

The Journal of the 122nd Convention
of The Episcopal Diocese of Colorado



Pueblo Convention Center
Pueblo, Colorado

October 1 – 3, 2009

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***Proceedings of the 122nd Annual Convention
Episcopal Diocese of Colorado
October 1 – 3, 2009***

The Pueblo Convention Center

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Opening Eucharist on Thursday, October 1, 2009.

Clergy, lay delegates and alternates and visitors gathered at Grace and St. Stephen's Episcopal Church in Colorado Springs on October 1, 2009 at 7:00 PM for the opening Eucharist and address from the Right Rev. Dr. Edward J. Konieczny from the Diocese of Oklahoma as Preacher. A joyous Eucharistic celebration was followed by a reception hosted by Grace and St. Stephen's Congregation following the service.

Public Hearings: Friday Morning, October 2, 2009

The 8:00 to 8:30 AM time was set aside for the following hearings:

- Elections / Nominations (The Rev. Rhoads Hollowell)
- Resolution Committee (Ms. Clelia deMoraes and the Rev. Sally Bowersox)

8:30 Break before Morning session

Bishop: The 122nd annual Convention of the Episcopal Diocese of Colorado is called to order.

Morning General Session: Friday, October 2, 2009

Bishop O'Neill called the 122nd Convention of the Episcopal Diocese of Colorado to order at 9:00 AM on Friday, October 2, 2009 at the Pueblo Convention Center located in Pueblo, Colorado. The Bishop offered his welcoming remarks and express gratitude to all of the delegates: clergy, lay delegates, alternate delegates and visitors who were in attendance. Morning worship was offered by members of the Worship Planning Committee, (the Revs. Michael Richardson, Bernie Ebert and Mark Meyer).

Brother Nick Pijoan was appointed and ratified as the Secretary of Convention and Mr. Larry Hitt was appointed and ratified as the Parliamentarian of Convention.

The Secretary of Convention reported that a quorum of clergy and lay delegates was present. He then moved that seat, voice and vote be extended to the following delegations, which had not been designated prior to the canonical deadline:

Grace, Buena Vista (Late Designation)

Christ's Church, Castle Rock (Late Substitution)

St. Paul, Central City (No Designation/ Late via email)

St. Mark's, Craig (No Designation)

Epiphany, Denver (No Designation)

St. Peter & St. Mary, Denver (Late Designation)

St. Bartholomew, Estes Park (Late Designation)

St. Paul's, Fort Collins (No Designation)

Trinity, Kremmling (Late Substitution)

St. Paul's, Lamar (No Designation)

St. Gregory, Littleton (Late Substitution)

St. Matthew, Parker (Late Designation)

St. Luke's, Westcliffe (No Designation)

St. James Wheat Ridge (Late Designation)

The motion was passed by voice vote, whereupon the bishop invited the delegations to take their seats.

The Secretary of Convention requested that Chancellor Larry Hitt, Esq. summarize the Rule of Convention and present the Rules for adoption. Mr. Hitt summarized the Rules and noted any changes in the Rules, after which the Secretary moved for the adoption of the Rules of Convention as presented by the Chancellor. The motion was passed by voice vote.

The Secretary of Convention moved that the Schedule be adopted as the Agenda for Convention. The motion was passed by voice vote.

The Bishop made the following appointments to the Committees of Convention:

Assistant Secretary of Convention: The Rev. Abby Marsh

Committee to Approve Minutes: The Rev. Mark Meyer of Christ Church, Canon City and the Rev. Martin Pearsall of Grace and St. Stephen's Colorado Springs, with Rev. Mark Meyer as chair.

Committee to Review the Bishop's Address and Remarks:

The Rev. Ruth Woodliff-Stanley of St. Thomas, Denver, the Rev. Mike Demmon of St. Luke's Ft. Collins, the Rev. James Harlan of Ascension, Denver, the Rev. Sally Brown of St. Andrew's Denver, the Rev. Bonnie Spencer of St. Paul's, Ft. Collins and Mr. Jack Finlaw of St. John's Cathedral, Denver with the Rev. Ruth Woodliff-Stanley serving as Chair.

Committee for the Conduct of Elections and Nominations: The Rev. Rhoads Hollowell of St. Mary Madelene, Boulder, the Rev. Sally Hubbell, the Rev. Becky Jones and the Rev. Cammie Houpt were appointed as tellers to the Committee for the Conduct of Elections and Nominations with the Rev. Rhoads Hollowell serving as Chair.

Committee for Resolutions: Ms. Clelia deMoraes of Grace and St. Stephen's, the Rev. Brooks Keith of Transfiguration, Vail and Ms. Erica Hein were appointed to the Resolutions Committee with Ms. Clelia deMoreas as Chair.

The Bishop declared that the 122nd Convention of the Diocese of Colorado was organized for business.

The Secretary of Convention reported that the member of the Committee to Certify the minutes of the 121st Convention has been reviewed and certified them as a true and accurate account of the events of the Convention. The motion to accept those minutes was passed by a voice vote.

The Bishop welcomed and introduced Charlotte Cox, who is the Province IV President. Ms. Cox was extended a personal point of privilege and brought greetings from the Provincial Council.

The Bishop introduced the current members of the Standing Committee:

Mr. Ken VonDerHeiden, Standing Committee president and Lay Representative for the Northwest Region, Term ending October 2010

The Rev. Sally Brown, Vice President, Clergy Representative, High Plains Region, Term ending October 2009

The Rev. John Wengrovius, Clergy Representative, Front Range Region, Term ending October 2009

Mr. Sam Burns, Secretary, Lay Representative, Southwest region, Term ending, October 2009

The Rev. Scott Campbell, Clergy Representative, Sangre de Cristo Region, Term Ending October 2010

The Rev. JoAnn Ford, Clergy Representative, Southwestern Region, Term Ending October 2010

Ms. Lelanda Lee, Front Range Lay Representative, Front Range Region, Term Ending October 2010

Dr. Ted Lewis was the Lay Representative for the Sangre de Cristo Region, until his death, which the Bishop acknowledged. His term would have ended in October 2011

The Rev. E.J. Rivet, Clergy Representative, Northwestern Region, Term Ending October 2011

Mr. Jay Swope, Lay Representative, High Plains Region, Term ending October 2011

The Ex-Officio members are as follows:

The Rt. Rev. Robert J. O'Neill, Bishop of Colorado

Ms. Erin Smith, President of Episcopal Church Women of Colorado

Mr. Bob Poley, Diocesan Treasurer

Mr. Chuck Thompson, Assistant Treasurer

After the introductions, the Bishop acknowledged and expressed his gratitude to the retiring members of the Standing Committee: The Rev Sally Brown, Mr. Sam Burns and the Rev. John Wengrovius.

The Bishop introduced new clergy to the Diocese since the 121st Convention:

The Rev. Margaret Austin, Vicar, St. Peter, Basalt

The Rev. Ayyoubawaga "Oja" Gafour , Vicar, Sudanese Community

The Rev. Bonnie Spencer, Rector, St. Paul, Fort Collins

The Rev. Michael Mortvedt, Licensed to Officiate, Lutheran; Vicar, Trinity, Kremmling

The Rev. Hollis Wright, Rector, St. Matthew, Grand Junction

The Rev. Andrew McMullen, Rector, Ascension, Pueblo

The Rev. Todd Meaker, Chaplain, NORAD, (Not a Canonical Resident as of this Convention)

The Rev. Seth Richmond, Rector: St. Bartholomew, Estes Park

The Rev. Stephen Weston, Rector, Grace, Buena Vista (Starting September 1, 2009)

The Rev. Harrison Heidel, Rector, St. Barnabas, Glenwood Springs, beg. October 1, 2009
(Not a Canonical resident as of this Convention.)

The Rev. Dr. Kay Cook, Priest Associate, St. Aidan's Boulder (Licensed to officiate but is still a Canonical resident of Iowa)

The Bishop introduced those who were ordained to the Vocational Diaconate since the 121st Convention:

The Rev. Becky Jones, St. Francis Center and Diocesan Jubilee Officer

The Rev. Cammie Houpt, St. Timothy's Centennial

The Rev. Dana Solomon, St. Stephen's Longmont

The Bishop introduced those who were ordained to the Priesthood since the 121st Convention:

The Rev. Bret Hays, St. John's Cathedral, Denver

The Rev. Mike Demmon , St. Luke, Fort Collins

The Rev. Heather Payton, St. Ambrose, Boulder

The Rev. Catherine Volland, St. Thomas, Denver

The Bishop introduced those who were ordained to the Transitional Diaconate since the 121st Convention:

The Rev. Sally Hubbell, St. Michael the Archangel, Colorado Springs

The Rev. Bruce Swinehart, St. Patrick, Somerset, KY

The Bishop invited Postulants and Candidate for Holy Order in the Diocese of Colorado to stand up and introduce themselves. He thanked them for being at the Convention.

Steve Baird, Diaconate, Transfiguration, Vail

Nancey Bookstein, Diaconate, Holy Comforter, Broomfield

Don Burt, Diaconate, St. Ambrose, Boulder

Linda Brown, Diaconate, St. Joseph's Lakewood

Sam Owen, Priesthood, St. Aidan's Boulder

Beth Taylor, Priesthood, St. Andrew's, Boulder

Bob Larson, Diaconate, St. John's Ouray

Nancy Angle, Diaconate, Church of the Nativity, Grand Junction

The Bishop introduced and recognized the Staff of the Office of the Bishop.

The Rev. Canon Lou Blanchard, Canon Missioner

Nancy McClung, Assistant to the Canon Missioner

Neil Riley, Canon for Faith Formation, Convention Coordinator

Meg Stern, Assistant to Canon for Faith Formation

The Rev. Catie Greene, Camp Director and Faith Formation Events Coordinator

The Rev. Canon Ed Morgan, Interim Canon to the Ordinary

(Retired as of this Convention with the Bishop acknowledging his ministry and appreciation for stepping in as an interim)

Helen Breyfogle, Executive Assistant to the Canon to the Ordinary

Pam Greenfield, Controller

Kay Ward, Financial Assistant

Beckett Stokes, Director of Communications; Editor of *Colorado Episcopalian*

Sarah McAfee, Communications Assistant

The Bishop then acknowledged Liz Evans who was the Executive Assistant to the Bishop and has left the Office of the Bishop.

The Bishop introduced and recognized the Regional Missioners:

The Rev. Andrew Cooley, Rector, Saint Mark's, Durango, Southwest Region

The Rev. Doug Dunn, Rector, Saint Luke's, Denver, High Plains Region.
He was recognized for his work during his three years as a Missioner and has resigned from this position.

The Rev. Mike Houlik, Rector, St. Mary Magdalene, Boulder, Front Range Region.

The Rev. Paul Lautenschlager, Rector, Saint Michael the Archangel, Colorado Springs, Sangre de Cristo Region

The Rev. Christy Shain-Hendricks, Priest-in-Charge, St. John the Baptist, Breckenridge, Northwest Region

The Bishop recognized the Secretary to Convention for the following announcement:

The Chair recognized Robin Sumners, Chair of the UTO Chapter to announce an ongoing Silent Auction.

With the business in order, the Bishop and the Rev. Michael Richardson offered a time of worship and reflection for about a half an hour and the morning session was completed.

The morning break commenced at 10:30 with the first set of training sessions beginning at 10:45, followed by lunch at 12:15. The afternoon business session commenced at 1:30 PM

Friday Afternoon, October 2, 2009

The Bishop called to order the 122nd Convention of the Episcopal Diocese of Colorado at 1:30 PM. This general session began with a worship and reflective time which was led by the Rev. Michael Richardson and Bishop O'Neill.

The Bishop recognized Canon Neil Riley who is the Canon for Faith Formation and the Rev. Michael Carney who presented a report of the Camp and Conference Task Force. They shared a video presentation about the work of the task force since the 2009 Convention and the location of a retreat and conference center in Woodland Park.

The Bishop recognized the Chair of the Commission on Ministry, Ms. Rebecca Beall-Moore to report on the work of the Commission and the Board of Examining Chaplains. She spoke about the work in developing the Lay Licensed Ministry Programs and the upcoming workshop on Saturday morning that would provide more information.

The Bishop then recognized the Rev. Canon Lou Blanchard to report on the work of her office concerning evangelism and congregational development along with a video presentation on the work of the Commission on Mission Strategy.

Following these reports, the Bishop recognized and thanked the retiring members of the Mission Strategy Commission:

The Rev. Bernie Ebert

The Rev. Jo Ann Ford

and announced the new members:

The Rev. Scott Turner, New Chair

The Rev. Harry Brunett

The Rev. Heather Payton

The Rev. Catherine Volland

Mr. Richard Page.

The Bishop further recognized and thanked the retiring members of the Commission on Ministry:

The Rev. Craig MacColl

Ms. Beckie Brazell

and announced new members:

Mr. David Wilson

Mr. Richard Berryman

The Bishop further recognized and thanked the retiring chair of the Board of Examining Chaplains, the Rev. Mary Kate Schroeder and announced the new Chair, the Rev. Marc Genty.

The Bishop recognized and thanked the retiring members of the Diaconal Council:

The Rev. Sally Brown

The Rev. Bethany Thomas

and announced the new members as follows:

The Rev. Elizabeth Garfield

The Rev. Maureen Beaty

The Rev. Rhoads Hollowell

The Rev. Marionette Bennett

The Bishop acknowledged the Rev. Marty Pearsall and expressed gratitude for his ministry as well as his gracious hospitality for hosting the opening Eucharist at Grace and St. Stephens on Thursday evening.

The session broke away for the afternoon recess at 3:15 and the Bishop asked that the convention be resumed at 3:40 pm. It was reconvened by a brief worship by the Rev. Michael Richardson.

Following the recess, the Bishop recognized the Rev. Ruth Woodliff-Stanley and her Committee to Review the Bishop's address and remarks. As Chair, she presented the following resolution based on the morning remarks and the offering of the proposal by the Camp and Conference Task Force and the Standing Committee.

At this time we move for the adoption of the following resolution:

WHEREAS, we recognize that our presence together across all the distances and divides of our Diocese will enable us to more effectively carry out the mission of God in The Episcopal Church in Colorado; and

WHEREAS, the Bishop and Standing Committee have identified a property and signed a contract to purchase the Woodland Park property.

NOW THEREFORE BE IT RESOLVED that we commend the faithful work being done to realize the vision of a common gathering place; and be it further

RESOLVED, that we urge the Bishop and the Standing Committee to continue its productive and creative work on the initiative to procure a place where we can gather as a diocesan family; and be it further

RESOLVED, that we commit to praying that God will give us courage and provision to see this work through.

This resolution was moved and seconded. The following offered positive responses to this resolution: Dr. Kim Winter-DeJong, the Rev. Andrew Cooley (St. Mark's Durango), the Rev. Michael Richardson (St. Matthew's Parker) and the Rev. Mary Kate Schroeder. A \$3000 pledge was made by St. Aidan's Boulder in support of this endeavor. The proposal was adopted.

The Bishop recognized the Rev. Rhoads Hollowell, chair, to make the first report of the Committee on the Conduct of Elections and Nominations.

The following nominees for regional representatives to the Standing Committee were recognized;

High Plains Region, Clerical Member: The Rev. James Harlan.

Front Range Region, Clerical Member: The Rev. Heather Payton

Sangre de Cristo Region, Lay Member: Mr. George Wing

Southwestern Region, Lay Member: Allen Conrad

Rhoads moved that the nominees be elected by voice acclamation.

The Bishop asked if there were any objections and there being none, the motion passed.

Rhoads then moved that the nomination of Mr. Robert Poley to be re-elected as the Treasurer of the Diocese of Colorado be done so by voice acclamation. The Bishop asked if there were any objections and there being none, the motion passed

The Bishop recognized those members of the Ecclesiastical Court who are retiring as of this Convention

The Rev. Peter Munson and Ms. Ann Foster

He then asked Rhoads for a clarification of those who are serving, what the makeup of that body consists of and then confirmed elections of new members. Mr. Larry Hitt offered his clarification of the Canon by saying that the membership is made up of 5 members – 3 clergy and 2 lay people.

The Court consists of

The Rev. Todd Sorenson (2010)

Mr. Gary Diamond (2010)

The Rev. Marcia Stackhouse (2011)

The alternates are:

The Rev. Sally Monroe (2010)

The Rev. Marilyn Schneider (2010)

It was moved that The Rev. Barbara Dumke of Good Shepherd Briargate Colorado Springs and Ms. L. Zoe Cole of St. Luke's Denver be elected to complete the Court membership by voice acclamation.

That motion passed.

During the Opening Eucharist on Thursday evening, the Bishop made the announcement that the offering be given to St. Clare's Kitchen Ministry. He announced that \$3,803.15 was collected.

