- Provides templates and example policies.
- Leads planned giving presentations for vestry or parishioners.
- Provides consultation with individual donors.

GIFT ANNUITY

- Lifelong fixed income for one or two persons.
- Enable a current tax deduction.
- Remaining balance at death donated to designated church or diocesan institution.

STOCK GIFTS



- Alternative way to fulfill pledge
- Avoid capital gains tax.
- Easy and effective.

▶ PROPERTY ADVISORY COMMITTEE

- Advises and counsels the Bishop and Standing Committee on the best use of church real property assets.
- Assists churches with analyzing property transactions.
- Handles alienation and encumbrance requests.

CONGREGATIONAL LOANS

- Congregation members make fixed-term loans to their church at rates typically lower than traditional bank loans.
- Foundation assists in establishing program.
- Foundation provides example documents and ongoing administration.

To learn more about your foundation or for questions, please contact Scott Asper, Executive Director, at Scott@coef.org, or Pennie Goodman, Executive Assistant, at Pennie@coef.org.

PERSPECTIVES



Right: Dalton Shearer as St. Nicholas at St. Matthew's, Grand Junction.
Photo courtesy The Rev. Hollis Wright

Below: Families make gingerbread houses together at St. Joseph's, Lakewood. Photo courtesy The Rev. Michele Quinn



Left: 1st Advent at The Episcopal Church of the Transfiguration, Vail. Photos courtesy The Rev. Brooks Keith

Below: Bishop O'Neill receives a gift of an 1851 Irish Book of Prayer from The Episcopal Church of the Transfiguration, Vail. Photos courtesy The Rev. Brooks Keith



Below: Christmas at St. Joseph's, Lakewood. Photo courtesy The Rev. Michele Quinn





Right: Acolytes at St. Ambrose, Boulder, prepare for a service.

Below: The Rev. Peter Munson, an acolyte, and The Rev. Jan Pearson at St. Ambrose, Boulder.

Photos courtesy Kristy Weprin





Below: The Rev. Cesar Hernandez invites families forward at Our Merciful Savior, Denver, to be prayed for at the end of the sermon. Photo courtesy Silvia Hernandez





Below: In October 2018, members of Saint James, Wheat Ridge, presented "God Meets Broadway," a musical revue featuring Broadway songs from shows with a religious theme. Artistic director was Kate Marshall-Gardiner; musical director was Stephen Nye. Photos courtesy The Rev. Becky Jones







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