

Bishop to Meet with Lay People to Prepare for General Convention



Over the last two months, Bishop Robert O'Neill has been meeting with clergy throughout the state to discuss the state of the Anglican Communion, and to look forward to General Convention 2006, which will take place in June. In April, the Bishop will begin his series of meetings for lay people.

These meetings will provide lay people throughout the diocese an opportunity to hear Bishop O'Neill speak about the issues before the Episcopal Church and the Anglican Communion as we approach General Convention 2006. "These days will help lay people become more informed and more empowered as General Convention approaches," Bishop O'Neill commented. "Along with the activities many parishes are conducting, they will help lay people live into the commitment made at this fall's Diocesan Convention to continue to study the issues before the Anglican Communion and have charitable discussion about the way forward."

The Bishop – who is serving on a special legislative committee for General Convention (see page 10) which will handle resolutions concerning the Episcopal Church's relationship with the Anglican Communion – will share information, his-

tory and his perspective on the issues that are before the Episcopal Church and the Anglican Communion. The meetings will address what the Windsor Report is and is not, the value of the Anglican Communion and the history of the issues currently before the Episcopal Church.

In addition to the Bishop's meetings, lay people will have the opportunity to participate in a number of meetings and educational opportunities organized by congregations. Many churches are conducting adult education sessions based on the

Bishop's clergy days, which were conducted through February and March. In addition, the Bishop's Task Force will be making materials and meeting guides available to lay leaders who wish to work with other vestries and conduct vestry days and study sessions.

For more information on the Bishop's lay meetings, please refer to the General Convention section of the Diocesan web site at http://www.coloradodiocese.org/06_newsandevents/generalconvention.html. ■

Dates for Lay Gatherings

Please watch the diocesan web site for new dates and times in the Denver area, www.coloradodiocese.org/06_newsandevents/generalconvention.

- April 19 Church of St. Michael the Archangel, 7400 Tudor Road, Colorado Springs, 6:30 - 9:00 pm
- April 20 St. Peter the Apostle Episcopal Church, 3939 W. Pueblo Blvd., Pueblo
- April 25 St. Gabriel the Archangel Episcopal Church, 6190 E. Quincy Ave., Cherry Hills Village, 6:30 - 9:00 pm
- May 4 St. Mark's Episcopal Church, 910 E. 3rd Ave., Durango, 6:30 - 9:00 pm
- May 7 St. Matthew's Episcopal Church, 3888 27 1/2 Road, Grand Junction, 2:00 - 4:30 pm.
- May 11 Episcopal Church of the Transfiguration, 19 Vail Road, Vail, 6:30 - 9:00 pm

Mission from Steamboat to Riverboat

MOUNTAIN CONGREGATIONS PROVIDE AID, HOPE TO KATRINA SURVIVORS

■ BY AARON BUTTERY

November 5, 2005. A Saturday. About 8 am. On the side of the road. Waiting for a tow to get out of the snow.

This was the embarrassing and injury free beginning to St. Paul's Katrina relief effort. For a week, twelve individuals from four separate towns and two churches became a team in the aftermath of Katrina. From Church of the Transfiguration in Vail and St. Paul's in Steamboat Springs Lizzie McCawley, Christine Arsenault, Flora Wolf, Tom Chaney, Angie Gamble, Barbara Hogoboom, Andrew Royster, Steve Baird (The Cook), Tom Tasillo, Candace Noriega, Sam (The Doc) and myself.

On Monday, August 29 Katrina slammed into the coasts of Mississippi and Louisiana causing destruction of life, property and, for many, hope. Immediately after this became apparent, St. Paul's decided to do something out of the ordinary in the Episcopal Church. Besides sending money, which we did, we would send people.

I am of the belief that money is a great thing to send, but that people are the vessels which restore hope, spread the Gospel of Christ and comfort the broken. Plus, I have never seen a dollar bill, or a hundred dollar bill, rip drywall out of a house so that the toxic mold could die and the house could be a home again.

So we searched for a contact in the disaster area. After three

weeks of tips and cold calling random churches we found a deacon in Louisiana named Jim. He was what we needed to get holed up with Christ Church in Slidell, LA. All he asked for was people who could work, chainsaws as big as they make, and Wal-Mart gift cards.

The United Way of Steamboat donated money to buy the biggest saw on the market. St. Paul's purchased 3 pole saws from Jim at Precision Sharpening (who gave us a great deal) and got 150 \$25 gift cards. Church of the Transfiguration brought three more saws and money.

After we got towed out of the snow bank we traveled to Wichita Falls, TX, where some friends of mine put us up for the night. (We were supposed to stay in Dallas, but our delay landed us in need of some help. Roy and Donna Sparkman opened their home to our team, feeding us a wonderful breakfast sending us off with prayer.)

We arrived in Slidell Sunday night and met Deacon Jim and our new boss, Deacon Milton. Milton was scheduled to be ordained the week Katrina hit. When we arrived, he had been ordained two

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SERVANTHOOD

From the Bishop's Convention Addresses

"He said to them, 'Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet...I have set you an example, that you also should do as I have done to you.'" —John 13:12-15

Every Sunday (and every day for some of us) we gather at the altar and break bread in our celebration of the Holy Eucharist, and we do this, we say, in remembrance of Jesus. That simple act, of course, directs our attention back to that last supper that Jesus shared with his disciples on the eve of his crucifixion—a significant moment, a poignant moment, a moment charged with divine meaning—Jesus' last night on earth, but not (and this is significant) Jesus' last act during his earthly ministry. As such, it is important to remember that our celebration of the Eucharist is not just a recollection of the last supper itself—as if we were simply calling to mind an old story, as if our remembrance were only the sentimental recollection of a specific meal, however touching, shared between Jesus and his disciples. No, our remembrance during the Eucharist, is not just about the activities at the last supper. When we eat the bread and drink the cup, when we take into ourselves the body and blood of the living Christ, we are being drawn to a much deeper level of awareness. Jesus' invitation to his disciples to "do this" "in remembrance", is not about the meal. Nor is it simply about everything that had happened up to that point. Far more importantly, far more challengingly, it points to everything that happened next. Our remembrance, in other words, directs our hearts, and minds, and souls (and yes, if we really get it, our bodies too) to nothing less than the cross.

John tells us in his gospel that Jesus "knew that his hour had come." And then John says, that Jesus "having loved his own who were in the world...loved them to the end." (Please do not miss that.) And then, John observes, that in that spirit of loving them to the end, Jesus got up from the table. The descriptive language that John uses here the thirteenth chapter of John is so rich. John says that even as one into whose hands God had given "all things," Jesus got up from the table. He left his rightful place. He took off his robe. He tied a towel around his waist, and he began to wash the disciples' feet and wipe them with the towel.

But hold on.

