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### DISCERNING NEW RHYTHMS FOR A NEW SEASON

"Finding a balance between work, relationships, activity, and rest in this new reality has proven no small feat. We find ourselves urgently in need of a new rhythm for our lives. What might a new way of living look like in the age of COVID-19?"



#### **PILGRIMAGE IN A STRANGE LAND**

"What better time to embark on pilgrimage? Not abroad and across time zones via jet plane, but in our own strange land of pandemic, walking right out the front door and experiencing anew the routes and trails of our communities and beyond."

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#### **COVER:**

The Rev. Wendy Huber, Priest-in-Charge of St. Peter's of the Valley, Basalt, works on a river cleanup project. *Photo courtesy the Rev. Wendy Huber*.



# **ABOVE & BEYOND**

BY BISHOP KYM LUCAS

ecently I watched an interview about how one might flourish, emotionally and spiritually, in these times of uncertainty. One suggestion struck me: "Do something amazing for someone else, something extremely generous or kind, something unexpected, AND don't tell anyone that you've done it."

I was so moved by that advice, mostly because I know that there are so many in the Episcopal Church in Colorado who have done and continue to do just that; they do amazing things without telling anyone.

There are those who have given, abundantly and sacrificially, to financially support the work of their congregations and the Diocese. There are clergy and lay leaders who have been laboring over plans and strategies for gathering in-person safely and responsibly. There are the spouses of our clergy and lay leaders, who have not only taken on the

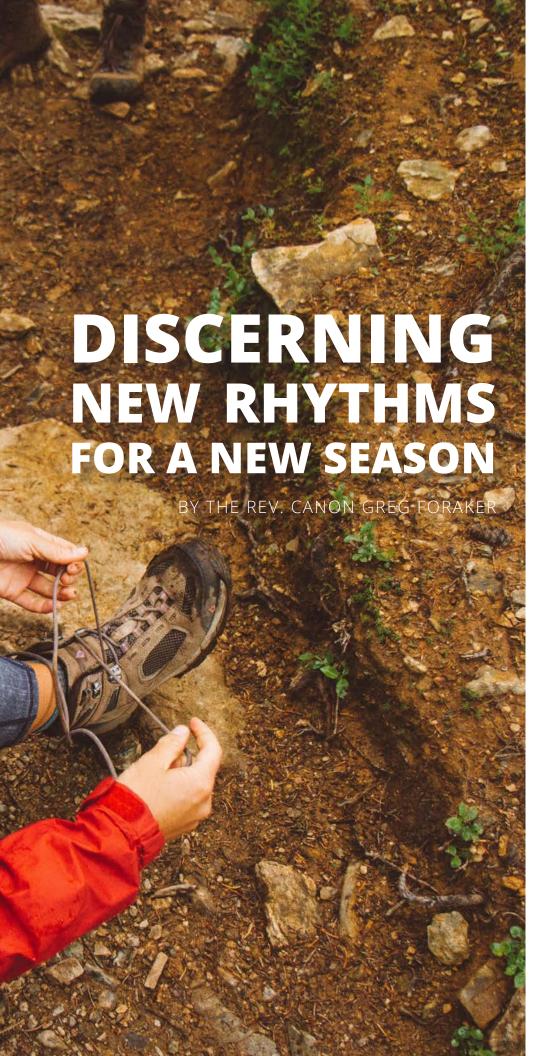
increased work but also absorbed the increased stress. There are youth leaders who continue to build community and connection. There are those diligent advocates who, in spite of everything going on, will not let the poor be forgotten. There are those who continue to strive for justice in our world, in the name of Christ. Not to mention all of those tech wizards who have become camera operators and video producers in this new reality.

These invisible leaders give of themselves generously. Their work is woven into the foundation that supports us all.

Which is why I am taking this opportunity to say, "Thank you!" Thank you, to all of you who have gone above and beyond without being asked. I appreciate the amazing things that you have done and are doing. You bless me and to the whole body of Christ with your offerings, and I thank God for you. I pray that we all might follow your example.

# **CARE & RESTORATION**





s we began the month of March in Colorado this year, we anticipated a new season with excitement. After the cold, dark days, snowstorms, and the challenges that this frosty winter season bring us, we looked forward to a season of warming temperatures, lengthening days, and all the wonder spring can bring.

Yet by mid-March, it was becoming increasingly apparent that a new season was indeed upon us, unlike any season we could imagine, and far from the enlivening season of spring we had been anticipating. The new season we entered was the time of pandemic, as COVID-19 swept across the globe and took hold in Colorado.

We could scarcely come to terms with this new reality, when soon it became undeniably clear that those who are most vulnerable in our communities were at greater risk of suffering the effects of the disease. In a matter of weeks, the time of COVID-19 revealed a second more virulent pandemic, one of systemic and enduring injustice and oppression, inflicting violence and pain on the poor and the marginalized, who are overwhelmingly people of color.

### A sustaining rule of life balances the needs of the inner life, our journey with God, while providing the structures we need to meet the responsibilities we have in the world, in our relationships, and in our care for those around us, especially the most vulnerable and oppressed.

As these two pandemics took hold, our awareness and our lives became altered. Our old patterns of living no longer served us. We struggled to find new ways to be and to live, individually and as community.

Finding a balance between work, relationships, activity, and rest in this new reality has proven no small feat. We find ourselves urgently in need of a new rhythm for our lives. What might a new way of living look like in the age of COVID-19?

Christians through the centuries have sought creative ways to order their lives in faithsustaining ways, marked by generous self-offering in response to the needs expressed by others. St. Benedict of Nursia wrote a Rule of Life for monastic communities to support a healthy spiritual and communal life through a balance of ora et labora (prayer and work). The wisdom of this ancient rule has endured through the centuries to become the foundation for community life throughout diverse expressions of Christianity.

Modern approaches to a rule of life vary widely, but they all seek to find balance in life in order to nurture one's spiritual life, sustain health and vitality, and cultivate resilience. Each approach balances this essential need for self-care with an outward-facing care for other

people, especially the most vulnerable around and among us.

"A Rule must be appropriate. It must inspire a journey of exploration, aided by perceptive guidelines, themselves applicable to and interpretive of the real life of each traveler."

—Alex Whitehead

For example, the Northumbria Community is a network of people from varied Christian backgrounds. As companions in community, they are united in a desire to embrace and explore new ways for living and serving as Christians and offer helpful reflections on the need for a modern Rule of Life.

A sustaining rule of life balances the needs of the inner life, our journey with God, while providing the structures we need to meet the responsibilities we have in the world, in our relationships, and in our care for those around us, aware and responsive to the needs of the most vulnerable and oppressed.

This time of COVID-19 calls each of us to consider the importance of our individual and communal health in new ways—body, mind, and spirit.

How are we each nurturing our physical health in this new season? A rule of life calls us to set aside regular times for selfcare: exercising, cooking and

eating healthy meals, doing the things you find relaxing and renewing, and spending times with family and friends. Physical health and strength enable us to be generous in care and compassion toward others, especially responsive to those people who are suffering most.

What are the ways that we engage and expand our minds? While we are all mastering (or not) technologies and tools required by a new and socially distanced world, how do we engage and expand our minds in nourishing and life-giving ways? Reading and studying enriching, awarenessbuilding, and transformative materials is a good start. Taking time for reflection is also important. Reflection helps us to integrate new learnings and discover deeper meaning in our experiences. We learn and gain capacity to respond to the suffering around us with greater compassion and even repentance.

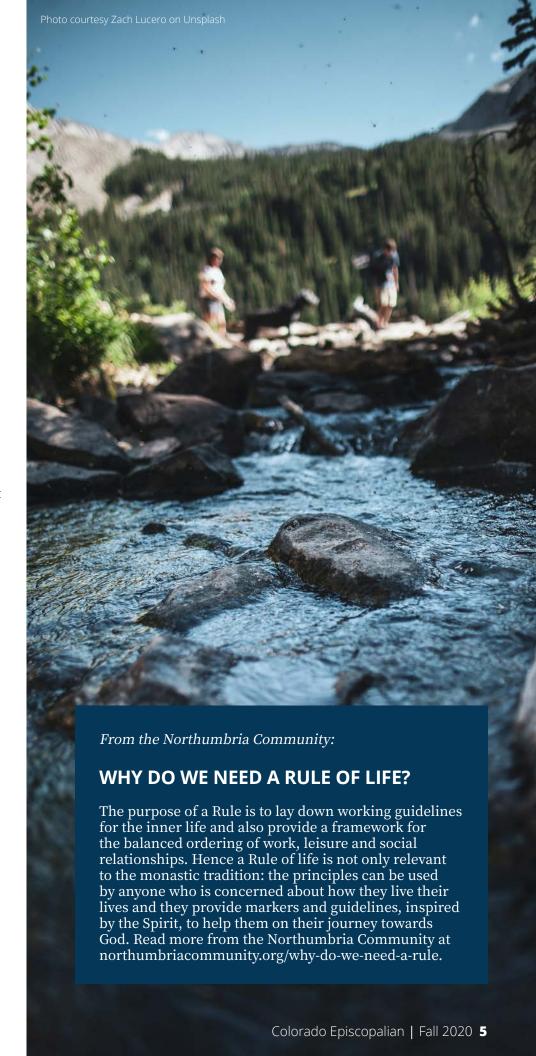
How are we nurturing our spirits and cultivating our relationship with God? With the grief and loss this time of COVID-19 brings, we are all invited into profound spiritual work. This is a time to lament what we have lost, to think of and pray for those who are ill and those who are suffering, and to mourn those who have died. It is also a time to remember that in all we face, God is ever present, our Companion and our hope. We remember that

the heart of our Christian faith is a journey from death to life, as Jesus revealed to us.