The Bishop recognized Ms. Clelia deMoraes, Chair of the Committee on Resolutions, to offer the proposed Health Care Resolution being offered by the Rev. Sally Bowersox of which she spoke in favor of resolution which reads as follows:

Resolved. That the Episcopal Diocese of Colorado call upon its parishes and members to encourage constructive dialogue and otherwise support the establishment of accessible, affordable, appropriate, and sustainable health care for all the people of our country.

This resolution is intended to affirm the values of the Episcopal Diocese of Colorado as they apply to health care. Our understanding of the value of all human life derives from both the example and teachings of our Lord, and that principle commends to us just and equitable

access to all the essentials of life including health care. We believe we have an obligation to contribute that understanding to the national dialogue in the name of the Church and for the encouragement of the common good. Adoption of this resolution has no direct fiscal impact on the Diocese of Colorado.

The following discussion took place:

The Rev. John Wengrovius (Calvary Golden) proposes amendment to strike 2nd paragraph.

- The Rev. Peter Munson (St. Ambrose, Boulder) argues against the amendment.
- Jim Moore, St. Michael & All Angels, Colo. Springs, agrees with the amendment.
- The Rev. Mark Meyer (Christ Church, Canon City) inquires as to the cost of the task force.
- Kay Ball, Intercession, Thornton, against the amendment.

Vote on the amendment in favor to strike is voted “no.”

- The Rev. Sally Brown (St. Andrew’s, Denver) then speaks against the amendment as well.
- Tom Dandy, St. Luke’s, Ft. Collins, spoke in favor of the resolution generally but moved to amend by striking the word “people” and replacing it with the word “citizens.”
- David Hill, Good Shepherd, Centennial, spoke against the amendment.
- Ann Foster, St. Andrews, Manitou Springs – point of information.
- The Rev. Yesu Duraikannu (Church of the Ascension, Salida) – against the amendment
-

Vote – “no” on the amendment.

Debate returned to the original resolution –

- The Rev. Rebecca Jones (Jubilee Officer) speaks in favor
- Rev. Mark Meyer point of information about cost
- Dave Hill – point of information and moved to amend to reinsert the words that were removed.
 - Discussion –
 - Dave Hill speaks in support
 - Deborah Lowry, Chapel of Our Savior, Colo. Springs, against amendment
 - The Rev. Ted Howard, St. John’s, Boulder, can support either wording
 - The Rev. Michelle Quinn-Miscall (St. Joseph Church, Lakewood) speaks for amendment
 - Ann Foster speaks against amendment
 - Matt Gauch, St. Ambrose, Boulder, also spoke regarding the amendment

The Bishop asked for a vote on the amendment to the resolution by voice acclamation. The motion passed. The Bishop asked for a vote by voice acclamation on the resolution as amended. The resolution passed.

The Bishop recognized Mr. Larry Hitt, as Chair of the 2009 General Convention Deputation for their report. Members of the deputation presented a multimedia report and invited people of the convention to join them in the workshops being conducted on Saturday.

The Bishop extended an invitation to the Wilderness Worship Service with a reception hosted by the Colorado Episcopal Foundation afterwards by offering the following collect. (Collect for the Presence of Christ from Evening Prayer II, Book of Common Prayer on page 124).

Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts, and awaken hope, that we may know you as you are reveled in Scripture the breaking of the bread. Grant this for the sake of your love. Amen

Public Hearings, Saturday Morning, October 3, 2009

The following hearings took place between 7:30 and 8:30 AM

- Proposed 2010 Budget Hearing
- Resolutions and Legislation
- General Convention Deputation – Resolutions impacting the Diocese
-

The rest of Saturday morning was scheduled as follows:

9:00 AM Training Seminar Session # 2
10:30 AM Morning Break
10:45 AM Training Seminar Session # 3

Lunch was served in the common areas of the convention hall between 12:15 and 1:15 pm with the last session commencing at 1:15. PM

The Bishop called to order the 122nd Convention of the Episcopal Diocese of Colorado at 1:15 PM. This general session began with a worship and reflective time which was led by the Rev. Michael Richardson and Bishop O'Neill.

The Bishop recognized the Rev. Ruth Woodliff-Stanley, chair of the Bishop's Committee to Review the Bishop's address and remarks. The following resolution was presented by Ruth and her committee:

WHEREAS, we give thanks for Bishop's O'Neill's ministry in the Diocese of Colorado and especially for his teachings during this 122nd Diocesan Convention; and

WHEREAS, during this convention we have been formed together, we have learned new things and we have been equipped for mission; and

WHEREAS, we are called to let the mind of Christ possess us; and

WHEREAS, as the Bishop has boldly stated, our biggest challenges are apathy and indifference; and

WHEREAS, the Bishop has declared that the witness we have to offer the world is neither one of polite tolerance nor one of unexamined inclusivity but rather the far more demanding way of redemptive engagement through Jesus.

NOW THEREFORE BE IT RESOLVED, that we all repent of our apathy and indifference and our failure to be in right relationship with God and with one another, and we pray for the grace to hunger for the mind of Christ and to speak and act in concert with the mind of Christ; and

(BE IT) RESOLVED, that we promise to be present to one another, recognizing that our presence is an act of love, and to do the hard work of redemptive engagement, not allowing our differences to displace the mind of Christ; and

(BE IT) RESOLVED, that we commend the Office of the Bishop, the Standing Committee and the Regional Missioners for their productive and creative work on our strategic plan and we commit ourselves to these mission priorities:

- Hands on engagement of those in need
- Leadership development
- Christian formation at every level in every congregation
- Evangelism to the un-churched
- Deepening collaborative relationships across the Diocese
- Building our understanding/practice of Christian stewardship

This resolution was moved, and seconded. There was no discussion and it was further adopted.

The Bishop took a personal point of privilege to express his gratitude and thanks to the Rev. Doug Dunn, High Plains Regional Missioner who retired from this position at the close of this convention.

Following this point of personal privilege, the Bishop presented the Bishop's Cross to Mr. Chuck Thompson and expressed his deep appreciation for all the work that Mr. Thompson had done throughout the Diocese.

The Bishop recognized Ms. Anita Sanborn, Director of the Colorado Episcopal Foundation to report on her work. She further introduced Fr. Oja Gafour to share about his ministry among the Sudanese Community. There was a power point presentation made in conjunction with the work of the Foundation.

The Bishop recognized Mr. Robert Poley, the Diocesan Treasurer and Mr. Chuck Thompson, the Assistant Treasurer. They presented the audited 2008 Financial Reports and the 2010 Budget. This budget report was based on the Canon Missioner, the Rev. Canon Lou Blanchard's report and projections: Christian Formation, support of children's activities and children's programs. A motion was made to accept both of these documents and was passed by voice vote

The Bishop recognized Ms. Sharon Caulfield, the Vice Chancellor of the Diocese for her report regarding the task force work on Canon 14. The Canon 14 Task Force was acknowledged for their work and look forward to further developments. Ms. Caulfield mentioned that they would be looking for volunteers to assist with this development and training.

The Bishop recognized the Rev. Rebecca Jones, the Diocesan Jubilee Officer to report on the Jubilee Ministries throughout the Diocese. St. Raphael's Food Pantry is a new ministry since the last convention. Prior to convention, the Common Cathedral in Longmont requested an application which is the 24th one to have been received. St. Clare's Kitchen has received its 501 (c) (3) status and is a Diocesan Institution operating at the parish of St. Peter and St. Mary. Becky also mentioned that the Jubilee Ministries has partnered with the Lutherans for Faith Advocacy Day

The Bishop recognized Ms. Robin Summers, an officer of the Episcopal Church Women and overseer of the United Thank Offering and the Rev. John Wengrovius for a report on the activities of the UTO/ECW of the Diocese. It was noted that \$25,000 had been collected in 2008 and \$18,000 had been collected so far for 2009.

The Bishop again recognized Ms. Clelia deMoraes, the chair of the Resolutions Committee for the proposal of the Courtesy Resolutions which are as follows:

Be it resolved that this 122nd Convention of the Diocese of Colorado:

Extends our greetings and our prayers for guidance to the Archbishop of Canterbury, The Most Rev. Dr. Rowan Williams, and our Presiding Bishop, The Most Rev. Katherine Jefferts Schori.

Expresses gratitude to Bishop Rob O'Neill and his wife Ginger for their faithful service to this diocese and the wider church. We have been richly blessed by Bishop O'Nei II's spiritual leadership and his ministry to our diocese and the wider church.

Sends our greetings and warm wishes to Bishop Jerry Winterrowd and his wife Ann, and also to Bishop William Frey and his wife Barbara.

Sends our greetings and our prayers to our Postulants and Candidates for ordination, welcomes clergy and lay leaders who have joined this diocese, and expresses gratitude to clergy and lay leaders who have retired in the past year. Our prayers and deepest appreciation go to those clergy and lay leaders who have died this last year and to their families and congregations.

Extends our gratitude to the parish of Grace and St. Stephen's for their welcoming spirit and hospitality at the Festival Eucharist and to our homilist, The Right Rev. Edward Konieczny, Bishop of Oklahoma.

Expresses our thanks to our convention hosts, the Church of the Ascension and Holy Trinity, St. Peter the Apostle and other churches in the Sangre de Cristo Region, and their missioner the Rev. Paul Lautenschlager, for their work in planning and implementing a wonderful convention. We also appreciate all the volunteers who made this convention possible and the staff in the convention center, hotels and restaurants who have served us.

Expresses our appreciation to the Rev. Abby Marsh, Brother Nick Pijoan, Canon Neil Riley and the members of the Convention Planning Team for their leadership in organizing this 122nd convention.

Expresses our gratitude for the generous service of the staff in the Office of the Bishop and our chancellors, Mr. Larry Hitt and Ms. Sharon Caulfield.

Expresses our thanks for the work of the Camp and Conference Task Force and all those who were involved in the negotiation and purchase of the Woodland Park site. We offer our support for the promising future of this initiative.

Expresses our condolences for our brothers and sisters in Christ who are afflicted by the loss of a loved one, their job or their home. May God's peace be with you.

There was a motion to accept these resolutions and they were accepted by voice acclamation.

The Bishop expressed his gratitude and grateful appreciation for all who served the Diocese in this past year especially those who have served on committees and whose term may be ending.

Convention Planning Team:

The Hospitality team from the Pueblo area: The Rev. Andrew McMullen and the group from Ascension, Pueblo.

The Rev. Alex Howard and group from St. Peter's, Pueblo who coordinated the catering and also helped with hospitality.

The Rev. Barbara Dumke, from Good Shepherd in Briargate for her leadership in coordinating the training seminars

The Rev. Scott Campbell, from St. Matthias, Monument for logistics and room allocation.

The Rev. Vaughn McTernan, and the people of St. David's in Woodland Park for their help with registration.

The Rev. Michael Richardson (St. Matthew's, Parker), The Rev. Twyla Zittle (St. Raphael's, Security), The Rev. Lyn Burns (St. Benedict's, La Veta) for overseeing the worship.

Ms. Kate Eaton and her crew from St. John's Cathedral for offering us the Wilderness worship experience.

The Rev. Don Seils, who overseeing audio visual component of Convention.

The Rev. Marty Pearsall and the people of Grace and St. Stephen's in Colorado Springs for hosting Convention Eucharist.

The Rev. Paul Lautenschlager, regional missionary for the Sangre de Cristo region for his insight, leadership and oversight of this region's participation and leadership of this Convention.

Brother Nick Pijoan and the Rev. Abby Marsh, secretary and assistant secretary of Convention for all of their work.

Ms. Meg Stern, for managing the exhibitor booths.

Ms. Beckett Stokes and Ms. Sarah McAfee, for overseeing registration process, the Convention web page and other communications.

Finally, Canon Neil Riley for orchestrating and managing all of the many details of this Convention.

The Bishop then acknowledged the work of the Rev. Canon Ed Morgan as the interim Canon to the Ordinary and announced his retirement from this office.

The Bishop offered spontaneous closing prayers, acknowledging those who have been newly appointed to all the special ministries of the Diocese, elected to Diocesan offices and/or Diocesan committees.

The Convention was adjourned at 3:35 PM

Identity, Community, and Being: Reflections on Philippians 2:1-11

a series of meditations given by
The Right Reverend Robert O'Neill, Bishop of Colorado, at
The 122nd Annual Convention of The Diocese of Colorado
October 2-3, 2009 in Pueblo, Colorado

Introduction: A Word of Welcome

Thanksgiving is an act that is at the center of our life together as the body of Christ, and it is with gratitude that I welcome you here to this 122nd Annual Convention of The Diocese of Colorado. Your presence here is an act of love. It is a sign of your care for our Church and for our common life and ministry, and I am grateful to you for being here. You are a gift and a blessing.

In The Diocese of Colorado we say over and over again that it's all about mission. We are to be mission-minded and mission-shaped—those who participate in God's redemption of a sinful and broken world by entering ever more deeply into the life, death, resurrection and ascension of Jesus. You know the marks of mission by now. We hold them up constantly in our common life. Proclamation. Discipleship. Servanthood. That is, proclaim the gospel, make and be made into disciples, and live in a relationship of service and servanthood to all. They are all essential, inseparable, interdependent, and indispensable elements of our collective witness as the body of Christ.

In the Office of the Bishop we say that our purpose is “to serve, support, and expand the mission of The Episcopal Church in Colorado.” That is our commitment, and I want you to know that with your support we will continue to do just that, focusing the resources you provide us in three key areas: (1) strategic leadership training and support; (2) evangelism and congregational development; and (3) and substantive Christian formation for all ages—children, youth, young adults and adults.

Significantly, over the past year the Standing Committee of the diocese has taken time to reflect carefully on the way we in which we work together, and they have begun a process of looking forward prayerfully and strategically to consider how we might best support the mission of the Church in Colorado over the next five years. Along with the Executive Staff and with input from a variety of diocesan bodies, we have given a considerable amount of time to developing a strategic plan that can guide our collective work in the days ahead. That plan is not complete, but it is worth noting the essence of the goals that this plan will address—(1) establishing direct, ongoing, hands-on engagement of the poor, the marginalized, and the needy by at least twenty-five percent of the membership of every congregation; (2) continued leadership development and support; (3) inviting a commitment by every member of every age in every congregation to engage in a lifelong practice of Christian formation; (4) becoming evangelists, true evangelists who reach out in creative, meaningful and effective ways to the unchurched, to those who do not yet know the good news of the love that is Jesus; (5) deepening and strengthening our collaborative, missional relationships across the diocese; and (6) building up our understanding and practice of Christian stewardship.

My hope for our time together is that this convention will be a time in which we will be formed as the body of Christ and equipped for the mission that is ours to share. There is no question that we do have a certain amount of work to do—passing a budget, electing people to some positions, and hearing reports from various committees and commissions. But we also have an opportunity during this convention to learn together—to participate in a wide variety of seminars and workshops that have been carefully prepared and put together. It is my hope that when you leave here you will take with you some new knowledge, some new skill, some new inspiration and insight that can be put to work in your community and will strengthen the life and work of your congregation.

During this convention, however, there will be one significant departure from the past—there will be no “bishop’s address” per se. Instead, as we begin each of our plenary sessions we will simply take time to worship—to gather together as a body, to sing hymns, to be silent, to reflect on scripture, and to pray together. It’s just what we’re made to do—to worship—and during those times of worship I will offer some teaching and reflection on scripture. The focus of those reflections will be Philippians 2:1-11—a passage that has captivated the attention of many and is for many a cherished favorite. Some scholars consider the second chapter of Philippians to contain one of the earliest known Christian hymns. Some see in it an ancient form of a creed. It is, I believe, a passage that offers us a glimpse into the very heart of God and provides us with some wonderful and significant insights into our own identity, the nature of the community we share, and just who we are created to be. It is an iconic passage, and I invite you to pray and reflect and listen to Philippians with me today and tomorrow to see how the spirit might move and to discover how that movement might form our life together. We are, first and foremost, a community of prayer.

With that in mind, I thank you again for your presence here, and I welcome you all to this 122nd Annual Convention of The Diocese of Colorado.

I. Identity

“Let the same mind be in you that was in Christ Jesus...”

—Philippians 2:5

This past July Randy Joubert took a job at the Dow furniture store in Waldoboro, Maine where Gary Nisbet had been working for years. They shared the cab of a delivery truck, working side by side delivering furniture, and in short order—literally within days—co-workers and customers began commenting on the similarity of their appearance and asking them if they were brothers. Both Nisbet and Joubert did indeed look alike—both the same height, both the same stocky build; the contour of the chin, the shape of the mouth, the character of the eyes; it was all very much alike. They both wore glasses. They both spoke with that accent and reserve found only in certain parts of Maine. To those asking the question of them, it was a perfectly reasonable assumption to make. “Are you guys brothers?” they were asked over and over again. The response was easy. Of course they weren’t. They had grown up in different towns. They had attended rival schools. They had different parents, and of course they had different names. They were quite distinguishable one from another, and the facts of history quite supported their denial.

There was just one catch: they had both been adopted.