We will miss the point—we will fail to grasp the real power here—if we are not mindful of all the various agendas that are also there around the table. There is Peter—the rock upon whom the Church is to be built, the one who first dared to say it, the one who first dared to speak it out loud, to name it, to call Jesus the messiah, the Son of the living God. Peter is profoundly uncomfortable with what is taking place. What Jesus is doing simply does not conform to his image of how the holy one of Israel, God's anointed, should be acting. Peter can't stand it. It is unbearable. And he protests, as only Peter can protest—with ultimate certainty and clarity. "You will never wash my feet," he says definitively. And no sooner have the words left his mouth, than he finds himself (once again) rebuked by the very one whom he so deeply loves and desires to follow. "Unless I wash you," Jesus says, "you have no share in me." And with that, Peter is challenged to understand that in spite of all his zeal and affection, in spite of all his real inspiration, his image of the Christ—his conception of who the messiah is and what the messiah should be doing—is simply wrong. One more moment of humiliation. One more opportunity for his salvation.

Judas is also there at the table, and he too has his agenda. As John puts it—speaking, I believe, of that capacity for betrayal that is latent in every one of us—"the devil had already put it into the heart of Judas...to betray [Jesus]." It could be, I sometimes think, that Judas was not really such a bad person—just misguided. Perhaps when Jesus told Judas to go and to do what he had to do, Judas thought that he was actually being given direction and permission to make contact with the authorities. Perhaps Judas thought that this act would be the catalyst that would ignite the long awaited rebellion, and that he, Judas, was being given a unique opportunity to play a key role in the deliverance of his people. In which case, Judas was simply wrong—so blind, so fixed, so set, so certain of his convictions, so insistent on his ways, that he could not see the way of God. That is always a possibility—not just for Judas but for all of us. It is equally possible, too, the Judas was simply a scoundrel—a calculating, malicious, self-absorbed individual. Perhaps Judas had already seen the handwriting on the wall. Perhaps he knew that Jesus' followers really had no clout in the face of Roman imperial power. Perhaps Judas had come to despise the people surrounding Jesus. Perhaps he had been embarrassed by the pitiful showing that they had all made upon entering Jerusalem. Perhaps he had decided that it was simply time to cut his losses—that this movement was doomed to failure and needed to be put down once and for all; that he could wait no longer; that he should act, that he must act, that somebody for God's sake should take some action, and so he would go to the authorities. In which case, he was still wrong, dead wrong—so blind, so fixed, so set, so certain of his convictions, so insistent on his ways, that he could not see the greater way of God unfolding before his eyes.

It is from that table—like any and every table, one surrounded by competing and conflicting agendas, some right and some wrong—that Jesus gets up. Jesus leaves his rightful place. He takes off his robe. He ties a towel around his waist, and he begins to wash the disciples' feet. And to everyone around that table—with all the various agendas and desires and fears that they bring; with all their varied histories, and wounds, and ego needs and neuroses—to everyone around that table, Jesus says, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." It is not an option. "I have set you an example," Jesus says, "that you also should do as I have done to you."

Servanthood—this is the fundamental posture of the Christian life, apart from which our proclamation of the faith is simply empty words and apart from which our discipleship is nothing more than a self-satisfying delusion.

"Do you know what I have done to you?" Jesus asks. Do you know? Not what it is, but what does it mean? Think about it. Jesus stops. He leaves the table. He relinquishes his position. He stoops before his disciples. He takes their dirty wayward feet in his hands, and he washes them. What an image. What a revelation—beyond words, beyond any single action. Do you see? This is who I am, Jesus says. This is who God is. This is what divine

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PROCLAMATION
DISCIPLESHIP
SERVANTHOOD

Spiritual Reflection

What You'll Find At Cursillo

■ BY BERNIE MALY

The word Cursillo means short course, a short course in Christianity. It originated in the Catholic Church in Spain about 70 years ago. A driving force in the initiation of these Cursillos was the interest at that time in getting men more involved in the church. The Episcopal Church adopted Cursillo from the Catholic Church. An agreement was needed that the Episcopal expression of Cursillo would keep the Cursillo weekends in line with the established purpose and format in order to be allowed to use the name Cursillo.

The core content of the Cursillo weekend is a series of 15 talks, actually better described as one talk in 15 parts. These are followed by table discussions which are usually very enthusiastic and insightful. The talks are on topics such as piety, study, apostolic action, grace, Christian leadership, Christian community, and the sacraments. Most are given by laypersons. There are also, of course, basic expressions of spiritual formation such as Eucharist, prayer, and private reflection. Much fun, fellowship, and music of worship and praise are also part of the mix. There are also more specific optional expressions to teach, inspire, and challenge that vary from one diocese to another. Two examples that have become a part of the weekend experience in Colorado are stations of the cross and a service of reconciliation. The core content, however, that is essential to the Cursillo weekend

and its purposes are the talks. And, the Cursillo weekend is truly only the beginning of the Cursillo process of exploring and nurturing one's Christian journey and discipleship. I'll be sharing specifics about follow-up efforts and approaches next time. That critical aspect of the Cursillo movement is referred to as the "fourth day", that is, the rest of our lives.

Cursillo is a movement of the Episcopal church and is under the direction and authority of Bishop Robert O'Neill. That may initially be less obvious than with other discipling or renewal endeavors as the beginning, the Cursillo weekend, usually occurs in a location away from the mainstream of church activity. Cursillo submits its suggested "pastoral plan" to the bishop for his approval. The plan is remarkably consistent with and similar to Bishop O'Neill's stated mission for the diocese. He describes this as proclamation, discipleship, and servanthood (in Cursillo, servanthood is initially exemplified in the selfless and extensive effort put in to presenting the Cursillo weekend for those attending).

Before the Cursillo weekend, individuals who are active and committed Christians are identified and invited to attend. They must have a "sponsor" who has attended a Cursillo weekend and be approved by their parish rector. After completing a Cursillo weekend, individuals are able to help as part of the "team" presenting any future weekend.

A primary goal of the Cursillo movement is to change the world for Christ (proclamation). The effort to accomplish this is through empowerment and equipping of Christian disciples and leaders. The suggested key to modeling and sharing one's faith is doing so in the natural context of wholesome relationships. A Cursillo motto is, "make a friend, be a friend, bring your friend to Christ".

The next Cursillo weekend in the diocese of Colorado will be held at Camp Red Cloud near Lake City, Colorado from May 18-21, 2006. Contact person for details is weekend leader Joe Nanus (joemacn@aol.com, 970-264-2556). ■

St. Frances Center Looking Forward to Annual Dinner Auction

The St. Frances Center in Denver, which provided services to nearly 220,000 guests in 2005, is preparing for its 3rd Annual Dinner Auction on Saturday, May 6 at the Denver Merchandise Mart. The event - which is the center's primary fundraiser for the year - will offer a three-course meal and a wide range of silent auction items, including fishing weekends, rounds of golf and a dinner with Bishop O'Neill.

The St. Frances Center is a day center for people who are homeless in the downtown Denver area. In 2005, the center served 60,000 more guests than it served in 2004. In addition to providing shelter, the Center also provides employment services, social services, access to health care, and opportunities to transition into housing. It has been a ministry of the Diocese of Colorado since 1983.