How will you walk with Jesus during this mysterious, and even sacred, season? This season of COVID-19 offers a number of invitations to consider anew how we might order and measure our days. It is more than a season to "get through." This is a time to discern a new way of living. What will be life-giving, nurturing, and sustaining for you in this time?

As you consider these possibilities, reflect on the work you are called to do. What will nurture, sustain, and empower you most? What habits or practices no longer serve you? Considering these elements can form the foundation for your renewed way of living. Take time to reflect on your own Rule of Life. How will you find and maintain balance in your life and work, in your relationships and solitude, in your prayer and service? Engaging in this soul work now, at this most urgent time, holds the potential for new and sustaining rhythm of life, and with it the very signs of new life we had anticipated with the arrival of a new season.

**THE REV. CANON GREG FORAKER** is the Canon for Formation for the Episcopal Church in Colorado.



### **CARE & RESTORATION**







# Rest

BY RACHEL WHIPP

est. Rest has taken on a whole new meaning for me over the past few months. My home was once a place of rest and refuge.

My home is now my office, a classroom, the mall, and the gym. It is a restaurant, a doctor's office, the bank, a library, an event space. It is a coffee shop, a salon, a movie theater, and on Sundays, it is a church. With all that goes on within my four walls these days, it can be hard to find that peace and quiet.

When rest at home was eluding me, I decided it was time to adventure elsewhere. I needed a change of scenery and space to unwind and unplug.

My family and I set our sights on the Great Sand Dunes. We chose a remote campsite as far away from any semblance of city that we could find. We forwent restrooms, running water, and WI-FI for wide-open space. We took in deep breaths of fresh mountain air, we laid lazy in our hammocks, we took leisurely hikes, and at night we laid on the ground to look at the stars. In the mornings we woke to the sound of the rushing stream, and birds chirping. We did not check the news. We shared sweet moments singing loudly and off-key while we cooked over the camp stove. We laughed and we joked like we hadn't in months. Our togetherness was uninterrupted and blissful.

I experienced utmost reverence for God's creation in the wild and wonderful setting of the sand dunes. As we walked through one of nature's great oddities, this desert tucked into the mountains, my COVID-19 worries were far away and my mind was quiet. For a little while, the weight of the world was not so heavy.

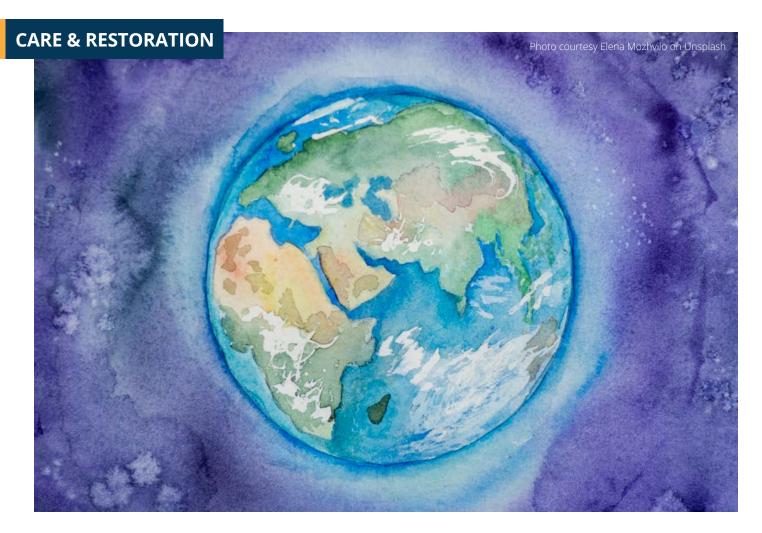
That little bit of rest has carried me through some tough and monotonous weeks.

My five-year-old niece had us fill an empty bottle with sand from the dunes. Occasionally, she will pour it out on the porch and stand in it. In that way our time at the dunes is continuing to bring her peace and escape.

In Mathew 11:28 Jesus says, "Come to me, all you who are weary and burdened, and I will give you rest." We are all weary and burdened. We are trying our best to survive in these new and uncertain times. We are grieving and in mourning and we have a long way to go. Surviving is hard work and we need to rest. We need to take Sabbath and recover our strength. We need our strength to carry one another through.

I want to encourage you to find your rest. Take some time for yourself. Seek out space that allows you to be in the present moment. Maybe you unplug and go for a hike, or find a park to sit in. Go camping or spend some time at Cathedral Ridge. Our beautiful state is full of sights that are sure to bring you some well-deserved peace.

**RACHEL WHIPP** is the youth minister at Good Shepherd Episcopal Church, Centennial.



# **SEASON OF CREATION 2020**

### Jubilee for the Earth

BY THE REV. ALENA LAMIRATO

And you shall hallow the fiftieth year and you shall proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you: you shall return, every one of you, to your property and every one of you to your family. That fiftieth year shall be a jubilee for you: you shall not sow, or reap the aftergrowth, or harvest the unpruned vines. For it is a jubilee; it shall be holy to you: you shall eat only what the field itself produces.

-Leviticus 25:10-12

n pondering the fourth commandment, "Remember the Sabbath day, to keep it holy," we often have an idea about Sabbath. We think about all the things we are supposed to do: worship, read the bible, and pray. But Sabbath calls to refrain from doing altogether.

Sabbath is a time to stop and remember that God is God. God makes the world go 'round. God creates everything. God makes it all happen. Not us. Life is not dependent on us. When we rest, we realize that. And, when we rest, everyone and everything else gets to rest too, and all of creation needs rest, especially from us and our relentless doing.

The Sabbath, then, is not just for our own well-being, but also for the well-being of all creation. God knows we would overwork ourselves if we are left to our own devices. We would overwork each other and the entire Earth as well. So God commands we rest, and God set the example by resting on the seventh day.

This year, because of COVID-19, we have been forced into a Sabbath. Because of this novel virus, we've been forced into doing something not novel at all. After all, resting has been in the playbook since Day Seven! But we forget about it, and we forget that the planet needs it too. It needs us to take a Sabbath, and every once in a while to take a big Sabbath—a Jubilee year.

In Leviticus, a Jubilee year was meant to occur every 50 years. Most scholars believe Jubilees never actually happened, because the Jubilee meant that everything had to return to its original state and ownership, and we all know how people are. As it says in the Catechism of the Book of Common Prayer, pg 845: Why do we not use our freedom as we should? Because we rebel against God, and we put ourselves in the place of God.

We've even skewed the Sabbath so it serves our own interests. We assume it's all about us all the time, but sometimes it's all about the rest of creation. And so it is with Sabbath and Jubilee. The Earth needs a break from us! We saw that clearly during the early days of COVID-19 when for the first time in a really long time skies and waterways were cleared of pollution. Here in Colorado we even saw animals returning to their native environments, because we weren't driving around so much.

We so often forget the Sabbath, because we believe we are above creation, and we forget we are part of God's creation. We too are the created. We are created in God's image, and we are not God, and we need to take a Sabbath regularly, especially a Sabbath that lets the Earth rest for all of our sakes,

### The Earth just can't take our constant working. It needs us to rest, to take the Sabbath, and every once in a while to take a big Sabbath—a Jubilee year.

because what we do to the Earth we are also doing to ourselves.

In 1989, the Eastern Orthodox Church recognized September 1 as the Day of Prayer for Creation. Today that has evolved into the Season of Creation, which starts on September 1 and ends on St. Francis Day, October 4. The Season of Creation is a global ecumenical celebration hosted by the World Council of Churches (WCC). Members of the WCC include the Anglican Communion, the Roman Catholic Church, the Lutheran World Federation, and the Eastern Orthodox Churches. The WCC is an ecumenical body whose purpose is to make the unity of the greater Church more visible through prayer, worship, discussion, and working together for renewal and for change within the Church for the good of the entire world.

This year, in light of COVID-19, we are invited to consider the relationship that exists between the Earth needing to rest and our demands on the Earth for our economies, health, food, energy, and transportation. The Earth is limited in its ability to care for us and climate change is a direct result of the abuse of our planet. We are not living sustainably. Currently we are using six planets worth of resources every year. In the process, we are destroying not only our planet but ourselves as well.