As the teasing from co-workers and the questions from customers continued, something, said Joubert, just clicked. Having already begun to research his past, Joubert started asking questions and digging deeper. As it turned out, the two men were indeed related—brothers in fact, separated by adoption in infancy, and now by complete coincidence working for the same company, carrying the same furniture, riding in and driving the same truck.

If you’ve seen the story, you know it goes on as well. When the reunion of the two brothers made the local news, a third sibling, a sister, saw the story and made the connection. When the three went on national television together, a fourth sibling saw that report, responded accordingly, and now all four adoptees are reunited. In a recent interview on the “Today Show,” Joubert said that it was all so surprising and all so new that he “just couldn’t get his brain around it.” But then he said this: “I had a great childhood. I had good parents growing up. But when you’re adopted, you always hunger for that person you might look like.” There was a wistfulness in his voice. “When you’re adopted,” he said, “you want to look like someone, and I thought that was just gone.”

It was an interesting comment, I thought—a very haunting choice of words. “You always *hunger*,” he said, “for that person you might *look like*.” To my ear, it was an observation not just about adoption. Perhaps without intending it, perhaps without even being aware of it, Randy Joubert was giving voice to a more universal human longing—that desire to belong, that desire to have a place, that hunger deep within to know just who we really are and to be truly at home.

One of the meta-themes of scripture, of course, is the loss of human identity—the diminishment, the distortion, the relinquishment of our true humanity. Adam and Eve, we read in Genesis, overreach—grasping to assume a place and a position, an identity, that is not theirs to possess. They act out of an inflated and distorted sense of self, and they willfully attempt to take the place of God—and in so doing, they are alienated, disconnected, estranged from their deepest or true self. The result, as the story of Genesis reveals, is not merely a loss of individual identity but of collective identity as well—a transaction that has universal consequences. In traditional Christian theology, it is said to reflect a break in the very fabric of creation itself—humankind cast out of the garden, alienated from the creator, estranged from one another, and dislocated and distanced from the essence of creation itself. It is on every level and in every sense of the word a tragedy. Those who bear the very image and likeness of God within their souls and are created to live in union with God lose track of just who they are and to whom they belong—a choice freely made, to be sure, but one with an all too violent and deadly cost.

It is known as the human condition. We call it sin. We have, as some spiritual writers would say, quite literally forgotten our selves, and like orphans we long in our heart of hearts to know and to look like the love that gives us life and breath and being. Although we may look for solace in any number of places, there is in the end only one balm, only one source of relief. “[O Lord] You made us for yourself,” Augustine of Hippo wrote some sixteen hundred years ago, “and our hearts find no peace until they rest in you.”¹

What is it that we are actually looking for? It’s a good question to ask—the very question Jesus asks of the crowds. “What then have you come out to see?” he says to them. It’s the same question that he puts to John’s disciples as they trail behind him inquisitively. “What are you looking for?” he asks. It is in so many ways the same question posed by the risen Christ to Mary Magdalene as she stands weeping outside the empty tomb. “Woman....whom are you looking for?”² This is the question that we would always do well to keep before us. What is it that we long for really? What is our heart’s deepest desire?

If the story of Adam and Eve describes the fall of humankind, the good news of Jesus Christ marks the restoration of our humanity. “The glory of God,” wrote Irenaeus of Lyon, “is the human being fully alive.” That new humanity is, at one and the same time, God’s gift to us through Jesus and the gift that we are invited and indeed challenged to receive and appropriate as Jesus’ disciples. We are, as Paul would say, to put away the old self and to clothe ourselves in the new—with that true self that is created “according to the image and likeness of God in true righteousness and holiness.”³ The creation of this new humanity is God’s doing, and it is God’s doing alone. It is the gift of the spirit, and it is this restoration of our identity, fully human and fully alive, for which our world hungers. This is our true self and the true humanity that we who have been “sealed by the holy spirit in baptism and marked as Christ’s own forever” are, by the grace of God alone, to embody.⁴ It is for this

¹ Augustine of Hippo, *Confessions* I.1 (New York: Penguin Classics) page 21.

² See Matthew 11:8; Luke 7:25; John 1:38; and John 20:15 respectively.

³ Ephesians 4:24

⁴ The Book of Common Prayer, page 308.

reason that Paul writes in the second chapter of Philippians, “Let the same mind be in you that was in Christ Jesus.”

Mind. It’s a word that Paul repeats several times over in the same passage and uses with some regularity throughout his writings. As Paul uses the term, it does not refer exclusively to the cognitive activity of the brain. The word does not merely describe the process of thinking alone. Its meaning is more comprehensive and far-reaching than that, and it points to a whole constellation of thoughts and behaviors. Mind. It’s a way of perceiving and understanding and responding to ourselves and to others. It’s a pattern of seeing and thinking and feeling and acting that is, as Paul uses it here, both human and divine. “Let this mind, this awareness, this consciousness, this way of perceiving and being, be in you,” Paul writes, “that is in Christ Jesus.” Be inhabited, in other words, by the very consciousness of the Christ. The very thought should take our breath away.

Please don’t miss the first word of that sentence either—“let.” “*Let* this same mind be in you,” Paul says. Allow it. Permit it. Be willing. To have the mind of Christ is not to possess it but to be possessed by it. To have the mind of Christ is not some form of self-imposed, or self-willed, conduct. Paul is not giving us a demanding directive here that we should rigidly and willfully make ourselves into something that we are not—particularly into something that is foreign to our nature. Rather Paul is making an appeal to us to surrender, to let go, to give up, to relinquish all those things to which we so desperately cling within our little egoic selves, and to offer ourselves, heart, body, mind, and soul to become that which we are most naturally intended and created to be—the body of Christ, those who live in union with God, those who embody divine love and make the Christ known, real, incarnate in this world. “Let this mind be in you,” Paul writes. Think of it—in you; in *you*. It should take your breath away. It is an invitation to all of us to claim and to live fully into our identity—not as we conceive it, nor as we grasp after it blindly, but simply and as God wills and creates it.

What does this suggest for the leadership of our Church today?

I hear it frankly as challenge to all of us to raise the bar. You have heard me say it before—that my heart’s desire always has been and always will be simply to use whatever gifts God gives me to build up the body of Christ. We know from those who research such things as church growth and congregational development that the health and vitality of Christian communities is directly proportionate to the clarity they have regarding their identity. To become the mission-shaped people we are created to be, we must be willing to step up to the plate—leadership making the time to become formed and informed and equipped for ministry; every member of every congregation committed to and engaged in a lifelong process of Christian formation; resources dedicated to making thoughtful and mature disciples that are up to the tasks of our day; individuals and communities that actively and intentionally proclaim the good news of God in Christ so that those who do not know this love might come to know it too (and yes, that’s called “evangelism”); all of it undergirded and inspired by our willingness and commitment to enter ever more deeply into the practice of prayer.

This can only happen if we ourselves are willing to be transformed in such a way that we live out of our deepest selves, our true identity. Jesus says, “Be perfect, therefore, as your heavenly

Father is perfect.”⁵ Paul says, “Let the same mind be in you that was in Christ Jesus.” It is a high calling—impossible really, if left to our own devices. But it’s who we are, really.

So as Paul would say, let it be.

—Amen.

⁵ Matthew 5:48

II. Community

“If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind.”

—Philippians 2:1-2

It was loud—alarmingly so. It was unsettling, disturbing, and everyone present was unquestionably shaken. One witness described it as something violent, and yet when all was said and done, they came to realize that it was divine—a gift from God.

From all accounts it does not appear to have been a gentle or consoling experience—the two adjectives we most typically want to associate with the movement of the holy spirit. On that day, the spirit appeared to them instead as a burning fire, and the experience itself was all consuming, filling the entire house according to Luke, leaving nothing untouched or unaffected. It was disconcerting. It was disorienting. “Astonishing,” Luke says. “Perplexing,” Luke says. “Bewildering,” Luke says. The experience raised more questions than it answered. “How is this possible?” they asked. “What does this mean?” they wondered. Nothing about it fit within their accepted worldview. It challenged convention and experience. It did not conform to their expectations. It defied their unquestioned assumptions, and if the narrative in the Acts of the Apostles is to be believed, this seismic upheaval within the midst of their community—an experience not of their own doing or making—made them the objects of scorn and ridicule. “All were amazed,” Luke writes, “but others sneered....”⁶

It is known to us as the Pentecost event. Parthians, Medes, Elamites, residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, visitors from Rome, both Jews and Proselytes, Cretans and Arabs—the gathered assembly in Jerusalem, a veritable parade of nations if you will, marveled that the barriers and divisions that had always kept them separated (language and race and nationality and culture) had been miraculously removed. “How is it,” they asked, “that we hear, each of us, in our own native language?” If the story of the tower of Babel in Genesis describes the division that is the consequence of human sinfulness, the story of Pentecost is that iconic moment that gives us a vision of God’s redemption and the restoration of our true humanity in community. The Pentecost experience becomes the window through which that early band of disciples would come to see a profound and abiding truth about themselves and others—that community is not made; that community is not created; that community is not something that we construct as if we were organizing and assembling disparate pieces of an erector set; but instead, that community in the kingdom of God is pure gift, God’s creation, and that this community is more often than not astonishing, surprising, freeing, and yes, even disconcerting when we come to see it.

⁶ For the full account of Pentecost from which these and subsequent quotations are taken see Acts 2:1-13.

C.S. Lewis once observed that whatever image of God we cherish, God must in mercy shatter it.⁷ It is an essential and inevitable part of our own formation both individually and corporately, and the Pentecost experience is, I believe, to be understood as just that—a shattering event, the divinely inspired and radical transformation of the disciples’ worldview, a kind of visionary transformation that was then, and is now, absolutely foundational to the witness of the community of faith. Pentecost is, in so many ways, the answer to Jesus’ high priestly prayer that those who follow him would experience and live out of that same divine union that he himself makes incarnate. “Father, protect them,” Jesus prays on the night before he dies, “that they may be one, as we are one....so that the world may believe....”⁸ Pentecost is, in so many ways, the manifestation of the Eucharist itself. In the words of Brian Wren: “As Christ breaks bread and bids us share, each proud division ends. That love that [makes] us makes us one, and strangers now are friends.”⁹ Pentecost is, if you will excuse the confusing of major feast days, an epiphany—not the making of community but the discovery of reality. People gather. God inspires. Eyes are opened. The kingdom is revealed. It is not that we are separate, waiting to be made into one body at some future point in time. It is rather that we are more often than not simply uninspired—blind, unable or unwilling to see that we are all already inseparably linked, all already deeply connected, all already joined and bound and knit together by Creation itself, all interdependent, all already one.

Paul I believe knew this reality in the very core of his being—perhaps most deeply through his own shattering experience that we call his conversion. Paul clearly understood and defined himself as one who stood over and against “the other.” He was perfectly capable of rattling off his religious credentials with pride. He was a self-described zealot, a blasphemer, a persecutor of the church, and a man of violence.¹⁰ His conversion—an encounter that took place literally on the road while he traveled intently in one direction while by all accounts he was still “breathing threats and murder” against those he perceived to be his opponents—is the very personification of the collision that takes place when blind willfulness runs headlong into divine grace. Paul’s conversion is described with no less dramatic imagery than that of scales falling from his eyes. This is his own Pentecost, his own epiphany, his own awakening. Paul’s conversion is the divinely inspired and radical transformation of his worldview that leads him headlong into the arms of the risen Christ and in turn headlong into the embrace of those he would consider “other,” taking him across the barriers of nation and race and language and culture to bear witness to God’s new humanity as he becomes the apostle to the gentiles.

It is with this renewed vision, with this knowledge and awareness, and out of this place of profound inspiration and joy, that Paul writes to the Philippians. “If then there is any encouragement in Christ,” he writes, “[if there is] any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind.” This is a theme to which Paul returns over and over again in his writing—in Romans, in Corinthians, in Colossians, and Ephesians.¹¹ Paul’s call for unity here does not necessitate self-erasure, nor does it imply some kind of bland uniformity. While unity in Paul’s writing

⁷ Paraphrased from C.S. Lewis, *A Grief Observed*.

⁸ John 17:11

⁹ Hymn 304, verse 3, in *The Hymnal 1982* (New York: Church Hymnal Corporation).

¹⁰ Philippians 3:3-6; 1 Timothy 1:13

¹¹ See for example, Romans 12:3-8; 1 Corinthians 12; Colossians 3:14-15; Ephesians 4:1-6

does assume a certain inherent and divinely inspired harmony within the body, it does not presuppose that there will be an absence of difference, tension, or even conflict within the body. To be of the same mind, as Paul writes of it, certainly invites right conduct, but it does not imply a kind of self-willed moralism. There's more to it than that. On a deeper and more significant level, Paul's exhortation to the Philippians to "be of the same mind" is again an invitation to surrender, to give up, to let this mind be in us, and in so doing, to become those who live with and live into a new and divinely inspired vision of the "other," whoever that "other" might be for us.

The way of the world, the conventional worldview in which we see ourselves as isolated entities competing for a scarcity of resources, simply misses the mark. It will not work and is to be avoided. "Do nothing from selfish ambition or conceit," Paul instructs the Philippians. This worldview is doomed to failure from the beginning and will never be up to the work of the kingdom. To live our lives in "a manner worthy of the gospel of Christ," as Paul challenges the Philippians to do, requires embracing a new vision of community and engaging the "other" in a new way. "In humility," Paul writes, "regard others as better than yourselves. Let each of you look not to your own interests, but to the interest of others."¹² This, Paul says, is the way, and this not surprisingly is the commitment that we have already made in baptism when we say that we will "seek and serve Christ in all persons."¹³

God knows that our world already knows enough of division. But the witness we have to offer our world is neither one of polite tolerance nor is it one of unexamined inclusivity. The way of Jesus, indeed the way of the cross itself, is the far more demanding and narrow way of redemptive engagement—not walking away but coming together; not withholding ourselves but offering ourselves fully while attending fully to the "other;" not insisting on our own way but giving way for the spirit to move, and with true humility allowing our relationships, both wonderful and challenging, to become what God intends them to be, the collective crucible of our own transformation and redemption. This is the only way in which we discover true community. This is the only way in which we can come to see the divine gift of the "other" and the reality that we are all already one. This is the vision our world longs to see. This is the gift we have to offer.

So how might this inform and shape our life together in this diocese?

It's time, my friends. It's time for all of us in Colorado to be willing to discover and embrace a new vision of ourselves. Our world longs to know that people of difference can come together and engage one another in a new and life-giving way, and frankly we have needed for some time in Colorado to find new ways to come together across all the distances and divides of this diocese—geographical and cultural, political and theological. We have so much to offer one another. We have so much to discover about how God is at work in one another's lives. If we have any humility at all about us, we know that we all have much to learn. The need to come together, to strengthen our bonds, to be formed more closely in faith, to deepen our missional relationships, is a need and a request that I have heard repeated consistently across the diocese since I became bishop. In just a little while, you will hear a report about a key initiative that is essential to our ability to do just that. I cannot state strongly enough my support for this initiative.

¹² Philippians 1:27 and 2:3-4

¹³ The Book of Common Prayer, page 305.

You know what it is—a sanctuary, gathering place, a place to come together to be inspired. More than three years ago I challenged this diocese to establish a first-rate camp and conference center that could serve as a resource for every congregation in Colorado and become a place of formation and transformation for children, youth, young adults, and adults. Over the past three years we have engaged in a careful, thoughtful, and collaborative process of prayerful discernment. A representative task force has shaped that vision and evaluated the feasibility of the project. Input has been solicited from folks across the diocese. Last year this convention received a report from that task force and in turn directed me to work with others to find a suitable property that would meet our requirements. Well, guess what? We've done it. We have located an amazing piece of property that fits the vision in more ways than we thought possible. The Standing Committee has faithfully studied and discussed and prayed about this property, and at their meeting last month they directed me to secure its purchase. It is under contract. It's going to happen. It's time, and it's worthy of our very best effort.

I cannot say it plainly enough. We live in a world in which people spend billions of dollars to train terrorists. We should spare no expense making saints. In a world that knows enough division, my sisters and brothers, it is time.

Paul puts it this way: “If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind....” As you take in those words, with all the challenge and consolation they contain, keep this in mind as well: the people gather, God inspires, eyes are opened, the kingdom is revealed.

—Amen.

III. Being

“Though he was in the form of God, [he] did not count equality with God as something to be exploited, but emptied himself...”

—Philippians 2:6

One of the questions that I have been asked on occasion over the past six years is this: what do you think is the biggest challenge facing our Church today?

The question is a good one, but the answer may surprise you. It's not about sex. Issues of human sexuality and Christian faith are important, to be sure. They certainly generate a fair amount of anxiety and energy. But I think that there is something far more troubling, far more worrisome, to our common life and ministry than that. I believe that the biggest challenge facing the Church today is apathy and indifference. There is apathy and indifference from within, a certain insularity and isolation found in our own communities of faith that reveals our own urgent need for formation and renewal. And there is apathy and indifference from without, a certain insularity and isolation found in our own culture and society that reveals a compelling need for mission, the clear need for our witness to the world of a better way. That's it: apathy and indifference. It just needs to be said.