Last year's dinner raised \$46,000 for the Center. Individual tickets to this year's event are \$50; group tables (seating 10) are \$500. For information about the dinner event, or to reserve tickets, visit the St. Frances Center web site at www.sfcdenver.org, or contact Andrew Spinks at 303-244-0745.

Spring Daughters of the King Retreat to Offer Renewal

The towering mountains, majestic trees and peaceful lake of the Spring Canyon Retreat Center in Buena Vista will once again provide the backdrop for the annual retreat of the Colorado Assembly of the Order of the Daughters of the King. The Daughters will gather at the rustic setting May 5-7.

The speaker for the retreat will be the Rev. Dr. Jean Dalby Clift. Dr. Clift has had many roles in her life, including lawyer, spiritual director, pastoral counselor, author, lecturer, workshop presenter, priest, mother, grandmother, and poet. She has B.A. and J.D. degrees from the University of Texas, and an M.A. and Ph.D. from the University of Denver. She also studied for two years at the C.G. Jung Institute for Analytical Psychology in Zurich, Switzerland.

Dr. Clift is an Adjunct Professor at St. Thomas Seminary and the Iliff School of Theology and Canon Pastor Emeritus of the Episcopal Diocese of Colorado. She has authored several books, including *Core Images of the Self: a Symbolic Approach to Healing and Wholeness*. She has also co-authored several books with her husband Wallace.

Diocesan DOK chaplain Rev. Nancy Malloy, rector of St. Charles the Martyr in Ft. Morgan, will celebrate and preach at the Sunday Eucharist, and will also provide spiritual direction at the retreat, along with the Rev. Claudia Smith, vicar of St. Benedict in La Veta. Betsy Dusbabek will head up the music team.

Because the diocesan assembly board believes that a retreat should provide time for rest and re-creation, there are no activities scheduled for Saturday afternoon. This will be a time to spend quietly with God in rest and reflection.

Registration and a non-refundable \$50 deposit are due by April 8. Room assignments are on a first-come, first-serve basis. For more information, contact Lyn Zolman, Ph. 303.796.8746 (H) 303.358.2164 (c), e-mail: gumzzz@aol.com, or Gloria Zink, Ph. 970.867.4009 (H) 970.768.7150 (c), e-mail: zinkszoo@kci.net. ■





Visit to Haiti Sees Demonstrations, School Construction

■ BY DON SNYDER

Two years after the overthrow of then President Bertrand Aristide, democratic elections were finally held in Haiti. The overwhelming choice on the streets and throughout the poverty stricken countryside seemed clearly to be former president Rene Preval, an agronomist who led the country in the late 90's. Early election returns gave him over 70 per cent of the vote, but day by day this percentage dropped mysteriously, and it seemed certain that he would not receive the 50 per cent needed to avoid a runoff. As this news spread, the Haitian 'majority', synonymous with the Haitian 'poor', took to the streets demanding that Preval be declared the winner. It was against this backdrop that I arrived in Port au Prince.

On my arrival, Pere Kesner Gracia, priest-in-charge at St. Paul's Episcopal Church in Petit trou de Nippes, informed me that we would not go to Petit trou as originally planned, but would stay the night in Port au Prince in order to attend a special service at the Épisopale Cathédrale Sainte Trinité. The Episcopal Diocese of Haiti was hosting Archbishop Desmond Tutu of South Africa and was dedicating a new Desmond Tutu Center for Reconciliation and Peace. The need for reconciliation, forgiveness and peace in Haiti, after so many decades of violence and oppression directed towards one and other, is paramount to Haiti's future. In contrast to the tens of thousands of people on the streets, appeared the presence of this truly humble and peaceful man, Desmond Tutu. Later in the week his presence would serve as the voice of calm, as he shunned being airlifted out of the midst of a demonstration in order to encourage peaceful demonstration, to encourage respect for the rights of others, and to act as sign of God's love for all of his children.

The following day, Pere Kesner and I wove our way through a large demonstration in Karfu. After finding our way to the other side of this sea of humanity, we continued peacefully on to St. Paul's in Petit trou de Nippes. Shortly after we left Port au Prince, the crowds there got larger, the demonstrations angrier, burning cars and tires blocked the streets and shut down

business, and the airport was closed.

Bishop Robert O'Neill and a group of five others, whom I had planned to meet and accompany on their first visit to Haiti, were forced to re-evaluate their situation. Their prayerful discernment confirmed their strong desire to continue with their plans, but the cancellation of flights in and out of the country forced their hand, and the trip had to be postponed. We were all disappointed, though I understand Bishop O'Neill is still packed and ready, and hopes to make the trip this fall. The people of Petit trou, already know his name and are waiting to welcome him!

Upon our arrival in Petit trou we found a gathering of many people engaged in a different sort of endeavor, and it had nothing to do with politics. Working side by side, some 40 to 50 people were engaged in the construction of the new school at St. Paul's. Once again, as is so often the case in Haiti, I was filled with joy. There are so many people both here in Colorado, and in the local community around St. Paul's who have long dreamed of this day: A day that would realize the construction of a school -- a symbol of hope, a symbol of opportunity, a symbol of a better life.

Here were men from the community sitting atop piles of large rocks, with nothing but a small sledge hammer, breaking big rocks into small rocks, and small rocks into the gravel that was needed to make concrete. Dozens of men from the community worked in perfect rhythm. Sand, gravel and cement were mixed to make concrete. Buckets were filled, carried and poured into the open trench, so painstakingly dug by hand, and now filled with the necessary reinforcing steel, waiting for concrete. Rocks were carried, one by one to masons constructing stone walls that sit atop the concrete footings. Slowly, the foundation began to take shape. Thick walls of stone and concrete, along with the steel skeletons of concrete columns rose out of the ground. From 6:00 am to 4:00 pm, in the tropical heat and humidity, the work continued each day. After 15 days, the group of laborers would be rotated. A new group of

Laying the foundation by hand.



Men help with the construction of the new school at St. Paul's Episcopal Church.

40 to 50 people from the local community would have the opportunity to work. Likely it would be their only opportunity this year.

Under the guidance of builder Paul Henry Placide, Pere Kesner Gracia, and with oversight by the Colorado Haiti Project, construction continues each day. The progress is swift and intentional, as the rainy season looms just a few months away.

The Three Bishops' Fund continues to make a dramatic difference in the lives of many people. If the weather holds, if your contributions and pledges continue to flow, and as the Haitians would say, "Si Dye vle" or "God willing", we can continue to take our stand against poverty and oppression in this one small corner of the world, replacing it with the love of Christ. Haiti is indeed a gift that belongs to each one of us. Please help, however you can. ■

Cathedral Dean Peter Eaton Visits Turkey

■ BY BECKETT STOKES

The Very Rev. Peter Eaton, Dean of St. John's Cathedral, spent his Thanksgiving on his way to Turkey, to celebrate the Feast of St. Andrew with Bartholomew I His All Holiness, the Archbishop of Constantinople and Ecumenical Patriarch of the Orthodox Church in Turkey. The Feast of St. Andrew holds particular significance for the Christian church in Turkey because St. Andrew brought Christianity to what was Constantinople. Eaton was invited to attend, and took with him the greetings of Presiding Bishop Frank Griswold and the Episcopal Church.