During the Season of Creation, we are invited to join with the worldwide ecumenical community to pray, worship, advocate, and do acts of service for our home planet. We may reside in different countries, but we are all indigenous to this planet. So we unite with our Christian family across the globe to celebrate the bonds we have with each other and all of creation. We all share a common vocation to protect the Earth and sustain the conditions for life to thrive on it.

Everything you need to join the Season of Creation can be found at SeasonOfCreation.org. Bishops Michael Curry and Elizabeth Eaton of the Evangelical Lutheran Church in America (ELCA) have also developed devotionals for us, which can be found at episcopalchurch.org/files/seasons\_ of\_creation\_devotional\_pages.pdf.

May God who established the dance of creation, Who marveled at the lilies of the field, Who transforms chaos to order. Lead us to transform our lives and the Church to reflect God's glory in creation. (Churches Together in Britain and Ireland (CTBI) Eco-Congregation Programme— Benediction from the 2020 worship resources)

#### THE REV. ALENA LAMIRATO

serves at Peace in Christ Episcopal Lutheran Ministry in Elizabeth. She is a creation care advocate and mentor.

**FIND WAYS** to enter into the work of creation care on the Episcopal Church in Colorado Honoring and Protecting Creation web page at: episcopalcolorado.org/honoring-andprotecting-creation/.

## **ENGAGING THE WORLD IN LOVE**



# It Is Nothing, and It Is Everything

BY WYNN WAI FNT

mentor and friend once shared the story of a colleague who kept two stones in his pocket. On one stone was carved, "I am nothing." On the other, "I am everything." In times of uncertainty he would hold the stones in his hands as he reflected and discerned.

This practice of internalizing our own power and importance, harnessing our own talents and energy, and feeling deeply the responsibility to be active participants in a world that needs us—while keeping a humble and listening heart at the core of our perspective—is a lifelong dance and never-ending process. It requires knowing when to hold which stone. Harder still, perhaps, it requires knowing when to hold both.

Over the course of the past year, with deep and fundamental challenges more visible in every part of the world, and with Haiti's situation becoming increasingly dire, I've thought often of these stones.

Since 1989, the Colorado Haiti Project (CHP) has been working with the community of Petit Trou de Nippes, with the great majority of this partnership occurring on campus at St. Paul's Episcopal School and Church. What began as a traditional, mission-based model has become a multisectoral, locally-led set of initiatives that provide resources, agency, and long-term partnership to a group of talented and devoted Haitian leaders.

Under normal circumstances, the conditions

in Haiti are challenging. Over the past year, it's felt impossible at times. Even before COVID-19, Haiti was teetering on the brink. A political and security crisis, compounded by an economic and food crisis, compounded by climate change and longer dry seasons-and then, coronavirus and its impacts both globally and in Haiti. In Haiti, social distancing is often impossible. "Stock up on goods and stay inside," is not reasonable advice for most of the population. The idea of flattening the curve, while in theory important, has limited practical relevance in a place where there is not much of a health system to overwhelm. This is not to say that education, prevention, and practical efforts have had no place—on the contrary, we have encouraged and supported this—but the reality of the health system in Haiti is drastically different from our own.

On March 19, the government of Haiti announced a state of emergency when the first official case was reported. Official case numbers have been relatively small, but this is due at least in part to nonexistent testing and surveillance.

Regardless of case and fatality numbers reported, other consequences have been serious. Schools have been closed since March, though they are scheduled to reopen soon. Distance learning is not practical. Most families have no power or running water, not to mention internet, laptops, and Zoom. In addition to education, the most profound and undeniable impacts have been found in a growing food crisis and in a severe and troubling devaluation of the local currency, the Haitian Gourde, which has lost 20 percent of its value this year. This number, while perhaps not jarring at first glance, is hugely problematic for a country where over 50 percent of the citizens were already living on less than two dollars per day.

And so, we continually evaluate our options and programs together with our leadership in Haiti, seeking the humility and wisdom to create maximum impact, fingering the two stones in our pockets. We also seek the words and appeals that will help build bridges to parishes and supporters across Colorado and beyond, parishes and supporters that are confronting their own needs, issues, and challenges.

Over the past year, it's felt impossible at times. Even before COVID-19, Haiti was teetering on the brink. A political and security crisis, compounded by an economic and food crisis, compounded by climate change and longer dry seasons—and then, coronavirus and its impacts both globally and in Haiti.

Our approach to COVID-19 in Haiti has been founded on principles of asset-based community development, principles shared by the Episcopal Church in Colorado. Reinforce existing structures. Learn from those who know their communities and challenges best.

At St. Paul's School, we are installing new handwashing stations, providing locally sewn masks to students and staff, and sharing Kreyol coloring books that speak to the importance of prevention and share accurate information on risks and symptoms. When the students return, local representatives of the clinic and ministry of health, together with the nurse on staff, will provide detailed, socially distant trainings for families.

In the community more broadly local leaders have suggested an approach that marries agricultural programs with our support for community health. CHP's local agronomist / agricultural expert Raphael has designed a program wherein he purchases seed in Haiti and shares with families in a cooperative model. A portion of the harvest feeds back into the community seedbank to then be shared with another family. Neighbors share tools, also provided by the program.

Community health workers living in the community not only provide masks and COVID-19 specific education to households, but also work directly with Raphael and participate in the planting / food security initiative. Community health workers participating in the program will benefit from improved food security and a better understanding of the challenges farmers are facing. In addition, by including health workers as integral parts of the agriculture initiative, the program enhances



their status in the community thereby helping their primary care and prevention work and setting the stage for greater success during future vaccination and health campaigns.

In addition to this response program, our leaders have accomplished other important things on campus this year. Thanks to CHP's supporters across the diocese, we've transitioned to solar power on campus, completed a new, safe, durable school, and are expanding our gardens program on campus. This has all been possible for two reasons:

- 1. The strength of our local leadership team
- 2. Generous support from across the Episcopal Church in Colorado

Our leaders in Petit Trou know that the problems facing Haiti are deep and daunting. Supporters know this as well, and they know that despite 30 years of progress, there remains real and dire need in Petit Trou. In the midst of the global pandemic, and in a world that feels more uncertain than ever, both stones feel deeply true. Our work investing in this community of 30,000 pushes forward. It is nothing, and it is everything.

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

**TO LEARN MORE** about the Colorado Haiti Project, please visit Colorado Haiti Project.org.

## **RADICAL GENEROSITY**



# In this world of virtual church and hybrid church we must adapt ourselves and our way of engaging with our parishioners and with the world outside the walls of our buildings.

ur way of doing church is changing. And so must the way we approach stewardship.

In this world of virtual church and hybrid church we must adapt ourselves and our way of engaging with our parishioners and with the world outside the walls of our buildings.

# SOME THINGS, OF COURSE, REMAIN THE SAME

The core principles of good stewardship stay as important as ever. These are:

- Grounding ourselves in prayer: Everything we do must be centered in prayer and in the Holy Spirit.
- Regular teaching and preaching on stewardship: Stewardship may come naturally to some, but it must be reinforced with regular teaching on the subject. Even the simple concept of a "pledge drive" is new to many. What do the scriptures say? Where do we talk about stewardship in our Book of Common Prayer? How do our Constitution, Canons, and the resolutions from the wider church reinforce the importance of how we do stewardship?
- Actively engaging parishioners: People give of their resources and

- themselves only if we make spaces for them to engage with the church and with one another. There must be easy and simple ways for active engagement in real decisions, in sharing one's gifts of head, heart, and spirit, in participating in ministry and service (both within and outside the church building) and social time (shared laughter and stories).
- Asking specifically: People give only when they are asked ... or at least give more when they have been asked directly and concretely.
- Practicing gratitude: People give with generous hearts and will likely give again when they are thanked and appreciated.

### AND SOME THINGS HAVE CHANGED AND NEED TO KEEP EVOLVING

- Our walls have become more porous (Hallelujah!): As one priest said, "Church has left the building." Parishioners are worshiping from their homes, friends and family are dropping in from out-of-state, our partner nonprofits are becoming our hands and feet just as we are Christ's.
- Virtual church: Church is Zoom, Facebook, Livestream, Instagram, YouTube, Google, and Vanco/Paypal/Square/ Stripe/Venmo.

- Livestreaming vs. shared Zooming: We don't often talk about differentiating between livestreaming without direct participation and a collective Zoom service. We need to. Livestreaming is passive for the most part. On the one hand, we watch the service, but do we engage with it? Do we multitask? Shared Zooming, on the other hand, requires us to be more fully present. We can be seen and heard. I don't know about you, but I sneak looks at the faces of my fellow parishioners. And I've finally learned everybody's names! Nametags were forever turning over or too darn low to read. Zoom names are right there and you can stare at it without feeling embarrassed. I even know who is married to whom and what their kids look like. Parishioners can also use the chat feature to respond to the sermon, allowing them an opportunity to engage and go deeper with one another.
- Digital giving: Online giving has arrived full force. And if it hasn't at your church, it needs to. But why have we dropped the offertory as a key part of the service? The offertory is an essential part of our worship. Oblation as described in the Catechism and Prayer Book is "an offering of ourselves, our lives and labors, in union with Christ, for the purposes of God" (BCP, p. 857). Christian

oblation is based in Christ's one offering of himself for our salvation. The BCP states that oblation is one of the principal kinds of prayer. Oblation "refers to any offering-money, bread and wine, self, soul, and bodymade at the eucharist". The offertory must become even more important when we cannot participate in the body and blood of Christ. Leaving out the offertory takes away people's means of expressing gratitude and growing in the grace of giving.