Over the past year, I have spoken regularly about this very issue around the diocese. I have become fond of quizzing congregations about a particular poem by T.S. Eliot. Most people recognize the last line. Many can quote the last stanza. Fewer know the title, however, and nobody seems able to recall the date without prompting (and yes, I confess that I had to “google” it myself). The poem is “The Hollow Men,” the date is 1925, and this is the last stanza: “This is the way the world ends/ This is the way the world ends/ This is the way the world ends/ Not with a bang but a whimper.”

Isn't that haunting? The poem is filled with chilling images of a humanity that is less than human, a humanity that is less than alive, less than substantive, less than what humanity is created to be—not people who are lost and violent, as Eliot suggests, but people who are hollow and stuffed with straw, eyes that are sightless, voices that are meaningless, vaporous. It is a humanity that Eliot describes with spectral, ghostlike images—“shape without form, shade without color, paralyzed force, gesture without motion.” They are lifeless souls, I would say, souls that have lost their essential being, souls that are stuck in a kind of limbo, not hell necessarily but certainly not heaven. And then the conclusion: “This is the way the world ends/ This is the way the world ends/ This is the way the world ends/ Not with a bang but a whimper.”

Eliot was right. While our world does suffer greatly from overt forms of violence and intentional acts of malice, we suffer even more significantly from something more troublesome—silence. It's a fact, long before we are overrun by terrorism, long before we find ourselves consumed in some nuclear conflagration, we will have been undone by something even more insidious—our own silence. The reality of our world is this: that it is not simply bad people who perpetuate evil, but good people, nice people, decent people, polite people, well-mannered people, people who with all the good intentions in the world simply fail to speak and to do what is right.

Apathy and indifference. The early Christian monks had a name for it. They called it “the noonday devil”—that listlessness, that reluctance or inability to carry on, that sets in midway through any task. I imagine it as a kind of sighing resignation—just putting down the tools, so to speak, and retiring to a more comfortable and less demanding place. Christian tradition came to call it “acedia” which has come, in turn, to be rather inadequately translated into “sloth.” It is considered by many to be the deadliest of the seven deadly sins. Dorothy Sayers described it this way: “the sin that believes nothing, cares to know nothing, loves nothing, hates nothing, finds purpose in nothing...and remains alive because there is nothing for which it will die.”¹⁴ Please don’t miss that last phrase. This is a sin that “remains alive because there is *nothing for which it will die.*” That should take our breath away. But let’s be clear. The silence of apathy and indifference is not merely an absence of words. It is both the failure to speak and the failure to act, and even more hauntingly, I would say that the silence of which I am speaking is the failure to *be*. Yes, that’s it—the failure to *be*, and the failure to be *in* right relationship.

In his first letter to the Corinthians, having described the various gifts of the spirit, Paul writes, “And I will show you a still more excellent way.” That phrase, as you know, is followed by his great discourse on love: “Love is patient; love is kind love is not envious or boastful or arrogant or rude. [Love] does not insist on its own way....but rejoices in the truth. [Love] bears all things, believes all things, hopes all things, endures all things. Love never ends.”¹⁵ In Philipians, however, it is not so much words but an image—an image of relationship—that Paul offers us. “Let the same mind be in you that was in Christ Jesus,” he begins, and then come the images, “Who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself, and became obedient to the point of death—even death on a cross.”

This my friends is hardly an image of apathy and indifference. To the contrary, it is an icon that reveals a willingness to be in relationship—more specifically, a particular a way of being in relationship. It describes a way of relinquishment, a way of self-offering and self-emptying. Look at the movement. As Henri Nouwen spoke of it years ago, it is a model of “downward mobility.” This way of being is the opposite of the selfish ambition and conceit that Paul warns against earlier in this same passage from Philipians. It is quite the opposite in fact. This Jesus—who is the very glory of God, who is the living Word, who is sovereign over all creation and holds all things in being—neither grasps after divine power, nor exploits the glory that is his, but rather reveals divine glory, defines divine glory, embodies divine glory, makes incarnate divine glory in the very act of giving himself away freely and completely, all that he has and all that he is, unconditionally, without exception, no holds barred.

We say as Christians that this is the way, that this is truth, that this is life.

¹⁴ Dorothy Sayers, “The Other Six Deadly Sins;” quoted in Kathleen Norris, *Acedia & Me: A Marriage, Monks, and a Writer’s Life* (New York: Riverhead Books, 2008) page 306.

¹⁵ 1 Corinthians 12:31, 13:1ff

This is the central celebration of our common life—the Eucharist itself. “This is my body,” Jesus says, “which is given for you.” “This is my Blood,” Jesus says, “which is shed for you.” For those who gathered at that table for that last supper, I can only imagine what was going on in their heads as they heard those words on that night. I can only imagine what echoes of the past might have come to mind for them as they were gathered at that table. Perhaps for Peter, always so eager to leap out and seize control, always so ready to put himself forward, it might have been the echo of that humbling rebuke. “Get behind me,” Jesus had said. For James and John, who had been so ready to compete and quarrel over position and power, who had created conflict and division within the community, it must have been, “it shall not be so among you.” For all of them, whose dirty feet had just been washed by the one they called teacher and Lord, it could only have been the words that were still so fresh in their minds. “Do you know what I have done?” Jesus had asked them. “I have set you an example, that you also should do as I have done to you.” This was a lesson Jesus had taught his disciples over and over and over again. They are words we all know all too well—whoever would be the greatest must be the least; if you would be first you must become last; whoever would save his or her life must lose it—and they are words that would eventually help the disciples see and understand and embrace the way of the cross as the way of life. “He emptied himself,” Paul writes. “He humbled himself,” Paul writes. “He became obedient,” Paul writes, “[even] to the point of death.”

We profess it in faith. We celebrate it in sacrament and worship. But until this way of being becomes incarnate in our lives, our witness is plainly and simply incomplete, and we consign ourselves by our own apathy and indifference to that hollow life of insularity and isolation that our world knows only too well.

I certainly understand the challenge. This way of relinquishment is counter-intuitive. This way of freely willed self-offering and self-emptying, this *kenosis*, is clearly counter-cultural and contrary to the conventional wisdom. But I would ask you this: where has the conventional wisdom brought us?

You know as well as I do how easy it is to rattle off all the statistics about our world that are so troublesome and daunting—the number of wars being fought at any given time across the globe; the numbers of lives being lost, how many people have been displaced by violence, orphaned by violence, indelibly scarred by violence; the incomprehensible number of people who live below the global poverty standard; the staggering number of children who die daily from perfectly preventable diseases. It is all too easy to see the very real and destructive consequences of the deep divisions that plague our world. This is the legacy of conventional wisdom.

In all too many ways, these are the results of the principal economies by which we order our lives and our relationships, two economies with which we are all too familiar—the economy of power and the economy of wealth. These economies, as Rabbi Jeffrey Sacks pointed out to the 2008 Lambeth Conference, are based on contractual relationships that focus on interests and benefits. In these economies, he observed, neither power nor wealth can be shared without a consequent loss. It’s just a fact. If I have ten dollars and I decide to share it equally with nine others, I am left with one

dollar. If I am in a position of power, but decide to share my power with nine others, how much power do I have left? One tenth.¹⁶

But there is another way, another economy operative in our lives. It is called the economy of God, the economy of the kingdom. It is very simple. It is all too easy to overlook. It is absolutely miraculous. It is this. When we share love, love is multiplied. That's it. When we share love, love is multiplied—thirty, sixty, a hundredfold; just as Jesus taught his disciples.¹⁷ And get this. When we share love completely, love is multiplied completely. We call this the resurrection. This is the miracle that is the center of our life. This is the miracle that is life itself. Let me say it again. When love is shared completely, love is multiplied completely. This we call the resurrection.

Which brings us back to where we began these meditations.

“Let the same mind be in you that was [also] in Christ Jesus,” Paul writes. “Let this mind, this awareness, this consciousness, this way of perceiving and being, be in you that was also in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be grasped after, or clung to, or manipulated, or exploited, but rather he offered himself. He emptied himself. He took the form of a slave, for crying out loud. He was born in human form and likeness, and he humbled himself and became obedient—even to the point of death on a cross. Therefore God has at the same time exalted him highly and has given him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord....”

This is the heart of God. This is God's glory.

How might this icon inspire our common life? Very simply.

Love only has being as it gives itself away. “This is who I am,” Jesus says, “This is who you are to be.”

—Amen.

¹⁶ Taken from “The Relationship Between the People and God,” an address given by Rabbi Sir Jonathan Sacks, Chief Rabbi of the United Hebrew Congregations of the Commonwealth, to the 2008 Lambeth Conference. Rabbi Sack's subsequent discussion of the economy of God and the sharing of love in that lecture has significantly shaped my subsequent reflection here on Philippians 2:6-11.

¹⁷ Matthew 13:23; Mark 4:20; Luke 8:8

122nd Diocesan Convention
Episcopal Diocese of Colorado
October 1-3, 2009
Pueblo, Colorado

Rules of Convention

1. The Convention shall convene at 9:00 a.m. on Friday, October 2, 2009.
2. Presence on the floor of convention is limited to deacons, priests, and bishops who are canonically resident in the Diocese; licensed clergy in charge of congregations granted seat, voice, or vote; Lay Delegates elected to represent parishes, missions, diocesan institutions, or special congregations; Lay Members of the Standing Committee; Lay Deputies to General Convention; and nonvoting visitors who have been granted seat and voice. Any alternate desiring to substitute for an absent Lay Delegate must notify the Secretary of Convention for approval before taking his/her seat.
3. Delegates desiring to address the Convention must do so from one of the microphones provided on the Convention floor.
4. When recognized by the Chair, the delegate shall identify himself or herself by name, congregation, and city.
5. No motion shall be debated, or shall be considered as before the Convention, unless seconded and, when required by the Chair, submitted to the Secretary in writing on a form provided.
6. Discussion on any question shall be limited to three (3) minutes by the proposer and two (2) minutes by additional speakers. Any amendment on any question shall be limited to three (3) minutes by the proposer and two minutes by additional speakers. Additional speakers shall be limited to three to speak in favor and three to speak against the issue. No delegate shall speak twice on the same question unless given specific permission by the Chair.
7. The Chair, without debate, shall decide all questions of order, but any delegate may appeal such decision. On appeal, no delegate shall speak more than once without express consent of the Convention. A two-thirds (2/3) vote is required to reverse the Chair's decision.
8. When a count is called for, the Chair may designate the use of red and green cards for counting purposes.

9. Voting by written ballot, voice, the use of red/green cards or otherwise, is limited to deacons, priests, and bishops canonically resident in the diocese; licensed clergy in charge of congregations granted seat, voice, and vote; and Lay Delegates elected to represent parishes, missions, diocesan institutions, or special congregations; Lay Members of the Standing Committee; and Lay Deputies to General Convention.
10. The Secretary of Convention must approve distribution of any printed material not included in the Convention packet. Leafleting and other distributions to delegates' seats on the Convention floor are specifically prohibited.

All submissions must meet the following criteria:

- a. 650 hard copies (minimum 12pt) for general distribution
 - b. A PDF (Portable Data Format) file of the above for inclusion in the electronic record of Convention and for distribution to those who need that form.
 - c. 20 Large Print copies (minimum 18pt).
11. There will be no nominations from the floor of Convention. All nominees must submit a digital photograph and biographical information not later than 4:30pm Thursday, October 1, 2009. All submissions shall conform to the *Guidelines for Submissions to Convention* published by the Secretary of Convention.
 12. Candidates in uncontested elections may be elected by voice vote. This includes multi-seat elections where the number of candidates does not exceed the number of seats to be filled.
 13. In contested elections, voting shall be by written ballot. Where three or more candidates are in contention, voters shall rank order every candidate on the ballot, numbering them from 1 to the number of candidates, without breaks in sequence or duplicated numbers. Ballots not meeting this requirement shall be invalidated.
 14. A simple majority of valid ballots cast [in each Order, when required] shall be sufficient for election.

If necessary, the Hare System shall be used for election procedures.
 15. When procedure is not otherwise covered by the Constitution and Canons of the General Convention or of the Diocese of Colorado, or these Rules of Convention, *Robert's Rules of Order, Revised* shall prevail.
 16. A proposal to table will not be voted on until one person on each side of the main issue is given the opportunity to speak.
 17. The Chair of Convention may call for prayer at any time during deliberations.
 18. Any of the above rules may be suspended by concurrence of two-thirds (2/3) vote.

122nd Diocesan Convention of The Episcopal Diocese of Colorado

***Pueblo, Colorado
October 1-3, 2009***



The Episcopal Diocese
of Colorado

The Right Reverend
Robert J. O'Neill

1300 Washington St.
Denver, CO, 80203
(303) 837-1173 / (800) 446-3081

Schedule

Thursday, October 1, 2009

- 5:45pm Early Registration (Grace Episcopal Church, Colorado Springs) – closes at 6:45pm
- 5:30pm Shuttles from Pueblo Convention Centre to Grace Episcopal Church, Colorado Springs)
- 7:00pm **Convention Eucharist** (Grace and St. Stephen's Episcopal Church, Colorado Springs)
- 9:00pm Shuttles return to Pueblo

Friday, October 2, 2009

- 7:00am Registration Opens (Lobby of Pueblo Convention Center)
- 7:00am Continental Breakfast (Pueblo Convention Center)
- 7:30am Hearings and meetings (Rooms at Pueblo Convention Center) – if needed
- 9:00am **General Session #1**
- 10:30am Mid-Morning Break (beverages and snacks available)
- 10:45am **Training Seminar Session #1**
- 12:15pm Lunch (provided)
- 1:30pm **General Session #2**
- 3:00pm Afternoon Break (beverages and snacks available)
- 3:30pm **General Session # 3**
- 5:00pm **"Wilderness" Worship Experience** (following General Session #3 in the same room)
- 6:00pm **Reception** in lobby of Convention Center

Saturday, October 3, 2009

7:00am Continental Breakfast (lobby of Pueblo Convention Center)

7:30am Hearings and meetings

- Budget Hearing
- Resolutions
- General Convention Deputies

9:00am **Training Seminar Session #2**

10:30am Mid-Morning Break (beverages and snacks available)

10:45am **Training Seminar Session #3**

12:15pm Lunch (provided)

1:30pm **General Session #4**

3:00pm Convention is completed

Proposed Resolution

Resolved, That the Episcopal Diocese of Colorado call on its parishes and members to encourage constructive dialogue and otherwise support the establishment of accessible, affordable, appropriate and sustainable health care for all the people of our country.

This resolution is intended to affirm the values of the Episcopal Diocese of Colorado as they apply to health care. Our understanding of the value of all human life derives from both the example and teachings of our Lord, and that principle commends to us just and equitable access to all the essentials of life, including health care. We believe we have an obligation to contribute that understanding to the national dialogue in the name of the Church and for the encouragement of the common good.

Adoption of this resolution has no direct fiscal impact on the Diocese of Colorado.

Proposed by:

The Rev. Sally Bowersox, OSB
St. Benedict Health and Healing Ministry

Donald Burt, Candidate for the Diaconate
St. Aidan's Episcopal Church

Discernment Committee:

Nancy Bookstein, Holy Comforter, Broomfield

William Sweeney, St. Aidan's, Boulder

Mary Kate Schroeder, St. Aidan's, Boulder

Anny Doyle, St. Aidan's, Boulder

Sara Tanner, St. Ambrose, Boulder

Mary Beth Lewis, St. John's Boulder

Sarah Thompson, St. John's Boulder

Caleb Ortega, St. John's, Boulder

Peggy Tucker Ortega, St. John's, Boulder

Joan J. Dudley, Holy Comforter, Broomfield

Pamela Talley, MD, St. John's, Boulder

Dora Bannert Chezick, St. John's, Boulder

BISHOP AND DIOCESE OF COLORADO

Summary of Financial Statements December 31, 2008



***** For your information the enclosed is a summary of the 2008 financial statements. A full version (with the "notes") will be made available at the diocesan convention.***

August 24, 2009

Dear Friends,

Attached is the audited Statement of Financial Position at December 31, 2008 of the Diocese of Colorado and the Statement of Activity for the year ended December 31, 2008. The complete audit report is available by request to the Finance Department of the Diocese. Comments on some of the highlights from these statements follow:

- Net Assets – Net assets declined significantly from \$14.2 million in 2007 to \$11.2 million in 2008. This was caused almost entirely by the decline in investments from \$8.8 million to \$5.8 million. We experienced a decline in market value of approximately \$2.0 million and withdrawals of about \$1.0 million principally for the Grace Church litigation.
- Operations – Pledge income from parishes increased from \$1.7 million to \$1.8 million for an increase of approximately 8%. Investment income declined by approximately \$100,000 due to the reduction in investments. Total operating expenses increased by about \$400,000.
- Litigation – Litigation expense for 2008 was \$754,000. Additional expense of \$1,030,000 was incurred in 2009 bringing the total Grace Church property litigation expense to \$2.9 million. This has caused a significant decrease in our unrestricted reserves (investments.)