"The Anglican Communion and the Orthodox Church have a long and close relationship as ancient churches that have a great deal in common," Eaton remarked. He also said that he believes it is important for American Anglicans to show solidarity with Christians in Turkey, who are a persecuted minority. While Turkey's government is secular, non-Muslim people

are still subject to marginalization and persecution, and the Patriarch himself has been the subject of demonstrations and death threats. "Particularly in parts of the world -- like Turkey -- where Christians are marginalized -- it is important that American Anglicans show our solidarity with them," remarked Eaton. "Even small gestures of support are significant to people who are under pressure."

The festivities for the Feast of St. Andrew spread over two days, and included an evening vigil on Nov. 29, and the celebratory liturgy at the Cathedral in Istanbul, celebrated by the Patriarch. During the liturgy, Eaton said, "one had a glimpse of what Byzantium must have been like," as much of the service dates back to the era prior to the conquest of Byzantium by the Ottoman Empire in the 15th century.

Following the mass, the Patriarch hosted a reception, where he all of those who brought greetings from other Christian churches and other parts of the globe.

Eaton points out that institutional relationships that are



The liturgy marking the Feast of St. Andrew in Istanbul, Turkey

forged across boundaries often exist because of personal relationships between individuals. In this case, he was honored to extend that personal relationship to the Patriarchate in order to honor and foster the relationship between the Orthodox and Episcopal churches. ■

REGISTER NOW FOR FAITH FOR LIFE WEEKEND JUNE 2 - 4, 2006

SNOW MOUNTAIN RANCH, GRANBY, COLORADO

DEAR FRIENDS,

As we welcome spring, I know that many of you are finalizing your summer plans. I hope that you will consider taking part in the considerable list of opportunities for camping and fellowship that the Diocese of Colorado is offering this summer.

First, the Diocesan Faith for Life weekend at Snow Mountain Ranch, June 2 - 4, offers you, your family and your congregation the unique opportunity to join together with other Colorado Episcopalians to celebrate Pentecost, our common life together, and the blessings of our life in this beautiful state.

The Feast of Pentecost provides a wonderful opportunity for us to gather together as Christians and as Episcopalians to share the good news of Jesus Christ. The Office for Faith Formation is working with several of our congregations across the state to plan activities and worship for everyone - from children to seniors, from families to single people. Together we will share the milestones in our lives and in the church year that bring us together and bring us closer to God. And the setting of Snow Mountain Ranch, along with a flexible schedule of activities, will provide ample time to explore the beautiful Colorado mountains as you wish - on foot, on bicycle, on horseback, or from your favorite lawn chair.

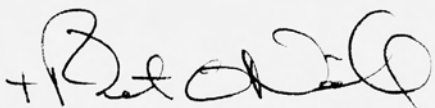
Second, I invite you to consider Episcopal Summer Camps for your school-age children and youth. The Diocese is offering an exciting series of camps this year entitled "Holy Land Adventure" with age-appropriate activities for children and youth grades two through twelve. Campers will be immersed in the life and culture of Jesus' day along with traditional camping experiences like leadership training, hiking, fishing, horseback riding, and so much more.

Therefore, I invite your children and youth to join with others from around the diocese, this "Holy Land Adventure" as we grow in our faith in Jesus Christ and discover God's unending love for each of us.

For more information about Faith for Life and Episcopal Summer Camps, and to download registration forms please visit the Faith Formation pages at the diocesan web site - www.coloradodiocese.org.

I look forward to seeing you this summer!

Faithfully,



Robert O'Neill

ABOUT THE WEEKEND

The Faith for Life weekend provides an opportunity for our entire diocese to gather and grow in the formation of our faith, our families and our friendships, while enjoying outdoor fun! Come join the Bishop and members of other parishes from around the state to celebrate a very special Pentecost weekend.

Marking Milestones. Just as ancient roadways marked the miles traveled, so congregations and families can use faith milestones to mark our faith journey.

REGISTER TODAY!

On the form on the next page, complete section 1 and either part A, B, or C of section 2 and send with your deposit to:

Colorado Diocesan Center
Faith for Life Registrar
1300 Washington St.
Denver, CO 80203

Make checks payable to: Colorado Diocese (please put FFL in memo portion) Please use separate registration forms for each family grouping. Early bird registrations received before April 10th will receive a 10% discount. For registrations mailed after April 28th please add 10% surcharge. No registrations will be accepted after May 15th.

You must fill out Section 1 and the applicable part of Section 2. For those sharing housing, please submit all separate registrations together.

Summer Camps to Explore Jesus's World

This year's Episcopal Summer Camps will provide a Holy Land Adventure for campers from grades 2 - 12. The series of camps will explore Jewish customs and traditions, and recreate the Holy Lands at the time of Jesus through foods, arts and crafts projects, and surprises! Activities will include leadership training, hiking, ropes courses and other great outdoor fun.

CAMP DATES ARE AS FOLLOWS:

High School Camp

(for students entering 9th - 12th grade):

June 11 - 17, 2006

Middle School Camp

(for students entering 6th - 8th grade):

June 18 - 24, 2006

Elementary I Camp

(for students entering 2nd - 5th grade):

June 25 - July 1, 2006

Elementary II Camp

(for students entering 2nd - 5th grade):

July 16 - 22, 2006

For camp registration forms, please visit the "Camps" section of the Diocesan web site at

www.coloradodiocese.org/03_faithformation/camps.html



faith
FOR
life

MARKING
MILESTONES

E P I S C O P A L



SUMMER
+ CAMPS

HOLY LAND ADVENTURE



REGISTRATION FORM

SECTION 1

FAMILY NAME (LAST NAME) _____

MAILING ADDRESS _____ ADULT NAME(S) _____

CITY _____ STATE _____ ZIP _____

PHONE _____ PARISH _____ CITY _____

CHILD NAME _____ AGE / GRADE FALL '06 _____

CHILD NAME _____ AGE / GRADE FALL '06 _____

CHILD NAME _____ AGE / GRADE FALL '06 _____

T-SHIRTS: INDICATE SIZE/QUANTITY
COST \$9/\$7 WHEN ORDERED W/REGISTRATION (\$12/\$10 AT CONFERENCE)

ADULT: XXL ___ XL ___ L ___ M ___ S ___

CHILD: XL ___ L ___ M ___ S ___

DO YOU NEED INFANT CARE? (CHILDREN UNDER 2) WE MUST KNOW NOW! YES

LODGING DESCRIPTIONS:

A. LODGING W/MEALS

Rates in this category are PER PERSON and include lodging, meals, and tax. Rates for adults depend upon the total number of persons occupying a room. Rates are for the conference period and cannot be pro-rated.