- Becoming the bread and wine: For the moment, we have lost the essential core of our worship, sharing together in the body and blood of our Lord. Soon there will be bread but no wine. Will we forever have lost the shared cup? I know I go out on a theological limb here, but how can we reenvision eucharist? When we see the body of Christ as our own bodies and the bodies of the poor and our neighbor the eucharist is opened up as a sharing of ourselves. We participate more fully in Christ's oblation. We need to become the eucharist in our families and in our neighborhoods.
- Coffee hours and happy hours: We are social beings, even the pure introverts among us (raising my hand). We need to share coffee and, for those of us with Scots

DNA, a wee dram of whisky. How do we recreate the necessary social space that is essential for the building of community? We don't give if we don't feel connected as human beings.

### **HOW MIGHT ALL THIS** MANIFEST ITSELF AS WE FINISH ORDINARY TIME AND MOVE INTO FALL?

How do we shift our way of doing, or better yet, being, stewardship?

Make the offertory/oblation a central part of worship and provide ongoing opportunities for sharing gifts: Many virtual services I have seen do not include an offertory, much less include an ask at some point in the service. Make it an essential part of worship. Prayerfully ask parishioners to be an oblation. Have them reflect on the gifts they will give this week to their church and to the community. Give them concrete ways to give their money (text now, go online now) and give them specific opportunities to use their gifts. Can they serve as a lector? Increase the number of people who share the Psalms or the Prayers of the People. Can they drive? Have them deliver groceries to parishioners or pick up food donations from houses to deliver to your local food

- bank. If Zooming, let them speak their gift into the cyber circle. Or write it down on the Facebook feed or in the chat box.
- Engage your fellow parishioners in new ways: Have fun with this. In addition to the kinds of things mentioned above in the offertory explicitly find ways to engage people. Have a Survey Monkey poll. Get their feedback about things big and small. Schedule a Zoom call to get input into the virtual service or into reconfiguring outreach. Create donor circles where people with like interests can pool their funds into their interests (e.g., caring for the homeless, caring for creation, restoring stained glass windows). Use our onlineauction software to create a white elephant week where every parishioner donates something they found in their attic or garage or wine cellar while being safer at home. Then have real bidding for the items or reverse bidding so that the highest bidder won't get that ugly Christmas sweater with the lights delivered to their doorstep. Create coffeehour Zoom time. (At Ascension in Salida. I love our before-theservice catch-up and our afterthe-service sharing of stories.) Have parishioners research their neighborhoods during their morning walks. Who lives in it? What businesses are struggling and could use help? Could everyone in the parish purchase dinner one



Get people excited about where you are going next! Show how this new hybrid church will get new people into virtual pews and everyone into their neighborhoods, expanding and enhancing your work as the body of Christ.

week from the Black-owned restaurant on the verge of closing? Have a book circle on *Seeing My Skin* or *White Fragility* and then act on what you've learned.

Make everyone a recurring donor and encourage text givers: The churches whose pledgers give via a monthly or quarterly recurring gift are the ones who have maintained their weekly offerings. Encourage everyone to become a recurring giver where their pledge is either charged to their credit card or deducted from their bank account. We will be flying again someday and what better way to get that free flight to Hawaii for a second honeymoon. Have a special text offering each week. This week's text offering goes to our local homeless shelter, food bank, face masks, or flowers not for the altar but for homebound elderly parishioners.

# EXPAND YOUR CONCEPT OF STEWARDSHIP

A key component of stewardship is caring for your congregation.

- Recognize that some people are struggling financially: Consider offering a hybrid workshop on managing household finances.
- Encourage everyone to be good stewards of themselves:

This means self-care: wearing masks, eating right, exercising daily, practicing a spiritual discipline, connecting with others. Have them join The Hive at thehiveapiary.com.

• Help individuals and families recognize their own mortality: Create spaces for people to think about end-oflife issues. Have they created a will and shared what kind of memorial service they would like? Are they considering a legacy gift? And if so, have you made it easy for them to do so? Consider offering our virtual end-of-life workshop.

You've been doing a lot of preparing for getting people into the pews, where they will sit, how they will come in and go out. But have you thought about how you will do the offertory? Have you put that touchless kiosk or DipJar (dipjar.com) in the back of the church? Are you letting people know how they can text offerings, since you won't be passing the offertory plate?

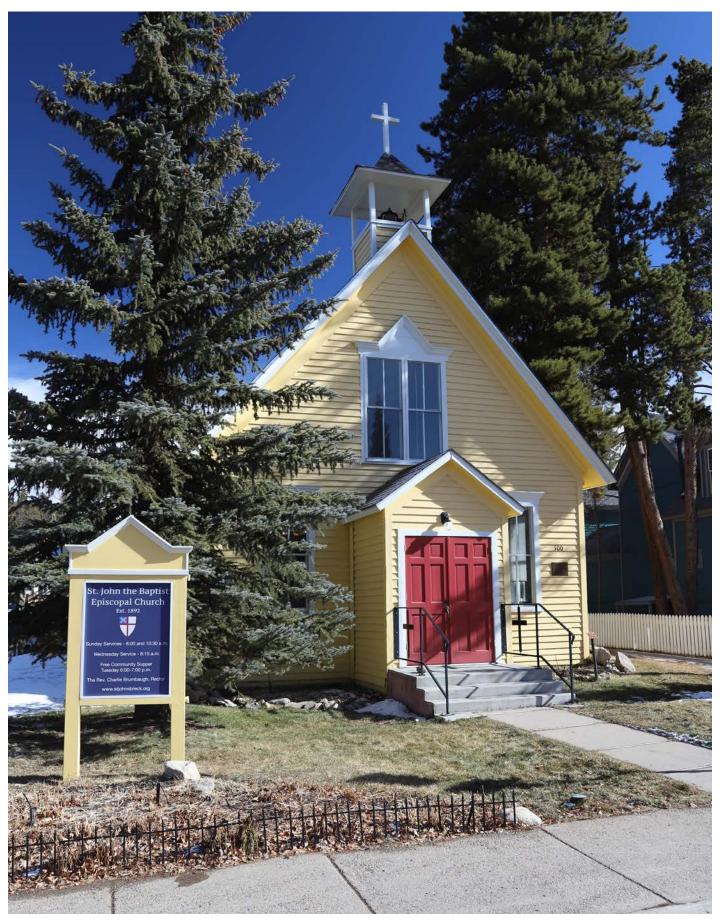
Get people excited about where you are going next! Show how this new hybrid church will get new people into virtual pews and everyone into their neighborhoods, expanding and enhancing your work as the body of Christ.

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

## STEWARDSHIP RESOURCES

- Take advantage of our diocesan-wide membership in The Episcopal Network for Stewardship (TENS), in our OneCause event and auction software, or in DonorPerfect software to get to know your parishioners better.
- Go to the Office of the Bishop stewardship pages for examples of stewardship plans and virtual ways of giving at episcopalcolorado.org/ stewardship-resources.
- Visit giving sites such as giving365.com, tens.org, project-resource.org, and ceepnetwork.org.
- Contact Paul Alexander, Missioner for Development and Financial Stewardship, for a one-on-one consult at Development@ EpiscopalColorado.org.
- Begin to think like
   the other nonprofits
   our parishioners give
   to. We are both allies
   and competitors.
   Visit OneCause.com/
   resources, philanthropy.
   com/resources, and
   coloradononprofits.org/
   resources.

### **RADICAL GENEROSITY**



St. John the Baptist Episcopal Church in Breckenridge.
Photo courtesy Scott Duffy



# BEING THE WIDE-OPEN ARMS OF CHRIST

BY NANCY KINNEY

eing the church without access to our familiar altars, sanctuaries, and pews could be like fishing without a net. For my parish, St. John the Baptist in Breckenridge, the pandemic lockdown came at a time when the church was already preparing a temporary move out. The charming but weary 19th-century building was due for a preservation and renovation project. The entire church facility would be unavailable starting in April 2020 for two years for construction and repairs.

What began as a plan to undertake mostly cosmetic improvements quickly turned into a major building

We continually ask how we can serve better, or serve more, or serve more radically. The decision to renovate our building was only partly out of necessity: the desire to expand our capacity to serve provided the impetus for members to give sacrificially. project. Engineering analysis showed that the building foundation and structure itself needed an overhaul. Faced with the necessity of pouring a new foundation, our members saw an opportunity to fulfill a long-held desire for more meeting space for service to the community.

To go without a building for two years was hard for our church of about 100 regular attendees to accept. As a church in a resort area—with many part-time, seasonal members—staying connected in the interim for worship as well as community service was going to be a challenge. COVID-19 has added new complications, but the long-term goal of a building better suited to the congregation's ministries remains energizing for us.