During 2008 the diocesan staff, officers and Standing Committee increased efforts to control expenses. We are grateful that the litigation has finally ended with a favorable result. With your help we look forward to being able to increase revenue in 2010 and to rebuilding our reserves.

Sincerely,

Robert L. Poley

Robert L Poley
Treasurer

BISHOP AND DIOCESE OF COLORADO			
<u>STATEMENT OF FINANCIAL POSITION</u>			
December 31, 2008			
(With Summarized Comparative Totals for December 31, 2007)			
<u>ASSETS</u>			
	2008	2007	
CURRENT ASSETS			
Cash and Cash Equivalents (Note 2)	\$ 587,215	\$ 884,387	
Accounts Receivable	17,594	13,309	
Pledges Receivable	181,384	221,402	
Accrued Interest and Other Income Receivable	323,682	104,459	
Notes Receivable - Current Portion (Note 4)	57,934	67,648	
Deposits and Prepaid Expense	25,213	14,621	
Total Current Assets	1,193,022	1,305,826	
PROPERTY AND EQUIPMENT (Note 5)	205,478	223,896	
OTHER ASSETS			
Investments (Note 3)	5,810,800	8,882,093	
Notes Receivable, Net of Current Portion (Note 4)	31,816	35,066	
Congregational Assets (Note 5)	6,641,989	6,339,817	
Property Improvement Notes Receivable (Note 6)	53,757	56,554	
Total Other Assets	12,538,362	15,313,530	
TOTAL ASSETS	13,936,862	16,843,252	
<u>LIABILITIES AND NET ASSETS</u>			
CURRENT LIABILITIES			
Accounts Payable and Accrued Expense	295,210	333,911	
Notes Payable - Current Portion (Note 7)	431,885	31,157	
Deferred Revenue	105,315	33,706	
Total Current Liabilities	832,410	398,774	
LONG-TERM LIABILITIES			
Notes Payable (Note 7)	1,528,085	1,937,892	
Property Improvement Notes Payable (Note 6)	53,757	56,554	
Unfunded Liability to Retirees	240,141	258,035	
Total Long-Term Liabilities	1,821,983	2,252,481	
TOTAL LIABILITIES	2,654,393	2,651,255	
NET ASSETS			
Unrestricted	2,680,745	2,296,751	
Unrestricted Designated (Note 8)	4,559,741	6,427,436	
Temporarily Restricted (Note 9)	212,649	214,722	
Permanently Restricted (Note 9)	3,829,334	5,253,088	
Total Net Assets	11,282,469	14,191,997	
TOTAL LIABILITIES AND NET ASSETS	\$ 13,936,862	\$ 16,843,252	

BISHOP AND DIOCESE OF COLORADO

STATEMENT OF ACTIVITY

For the Year Ended December 31, 2008

(With Summarized Comparative Totals for the Year Ended December 31, 2007)

	Unrestricted	Temporarily Restricted	Permanently Restricted	Memo Only	
				2008 Total	2007 Total
REVENUES, GAINS AND OTHER SUPPORT					
Operating Revenue:					
Pledge Income	\$ 1,843,692	\$	\$	\$ 1,843,692	\$ 1,709,441
Interest and Investment Income (Note 3)	68,167	654	145,743	214,564	344,111
Other Income	140,980			140,980	88,716
Total Operating Revenue	2,052,839	654	145,743	2,199,236	2,142,268
Other Revenue:					
Convention/Conference Fees, Program and Misc. Income	665,686	32,523		698,209	291,647
Contributions from Colorado Episcopal Foundation	83,439			83,439	636,342
Other Contributions and Bequests	55,331	177,129		232,460	354,339
Distributions from Endowments and Trusts	822,573	197,838	(197,838)	822,573	919,509
Net Unrealized and Realized Gains (Note 3)	(699,216)	(7,776)	(1,344,906)	(2,051,898)	373,597
Capital Contribution (Note 5)	487,500			487,500	2,055,435
Gain/Loss on Sale of Property and Equipment					(110,001)
Pass Through Grants	31,899			31,899	22,410
Net Assets Released (Note 10)	451,082	(424,329)	(26,753)		
Total Other Revenue	1,898,294	(24,615)	(1,569,497)	304,182	4,543,278
Total Revenue, Gains and Other Support	3,951,133	(23,961)	(1,423,754)	2,503,418	6,685,546
EXPENSES AND LOSSES					
Operating Expense:					
National Church	139,560			139,560	139,560
Bishop's Office	380,797			380,797	363,288
Administration	330,739			330,739	317,483
Finance and Accounting	297,456			297,456	335,448
Regional Operating Expense	358,019			358,019	236,132
Retired Health and Pension Benefits (Note 12)	17,765			17,765	28,187
Communications	207,605			207,605	204,731
Diocesan Convention	100,350			100,350	52,670
Commission on Ministry/Clergy Support & Development	23,466			23,466	22,994
Faith Formation	510,709			510,709	436,960
Congregational Aid and Development	289,648			289,648	258,776
Other Diocesan and Regional Programs	373,284			373,284	262,478
Total Operating Expense	3,029,398			3,029,398	2,658,707
Other Expenses:					
Net Assets Released From Restrictions (Notes 10)	451,082			451,082	306,828
Pass Through Grants	31,899			31,899	22,410
Board Designated Distributions (Note 11)	927,552			927,552	991,644
Litigation Expense (Note 13)	754,269			754,269	1,611,842
Depreciation Expense	218,746			218,746	60,862
Total Other Expense	2,383,548			2,383,548	2,993,586
Total Expenses and Losses	5,412,946			5,412,946	5,652,293
CHANGE IN NET ASSETS	(1,461,813)	(23,961)	(1,423,754)	(2,909,528)	1,033,253
NET ASSETS, Beginning of Year	8,724,187	214,722	5,253,088	14,191,997	13,158,744
Reclassification of Funds (Note 16)	(21,888)	21,888			
NET ASSETS, End of Year	\$ 7,262,374	\$ 190,761	\$ 3,829,334	\$ 11,282,469	\$ 14,191,997

BISHOP AND DIOCESE OF COLORADO

Operating Budget, 2010



August 24, 2009

Dear Friends,

In preparation for our upcoming Diocesan Convention, I am pleased to present the proposed operating budget for the Diocese of Colorado for the year 2010. The format of this proposed budget is similar in many ways to those of previous years. You will find within each section of the budget brief narrative notes explaining content and assumptions within the budget. I encourage you to study the budget, read the notes, and to participate in the preconvention meetings set for each Region this fall at which there will be opportunity to discuss the budget and to respond to any questions you may have.

This proposed budget is a maintenance budget. There are no new programs or initiatives. We believe that the projected expenses represent the minimum necessary to fund the operations of the Diocese. The overall expenses are projected to increase by 8.2% over the previous year; however, approximately one half of this increase is due to payroll and related expenses. The budget provides for a 2.5% across the board salary increase and a projected 10% increase in health insurance benefits. The salary increase is deemed necessary as no salary increases were given in 2009. The only personnel addition is a part time employee in the Finance Department.

We are pleased by the anticipated increase in pledges from parishes in 2009. Based on 2009 pledges 46 congregations will have reached the 10% goal. We have projected a further increase of \$128,000 in pledges for 2010. As a result of the extraordinary legal expenses associated with the property litigation involving Grace Church in Colorado Springs, our reserves have been substantially reduced. Such litigation totaled approximately \$2,900,000. The combination of the withdrawals for litigation expenditures and the stock market decline have caused the Diocesan unrestricted reserves to decline from \$4,900,000 at January 1, 2006 to \$750,000 currently. This decline has also led to a significant decrease in the investment income to be received from these reserves in 2010.

We are able to balance the budget for the coming year due to an additional anticipated generous grant of \$100,000 from the Colorado Episcopal Foundation. There are a number of challenges inherent in the budget especially due to the properties which we are now required to insure and maintain as described on page six of the budget.

Sincerely,

Robert L. Poley

Robert L. Poley
Treasurer

The Episcopal Diocese of Colorado

The Office of the Bishop Proposed Operating Budget for 2010

BUDGET SUMMARY	2008 Actual Results	2009 Revised Budget	2010 Proposed Budget
Revenues			
Congregational Pledges	\$ 1,447,915	\$ 1,478,388	\$ 1,606,620
Investment Income	205,550	123,000	73,000
Grants from Colorado Episcopal Foundation and Trusts	203,419	220,000	326,000
Miscellaneous	210,454	19,000	22,000
Total Revenues	2,067,339	1,840,388	2,027,620
Expenses			
<u>Canonical Ministries</u>			
Office of the Bishop	347,207	352,080	365,729
Financial Management	297,456	230,960	257,475
Diocesan Convention	15,922	25,500	17,500
Total Canonical Ministries	660,585	608,540	640,704
<u>Diocesan Life</u>			
Office of the Canon to the Ordinary	291,077	252,366	279,340
Communications	202,185	202,340	228,638
Commission on Ministry	12,623	11,500	12,450
Total Diocesan Life	505,885	466,206	520,428
<u>Diocesan Mission</u>			
Christian Formation	371,347	258,794	258,794
Diocesan Outreach	272,783	294,500	308,437
Congregational Development	214,359	247,748	261,078
Total Diocesan Mission	858,489	801,042	828,309
Property Management	52,296	(2,600)	36,700
Total Expenses	2,077,255	1,873,188	2,026,141
Net Operating Surplus (Deficiency)	\$ (9,916)	\$ (32,800)	\$ 1,479

Highlights:

The Diocesan restructuring for mission is reflected in the staffing of the Office of the Bishop as well as in the Budget of the past three years. This budget reflects the same issues taking into account the financial realities of today's economy as well as the impact of the litigation expenses we have had over the past two years on our investment income.

The Office of the Bishop continues to work to build up the Body of Christ by serving, supporting, and expanding God's mission for the Episcopal Church in Colorado in the areas of building up collegiality among the leadership, congregational growth, leadership development, life long Christian formation, outreach locally and globally and funding the mission.

The Canonical requirement for all congregations to be giving 10% to the Office of the Bishop and 5% to the Regions is still a work in progress. Based on the 2009 pledges, 46 congregations have reached the 10% goal. It is essential to the mission of the church in Colorado that all congregations reach this mark as soon as possible. This is a bare bones budget. The challenges are on the revenue side of the budget.

The Office of the Bishop - Proposed Operating Budget for 2010

Revenues	2008 Actual Results	2009 Revised Budget	2010 Proposed Budget
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Congregational Pledges	<u>\$ 1,447,915</u>	<u>\$ 1,478,388</u>	<u>\$ 1,606,620</u>
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Diocesan Canons and Policies call for mandatory support of the Diocesan Operating Budget equal to 10% of a congregation's plate, pledge and other regular giving for the current year plus a voluntary contribution of up to 5% to support regional ministries.

Pledge income is an estimate determined by an analysis of historical giving and prior pledge information for each parish and mission.

Investment Income

Interest Income	\$ 61	\$ 1,000	\$ 3,000
Investment Income-Quasi Endowment Fund	56,374	-	-
Investment Income-Camp & Conference Fund	75,181	75,000	70,000
Investment Income-Mission Strategy Fund	46,867	47,000	-
Investment Income-St. Anne's Fund	27,067	-	-

Total Investment Income	<u>\$ 205,550</u>	<u>\$ 123,000</u>	<u>\$ 73,000</u>
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Investment Income is calculated in accordance with the Total Return Distribution Policy which provides for an annual distribution of 5% of the 13 month rolling average asset value for each of the funds identified above.

Grants

Colorado Episcopal Foundation	\$ 83,439	\$ 100,000	\$ 206,000
Houghton/JW Douglas Trust	14,980	15,000	15,000
Oakes Home Trust	105,000	105,000	105,000

Total Grants	<u>\$ 203,419</u>	<u>\$ 220,000</u>	<u>\$ 326,000</u>
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The grant received from the Colorado Episcopal Foundation is used to help fund Diocesan Life and Mission.

The Oakes Home Trust makes pass-through grants to support diocesan ministries serving the health needs of the poor and needy including the St. Francis Center, the 32nd Avenue Jubilee Center, and the St. Benedictine Health & Healing Ministry. (See Diocesan Outreach for these expenses.)

Miscellaneous Income	<u>\$ 210,454</u>	<u>\$ 19,000</u>	<u>\$ 22,000</u>
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Miscellaneous Income includes prior year congregational support received after the year-end close, in-kind contributed services and other miscellaneous revenues.

The Office of the Bishop - Proposed Operating Budget for 2010

Expenses	2008 Actual Results	2009 Revised Budget	2010 Proposed Budget
Canonical Ministries			
The Office of the Bishop			
Staff and Related Costs	\$ 257,016	\$ 263,530	\$ 277,879
Travel and Other Expenses	28,955	39,350	34,150
Standing Committee/Other Committee Costs	36,709	23,700	28,200
Accruals-Lambeth, General Convention & Bishop Search	24,527	25,500	25,500
Total The Office of the Bishop	\$ 347,207	\$ 352,080	\$ 365,729

The Bishop, as the Ecclesiastical Authority of the Diocese and the Chief Executive Officer of the Corporation, is responsible for upholding the Constitution and Canons of the Episcopal Church in the United States (ECUSA) and for managing the business affairs of the Diocese. The Bishop is aided by an Executive Assistant and is further assisted in a wide variety of administrative and pastoral responsibilities by the Canon to the Ordinary. He is further assisted by the advice and counsel of the Standing Committee, which is the Board of Directors of the Corporation and, in the Bishop's absence, the Ecclesiastical Authority of the Diocese.

The Bishop's travel is extensive. Colorado is one of the largest of the dioceses in ECUSA, both in terms of number of congregations and in area. In addition to ordinations, installations, confirmations, other special services, pastoring and consulting throughout the state, the Bishop is canonically required to visit each church in the Diocese at least once every three years. The Bishop's travel, entertainment and business meals expenses are a reflection of this commitment. Additionally, the Bishop represents Colorado at ECUSA events each year, including the House of Bishops meetings.

Financial Management			
Staff and Related Costs	\$ 144,082	\$ 86,806	\$ 110,760
Facilities Management	87,989	87,404	88,500
Insurance, Property Taxes, & Audit	52,931	48,300	50,465
Other Expenses	12,453	8,450	7,750
Total Finance Office and Facilities Management	\$ 297,456	\$ 230,960	\$ 257,475

The Finance Department is staffed by the Controller and a part time accounting assistant, under the supervision of the Treasurer and working closely with the Diocesan Finance Committee. This group is responsible for stewardship of the Diocese's financial resources and the reporting of the financial condition of the Diocese and results of its operations on a regular and timely basis. It performs: all accounting functions; coordinates preparation of the annual budget, the annual audit, the collection, analysis and distribution of summary, diocesan-wide information; and interpretation of financial data for the use by executive staff, Standing Committee, and other committees of the Diocese. It is responsible for: property, casualty and liability insurance; coordinates all real estate matters including exempt property applications and reports.

In addition to the accounting and reporting functions described on the previous page, the Finance Office manages the internal organizational support functions including building services and maintenance, mail, purchasing and telecommunications.

Diocesan Convention	\$ 15,922	\$ 25,500	\$ 17,500
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The Annual Convention is the primary gathering of Episcopalians in the Diocese of Colorado, providing clergy and lay leaders an opportunity to focus on the mission and work of the Church. Clergy and lay delegates pay their own travel and lodging expenses; the Diocese pays for the planning, administration, security and facilities costs.

The Office of the Bishop - Proposed Operating Budget for 2010

Expenses (Continued)	2008 Actual Results	2009 Revised Budget	2010 Proposed Budget
Diocesan Life			
Office of the Canon to the Ordinary			
Staff and Related Costs	\$ 172,550	\$ 167,913	\$ 192,656
Legal	65,148	50,000	40,000
Retiree Benefits	17,765	23,570	25,984
Deployment	4,027	3,683	-
Clergy Retreats and Conferences	16,959	-	14,000
Other Expenses	14,628	7,200	6,700
Total Office of the Canon to the Ordinary	\$ 291,077	\$ 252,366	\$ 279,340

The Canon to the Ordinary, in addition to his own responsibilities, assists the Bishop in his administrative duties and pastoral ministries. This includes supporting the initiative and policies of the Bishop and Standing Committee, pastoral relationships with the clergy, and ecumenical initiatives and relationships. The Canon coordinates the work of the Executive Management Team, the Commission on Ministry, the Trust and Endowment Committee, and the legal work of the chancellors.

Additionally, the Canon is directly responsible for the maintenance of healthy clergy in the diocese, which specifically includes programs to develop the clergy, professionally and personally, and the management of clergy/employee benefits, including health and pension programs.

The canon is aided in these responsibilities by an Executive Assistant.