Pinewood Lodge...

(located by main admin. bldg, upper floor easily accessible for handicapped persons, 1 double bed & 1 set of bunk beds, private bath)

Single.....\$232	3 to a room.....\$125
2 to a room.....\$139	4 to a room.....\$111
Child (ages 3-12).....\$ 32	

Silversage Lodge...

(located by dining room, double bed & 2 sets of bunk beds, private bath)

Single.....\$265	4 to a room.....\$121
2 to a room.....\$169	5 to a room.....\$111
3 to a room.....\$137	6 to a room.....\$104
Child (ages 3-12).....\$ 32	

Aspenbrook Lodge...

(located close to dining room, double beds & 1 set of bunk beds, private bath)

Single.....\$274	4 to a room.....\$123
2 to a room.....\$174	5 to a room.....\$111
3 to a room.....\$139	6 to a room.....\$107
Child (ages 3-12).....\$ 32	

Indian Peaks Lodge...

(Sleeps up to 6, 2 queen beds and 1 queen sleeper sofa full bath, balcony or patio)

Single.....\$310	4 to a room.....\$132
2 to a room.....\$193	5 to a room.....\$121
3 to a room.....\$151	6 to a room.....\$111
Child (ages 3-12).....\$ 32	

SECTION 2

A. LODGING WITH MEALS: TOTAL USING ROOM: _____

1ST CHOICE _____ # ADULTS X \$ _____ = \$ _____

2ND CHOICE _____ # CHILDREN X \$ _____ = \$ _____

I'M SHARING A ROOM WITH: _____

I'LL SHARE A ROOM WITH WHOMEVER I'M ASSIGNED UP TO _____ (# PERSONS)

FAITH FOR LIFE REGISTRATION FEE :
\$35 X _____ EA FAMILY MEMBER = \$ _____

TSHIRTS = \$ _____

SURCHARGE / DISCOUNT = \$ _____

TOTAL = \$ _____

LESS DEPOSIT = \$ 40.00

BALANCE DUE = \$ _____

B. CAMPSITES: TYPE OF CAMPSITE (A,B,C, OR D)

1ST CHOICE _____ 2ND CHOICE _____

MEALS:(PKG OF 6 FOR CONF PERIOD) \$55 X _____ #ADULTS = \$ _____

\$30X _____ #CHILD(3-12) = \$ _____

FAITH FOR LIFE REGISTRATION FEE :
\$35 X _____ EA FAMILY MEMBER = \$ _____

TSHIRTS = \$ _____

SURCHARGE / DISCOUNT = \$ _____

TOTAL = \$ _____

LESS DEPOSIT = \$ 40.00

BALANCE DUE = \$ _____

C. YMCA CABINS/OFF-GROUNDS:

YMCA CABIN DWELLER? REGISTERED UNDER WHAT FAMILY NAME? _____

OFF-GROUNDS DWELLER? OFF-GROUNDS PHONE # _____ YMCA FEE \$6 X _____ EA. PERSON = \$ _____

ADDRESS _____

MEALS:(PKG OF 6 FOR CONF PERIOD)
\$55 X _____ #ADULTS = \$ _____

\$30X _____ #CHILD(3-12) = \$ _____

FAITH FOR LIFE REGISTRATION FEE :
\$35 X _____ EA FAMILY MEMBER = \$ _____

TSHIRTS = \$ _____

SURCHARGE / DISCOUNT = \$ _____

TOTAL = \$ _____

LESS DEPOSIT = \$ 40.00

BALANCE DUE = \$ _____

B. CAMPSITES

Camping fee is for a family unit occupying a campsite. Campsites have fireplaces for cooking and centrally located wash house facilities.

Campsite Type A.....\$70.00
(Electricity, water and sewer hookup)

Campsite Type B.....\$63.00
(Electricity, water hookup)

Campsite Type C.....\$60.00
(Electricity hookup)

Campsite Type D.....\$51.00
(No hookups)

There is a \$3.00/day fee per vehicle payable to the YMCA for campsites only.

C. YMCA CABINS OR OFF-GROUNDS

You must send us a registration form whether you are staying on grounds in YMCA Cabins or off the YMCA grounds.

YMCA has several large cabins that have beds for 27-32 people. Your group may make reservations by calling the Faith Formation Office @ 1.800.446.3081 or 303.837.1173 ext. 31.

Add the Faith for Life Registration fee of \$35.00 per person to any cabin costs.

Those persons lodging off the YMCA grounds should include the Faith for Life Registration fee of \$35.00 per person plus a \$6.00/person off-grounds fee.

Meals are available for those staying off-grounds, at campsites or in YMCA Cabins. Cost includes six meals for conference period. Reservations must be made with your conference registration. A snack bar is on grounds for our use.



Diocese Ends 2005 In the Black

■ BY BOB LEAMAN, CHIEF FINANCIAL OFFICER

Although we have yet to complete the year end audit for 2005, preliminary review operating results for the year show a net profit of approximately \$70,000. Since we were operating under a deficit budget of \$31,417, this is a positive turnaround of \$101,000 when compared to the budget!

We are pleased to report that \$27,877 of this improvement over budget was the result of increased financial support by our congregations. Pledge Revenue was budgeted at \$1,270,000. Actual pledges received at the beginning of 2005 totaled \$1,271,067. The diocese actually received, \$1,297,661 – over \$20,000 more support than was pledged.

But, that doesn't tell the whole story. Historically, collections over the last five years have been between 96 and 98 percent of our annual pledges. Assuming the best, our expectation of pledge revenue at 98% would have been \$1,245,645. When using this measurement, our actual exceeded the expectation by \$52,016! We actually collected 102 percent of the annual pledge. This is the first time in recent memory that collections have exceeded pledges. The Bishop and the entire staff in the Bishop's Office join me in expressing our heartfelt appreciation of your support this year for the Bishop and the Diocese

of Colorado.

Expenses for the year were under budget by almost \$74,000. There were a couple of windfalls that contributed to this performance. The Canon to the Ordinary's office was under budget by \$22,000. This is principally because we were anticipating a staff change which did not occur. When a new Canon to the Ordinary is called in 2006, those expenses will be incurred. Also, the Congregational Development office was under budget by \$35,000. This was the result of hiring the Canon Missioner late in the year. Thus, neither of these savings can be expected to carry over to 2006.

The remaining savings of \$17,000 was generally spread among all the remaining operated departments. Virtually every operated department finished the year under budget or very close to budget and the entire Diocesan Staff should be acknowledged for a job well done!

Although we have a great many challenges for 2006 and beyond, we are hopeful that the successes of 2005 will be repeated. Certainly, the operating surplus from 2005 will carry over to help to fund the many expanding ministries of the Diocese in 2006! ■

NEW ON THE WEB SITE:

Sign Up for the Email Newsletter!

You can now sign up for email updates from the Diocese of Colorado from any page on the web site. Just look for the "Sign Up for Email Updates" link and follow the directions. You can sign up for a weekly events update and/ or a monthly email newsletter. So sign up and spread the word!