I have been a member of St. John's since about 2005, starting as a part-time member while still working and then full-time once we retired to the High Country. From the get-go, I was won over by the deep commitment of the congregation toward hospitality and service to the community. We continually ask how we can serve better, or serve more, or serve more radically. The decision to renovate our building was only partly out of necessity: the desire to expand our capacity to serve provided the impetus for members to give sacrificially.

"Our hope is that the new space will enhance our creativity around hospitality," says Liv Syptak, vestry member and chair of the parish's Jubilee Committee overseeing outreach efforts. Feeding programs loom large for our congregation, and a more serviceable kitchen and community meeting space topped the list of needs to be met by the improved facility. "We see it as a new way for us to be the wide-open arms of Christ in our mountain community," she adds.

Syptak's Jubilee Committee has been busier than ever. With the looming construction, much advance planning was undertaken to continue outreach efforts like our Tuesday Community Dinner, Thanksgiving-to-Go (holiday food distribution), and weekly delivery of surplus food to sister church St.

George, Leadville. With the advent of the pandemic, however, new needs arose demanding an even greater response.

For example, we have helped fill lunch bags and provided fresh produce for Smart Bellies, a local organization offering take-home groceries for school children and their families who need help. Our vestry approved an increase in giving to area charities and also stepped up contributions to foodbanks, asking parishioners to dig deep to stock rapidly emptying shelves.

One temporary casualty of the pandemic was our signature food program, a weekly Community Dinner that St. John's has offered free to the



Interior of St. John the Baptist after demolition. Photo courtesy the Rev. Robert Franken

community for 22 years without interruption. Although plans had been made to relocate during construction to neighboring Father Dyer Methodist church, the meal was suspended due to COVID-19. Instead, St. John's emptied its store of food to other community groups at the start of the pandemic.

"As we closed our doors at St. John's," says Nancy French, coordinator of St. John's Community Dinner, "other doors opened by the grace of God. The silver lining is that we have begun a friendship with folks at Father Dyer church who share our mission to feed and nurture our community." French expects this friendship will grow and last beyond the current trying times.

Pastoral care has also continued, but in new ways. Regular phone contact has kept our members connected, whether near or far. However, three members of the church active as volunteer chaplains at the local hospital had to suspend their ministry during the pandemic.

"Connecting and caring have sustained me and kept hope possible," reflects Carol Vagnini, one of the chaplains. "It seems our parish has learned more new ways to love one another." On a daily basis, we meet for virtual Evening Prayer,

Filling bags for Smart Bellies. Photo courtesy Cynthia Doerr

and our rector, the Rev. Charlie Brumbaugh, produces an inspiring email newsletter. Even the parish's prayer shawl ministry has taken off during COVID-19, as homebound members have produced a veritable avalanche of blankets for folks in need of healing.

Given the global nature of the pandemic, we continue to provide support for Summit in Honduras, an organization St. John's helped establish in 2005. Maggie Ducayet, executive director and church member, says that with the help of St. John's and other benefactors, the organization is able to send funds every other week for in-country staff to purchase and deliver food to over 25 remote villages currently receiving no government aid.

"It's a dire situation," says Ducayet. "The coffee crop has failed and the people have exhausted any crops or livestock they may have had." To be sure, the extreme needs of friends elsewhere around the world help keep our own inconvenience in perspective.

The Rev. Charlie Brumbaugh believes our congregation is up for the challenge and for the inconveniences posed by the building project and the pandemic. "The hardy pioneers who came

> before gave us the gift of St. John's," he says. Founding members bought the building, used, from another church in 1892 for a purported \$350. The current renovation surpasses that amount by more than a few dollars. "God willing, by the time we celebrate our 130th anniversary as the Episcopal church in Summit County, we'll open a transformed church that will bless our community now and for generations to come."

A major building project is a challenge for any congregation in the best of times, even if the end result promises new possibilities for service and caring. In the meantime, the bonds of love and affection between our members provides the net keeping St. John's together.

NANCY KINNEY, a retired professor, served as editor for the Colorado Episcopalian from 1993-1997. She lives in Frisco with her husband, the Rev. Robert Franken.

### **MISSIONAL LIVING**

# Pilgrimage in a Strange Land

BY TRACY METHE



Ideally, a human life should be a constant pilgrimage of discovery. The most exciting discoveries happen at the frontiers. When you come to know something new, you come closer to yourself and to the world. Discovery enlarges and refines your sensibility. When you discover something, you transfigure some of the forsakenness of the world.

—John O'Donohue, Eternal Echoes: Celtic Reflections on Our Yearning to Belong

he Holy Land, Canterbury, Croagh Patrick, Lourdes, Fátima, Santiago de Compostela. These are the names of faraway places, strange lands to most of us-places of pilgrimage, where, taken outside the comforts, routines, and commitments of daily life, one might go seeking discovery and transformation. And what a gift pilgrimage is! Nine months ago, upon returning from the Camino, I pondered what about the experience made it so life-changing. The answer was a bit elusive, as is trying to

define *pilgrimage*, but I know it involves intentionality, letting go, openness to discovery, and embracing whatever unfolds.

There is much we've had to give up and let go of in the time of COVID-19. One friend describes the pandemic as the great leveler, reining us in and bringing us back to the basics. It has given us time outside of time and landed us in a place that looks anything but familiar. It has caused us to pay attention to ourselves and each other in new ways and to realize that we are much more the same than we are different, and that in our great web of interconnectedness, what we do matters.

We've come to a time and place from which we might choose to return to the old way of being or to embrace with intention a new



way. We've arrived at a frontier of sorts, and discoveries are there for us to make, if we are looking.

What better time to embark on pilgrimage? Not abroad and across time zones via jet plane, but in our own strange land of pandemic, walking right out the front door and experiencing anew the routes and trails of our communities and beyond. And because the way of pilgrimage is to be alone together, why not invite along others seeking an intentional way forward?

With these thoughts in mind, the Episcopal Church in Colorado decided to lead a hybrid Camino pilgrimage this summer. In the midst of isolation, doubt, fear, and frustration, a pilgrimage allows us to lament and process our grief, cultivate our prayer life, give thanks for God's gifts, come together in community, and be present to what is being revealed to us at this time.

Following a six-week time of preparation, 50 pilgrims and guides will walk the Hybrid Camino. Most of our pilgrims are from Colorado, but both coasts and several states between are represented, and one pilgrim joins us from Spain. The route is virtual, with the sacred Camino de Santiago providing inspiration and tradition. The walking, though, is very real, with 14 days to walk 118 km to our destination of Santiago de Compostela.

Walking is the stuff of pilgrimage and allows us to slow down, be present in the moment, and pray our way forward. This is a pilgrimage for everyone, with

What better time to embark on pilgrimage? Not abroad and across time zones via jet plane, but in our own strange land of pandemic. walking right out the front door and experiencing anew the routes and trails of our communities and beyond.

no barriers of cost or physical ability. While some will walk the entire distance, kilometer for kilometer, pilgrims are invited to walk the way they are able, using a multiplier to map their steps walked to the virtual route.

Preparation for pilgrimage is essential. Showing up unprepared means taking a long walk and missing out on much of the richness of life and discoveries to be made along the way. For the Hybrid Camino, pilgrims have been gathering weekly (yes, via Zoom), first as a large group, then breaking out into smaller groups to build community and to reflect on the call of pilgrimage and how they intend to walk. We also hold weekly online discussions, allowing people to respond on their own time. Throughout preparation, we have asked questions:

What does it mean to slow down and walk in prayer with your eyes wide open?

What frontier in your life are you facing?

Along the Camino, what spiritual practice might aid your quest for self-discovery?

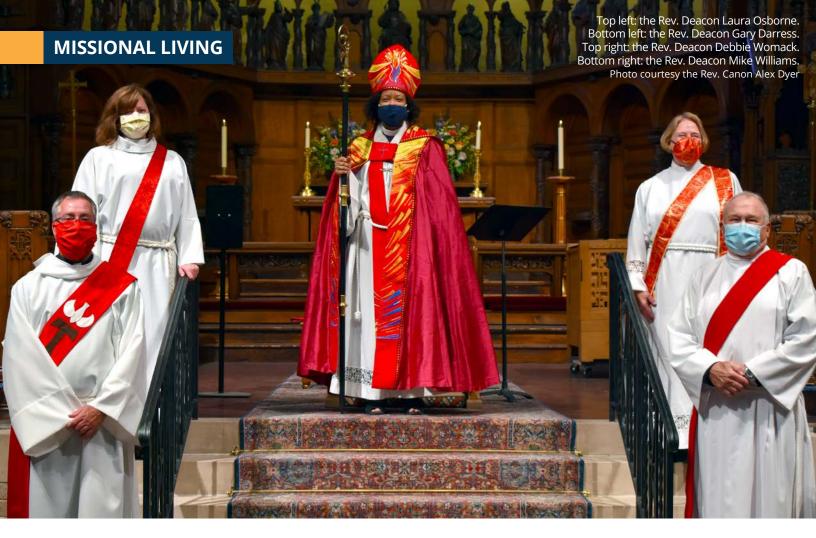
With whom will you walk?