Communications

Staff and Related Costs	\$ 149,524	\$ 154,089	\$ 159,700
Episcopalian	19,537	23,476	28,238
Information Systems	28,172	20,150	27,400
Other Expenses	4,952	4,625	13,300
Total Communications	\$ 202,185	\$ 202,340	\$ 228,638

As a critical part of the Diocesan Reorganization, the Communications Department was expanded mid- 2005 to include a full time Director of Communications and a full time administrative assistant. Responsibilities have, likewise, been greatly expanded to include not only The Episcopalian, but also development and maintenance of a professional web site, assistance to other departments through the development and publication of newsletters and e-newsletters, professional representation of the Diocese to the media, and, in general, design and control of all communication tools and resources involving both internal and external communications to the diocesan staff, diocesan congregations and the greater community. Information Services, while supporting software and hardware maintenance for the entire staff, is managed by the Communications staff.

Commission on Ministry	\$ 12,623	\$ 11,500	\$ 12,450
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The Commission on Ministry (COM) and the related Board of Examining Chaplains (BOEC) are canonically charged to: assist the Bishop in determining present and future needs for ordained and lay ministries; assist in recruiting and selecting persons for Holy Orders; guide and examine postulants and candidates in training for priesthood and the diaconate; provide for the guidance and pastoral care of clergy and lay persons who are in positions, paid and unpaid, accountable to the Bishop; and promote the continuing education of clergy and lay professionals employed by the Church.

The COM consists of a chairperson and twelve members, three priest, three deacons, and six lay, all of whom are appointed by the Bishop. Expenses are primarily for travel, lodging and meals for the members who must travel from the non-metro areas.

The Canon to the Ordinary's Executive Administrator serves as a staff coordinator for the Commission on Ministry

The Office of the Bishop - Proposed Operating Budget for 2010

Expenses (Continued)	2008 Actual Results	2009 Revised Budget	2010 Proposed Budget
Diocesan Mission			
Christian Formation			
Staff and Related Costs	\$ 230,804	\$ 213,094	\$ 208,901
Youth Ministry	27,386	5,000	24,000
College/Young Adult Ministry	-	-	-
Adult Ministry	4,015	-	-
Safe Church Expenses	4,176	18,400	7,000
Summer Camp Ministry	57,838	-	-
Other Faith Formation Programs	18,804	-	-
Other Expenses	28,325	22,300	18,893
Total Christian Formation	\$ 371,347	\$ 258,794	\$ 258,794

The Faith Formation Department, formerly the Children's and Youth Departments, reflects the Bishop's commitment to the Church's Mission more clearly than any other..

The Canon for Faith Formation is assisted by a Faith Formation Administrator and a part time Faith Formation Coordinator.

The Canon for Faith Formation travels extensively throughout the Diocese, meeting with congregational youth directors, clergy, parents and lay leadership to help guide and assist them in the development of staff and programs. This Canon also coordinates the work of two newly formed groups -- the Camp and Conference Task Force and the College and Young Adult Ministries Committee.

Diocesan Outreach			
The National Church Pledge	\$ 129,780	\$ 146,500	\$ 159,737
Province VI Pledge	9,780	10,300	11,000
Oakes Home Trust Distribution	105,000	105,000	105,000
Houghton/Douglas Trust Distribution	15,000	15,000	15,000
Other Jubilee Ministries	2,107	4,000	4,000
Anglican Studies	9,616	12,000	12,000
Ecumenical Programs	1,500	1,700	1,700
Total Diocesan Outreach	\$ 272,783	\$ 294,500	\$ 308,437

Support of the Wider Church: The pledge to the National Church is based on 10% of the estimated Diocesan pledge income.

Anglican Studies: This program is sponsored by the Diocese at the Iliff School of Theology.

Funded Program Expenses: The amounts and programs may vary but the funds are a pass-through from restricted Trust and Endowment. Accounts to the beneficiaries and any variation does not affect the diocesan bottom line.

Unfunded Program Expenses: Diocesan support of Jubilee Ministries is a request by the Chairperson of the Jubilee Ministry Commission.

Ecumenical Programs: Represents Diocesan support of Christian initiatives through the Colorado Council of Churches.

The Office of the Bishop - Proposed Operating Budget for 2010

Expenses (Continued)	2008 Actual Results	2009 Revised Budget	2010 Proposed Budget
Diocesan Mission (Continued)			
Congregational Development			
Staff and Related Costs	\$ 144,205	\$ 205,148	\$ 214,928
Church Development Institute	40,902	42,500	42,500
Church Development Institute Revenue	(40,902)	(41,000)	(41,000)
Percept Subscription	3,875	3,750	3,750
Mission Strategy Committee Expense	2,504	2,500	2,500
Travel	10,262	12,000	12,000
Deployment	-	-	3,550
Ethnic Missioner	39,142	-	250
Recently Ordained Clergy Meetings	11,355	10,000	10,000
Other Expenses	3,016	12,850	12,600
Total Congregational Development	\$ 214,359	\$ 247,748	\$ 261,078
<p>This department was created in 2005 as part of the Diocesan reorganization for the purpose of planting and growing churches into healthy, vital, and mission shaped congregations. The department is headed by the Canon Missioner, and supported by an administrative assistant and the five Regional Missioners who also serve their parishes as rector, vicar, or priest in charge.</p>			
<p>The Canon Missioner also oversees the work of the Mission Strategy Committee, the Congregational Development Consultants, and the Hispanic Commission. Core programs include the Church Development Institute which is an intensive leadership development course for clergy and lay teams to develop their own congregations, the Empowered Vestry Workshops offered each spring in each region for Vestry and Bishop's Committee members, and clergy networks and affinity groups for ministry support in key areas (resort ministry, priest in charge ministry, rookie rectors, ecumenical congregations, interim ministry, church planters, etc.)</p>			
<p>The Canon Missioner is also directly responsible for the clergy transitions in congregations which include working with congregational search committees, clergy deployment functions, and recruiting healthy mission shaped clergy for congregational and diocesan leadership.</p>			
Property Management			
Rental Income	\$ (124,800)	\$ (101,200)	\$ (54,000)
Property Insurance, Taxes, Maintenance	47,021	26,900	38,200
Broomfield Mortgage Interest	65,973	50,000	30,000
Other Broomfield Expense	33,833	-	-
Other Mortgage Interest	30,269	21,700	22,500
Total Evangelism: Congregational Development	\$ 52,296	\$ (2,600)	\$ 36,700
<p>This department was created to capture income and expense of missions being supported by the Diocese and other properties. At present these missions include Holy Spirit, Colorado Springs; St. Francis, Colorado Springs; St. Andrew's, Fort Collins; Trinity, Trinidad; and Holy Comforter, Broomfield. All of these properties, except for Holy Comforter, are being held for rent or sale. Other properties include land in Lafayette and Colorado Springs.</p>			

122nd Convention of the Episcopal Diocese of Colorado - Front Range Lay Delegates

<i>First Name</i>	<i>Last Name</i>	<i>Region</i>	<i>Congregation</i>
Sharon	Robertson	Front Range	All Saints Episcopal Church, Loveland
Ed	Lacy	Front Range	All Saints Episcopal Church, Loveland
John	Medlin	Front Range	All Saints Episcopal Church, Loveland
David	Wilson	Front Range	All Saints Episcopal Church, Loveland
Jim	Robenstein	Front Range	All Saints Episcopal Church, Loveland
Gordon	Pierce	Front Range	Calvary Episcopal Church, Golden
Dixie	Termin	Front Range	Calvary Episcopal Church, Golden
Ron	Miller	Front Range	Calvary Episcopal Church, Golden
David	Christenson	Front Range	Calvary Episcopal Church, Golden
Laura	Pierce	Front Range	Calvary Episcopal Church, Golden
Emily	Graham	Front Range	Church of the Holy Comforter, Broomfield
Tom	Maglaras	Front Range	Church of the Holy Comforter, Broomfield
Meg	Castleberry	Front Range	Church of the Holy Comforter, Broomfield
Ronald	Ramey	Front Range	Church of the Holy Comforter, Broomfield
Matt	Skeen	Front Range	Our Merciful Savior Episcopal Church, Denver
Ximena	Canales	Front Range	Our Merciful Savior Episcopal Church, Denver
Bonnie	Carver	Front Range	Our Merciful Savior Episcopal Church, Denver
Jo	Persons	Front Range	Parish Church of St. Bartholomew the Apostle, Estes Park
Patricia	Washburn	Front Range	Parish Church of St. Bartholomew the Apostle, Estes Park
Merle	Moore	Front Range	Parish Church of St. Bartholomew the Apostle, Estes Park
Nicholas	Lee	Front Range	St. Aidans Episcopal Church, Boulder
Barb	Williams	Front Range	St. Aidans Episcopal Church, Boulder
Bill	Sweeney	Front Range	St. Aidans Episcopal Church, Boulder
Jennie	Carr	Front Range	St. Aidans Episcopal Church, Boulder
Roy	Armstrong	Front Range	St. Albans Episcopal Church, Windsor
John	Windsor	Front Range	St. Albans Episcopal Church, Windsor
Dennis	Ricker	Front Range	St. Albans Episcopal Church, Windsor
Matt	Gauch	Front Range	St. Ambrose Episcopal Church, Boulder
Tucker	Nunn	Front Range	St. Ambrose Episcopal Church, Boulder
Tereasa	Wallace	Front Range	St. Ambrose Episcopal Church, Boulder
Brandi Lynn	Greig	Front Range	St. Brigit Episcopal Church, Frederick
Deborah	Anthony	Front Range	St. James Episcopal Church, Wheat Ridge
Jane	Anderson	Front Range	St. James Episcopal Church, Wheat Ridge
Stephen	Anthony	Front Range	St. James Episcopal Church, Wheat Ridge
Mark	Rau	Front Range	St. John Chrysostom Episcopal Church, Golden
Richard	Ahrenkiel	Front Range	St. John Chrysostom Episcopal Church, Golden
Gary	Thompson	Front Range	St. John Chrysostom Episcopal Church, Golden
Bob	Morse	Front Range	St. Johns Episcopal Church, Boulder

Mary	Griffin	Front Range	St. Johns Episcopal Church, Boulder
Cathy	Ode	Front Range	St. Johns Episcopal Church, Boulder
Barbara	Downing	Front Range	St. Johns Episcopal Church, Boulder
Joanie	Heard	Front Range	St. Johns Episcopal Church, Boulder
JK	Melton	Front Range	St. Johns Episcopal Church, Boulder
Rodney	McLenon	Front Range	St. Joseph Episcopal Church, Lakewood
Anne	Lee	Front Range	St. Joseph Episcopal Church, Lakewood
Stephen	Franklin	Front Range	St. Joseph Episcopal Church, Lakewood
Gretchen	Norman	Front Range	St. Laurences Episcopal Church, Conifer
Peter	Barkman	Front Range	St. Laurences Episcopal Church, Conifer
Sherry	Motley	Front Range	St. Laurences Episcopal Church, Conifer
Jacque	Scott	Front Range	St. Laurences Episcopal Church, Conifer
Beth	Lincoln	Front Range	St. Laurences Episcopal Church, Conifer
Tom	Dandy	Front Range	St. Luke Episcopal Church, Ft. Collins
John	Moore	Front Range	St. Luke Episcopal Church, Ft. Collins
Thomas	Lynch	Front Range	St. Luke Episcopal Church, Ft. Collins
Lynn	Leedy	Front Range	St. Luke Episcopal Church, Ft. Collins
Beverly	Newton-Moore	Front Range	St. Luke Episcopal Church, Ft. Collins
Christina	Moorcroft	Front Range	St. Luke Episcopal Church, Ft. Collins
Frank	Hester	Front Range	St. Marthas Episcopal Church, Westminster
Melissa	Kennedy	Front Range	St. Marthas Episcopal Church, Westminster
Sarah	Wheeler	Front Range	St. Mary Magdalene Episcopal Church, Boulder
Robert	Poley	Front Range	St. Mary Magdalene Episcopal Church, Boulder
Julia	Lee-Taylor	Front Range	St. Mary Magdalene Episcopal Church, Boulder
Janet	Poley	Front Range	St. Mary Magdalene Episcopal Church, Boulder
Joseph	Duffy	Front Range	St. Paul Episcopal Church, Central City
Leslie	Tiernan-Duffy	Front Range	St. Paul Episcopal Church, Central City
Siri	Lowry	Front Range	St. Pauls Episcopal Church, Ft. Collins
Roger	Stephenson	Front Range	St. Pauls Episcopal Church, Ft. Collins
Anne	Chaisson	Front Range	St. Pauls Episcopal Church, Ft. Collins
Kurt	Freiburg	Front Range	St. Pauls Episcopal Church, Ft. Collins
James	Buck	Front Range	St. Pauls Episcopal Church, Lakewood
Dave	Palozzi	Front Range	St. Pauls Episcopal Church, Lakewood
Jill	Massey	Front Range	St. Pauls Episcopal Church, Lakewood
Bill	Simpson	Front Range	St. Pauls Episcopal Church, Lakewood
Diana	Witaschek	Front Range	St. Philip & St. James Episcopal Church, Denver
Don	Good	Front Range	St. Philip & St. James Episcopal Church, Denver
Pat	Muller	Front Range	St. Philip & St. James Episcopal Church, Denver
Margaret	Good	Front Range	St. Philip & St. James Episcopal Church, Denver
Cynthia	Kulikauskas	Front Range	St. Stephens Episcopal Church, Longmont
Gretchen	Heuring	Front Range	St. Stephens Episcopal Church, Longmont

Carol	Ziegenhagen	Front Range	St. Stephens Episcopal Church, Longmont
Nancy	McWhorter	Front Range	St. Stephens Episcopal Church, Longmont
Steven	Rogers	Front Range	St. Stephens Episcopal Church, Longmont
Holly	Kuehn	Front Range	The Church of Christ the King, Arvada
Nancy	Baker	Front Range	The Church of Christ the King, Arvada
Gail	Wise	Front Range	The Church of Christ the King, Arvada
Rosalind	Patterson	Front Range	The Church of Christ the King, Arvada
Deborah	Kelly	Front Range	The Episcopal Parish of St. Gregory, Littleton
Connie	Kirby	Front Range	The Episcopal Parish of St. Gregory, Littleton
Tom	Kirby	Front Range	The Episcopal Parish of St. Gregory, Littleton
Harvey	Frank	Front Range	The Episcopal Parish of St. Gregory, Littleton
Bonnie	Frank	Front Range	The Episcopal Parish of St. Gregory, Littleton
Rich	Coleman	Front Range	Trinity Episcopal Church, Greeley
Kim	Houtchens	Front Range	Trinity Episcopal Church, Greeley
Dick	Maxfield	Front Range	Trinity Episcopal Church, Greeley
Mark	Johnson	Front Range	Trinity Episcopal Church, Greeley
Bill	Crews	Front Range	Trinity Episcopal Church, Greeley
Alternates Attending			
Pat	Robenstein	Front Range	All Saints Episcopal Church, Loveland
Joan	Medlin	Front Range	All Saints Episcopal Church, Loveland
Earl	Shortridge	Front Range	Our Merciful Savior Episcopal Church, Denver
Arturo	Sazo	Front Range	Our Merciful Savior Episcopal Church, Denver
Monique	Gilstrap	Front Range	St. Laurences Episcopal Church, Conifer
Dave	Crespo	Front Range	St. Laurences Episcopal Church, Conifer
Shirley	Dandy	Front Range	St. Luke Episcopal Church, Ft. Collins
Joan	Stephenson	Front Range	St. Pauls Episcopal Church, Ft. Collins
Ava	Coleman	Front Range	Trinity Episcopal Church, Greeley

122nd Convention of the Episcopal Diocese of Colorado - High Plains Lay Delegates