Faith For Life Page

www.coloradodiocese.org/03_faithformation/faithforlife.html
The page currently provides electronic copies of promotional materials and registration and pricing information for the Faith For Life weekend, June 2 – 4 at Snow Mountain Ranch. The site will continue to provide updates on the weekend and fun activities leading up to the event. There are links to it from the Faith Formation main page, and the Faith Formation/ Calendar page.

Email Link for Colorado's Deputation to General Convention

We have established an email address for the deputation deputation@coloradodiocese.org
Mail to this address will reach all members of the deputation, and they will discuss questions and comments at their meetings leading up to General Convention in June. There is a link to this address, along with the names of the members of the deputation on the web site at www.coloradodiocese.org/06_newsandevents/genconventiondeputation.html.

Church Directory

We have updated the church directory section of the web site, so that you can now search for churches alphabetically and by city or town. Just click on the "Find a Church" link.

VISIT US AT

www.coloradodiocese.org

2005 CONGREGATIONAL GIVING SUMMARY

Congregations whose payments exceeded 100%:	44
(includes 12 churches who paid but did not pledge)	
Congregations whose payments equaled 100%:	32
Congregations whose payments were less than 100%:	29
Congregations that did not pledge or pay:	5
 TOTAL COUNTED	 110
(Certain chapels and special congregations not included)	

Trust and Endowments Committee Expands

■ BY CARL WELLS, COMMITTEE CHAIR

The Trust and Endowments committee has been expanded and is now ready to serve people in Colorado in accordance with its mission. The committee oversees the distribution of funds from five different trusts.

The Oakes Home Trust is the largest and best-known. It provides direct disbursement of dollars to sick or needy Coloradoans who, for whatever reasons, cannot afford to pay their medical bills. Typically the fund disburses money directly to doctors and hospitals for payment of expenses already incurred. However, sometimes the fund will pay prospectively so needed procedures can be scheduled. Requests for funds must be submitted by a clergy person for lay people and through the Bishop's office for clergy themselves. Application forms can be obtained from any member of the committee, the Diocesan office, or from the Diocesan web site. The Oakes Home Trust also provides money for community health programs, community nursing programs to promote preventative care and early treatment of medical conditions, and other wellness programs promoting the physical, mental, emotional, and spiritual well-being of the residents of Colorado.

The A. Bonnell Theology Trust supports theological education programs in the diocese. It has been used principally by clergy for sabbaticals, advanced study, or other continuing

education. Requests for funds can be made by letter to the committee through the Bishop's office.

The Shepherd-Holton Trust provides funds for institutions in Colorado caring for children or the aged. Requests for funds can be made by letter to the committee through the Bishop's office.

The Auto Loan Fund loans money to members of the clergy for the purpose of purchasing a car. The amount of the loan is limited to ten percent of the purchase price of the car. Repayment schedule is typically monthly payments for four years at five percent interest. Applications are available on the website, or may be obtained from any member of the committee.

The Ichthus Trust provides funds to assist clergy of the diocese with non-recurring, burdensome personal expenses including, but not limited to, educational expenses for clergy, spouses or children, down payments on personal housing, repairs to automobiles, etc.

Application may be made by letter to the Committee describing the nature of the expenditure and the need for assistance.

If you are interested in applying for funds from any of these trusts, please consult the Ministry Support section of the diocesan web site (www.coloradodiocese.org/04_ministrysupport) for information about how to apply, or contact Bob Leaman in the Bishop's Office.

The committee has been appointed by the Bishop and works under the direction of the Standing Committee. Its members are:

Carl Wells, Chairman, St. Gabriel's Church, Cherry Hills Village; Charlotte Cox, St. Andrew's Church, Cripple Creek; Bob Elmore, St. John's, Boulder; June Hahl, St. Mark's, Durango; The Rev. Vicky Kempf, St. Pauls, Fort Collins; and Bob Leaman, Diocesan Liaison. ■



Volunteers at the 32nd Ave. Jubilee Center (housed at Our Merciful Savior), a recent recipient of grant monies from the Diocese.

Coloradoans Take On Health and Energy Mission Project for Southern Sudan

■ BY BECKETT STOKES

A diverse team of individuals who wish to help the people in southern Sudan are working to develop a prototype energy project there for the benefit of the local people. This group includes leaders from the Episcopal Church, the Sudan Council of Churches – USA, American geologists from the Diocese of Colorado and others with experience in humanitarian, health related projects. A group from Colorado traveled to the Sudan in February to explore the concept.

J. Thomas Wilson, Chairman of Nautilus Resources and his wife Dr. Elizabeth Wilson, are both geologists and parishioners at St. John's Cathedral in Denver. They are working to implement an idea that grew out of conversations with Pa'gan Amun Okiech, a Sudanese political leader who has close ties to the Sudanese Congregation at St. John's, in the summer of 2005. Over the ensuing months, they continued discussions with the Rev. Anderia Lual Arok, priest in charge of the Sudanese Community Church in Denver, Anita Sanborn, President of the Colorado Episcopal Foundation, and Rev. Daniel Deng Kuot, representing the Sudan Council of Churches – USA, and in February, they traveled to Sudan on a fact-finding trip.

The project would use local energy resources to improve the daily lives of the citizens of southern Sudan by increasing access to clean, low-cost cooking fuel. Currently, villagers use charcoal and animal dung to cook. Village women need to forage wood and charcoal, which takes them away from their families to gather the wood – often they must walk for several miles in either direction – and is ultimately resulting in the depleting local forests and environmental resources. This project would enable villagers to better utilize local resources to provide a reliable and clean fuel source. It would also provide jobs for local citizens and training in entry-level oil and gas related positions.

"This kind of project could really help to bring people back to their villages," said Elizabeth Wilson. "It could help restart the agriculture that can sustain families and local economies."

In addition to the cooking fuel resource, this project would also provide southern Sudan with vital humanitarian resources needed as villagers work to rebuild their lives after years of persecution and civil war. The project proposes to

- Develop a health clinic in the area. Initially, American and other volunteers would bring an initial shipment of medical equipment and supplies, and work to eventually set up a rotating team of visiting physicians who would train local people to deliver basic services.
- Develop an educational program to be conducted by and with local leaders and teachers and others knowledgeable about preserving natural resources and wildlife, in order to increase understanding about how to maintain long-term environmental quality in the area.

The trip in February allowed the Wilsons and others to view the local conditions first hand, and to meet with some of the local people in the area. They were struck by the stark conditions in the southern part of the country, where villages had been wiped out by the war, and families were beginning to return after spending years in refugee camps. Communication and transportation were constant challenges. Nonetheless, they were able to get wireless internet access, said Elizabeth Wilson, so technological advances that serve a particular necessity are certainly possible.

Similar projects have been successfully implemented in Pakistan, and Trinidad and Tobago. "The technical side of this project is relatively easy," said Thomas Wilson. "It's the politi-

cal side that will be the trickiest."