The final question is interesting. Many of us are walking alone physically; yet we know our fellow pilgrims are on this Camino with us. One pilgrim will carry the names of the pilgrims in her group. Some will walk with prayers for faraway friends and family. We also will be walking in solidarity with our neighbors, known and unknown, recognizing that in a sense we're all pilgrims at this time, moving through this strange land of pandemic, disconnection, and broken humanity. And even in our most solitary walking, we know Christ is with us for the journey.

Some say life is a pilgrimage—a gift from God to be experienced with gratitude, joy, curiosity, and openness to transformation from birth to death. We might, however, miss it! It's up to us to show up and be ready for what each day has to reveal to us and about us. Thus liberated, we can give of ourselves, and we can receive the gifts of others. Sometimes we need to make a physical pilgrimage—to walk and walk-to remind us of our inner spiritual journey. The road is there, just over the threshold within, when you're ready to go.

Blessed are those whose strength is in you, whose hearts are set on pilgrimage. —Psalm 84:5. ■

**TRACY METHE** is the Faith Formation & Development Coordinator for the Episcopal Church in Colorado.



# Calls to Holy Orders & Journeys in Holy Ministry

BY THE REV. GARY DARRESS, THE REV. LAURA OSBORNE, THE REV. MIKE WILLIAMS, & THE REV. DEBBIE WOMACK

n Saturday, June 20, 2020, the Rt. Rev. Kym Lucas ordained four deacons in a unique, physically-distanced ceremony held at Saint John's Cathedral, Denver. Gary Darress, Mike Williams, and Debbie Womack

were ordained as Vocational Deacons; Laura Osborne was ordained as a Transitional Deacon. In this article, they each reflect on their calls to holy orders and journeys in holy ministry.

BY THE REV. GARY DARRESS, DEACON ST. MICHAEL'S EPISCOPAL CHURCH, COLORADO SPRINGS

Then the Lord called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. The Lord called again, "Samuel!" Samuel got up and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again." Now the Lord came and stood there, calling as before,

### For some of us, the Lord calls us one time, and we respond immediately. For me (and perhaps for many others as well), the Lord called many times over many years.

"Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening." -NRSV 1 Samuel 3:4-6,10

For some of us, the Lord calls us one time, and we respond immediately. For me (and perhaps for many others as well), the Lord called many times over many years. Finally, we discern that the Lord is calling us, as Samuel did, and respond, "Speak, for your servant is listening."

I first became aware of God calling me to ministry at a young age. A cradle Episcopalian, I have always felt comfortable in the church. A sense of the calm pervades me whenever I am in a church building. I was not interested in ministry, however, and followed my dream of becoming a police officer. I recently retired after 34 years. God's call never ceased.

I had joined a Franciscan order during my journey. In learning about St. Francis I began to understand who Jesus Christ is in my life. I learned what a faithful servant ministry is.

God was still calling me to ministry, but I gained a better understanding I was being called to the servant ministry of a deacon. It took me only about 50 years to answer God's call. I never thought I would have the courage to "step outside the box" and follow God's call. What a great feeling of joy I had in my heart; those same feelings continue today. There were moments during this process that I wanted to quit, I'm glad I stayed the course.

It was such a surreal feeling when Bishop Kym laid her hands on my head and prayed to God that I will be made "a deacon in your Church" (BCP, p. 545). I know that great responsibility comes with being a deacon. I am humbled.

I feel God is now calling me to use my experience as a police officer in my ministry as a deacon. To help heal the hurt surrounding social injustice, discrimination, and other issues the BIPOC (Black, Indigenous, and People of Color) communities are experiencing with those in power, including law enforcement.

"Speak, for your servant, is listening."

BY THE REV. LAURA OSBORNE, DEACON CHURCH OF THE ASCENSION, DENVER

I was in my dining-room office, sitting in my usual place, reading through the gospel for Morning Prayer. The passage was one of the "loaves and fishes" stories about feeding the multitudes. I was using the Lectio Divina meditation practice. As I read through the passage the first time, and then again, and finally a third time, Jesus' command to his disciples, "You feed them!" became personal. I had heard this story all my life, but it wasn't until March 2011 that I really heard those words. I was then living in Morgan City, Louisiana.

My journey began by following those words, literally. I had been inspired by the Rev. Sara Miles, who wrote a book, Take This Bread. She writes: "I liked the idea of deaconing as a verb rather than deacon as a title or identity." For me, living into Jesus' call to "feed them" began when I added deaconing time at St. Mary Outreach food pantry and working to address individual client needs, in addition to serving on the board of directors. As I did my best to live into deaconing at St. Mary Outreach, I also began discerning a call to ordained ministry with the rector at Trinity Episcopal Church in Morgan City, also meeting with a spiritual director.

By September 2012 I had met with the bishop of the Diocese of Eastern Louisiana so he could call a discernment committee for ordained ministry as a deacon. Bishop Thompson approved further discernment but within two weeks of his approval, my then-husband asked for a divorce.

I returned to Colorado with my son, Jack, resumed my career as a real-estate attorney, and picked up the pieces of my life. For two years, I let my "call" go, wondering if I had experienced a call at all or a push to get out of an unhealthy marriage.

At Church of the Ascension, where I was worshiping, Barb Watson invited me to join her at Metro Caring's Food Pantry on a Tuesday evening. I was hooked once again by "deaconing." I spent time in the market, in the warehouse, and teaching kids to cook as a regular volunteer on Tuesday

evenings. In October 2014, I approached the rector about resuming discernment. We started working together, and I began seeing a spiritual director again. I felt certain I was called to be an ordained deacon, so in 2016, Bishop Rob O'Neill granted me permission to begin formal discernment.

As my discernment continued, several committee members remarked that although I would be a good deacon, they thought I would be a better priest. My spiritual director and I debated for months whether my work at Metro Caring was diaconal or priestly. I had a powerful dream of expanding a dining-room table to include more and more people. This dream, together with the impressions of my discernment committee, finally led me to change my ordination discernment to the priesthood. In November 2017, Bishop O'Neill affirmed this change and I became a postulant to the Episcopal priesthood.

My ordination to the transitional diaconate is a step on the way to ordination to the priesthood. I love that I was ordained with three vocational deacons, because diaconal ministry will always have a prominent place in my priestly ministry. As I explore what ordained "deaconing" means this year, I am exploring the "priesting" that is also my call. Whether I am called to feed people around a table at Metro Caring or in a congregation, I am living as fully as I can into Jesus' command in the Gospel of Matthew: you feed them.

## BY THE REV. MIKE WILLIAMS, DEACON CHURCH OF THE TRANSFIGURATION, VAIL

Now, during those days when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, "It is not right that we should neglect the word of God in order to wait on tables." Therefore, friends, select from among yourselves seven men of good standing,

full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word. What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch. They had these men stand before the apostles, who prayed and laid their hands on them.—NRSV Acts 6:1-6

These were the first deacons, charged with caring for the widows, the poor, and the hungry, therefore permitting the disciples to spread the word of Jesus. Thus, as today, the deacons were called.

My calling was less dramatic than the call of the first deacons. But it has certainly impacted my life. Deacon Steve Baird and I worked closely on a number of community affairs; the community suppers, coat drives, the Salvation Army Mobile Kitchen, and other such activities. Steve and I, because of our military backgrounds, became close. There were many times that Steve told me that I should become a deacon. And I kept putting him off.

Two weeks after Steve died, I had a dream in which Steve spoke to me and told me it was my time. I spoke at length with Father Brooks Keith and knew in my heart that this was where I needed to go. Shortly after this, while on a mission trip to Texas, Lee Lehman, a member of our vestry, and I were sitting around a fire, having a good scotch, talking about how the mission was going. Lee told me that I was doing what I should be doing.

I'd like to thank my discernment committee, as well as the rest of my congregation, for all of their support during this entire process. My education during the journey to ordination was difficult for me at the beginning. My military background inclined me to a "right-brain" orientation. In that world, 1+1=2. Not so in my religious studies. I turned in my first two required papers to my reader, Rev. Merrie Need, a retired priest who was charged with evaluating them. I was proud of them as they were

Whether I am called to feed people around a table at Metro Caring or in a congregation, I am living as fully as I can into Jesus' command in the Gospel of Matthew: you feed them.

scholarly efforts complete with footnotes and an extensive bibliography. Shortly after, I got a phone call from Merrie, who suggested we get together for coffee. I fully expected to be told what a great effort I had turned in. Merrie did compliment me on my work, but then she said I had not told her what I thought and, moreover, what I felt. Boy, was that a change for me.

This process has changed me. I look at the world around me in a different way.

Surprising myself, I've learned that it's OK to be emotional. Arlen and Betsy Holter taught me then it's OK to cry-something I never expected to do in front of anybody.