<i>First Name</i>	<i>Last Name</i>	<i>Region</i>	<i>Congregation</i>
Quinn	Wilhelm	High Plains	Christ Episcopal Church, Denver
David	Blankenship	High Plains	Christ Episcopal Church, Denver
Rick	Schock	High Plains	Christ Episcopal Church, Denver
Judy	Girard	High Plains	Christ's Episcopal Church, Castle Rock
Donna	Hood	High Plains	Christ's Episcopal Church, Castle Rock
Rita	Meyers	High Plains	Christ's Episcopal Church, Castle Rock
Karen	Hupp	High Plains	Christ's Episcopal Church, Castle Rock
Ann	Fleming	High Plains	Christ's Episcopal Church, Castle Rock
Libby	Smith	High Plains	Christ's Episcopal Church, Castle Rock
Tim	Holcomb	High Plains	Church of the Ascension, Denver
Margie	Holcomb	High Plains	Church of the Ascension, Denver
Cary	Mathis	High Plains	Church of the Ascension, Denver
Mary Ruth	Schaumberg	High Plains	Church of the Ascension, Denver
Sarah	Tafoya	High Plains	Epiphany Episcopal Church, Denver
Shelley	Hitt	High Plains	Good Shepherd Episcopal Church, Centennial
Jay	Johnson	High Plains	Good Shepherd Episcopal Church, Centennial
Jim	Wolfe	High Plains	Good Shepherd Episcopal Church, Centennial
Dave	Hill	High Plains	Good Shepherd Episcopal Church, Centennial
Peter	Koelling	High Plains	Good Shepherd Episcopal Church, Centennial
Rebecca	Beall-Moore	High Plains	Good Shepherd Episcopal Church, Centennial
Connie	Bley	High Plains	Good Shepherd Episcopal Church, Centennial
Linda	Vaughan	High Plains	Intercession Episcopal Church, Thornton
Connie	Bonnell	High Plains	Intercession Episcopal Church, Thornton
Erica	Hein	High Plains	Intercession Episcopal Church, Thornton
Don	Norris	High Plains	Intercession Episcopal Church, Thornton
Kaye	Ball	High Plains	Intercession Episcopal Church, Thornton
Erica Ita	Pi Joan	High Plains	Prince of Peace Episcopal Church, Sterling
Shelley	Brown	High Plains	St. Andrews Episcopal Church, Denver
Judith	James	High Plains	St. Andrews Episcopal Church, Denver
Timothy	Croasdaile	High Plains	St. Andrews Episcopal Church, Denver
Eric	Frame	High Plains	St. Andrews Episcopal Church, Denver
Conor	Farley	High Plains	St. Barnabas Episcopal Church, Denver
Helen	Barron	High Plains	St. Barnabas Episcopal Church, Denver
Brian	Price	High Plains	St. Barnabas Episcopal Church, Denver
Jody	Will	High Plains	St. Barnabas Episcopal Church, Denver
John	Lind	High Plains	St. Barnabas Episcopal Church, Denver
Gregory	Robbins	High Plains	St. Bede Episcopal Chapel, Denver
Nancy	Severin	High Plains	St. Charles the Martyr Episcopal Church, Ft. Morgan

Stephen	Spicer	High Plains	St. Charles the Martyr Episcopal Church, Ft. Morgan
Sandra	Jordet	High Plains	St. Charles the Martyr Episcopal Church, Ft. Morgan
Peggy	Nelson	High Plains	St. Elizabeths Episcopal Church, Brighton
James	Ragsdale	High Plains	St. Elizabeths Episcopal Church, Brighton
Bob	Leaman	High Plains	St. Gabriel the Archangel Episcopal Church, Cherry Hills Village
Larry	Ellis	High Plains	St. Gabriel the Archangel Episcopal Church, Cherry Hills Village
David	Ariss	High Plains	St. Gabriel the Archangel Episcopal Church, Cherry Hills Village
Karen	Howland	High Plains	St. Gabriel the Archangel Episcopal Church, Cherry Hills Village
Jennifer	Johnson	High Plains	St. Gabriel the Archangel Episcopal Church, Cherry Hills Village
Charles	Thompson	High Plains	St. Johns Cathedral, Denver
Kris	Stoever	High Plains	St. Johns Cathedral, Denver
Greg	Movesian	High Plains	St. Johns Cathedral, Denver
Janet	Thompson	High Plains	St. Johns Cathedral, Denver
Frank	Scott	High Plains	St. Johns Cathedral, Denver
Jack	Finlaw	High Plains	St. Johns Cathedral, Denver
Brandon	Cline	High Plains	St. Johns Cathedral, Denver
Tom	Stoever	High Plains	St. Johns Cathedral, Denver
Abby	Humphrey	High Plains	St. Johns Cathedral, Denver
Rene	Gash	High Plains	St. Lukes Episcopal Church, Denver
Fabian	Gilchrist	High Plains	St. Lukes Episcopal Church, Denver
Zoe	Cole	High Plains	St. Lukes Episcopal Church, Denver
Suzanne	Bady	High Plains	St. Lukes Episcopal Church, Denver
Richard	Daniel	High Plains	St. Martin-in-the-Fields Episcopal Church, Aurora
Thor	Nelson	High Plains	St. Martin-in-the-Fields Episcopal Church, Aurora
Robert	Myers	High Plains	St. Matthews Episcopal Church, Parker
Kandy	Halstead	High Plains	St. Matthews Episcopal Church, Parker
Kim	DeJong	High Plains	St. Matthews Episcopal Church, Parker
Gerald	Grabowski	High Plains	St. Matthews Episcopal Church, Parker
Whit	Greene	High Plains	St. Matthews Episcopal Church, Parker
Bev	Van Zandt	High Plains	St. Matthews Episcopal Church, Parker
Susan	Howe	High Plains	St. Michael & All Angels Episcopal Church, Denver
David	Gross	High Plains	St. Michael & All Angels Episcopal Church, Denver
Nancy	Hoehn	High Plains	St. Michael & All Angels Episcopal Church, Denver

Brad	Ayres	High Plains	St. Michael & All Angels Episcopal Church, Denver
Robert	Avery	High Plains	St. Michael & All Angels Episcopal Church, Denver
Erin	Cook	High Plains	St. Philip-in-the-Field Episcopal Church, Sedalia
Gregg	Richards	High Plains	St. Stephens Episcopal Church, Aurora
Barb	Bureau	High Plains	St. Stephens Episcopal Church, Aurora
LindaMarie	Hanson	High Plains	St. Stephens Episcopal Church, Aurora
Marsha	Botts	High Plains	St. Stephens Episcopal Church, Aurora
Pat	Bayer	High Plains	St. Stephens Episcopal Church, Aurora
Jenifer	Brandeberry	High Plains	St. Thomas Episcopal Church, Denver
Karl	Reuter	High Plains	St. Thomas Episcopal Church, Denver
Eric	Hansen	High Plains	St. Thomas Episcopal Church, Denver
Josh	Shipman	High Plains	St. Thomas Episcopal Church, Denver
Robert	Fullerton	High Plains	St. Timothys Episcopal Church, Centennial
Jeff	Spahr	High Plains	St. Timothys Episcopal Church, Centennial
Dixon	Cravens	High Plains	St. Timothys Episcopal Church, Centennial
Roberta	Denham	High Plains	St. Timothys Episcopal Church, Centennial
Mangar	Amerdid	High Plains	Sudanese Community Church, Denver
Shirley	Werden	High Plains	The Episcopal Church of St. Peter & St. Mary, Denver
Pamela	Crouch Blythe	High Plains	The Episcopal Church of St. Peter & St. Mary, Denver
Alternates Attending			
Maryann	OBrien	High Plains	St. Andrews Episcopal Church, Denver
Erin	Richards	High Plains	St. Stephens Episcopal Church, Aurora
Tim	Inman	High Plains	St. Thomas Episcopal Church, Denver
Kathi	Atkins	High Plains	St. Thomas Episcopal Church, Denver
Pearl	Reuter	High Plains	St. Thomas Episcopal Church, Denver

122nd Convention of the Episcopal Diocese of Colorado - Sangre de Cristo Lay Delegates

<i>First Name</i>	<i>Last Name</i>	<i>Region</i>	<i>Congregation</i>
Christopher	Keith	Sangre de Cristo	Chapel of Our Saviour Episcopal Church, Colorado Springs
Deborah	Keith	Sangre de Cristo	Chapel of Our Saviour Episcopal Church, Colorado Springs
Joan	Treese	Sangre de Cristo	Chapel of Our Saviour Episcopal Church, Colorado Springs
Deborah	Lowery	Sangre de Cristo	Chapel of Our Saviour Episcopal Church, Colorado Springs
Janet	Hurst	Sangre de Cristo	Chapel of Our Saviour Episcopal Church, Colorado Springs
Donna	Cooper	Sangre de Cristo	Christ Episcopal Church, Canon City
Barbara	Smith	Sangre de Cristo	Christ Episcopal Church, Canon City
PB	Walsh	Sangre de Cristo	Christ Episcopal Church, Canon City
Shirleen	Sabatino	Sangre de Cristo	Christ Episcopal Church, Canon City
Yvonne	Franklyn	Sangre de Cristo	Church of St. Michael The Archangel, Colorado Springs
Bill	Oliver	Sangre de Cristo	Church of St. Michael The Archangel, Colorado Springs
Rich	Page	Sangre de Cristo	Church of St. Michael The Archangel, Colorado Springs
Jim	Moore	Sangre de Cristo	Church of St. Michael The Archangel, Colorado Springs
Dean	Logemann	Sangre de Cristo	Church of St. Michael The Archangel, Colorado Springs
Ken	White	Sangre de Cristo	Church of the Ascension & Holy Trinity, Pueblo
Jan	Lewis	Sangre de Cristo	Church of the Ascension & Holy Trinity, Pueblo
Michael	Colucci	Sangre de Cristo	Church of the Ascension & Holy Trinity, Pueblo
Mary Jane	Curry	Sangre de Cristo	Church of the Ascension & Holy Trinity, Pueblo
Harry	Tournay	Sangre de Cristo	Church of the Ascension & Holy Trinity, Pueblo
Molly	Chilson	Sangre de Cristo	Church of the Ascension, Salida
Carol	Smead	Sangre de Cristo	Church of the Ascension, Salida
Paula	Lallier	Sangre de Cristo	Church of the Ascension, Salida
Marge	Smith	Sangre de Cristo	Church of the Ascension, Salida
Sam	Milbank	Sangre de Cristo	Church of the Good Shepherd, Colorado Springs
Dave	Pershing	Sangre de Cristo	Church of the Good Shepherd, Colorado Springs
Susan	Stoner	Sangre de Cristo	Grace and St. Stephens Episcopal Church, Colorado Springs
Linda	Balcom	Sangre de Cristo	Grace and St. Stephens Episcopal Church, Colorado Springs
Jana	Moyers	Sangre de Cristo	Grace and St. Stephens Episcopal Church, Colorado Springs
Bruce	MacHaffie	Sangre de Cristo	Grace and St. Stephens Episcopal Church, Colorado Springs

David	Watts	Sangre de Cristo	Grace and St. Stephens Episcopal Church, Colorado Springs
Chuck	Theobald	Sangre de Cristo	Grace and St. Stephens Episcopal Church, Colorado Springs
Angelika	Ebert	Sangre de Cristo	St. Andrew Episcopal Church, La Junta
Charlotte	Cox	Sangre de Cristo	St. Andrews Episcopal Church, Cripple Creek
Karen	Muntzert	Sangre de Cristo	St. Andrews Episcopal Church, Cripple Creek
Ann	Foster	Sangre de Cristo	St. Andrews Episcopal Church, Manitou Springs
Charlie	Rawlings	Sangre de Cristo	St. Andrews Episcopal Church, Manitou Springs
Mary	White	Sangre de Cristo	St. Benedict Episcopal Church, La Veta
John	Frederick	Sangre de Cristo	St. Benedict Episcopal Church, La Veta
Nancy	Congiardo	Sangre de Cristo	St. David of the Hills Episcopal Church, Woodland Park
Alan	McPeak	Sangre de Cristo	St. Lukes Episcopal Church, Westcliffe
Linda	McPeak	Sangre de Cristo	St. Lukes Episcopal Church, Westcliffe
Kathryn	Boeschenstein	Sangre de Cristo	St. Lukes Episcopal Church, Westcliffe
Bert	Shrecengost	Sangre de Cristo	St. Matthias Episcopal Church, Monument
Karyl	Otten	Sangre de Cristo	St. Matthias Episcopal Church, Monument
Jim	Rosa	Sangre de Cristo	St. Matthias Episcopal Church, Monument
Larry	Stutler	Sangre de Cristo	St. Pauls Episcopal Church, Lamar
Yonge	Simmons	Sangre de Cristo	St. Peter the Apostle Episcopal Church, Pueblo
Bill	Moore Ede	Sangre de Cristo	St. Peter the Apostle Episcopal Church, Pueblo
Brenda	Hitchcock	Sangre de Cristo	St. Peter the Apostle Episcopal Church, Pueblo
Ella	Nuss	Sangre de Cristo	St. Raphael Episcopal Church, Security
Sarah	Anderson	Sangre de Cristo	St. Raphael Episcopal Church, Security
Jane	Koskela	Sangre de Cristo	St. Raphael Episcopal Church, Security
Irene	Kornelly	Sangre de Cristo	St. Raphael Episcopal Church, Security

Alternates Attending

Charles	Barker	Sangre de Cristo	Church of the Ascension & Holy Trinity, Pueblo
Sally	Reymond	Sangre de Cristo	Church of the Ascension & Holy Trinity, Pueblo
John	Kearley	Sangre de Cristo	Church of the Ascension, Salida
Priscilla	Marbaker	Sangre de Cristo	Grace and St. Stephens Episcopal Church, Colorado Springs
Connie	Eggers	Sangre de Cristo	Grace and St. Stephens Episcopal Church, Colorado Springs
Gary	Darress	Sangre de Cristo	Grace and St. Stephens Episcopal Church, Colorado Springs

122nd Convention of the Episcopal Diocese of Colorado - Southwest Lay Delegates

<i>First Name</i>	<i>Last Name</i>	<i>Region</i>	<i>Congregation</i>
Janet	Farmer	Southwestern	All Saints in the Mountains Episcopal Mission, Crested Butte
Mary	Fisher	Southwestern	Church of the Good Samaritan, Gunnison
Janis	Jacobs	Southwestern	St. Augustines Episcopal Chapel, Creede
Vernon	Hughes	Southwestern	St. John Episcopal Church, Ouray
Pam	Larson	Southwestern	St. John Episcopal Church, Ouray
Peggy	Glasco	Southwestern	St. Marks Episcopal Church, Durango
James	Bundy	Southwestern	St. Marks Episcopal Church, Durango
Chandler	Jackson	Southwestern	St. Marks Episcopal Church, Durango
Susan	Miller	Southwestern	St. Marks Episcopal Church, Durango
Richard	Emerson	Southwestern	St. Matthew Episcopal Church, Grand Junction
Michael	Murray	Southwestern	St. Matthew Episcopal Church, Grand Junction
Barclay	Jameson	Southwestern	St. Matthew Episcopal Church, Grand Junction
Betty	Emerson	Southwestern	St. Matthew Episcopal Church, Grand Junction
Krish	DeGarmo	Southwestern	St. Matthew Episcopal Church, Grand Junction
Jim	Vierbicher	Southwestern	St. Patrick Episcopal Church, Pagosa Springs
Sally	High	Southwestern	St. Patrick Episcopal Church, Pagosa Springs
Rebecca	Dorian	Southwestern	St. Patrick Episcopal Church, Pagosa Springs
Teresa	Sherman	Southwestern	St. Paul Episcopal Church, Montrose
Danette	Hyatt	Southwestern	St. Paul Episcopal Church, Montrose
Susan	Robinson	Southwestern	St. Stephen the Martyr, Monte Vista
Erin	Smith	Southwestern	St. Thomas the Apostle, Alamosa
Marion	Howarth	Southwestern	The Episcopal Parish of St. Barnabas of the Valley, Cortez
Lisa	Liljedahl	Southwestern	The Episcopal Parish of St. Barnabas of the Valley, Cortez

Alternates Attending

Lloyd (bud)	Short	Southwestern	St. Patrick Episcopal Church, Pagosa Springs
Charlene	Short	Southwestern	St. Patrick Episcopal Church, Pagosa Springs

122nd Convention of the Episcopal Diocese of Colorado - Northwest Lay Delegates

<i>First Name</i>	<i>Last Name</i>	<i>Region</i>	<i>Congregation</i>
Jane	Rivet	Northwestern	All Saints Episcopal Church, Battlement Mesa
Doug	Saxton	Northwestern	All Saints Episcopal Church, Battlement Mesa
Pat	Fallin	Northwestern	Christ Episcopal Church, Aspen
Liz	Hamill	Northwestern	Christ Episcopal Church, Aspen
Bob	Hamill	Northwestern	Christ Episcopal Church, Aspen
Susan	Semrod	Northwestern	Episcopal Church of the Transfiguration, Vail
Jon	Myers	Northwestern	Episcopal Church of the Transfiguration, Vail
Barbara	Hogoboom	Northwestern	Episcopal Church of the Transfiguration, Vail
Anne	Breckheimer	Northwestern	Episcopal Church of the Transfiguration, Vail
James	Spencer	Northwestern	Grace Episcopal Church, Buena Vista
Martha	Eshelman	Northwestern	Grace Episcopal Church, Buena Vista
Jon	Lindenberg	Northwestern	St. Barnabas Episcopal Church, Glenwood Springs
Candyce	Lowery	Northwestern	St. Barnabas Episcopal Church, Glenwood Springs
Martha	Lindenberg	Northwestern	St. Barnabas Episcopal Church, Glenwood Springs
Lynnette	Coffey	Northwestern	St. George Episcopal Church, Leadville
Tim	O'Keefe	Northwestern	St. George Episcopal Church, Leadville
Crystal	Sebastian	Northwestern	St. John Episcopal Church, New Castle
James	Calvin	Northwestern	St. John the Baptist Episcopal Church, Breckenridge
John	Powell	Northwestern	St. John the Baptist Episcopal Church, Breckenridge
Violeta	Powell	Northwestern	St. John the Baptist Episcopal Church, Breckenridge
Stu	Findley	Northwestern	St. John the Baptist Episcopal Church, Granby
Walter	Wilson	Northwestern	St. John the Baptist Episcopal Church, Granby
Christine	White	Northwestern	St. Paul Episcopal Church, Steamboat Springs
Jo Anne	Grace	Northwestern	St. Paul Episcopal Church, Steamboat Springs
Roger	Young	Northwestern	St. Paul Episcopal Church, Steamboat Springs
Janet	Johnson	Northwestern	St. Peter Episcopal Church, Basalt