Arok noted that the group clearly saw the need to help the community around Bor and Juba meet health care and education needs. "There is a real need for text books," said Arok.

"Many of the teachers we talked to had taught for ten months without receiving a salary." He also noted that the hospitals in Bor and Juba were in need of assistance.

Sanborn, the Wilsons and others involved are offering their knowledge and assistance as unpaid advisors. They are committed to partnering with the Sudanese and the Episcopal Church of Sudan which is helping to rebuild southern Sudan. The support and involvement of Sudanese church leaders in Sudan is considered to be an important part of the long term success of the project in order to build trust with local people and in order



The Denver group, Elizabeth Wilson, Anita Sanborn, and Tom Wilson, meet with Pa'gan Amun Okiech and other Sudanese leaders.



Sudanese girls on the banks of the Nile River.

to disseminate information about the project. Moreover, Arok said that the members of the Sudanese Community Church here have greeted news of the project warmly, and are eager to do what they can to help the project, and help southern Sudan rebuild after years of war. ■

Father Andria Returns Home

For the Rev. Anderia Lual Arok, this trip to southern Sudan was his first opportunity to visit his homeland since the late 1980s. Since then, his friends and relatives have been scattered by and killed in the war there, and his home village has been destroyed. He said that the visit was full of "high emotion" for him, and he found signs of both hope and loss in his return.



Father Andria (far right) is greeted by old friends.

He was discouraged to find almost nothing left of the town he grew up in, but he said that the towns of Bor and Juba were teeming with people who were returning to Sudan, eager to begin making a living there and then return to their villages.

He was also encouraged to see the growth in Christianity in southern Sudan. "There were not many Christians when I was growing up," he said. "But there are lots of Christians today. That has been one advantage of the war – it has brought people closer to God." He said the church in Sudan is encouraging the community to come together, and is serving as a crucial source of unity as the country seeks to rebuild.

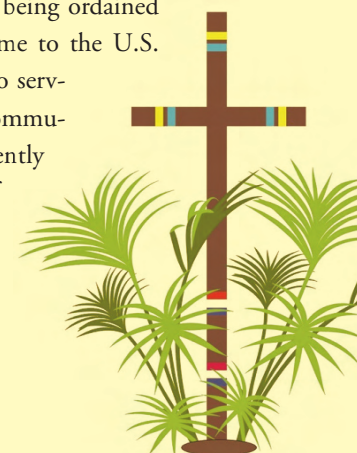
Arok had hoped to see his mother, whom he has not seen in several years, but the difficulty of travel and communication proved too much. She now lives in a village many miles away from Bor, and the trip can take several days to complete. He did hear word from a boy who had traveled from the village where she is, that she is doing well, but was unable to see her face-to-face. "I will have to plan a longer trip to see her," he said. Overall, he said, he is optimistic about the future of Sudan. ■

About Colorado's Sudanese Community Church

The Sudanese Community Church is a special congregation of the Diocese of Colorado which worships at St. John's Cathedral in Denver. The congregation is six years old, and serves a growing community of Sudanese who have come to Denver to escape the violence and poverty of their homeland.

The community is now more than 100 members strong, and has become a real hub of the larger Sudanese community in the region, says the Rev. Canon Poulson Reed, who heads the diocesan effort to support the Sudanese Community Church. Several congregations provide support for the Sudanese, including St. Gabriel's in Cherry Hills Village, Good Shepherd in Centennial, St. Laurence in Conifer, St. Andrew's in Denver, St. Luke's in Fort Collins and Ascension in Pueblo.

The Rev. Anderia Lual Arok serves the community as Priest-in-charge. After being ordained in Khartoum, Arok came to the U.S. in 2002. In addition to serving the Sudanese Community Church, he is currently studying at the Iliff School of Theology. ■



Colorado Group Attends 100th Anniversary Celebration of Bor Diocese

SUDAN'S UPPER NILE WELCOMES THOUSANDS FOR 100TH ANNIVERSARY OF BOR DIOCESE

BY PAT MCCAUGHAN – EPISCOPAL NEWS SERVICE

While they were in Sudan, the group from Colorado was able to experience a unique and moving event – the celebration of the 100th anniversary of the Bor diocese. Episcopal News Service covered the event.

Jubilation, priestly ordinations, prayers for the dead, and all-night song and dance were among the festivities as thousands converged in Malek, in Sudan's Upper Nile region, to celebrate the 100th anniversary of the Episcopal Church in Sudan (ECS) in the Diocese of Bor.

"It was really joyful," recalled the Rev. Anderia Lual Arok, priest-in-charge of the Sudanese Community Church at Denver's St. John's Cathedral. Arok, who was among a four-member U.S. delegation participating in the January 31 event, is a Dinka and originally from that area.

"It was especially joyful because in addition to marking the coming of the Gospel, it also was the first time people were together in that area of southern Sudan in 22 years of civil war," he said.

Anita Sanborn, president of the Colorado Episcopal Foundation and another delegation member, said, "People walked for days to reach Malek. They camped out once they arrived but the joy was contagious," she recalled.

"Over 8,500 people gathered in 100-plus degree temperatures for the five-day celebration, some walking three to five days with little food or water," said the Rev. Jerry Drino, executive director of the Episcopal Church's Province VIII and also a delegation member.

"For two days there was no food for anyone and when food was available, it was just one small meal a day. But the joy was tangible. Malek is their Jerusalem, Canterbury and Harvard, all rolled into one. It's where Christianity began for them," added Drino, who is also missionary to the Sudanese congregation at San Jose's Trinity Cathedral in Northern California.

For Arok, the homecoming was bittersweet. "My hometown is about 75 miles from Bor. I left a long time ago. I became a Christian in Northern Sudan and I worked in the Diocese of Khartoum. In Bor, there is not a single building standing, just bush. So we celebrated under the trees."

'Explosion in Christianity'

The region came under heavy attack by the Khartoum government, because many of the Dinka leaders who began the rebellion that sparked the 1983 civil war were educated at Malek, Drino said.

"At its prime, it was the religious, educational and medical center for the Bor region and Jonglie Province, with 1.5 million people," Drino explained. After the Church Mission Society founded Christianity in the region, "from 1906 to 1983 only about 5 percent of the tribes became Christian. Then the civil war came, 2.5 million were killed, 4 million internally displaced, 1 million are in exile, 7 out of 10 women are widows and today more than 90 percent are Christian," Drino said.

The civil war sparked the explosive growth of Christianity, Drino believes, because "they found the Gospel reflecting their own experience; it gave words and hope and promise to

everything they were going through. Christianity's belief in a suffering God and the cross's victory over death has really impacted the people and to know that God in Christ died for them so that as they suffer and die in the civil war, God would be resurrected with them was very powerful."

'A Unique Opportunity to Step In'

Bishop Nathaniel Garang Anyeith of Bor ordained four priests and "called upon people to go to America to become missionaries," Drino said. "They have no material wealth but they can share the gift of faith and spirit that has carried them forward through this long ordeal."