I'm honored to be here at Transfiguration. I have big shoes to fill in following Steve Baird and Joe Fornash as a deacon. I will do the best that I can, but I will also tell you that I'll make some mistakes along the way. When I do, make sure you let me know about it. Father Brooks and Mother Emily Anderson Lukanich helped me make it this far, and, as a team with this congregation, we have a wonderful future to look forward to.

BY THE REV. DEBBIE WOMACK, DEACON GRACE & ST. STEPHEN'S EPISCOPAL CHURCH, COLORADO SPRINGS

Lay ministry versus ordained ministry: What is the difference? Each requires the person to respond to God's call on her heart with, "Here I Am Lord; you called me. Your servant is listening" (1 Samuel 3:1-9). I saw my entire life in and out of the church building as a ministry through every career choice and church ministry choice. My mother once said, "If you aren't at work, you are at church." This was true. Being in the church building and serving brought me great fulfillment and joy. The first identifiable calling was when I was 10 and I boldly announced in Sunday School that I was going to serve God and be a missionary. That shocked my teacher and peers. In my teenage years, I briefly thought hard about becoming a nun, but that quickly faded, for I was not a Roman Catholic, and I wanted to marry and have children. For years, in a variety of situations, others encouraged me to live into ordained ministry, but I resisted, mostly because it was uncommon and therefore uncomfortable for me, as a woman, to pursue ordination. God, however, is gently persistent.

For years, in a variety of situations, others encouraged me to live into ordained ministry, but I resisted, mostly because it was uncommon and therefore uncomfortable for me, as a woman, to pursue ordination. God, however, is gently persistent.

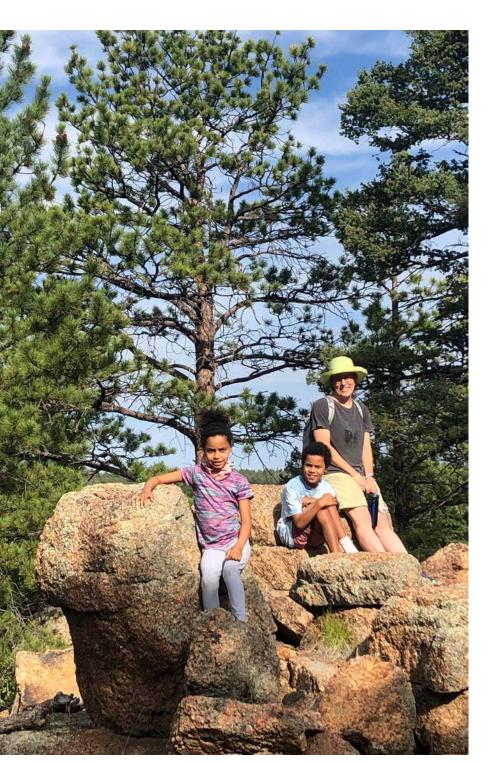
During a Daughters of the King Province annual meeting in Houston, we were in a large auditorium listening to a priest make a presentation. She was a woman. Suddenly, it felt as if someone poked me, hard, in the side. I jumped and then heard in my right ear: "This is what you will do for me." I had been sitting next to our choir director. She saw me react and leaned over to ask, "What did He say to you?" I told her later. "I am not surprised," she replied, "and it is about time." The nudging continued, and in 2016, I told God that I would go wherever God decided to send me. In November of 2018, I was invited to BACOM. It was the most amazingly spiritual and stressful experience in my life. I felt so profoundly God's call to the diaconate. The untold blessings and affirmations that this is the ministry to which God has called me are reinforced almost daily.

Today, I believe that I have stepped into my true self as a deacon, especially when Bishop Kym laid her hands on my head and said, "Therefore, Father, through Jesus Christ your Son, give your Holy Spirit to Debbie; fill her with grace and power, and make her a deacon in your Church" (BCP, p. 545). Now, each time I feel a Holy nudge, it is with spirit-filled anticipation and excitement at what God holds for me on the next turn. "Here I Am Lord; you called me. Your servant is listening."

<sup>1</sup> Sara Miles, Take This Bread: The Spiritual Memoir of a Twenty-first Century Christian. (New York: Ballantine Books, 2008), p. 94.

# REIMAGINING HOSPITALITY AT CATHEDRAL RIDGE

BY THE REV. KIM SEIDMAN



The Rev. Mary Kate Réjouis and children. Photo courtesy the Rev. Kim Seidman

ne of my favorite definitions of call comes from Frederick Buechner, in his playful and profound spiritual dictionary Wishful Thinking: A Seeker's ABC: "The place where God calls you to is the place where your deep gladness and the world's deep hunger meet." I prayed to find this sweet spot for Cathedral Ridge when coronavirus prevention required closing the campus for a season. Camp and retreat ministry exists to gather people together, so this time of physical distancing has prompted us to discern God's call in a radically new way. Sanctuary and hospitality are two of our core values, so we began discerning how these core values could be expressed during a pandemic.

I first reached out to Teller County to offer our site to serve public health needs, whether as a field hospital or quarantine facility. Thankfully, that need has not been realized in this part of Colorado. This is a standing invitation that has us in regular communication with local health officials. As time wore on and it became apparent that summer camps and large gatherings would not be possible this year, we looked with new eyes at the gifts Cathedral Ridge could offer. We listened to what people needed. And a new vision began to emerge at the intersection Buechner describes.

Cathedral Ridge is blessed with three cottages, a camper hermitage, and wideopen beautiful spaces. What we heard from people is a need to be safe, while

also feeling stir-crazy and eager to experience a different setting. So in June we reopened for individuals and families to enjoy our camp and retreat center in a new way.

For those practicing saferat-home, who also long for a change of scenery, I invite you to consider a retreat at Cathedral Ridge. Located in Woodland Park and surrounded by Pike National Forest, our comfortable cottages and camper sites offer individuals and families refuge on our 150-acre campus. Guests have exclusive access to our hiking trails, campfire rings, and sports courts. You may bring food, or allow our chef to prepare picnic style or oven-ready meals for you.

This fall, we are expanding our hospitality to serve small groups of 15 or less. Our safety plan allows for individual occupancy in our lodge rooms and individually packaged take-out that can be enjoyed on our new patio. We are glad to welcome incoming Episcopal Service Corps young adults, beginning their year here in quarantine as they safely form their household. We are excited to partner with the Office of Faith Formation in participating in the safer-athome Hybrid Camino, offering Cathedral Ridge as a base camp for logging some Camino kilometers.

If your camp and retreat center can provide a place of respite and reflection in this challenging time, we welcome you. Visit cathedralridge.org for current updates and offerings.

THE REV. KIM SEIDMAN is the Vicar and Executive Director of Cathedral Ridge.

### **REVIEWS**

It was a wonderful getaway and being able to bring the dogs was perfect, a true family experience. Also the firepit by Barberry was excellent! We had morning coffee and fires and it was really nice.

-Elizabeth Cervasio

Our girls were pretty disappointed that we aren't living there for the rest of the summer and they still talk about the "trip house." The food to grill was unreal! It was so nice to have good food prepared by someone else- and it lasted us for days. We enjoyed hiking, being outside, the courts with basketballs and bikes.

—The Rev. Kate Bradsen

It was so great. I loved it. For me, the most enjoyable part was to be freed from meal prep without breaking the bank for a series of days.

—The Rev. Mary Kate Réjouis

The menu options were great and it was nice to have the food in the refrigerator when we arrived. The setting is absolutely beautiful and the trails are well marked. We really enjoyed the hiking that was available at CR without having to get in our car.

> —The Rev. Canon Vanessa Stickler Glass

We loved the quiet and beauty of the space. It was wonderful to unplug in such a beautiful place. We loved the many hiking trails, the remoteness combined with the proximity to Woodland Park. The cabin was well stocked with everything we needed to cook food. We loved the granola. It was delicious!

-Neal McGowan

The hiking on campus and nearby were most enjoyable the weather was fantastic. We thought the lunches and dinners stocked in the refrigerator were very good, and of sufficient quantity that we even brought leftovers home. Gooseberry Cottage was a very comfortable place to stay.

—The Rev. Linda Brown

Everything was very nice—the food was fantastic. The jam was heaven and the birthday cupcakes made the day extra special.

—Anna Spain Bradley

Even though our time there was short, we enjoyed our brief getaway. The accommodations were very nice and spacious. We especially enjoyed the food options and the fresh, homemade accompaniments. Best brownies ever!

—Janet Choyce





## RETREAT IN THE TIME OF COVID-19

The physical safety of our guests and staff is our highest priority. While restrictions and guidelines cannot remove 100% of the risk, we understand that the following practices play a crucial role in keeping our community safe.

#### **OUR COMMITMENT TO GUESTS**

Our facilities are cleaned and disinfected according to COVID-19 standards set forth by the Colorado Department of Public Health and Environment for lodging establishments. Lodging spaces are booked with a minimum 24 hours between guests. Contactless food service is available either take-out style for lodge guests or oven-ready meals delivered to the cottages.

To honor physical distancing, group retreats are limited to sixteen or less.