Paul	Sutro	Northwestern	St. Peter Episcopal Church, Basalt
Sissy	Sutro	Northwestern	St. Peter Episcopal Church, Basalt
Kathleen	Martynowicz	Northwestern	St. Timothys Episcopal Church, Rangely
Jon	Bader	Northwestern	St. Timothys Episcopal Church, Rangely
Nancy	Abbott	Northwestern	Trinity Episcopal Church, Kremmling
Sandy	Olson	Northwestern	Trinity Episcopal Church, Kremmling
Alternates Attending			
Ivan	Beachy	Northwestern	Grace Episcopal Church, Buena Vista

122nd Convention of the Episcopal Diocese of Colorado - Clergy Attending

<i>First Name</i>	<i>Last Name</i>	<i>Region</i>	<i>Congregation</i>	<i>Clergy Status</i>
John	Wengrovius	Front Range	Calvary Episcopal Church, Golden	Parochial
Bethany	Thomas	Front Range	Calvary Episcopal Church, Golden	Parochial
Susan	Greenwood	Front Range	Our Merciful Savior Episcopal Church, Denver	Parochial
Marcia	Stackhouse	Front Range	Our Merciful Savior Episcopal Church, Denver	Parochial
Seth	Richmond	Front Range	Parish Church of St. Bartholomew the Apostle, Estes Park	Parochial
Mary Kate	Schroeder	Front Range	St. Aidans Episcopal Church, Boulder	Parochial
Kay	Cook	Front Range	St. Aidans Episcopal Church, Boulder	Parochial
Janice	Windsor	Front Range	St. Albans Episcopal Church, Windsor	Parochial
Sally	Bowersox	Front Range	St. Ambrose Episcopal Church, Boulder	Parochial
Linda	Vosburgh	Front Range	St. Ambrose Episcopal Church, Boulder	Parochial
Heather	Payton	Front Range	St. Ambrose Episcopal Church, Boulder	Parochial
Peter	Munson	Front Range	St. Ambrose Episcopal Church, Boulder	Parochial
Maureen	Beaty	Front Range	St. Brigit Episcopal Church, Frederick	Parochial
Scott	Anderson	Front Range	St. James Episcopal Church, Wheat Ridge	Parochial
Janice	Pearson	Front Range	St. John Chrysostom Episcopal Church, Golden	Parochial
Timothy	Thaden	Front Range	St. John Chrysostom Episcopal Church, Golden	Parochial
Ted	Howard	Front Range	St. Johns Episcopal Church, Boulder	Parochial
Melanie	Christopher	Front Range	St. Joseph Episcopal Church, Lakewood	Parochial
Michele	Quinn-Miscall	Front Range	St. Joseph Episcopal Church, Lakewood	Parochial
Jean	Churchman	Front Range	St. Laurences Episcopal Church, Conifer	Parochial
Marc	Genty	Front Range	St. Luke Episcopal Church, Ft. Collins	Parochial
Mike	Demmon	Front Range	St. Luke Episcopal Church, Ft. Collins	Parochial
Stephen	Wengrovius	Front Range	St. Marthas Episcopal Church, Westminster	Parochial
Michael	Houlik	Front Range	St. Mary Magdalene Episcopal Church, Boulder	Parochial
Rhoads	Hollowell	Front Range	St. Mary Magdalene Episcopal Church, Boulder	Parochial
Sarah	Freeman	Front Range	St. Paul Episcopal Church, Central City	Parochial
Bonnie Sarah	Spencer	Front Range	St. Pauls Episcopal Church, Ft. Collins	Parochial
Charlotte	Shepic	Front Range	St. Pauls Episcopal Church, Lakewood	Parochial
George	Berlin	Front Range	St. Philip & St. James Episcopal Church, Denver	Parochial
Max	Bailey	Front Range	St. Stephens Episcopal Church, Longmont	Parochial
Jan	Dewlen	Front Range	St. Stephens Episcopal Church, Longmont	Parochial

Jodie	Steeves	Front Range	The Church of Christ the King, Arvada	Parochial
Philip	LaBelle	Front Range	The Church of Christ the King, Arvada	Parochial
Todd	Sorensen	Front Range	The Episcopal Parish of St. Gregory, Littleton	Parochial
Sathi	Bunyan	Front Range	All Saints Episcopal Church, Loveland	Parochial
Jack	Stapleton	Front Range	Trinity Episcopal Church, Greeley	Parochial
Tom	Danitschek	High Plains	Christ Episcopal Church, Denver	Parochial
Rick	Meyers	High Plains	Christs Episcopal Church, Castle Rock	Parochial
James	Harlan	High Plains	Church of the Ascension, Denver	Parochial
Stace	Tafoya	High Plains	Epiphany Episcopal Church, Denver	Parochial
Craig	MacColl	High Plains	Good Shepherd Episcopal Church, Centennial	Parochial
Curtis	Wait	High Plains	Intercession Episcopal Church, Thornton	Parochial
Diana	Peters	High Plains	Intercession Episcopal Church, Thornton	Parochial
George	Magnuson	High Plains	St. Andrews Episcopal Church, Denver	Parochial
Sally	Brown	High Plains	St. Andrews Episcopal Church, Denver	Parochial
Elizabeth	Randall	High Plains	St. Andrews Episcopal Church, Denver	Parochial
Deb	Angell	High Plains	St. Barnabas Episcopal Church, Denver	Parochial
Bill	Kindel	High Plains	St. Charles the Martyr Episcopal Church, Ft. Morgan	Parochial
Chris	Ditzenberger	High Plains	St. Gabriel the Archangel Episcopal Church, Cherry Hills Village	Parochial
Karen	Henwood	High Plains	St. Gabriel the Archangel Episcopal Church, Cherry Hills Village	Parochial
Bret	Hays	High Plains	St. Johns Cathedral, Denver	Parochial
Rebecca	Crummey	High Plains	St. Johns Cathedral, Denver	Parochial
Peter	Eaton	High Plains	St. Johns Cathedral, Denver	Parochial
Douglas	Dunn	High Plains	St. Lukes Episcopal Church, Denver	Parochial
Elizabeth	Garfield	High Plains	St. Lukes Episcopal Church, Denver	Parochial
Jim	Gilchrist	High Plains	St. Martin-in-the-Fields Episcopal Church, Aurora	Parochial
Michael	Richardson	High Plains	St. Matthews Episcopal Church, Parker	Parochial
Vern	Myers	High Plains	St. Matthews Episcopal Church, Parker	Parochial
Ralph	Walker	High Plains	St. Michael & All Angels Episcopal Church, Denver	Parochial
Theron	Walker	High Plains	St. Philip-in-the-Field Episcopal Church, Sedalia	Parochial
Carol	Meredith	High Plains	St. Stephens Episcopal Church, Aurora	Parochial
Marionette	Bennett	High Plains	St. Stephens Episcopal Church, Aurora	Parochial
Ruth	Stanley	High Plains	St. Thomas Episcopal Church, Denver	Parochial
Catherine	Volland	High Plains	St. Thomas Episcopal Church, Denver	Parochial
Cammie	Haupt	High Plains	St. Timothys Episcopal Church, Centennial	Parochial
Sandy	Blake	High Plains	St. Timothys Episcopal Church, Centennial	Parochial

Michael	Carney	High Plains	St. Timothys Episcopal Church, Centennial	Parochial
Maria	Denton	High Plains		Parochial
E. J.	Rivet	Northwestern	All Saints Episcopal Church, Battlement Mesa	Parochial
Bruce	McNab	Northwestern	Christ Episcopal Church, Aspen	Parochial
Joan	McNab	Northwestern	Christ Episcopal Church, Aspen	Parochial
Brooks	Keith	Northwestern	Episcopal Church of the Transfiguration, Vail	Parochial
Stephen	Weston	Northwestern	Grace Episcopal Church, Buena Vista	Parochial
Ali	Lufkin	Northwestern	St. George Episcopal Church, Leadville	Parochial
George	Lufkin	Northwestern	St. George Episcopal Church, Leadville	Parochial
Scott	Hollenbeck	Northwestern	St. James Episcopal Church, Meeker	Parochial
Christy	Shain-Hendricks	Northwestern	St. John the Baptist Episcopal Church, Breckenridge	Parochial
Spencer	Carr	Northwestern	St. John the Baptist Episcopal Church, Granby	Parochial
Bain	White	Northwestern	St. Paul Episcopal Church, Steamboat Springs	Parochial
Scott	Turner	Northwestern	St. Paul Episcopal Church, Steamboat Springs	Parochial
Margaret	Austin	Northwestern	St. Peter Episcopal Church, Basalt	Parochial
Michael	Mortvedt	Northwestern	Trinity Episcopal Church, Kremmling	Parochial
Garry	Horle	Sangre de Cristo	Chapel of Our Saviour Episcopal Church, Colorado Springs	Parochial
Merle	Harrison	Sangre de Cristo	Christ Episcopal Church, Canon City	Parochial
Mark	Meyer	Sangre de Cristo	Christ Episcopal Church, Canon City	Parochial
Paul	Lautenschlager	Sangre de Cristo	Church of St. Michael The Archangel, Colorado Springs	Parochial
Sally	Hubbell	Sangre de Cristo	Church of St. Michael The Archangel, Colorado Springs	Parochial
David	Thompson	Sangre de Cristo	Church of St. Michael The Archangel, Colorado Springs	Parochial
Sally	Munroe	Sangre de Cristo	Church of St. Michael The Archangel, Colorado Springs	Parochial
Andrew	McMullen	Sangre de Cristo	Church of the Ascension & Holy Trinity, Pueblo	Parochial
Karen	Burnham	Sangre de Cristo	Church of the Ascension & Holy Trinity, Pueblo	Parochial
Kenneth	Butcher	Sangre de Cristo	Church of the Ascension & Holy Trinity, Pueblo	Parochial
Yesupatham	Duraikannu	Sangre de Cristo	Church of the Ascension, Salida	Parochial
Barbara	Dumke	Sangre de Cristo	Church of the Good Shepherd, Colorado Springs	Parochial
Marty	Pearsall	Sangre de Cristo	Grace and St. Stephens Episcopal Church, Colorado Springs	Parochial
Sally	Ziegler	Sangre de Cristo	Grace and St. Stephens Episcopal Church, Colorado Springs	Parochial

Bernhard	Ebert	Sangre de Cristo	St. Andrew Episcopal Church, La Junta	Parochial
Charles	Sumners	Sangre de Cristo	St. Andrews Episcopal Church, Cripple Creek	Parochial
Lyn	Burns	Sangre de Cristo	St. Benedict Episcopal Church, La Veta	Parochial
Vaughan	McTernan	Sangre de Cristo	St. David of the Hills Episcopal Church, Woodland Park	Parochial
Scott	Campbell	Sangre de Cristo	St. Matthias Episcopal Church, Monument	Parochial
Alex	Howard	Sangre de Cristo	St. Peter the Apostle Episcopal Church, Pueblo	Parochial
Twyla	Zittle	Sangre de Cristo	St. Raphael Episcopal Church, Security	Parochial
David	Koskela	Sangre de Cristo	St. Raphael Episcopal Church, Security	Parochial
William	Waltz	Southwestern	Church of the Good Samaritan, Gunnison	Parochial
Robert	Pope	Southwestern	St. Augustines Episcopal Chapel, Creede	Parochial
Jo Ann	Ford	Southwestern	St. John Episcopal Church, Ouray	Parochial
Andrew	Cooley	Southwestern	St. Marks Episcopal Church, Durango	Parochial
Hollis	Wright	Southwestern	St. Matthew Episcopal Church, Grand Junction	Parochial
Judy	Schneider	Southwestern	St. Matthew Episcopal Church, Grand Junction	Parochial
Douglas	Neel	Southwestern	St. Patrick Episcopal Church, Pagosa Springs	Parochial
Denis	Ford	Southwestern	St. Paul Episcopal Church, Montrose	Parochial
Nature	Johnston	Southwestern	The Church of the Nativity, Grand Junction	Parochial
Rebecca	Jones	Diocesan Institution	St. Francis Center, Denver	Non-parochial
Delores	Shortridge	Front Range	Our Merciful Savior Episcopal Church, Denver	Non-parochial
Michelle	Danson	Front Range	St. Johns Episcopal Church, Boulder	Non-parochial
Sarah	Berlin	Front Range	St. Philip & St. James Episcopal Church, Denver	Non-parochial
Lawrence	Bradford	Front Range		Non-parochial
William	Henwood	High Plains	Good Shepherd Episcopal Church, Centennial	Non-parochial
Steven	Hartten	High Plains	Peace in Christ ELM, Elizabeth	Non-parochial
Nina	Stasser	High Plains	St. Gabriel the Archangel Episcopal Church, Cherry Hills Village	Non-parochial
Cassandra	Strotheide	High Plains	St. Matthews Episcopal Church, Parker	Non-parochial
Oja	Gafour	High Plains	Sudanese Community Church, Denver	Non-parochial
Egbert	Womack	High Plains		Non-parochial
Roger	Bower	High Plains		Non-parochial
Robert	Seney	Southwestern	St. Pauls Church, Mancos	Non-parochial
Catie	Greene			Non-parochial
Ed	Morgan			Non-parochial
Lou	Blanchard			Non-parochial

Robert	O'Neill			Non-parochial
Sandra	Boyd			Non-parochial
Gary	Goldacker			Non-parochial

122nd Convention of the Episcopal Diocese of Colorado - Other Lay Attendees

<i>First Name</i>	<i>Last Name</i>	<i>Region</i>	<i>Congregation / Organization</i>
Richard	Archuleta	Diocesan Institution	32nd Avenue Jubilee Center
Elin	Leiserson	Diocesan Institution	Canterbury Colorado, Boulder
John	Thornbury	Diocesan Institution	Colorado Episcopal Foundation, Denver
Sara	Tanner	Diocesan Institution	St. Benedict Health and Healing Ministry, Boulder
Kenneth	Von der Heiden		Standing Committee
George	Wing		General Convention Deputy
Nancey	Bookstein	Front Range	Church of the Holy Comforter, Broomfield
Joan	Dudley	Front Range	Church of the Holy Comforter, Broomfield
Donald	Burt	Front Range	St. Aidans Episcopal Church, Boulder
Jesse	Brown	Front Range	St. John Chrysostom Episcopal Church, Golden
Linda	Brown	Front Range	St. John Chrysostom Episcopal Church, Golden
Catherine	Anderson	Front Range	St. Pauls Episcopal Church, Ft. Collins
Michael	Wise	Front Range	The Church of Christ the King, Arvada
Miguel Angel	Centeno	Front Range	
Barbara	Hinman	High Plains	Epiphany Episcopal Church, Denver
Constance	Hein	High Plains	Intercession Episcopal Church, Thornton
Beth	Taylor	High Plains	St. Andrews Episcopal Church, Denver
Joanne	Womack	High Plains	St. Johns Cathedral, Denver
Steve	Baird	Northwestern	Episcopal Church of the Transfiguration, Vail
J. Harrison	Heidel	Northwestern	St. Barnabas Episcopal Church, Glenwood Springs
Barbara	Butcher	Sangre de Cristo	Church of the Ascension & Holy Trinity, Pueblo
Donna	Rosa	Sangre de Cristo	St. Matthias Episcopal Church, Monument
Bob	Larson	Southwestern	St. John Episcopal Church, Ouray
Garry	DeGarmo	Southwestern	St. Matthew Episcopal Church, Grand Junction
Cindy	Murray	Southwestern	St. Matthew Episcopal Church, Grand Junction
Stephanie	Peterson	Southwestern	
Anita	Sanborn		Colorado Episcopal Foundation, Denver
Scott	Asper		Colorado Episcopal Foundation, Denver
Vivian	Berrios Torres		Colorado Episcopal Foundation, Denver
Meg	Stern		Staff, Office of the Bishop
Neil	Riley		Staff, Office of the Bishop
Beckett	Stokes		Staff, Office of the Bishop
Nancy	McClung		Staff, Office of the Bishop
Pam	Greenfield		Staff, Office of the Bishop
Helen	Breyfogle		Staff, Office of the Bishop
Terry	Bowers		
Sarah	McAfee		Staff, Office of the Bishop

Barbara	McLenon		
Barbara	Lord		
Sam	Owen		