Any staff member that is symptomatic or has knowingly been exposed to COVID-19 in the previous 14 days will self-isolate and be granted paid sick leave. Staff undergo daily temperature checks and symptom monitoring. We wear masks, wash hands frequently and wear fresh gloves for every cooking and cleaning

activity. If any staff or concurrent guest reports symptoms during or within 14 days of your visit, we will contact you.

### OUR GUESTS' COMMITMENT TO CATHEDRAL RIDGE

Guests must be COVID-19 symptom free for a minimum of 14 days prior to arrival. Symptoms include fever, dry cough, shortness of breath, chills, loss of taste or smell, sore throat, and muscle aches. If you develop any symptoms within that time period, please cancel your retreat. We will gladly refund your deposit or credit the payment toward a future retreat. Guests will self-monitor for any symptoms during their stay, and upon any indication of the aforementioned, depart within the hour. We will prorate charges and refund accordingly. While symptoms can also be related to non-COVID-19 related illnesses, we proceed with an abundance of caution during this season. If a guest suspects or tests positive for COVID-19 within 14 days of departure, Cathedral Ridge will be notified.

Face masks are required in public indoor spaces. Guests will keep a mask on their person as they enjoy the outdoors, and wear the mask for any interactions with staff and guests.



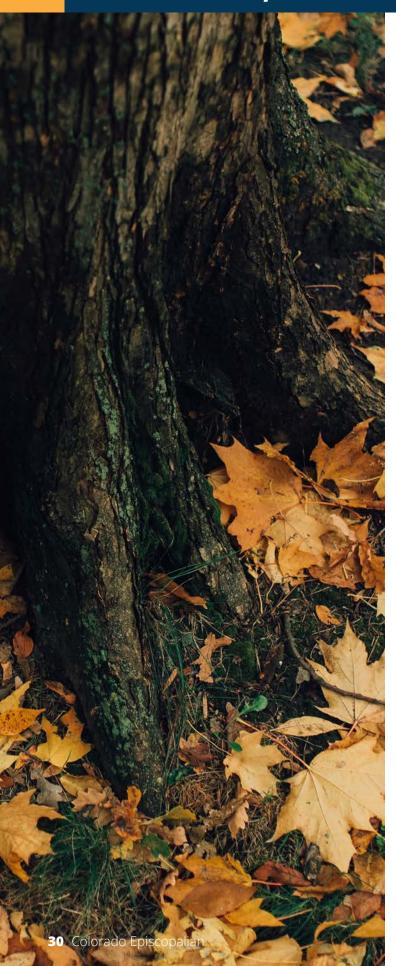


Bottom Left to Right: Cervasio/Gallegos Family, Dyer/DeLoach Family, Pomerenck Family. Above: Cathedral Ridge is a great place for kids to hang out, play, discover, and explore.





## **CHILDREN, YOUTH, & YOUNG ADULTS**



# Rooted in Love

BY KIMBERLEY HUBBS

hat do you think of when you hear the word "roots"? As a parent, I see an important supporting network. A deep foundation of roots under the surface supports a strong tree above. Like trees, humans need our own roots to establish us as stable beings, allowing us to weather whatever storms life throws at us. It is these roots that help ground us, and essentially make us who we are.

So, what are these roots? For many of us, our first essential root begins with family. Biologically related or not, a strong family root ties us to love, security, identity, and belonging. The family root stands as one of the most basic yet substantial foundations. Providing a secure place to begin one's maturation into the person we will become. As we begin to grow and venture out into the world, we begin to find belonging and identity in other places such as church, school, and work. This is when the community root begins to settle into our foundation. Subsequently, as we find our communities, we also develop strong roots within our friendships. These relationships, chosen outside of our families, allow us to expand our understanding of the world in incredibly important ways.

As we grow through adolescence into adulthood, we begin to develop a greater sense of self-identity and understanding of our place in the world. With this evolved view, we also find more definitive roots take hold in our lives. Passion is one of these foundational aspects that becomes a driving force in our lives. Discovering the thing that sets our soul

on fire can alter the trajectory of our life. Whether it be a hobby, a career, or simply a reason to get out of bed in the morning, our passions ground us while simultaneously propelling us forward in our journeys. Stemming from our passions we also see the importance of rooting our lives in generosity. Whether you find your passion in cooking, service to others, creating music, teaching, learning or others things, sharing our light and our passion with others is a fundamental part of building strong and healthy relationships. Generosity can be shown not only through physical items or acts, but through the gift of giving our time and attention to someone.

At certain times in life, specific roots need more love and attention than others. In today's world, the physical and mental health root is in particular jeopardy. Our bodies and minds are our vessels, the gift God gave us to travel through life in. Learning to appreciate the vessel we were given, no matter its shape, size, color, or origin, can be a struggle. Today the health root faces additional stress in the wake of the COVID-19 pandemic both in the physical aspect as well as the mental. We are called today more than ever to care for our own as well as the health of others.

As Episcopal parents and parish members, I believe our two most important roots are found in Love and Faith. We are all brought into this world as a sign of God's indescribable love for us. We are given the privilege to choose to share this love every day. Fundamentally, we were born to love and to be loved. However, sometimes the world and life events can contort our understanding of what love truly is. This is where I find the intersection of faith and love. On those days we truly feel unlovable, we can have faith the same God who created the universe also created you and me. Now I am sure we can all agree this is easier said than done, for faith is not something that is directly given but discovered. If we are lucky, it might be modeled for us in our families, friends, and communities. Or it might be something we discover in the places we least expect it. Whatever way faith enters our lives, it changes us by bringing hope and love into our world. Whether broken or whole we become filled. Filled with God's love, by His hope and grace to be the human He uniquely created us to be. To be a gift to the world, to our families, friends, and communities. To share ourselves as only we can uniquely do. Through deeply rooted faith and the love we experience within it, we can endure life and celebrate it. We can build a life with others and love even when our situation might seem hopeless.

A deep foundation of roots under the surface supports a strong tree above. Like trees, humans need our own roots to establish us as stable beings, allowing us to weather whatever storms life throws at us. It is these roots that help ground us, and essentially make us who we are.

Root development depends on the soil and environment. For some, roots have been well planted and watered throughout their lives. Unfortunately, this is not the case for everyone. The beautiful thing is, roots can always be planted, watered, and tended. The opportunity of a life with deep roots is ALWAYS available to us. We just need to seek, to ask, to support, and to love. If we need nurturing, we need to ask. If we see others who need nurturing, we need to nurture. If you find yourself questioning what this means in your life or the life of your family, I invite you to make a list of the depth and health of each of your roots. Seek to build where there may not be depth. Seek to add where one might be missing. It may start with something as simple yet powerful as prayer. Surround yourself with people who will support and nurture you. If your roots are strong, ask yourself "How can I nurture others?" In this time of crisis, focusing on a "Root Ministry" is more important than ever. Some roots are being pulled up by job loss, illness, anxiety, and countless other things. We are being called now to rely on the strength of our foundations and work to nurture and support those around us. Reach out, share your gifts with your children, family, and friends. Or reach out and ask for their support. For in the end, we are all planted in the garden of God's love. ■

KIMBERLEY HUBBS is the Youth Director at St. Matthew's Episcopal Church in Parker, the facilitator for YES Colorado Missions, the High Plains Region Administrator, and sits on the Bishop's Suicide Task Force. She has dedicated a great deal of time educating herself on the mental health and wellness of teens. She created the "Root Ministry" to help combat the rising rate in youth and young adult suicide. If you would like to learn more about the "Root Ministry" please contact Kimberley at youthgroup@smecp.org. Kimberley also thanks her daughter Hayden for her editing.

### **PERSPECTIVES**





Above Left: St. Aidan's Episcopal Church in Boulder, in partnership with the Boulder Flatirons Rotary Club, gave Sister Carmen Community Center a gift of \$11,200. Photo courtesy Logynn Northrhip

Above Right: A parishioner from Christ Church Denver makes deliveries to Silver Lining and Sun Valley Youth Center. Photo courtesy

Bottom Left: Parishioners from St. John the Baptist Episcopal Church in Breckenridge make sandwiches for Smart Bellies Backpack Food Program in Summit County. Photo courtesy the Rev. Charlie Brumbaugh

Bottom Right: Members of the knitting ministry of St. John the Baptist Episcopal Church in Breckenridge provide prayer shawls to the parish, the local hospital, and the wider community. Photo courtesy the Rev. Charlie Brumbaugh



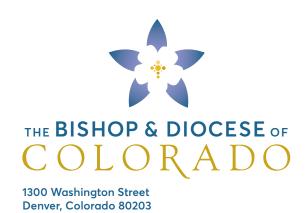






Above: Outdoor service at Grace & St. Stephen's Episcopal Church in Colorado Springs. Photo courtesy Jenn Williamson

Left: Parishioners at Christ's Episcopal Church, Castle Rock, celebrate Maureen Wysocki's 95th birthday with a drive-by well-wishing, with flowers from the Flower Guild, and cards from fellow parishioners. Photo courtesy the Rev. Brian Winter



# COLORADO COSCOPAIAN