Drino is a board member of the American Friends of the Episcopal Church of Sudan (AFRECS), a national network of individuals, congregations and organizations working to mobilize Americans to help building schools, water wells and other public infrastructure in Sudan.



A Sudanese woman carries a cross



Priests gather to celebrate at Malek

(Colorado Episcopal Foundation President Anita Sanborne is a member of the AFRECS Board of Directors.) He attended the celebration to convey a message: that the West knows and cares.

AFRECS has set a goal to help establish companion relationships among American and Sudanese dioceses. Currently four of the 24 ECS dioceses in Sudan are in companion relationships. The church is struggling to find resources to re-establish churches and medical units. One of the greatest needs is for transportation for archdeacons to move between the villages, because of the vast geographic area involved.

About two-thirds of Bor's population was either internally displaced or fled to Kenya or Uganda during the war. A few have become refugees in the United States, Canada and Australia.

The needs include rebuilding infrastructure, as well as tukals, or traditional conical-shaped mud and stick houses with thatched roofs. Providing educational opportunities represent another great need, for refugees

SUDAN CONTINUED ON PAGE 13

A Sudan Primer

Sudan is the largest country in Africa, and home to one of its most diverse populations. It is rich in natural resources, most notably significant oil reserves in southern Sudan, and it contains many of Africa's striking geographic features – rain forest, savannah, desert, mountain ranges and swamps. Its northern population is largely Muslim, and its southern population largely Christian, and the conflict between these two groups is one of the forces that fueled a 21-year long civil war which cost the lives of 1.5 million people and displaced many more.

In January, 2005, the Khartoum government from the north and the Sudan People's Liberation Army (SPLA) signed a deal to end the long-running war. Just months later, the leader of the SPLA, John Garang, was killed in a helicopter crash. The peace holds today, and many of those who had fled southern Sudan to refugee camps in neighboring countries are beginning to return and starting to rebuild. A half-million Sudanese are expected to return home this year.

A separate conflict in the Darfur region of northern Sudan continues today, and has been called the world's worst humanitarian crisis. This conflict threatens to spill into neighboring Chad, and to destabilize the current Sudanese government and so threaten the fragile peace between northern and southern Sudan.

Years of warfare and conflict have left the country without significant infrastructure or resources for basic services like health care and education. Local poverty also continues to afflict those trying to rebuild. While many nations have pledged support for Sudan's rebuilding efforts, the country has yet to see much of that aid. The Episcopal Church and other Christian organizations are on the ground, working to provide aid to those in need in southern Sudan. During a recent visit to Sudan, the Archbishop of Canterbury, Rowan Williams declared, "People here feel that relief is coming slowly, but although peace has been declared, the peace dividends are not here yet. Donor nations, donor groups and institutions, the western world as a whole, they all need to think with the utmost urgency, what is needed here, and how we could deliver it as speedily and as effectively as possible." ■



Bishop Named to Special Legislative Committee

Colorado Bishop Robert O'Neill is one of four bishops named to a special legislative committee to General Convention that will handle all resolutions concerning the Episcopal Church's relationship with the Anglican Communion. The group is one of 22 committees that will consider proposed resolutions and prepare them for debate during the 75th General Convention, which meets June 13-21 in Columbus, Ohio.

The committee will also consider resolutions that deal with "reconciliation and communion in the service of mission occasioned by differing views regarding expressions of human sexuality within the Episcopal Church and other provinces of the Anglican Communion," according to the committee's charge.

The special committee will handle all resolutions that propose the church's official response to the process set in motion by the Lambeth Commission on Communion, which issued the Windsor Report in October 2004.

The committee will also consider resolutions that deal with "reconciliation and communion in the service of mission occasioned by differing views regarding expressions of human sexuality within the Episcopal Church and other provinces of the Anglican Communion," according to the committee's charge.

The other bishops serving on the committee are Dorsey F. Henderson Jr. (Diocese of Upper South Carolina); Peter James Lee (Diocese of Virginia); Edward Little (Diocese of Northern Indiana); and Geralyn Wolf (Diocese of Rhode Island). These bishops will serve along with fourteen other clergy and lay members who represent each of the provinces of the Episcopal Church. ■

Katrina Dioceses Launch Campaign to Rebuild Churches

On March 3, the Dioceses of Louisiana and Mississippi formally launched a national capital campaign to restore and rebuild the Episcopal churches affected by Hurricane Katrina. Activities and events to achieve a significant goal will be spread across three years, netting equivalent amounts for each diocese.

The appeal, "Darkness into Day," is being supported by the Presiding Bishop's office of the national Episcopal Church Center and the Episcopal Church Foundation (ECF), who have, and will continue, to provide financial, structural and administrative resources.

The appeal is an unprecedented and unique partnership of the two dioceses, the national Episcopal Church and the ECF. Honorary chairs are the Most Rev. Frank T. Griswold, Presiding Bishop, the Most Reverend Edmund Browning, XXIV Presiding Bishop, and Mrs. John Maury Allin of Jackson, MS, widow of the XXIII Presiding Bishop. Chaired by the bishops of their respective dioceses, the Rt. Revs. Duncan M. Gray, III of Mississippi and Charles E. Jenkins III of Louisiana, Mr. Matthew Chew of the Diocese of Arizona will serve as Treasurer and the Rev. Kyle Dice Seage of Jackson has been retained as Campaign Manager.

The effort is focused on addressing the rebuilding needs of church facilities, supporting financial needs, including clergy salaries, of the churches as congregations reorganize, and to allow these churches to establish or re-establish local programs (such as parochial schools, outreach ministries and ministry centers) with funding that is separate from donations received for assistance to Katrina victims.

While the situation in New Orleans and along the Gulf Coast of Mississippi remains critical in many ways, and the ongoing efforts to provide relief assistance will continue, "we



Christ Church in Bay St. Louis, Mississippi

PHOTO COURTESY OF THE DIOCESE OF MISSISSIPPI



Trinity Church, in the process of rebuilding, in Pass Christian, Mississippi

PHOTO COURTESY OF THE DIOCESE OF MISSISSIPPI

must also look to how we will move forward, restore and transform the Episcopal Church in Louisiana and Mississippi," said Bishop Griswold in a recent letter to all Episcopal bishops.

"Darkness into Day" will be publicized by a variety of events throughout the entire Episcopal Church as well as via advertising, email and a website with resources for use by local congregations. This program will also ultimately streamline pre-existing partnerships and efforts at the national and local levels to provide devastated churches and ministries in Mississippi and Louisiana with long-term support from the wider Episcopal Church. ■

KATRINA RELIEF

CONTINUED FROM PAGE 1

weeks and his priest had not been seen since the storm. Milton was operating a relief center, church and working a full time job. In the months between the storm and our arrival, he and his wife had take one day of vacation. When he gets his schedule worked out we will be hosting he and his wife for a good vacation here in Steamboat.

Milton had a week of work for us. It was great. Tom Tasillo and a different helper each day work in New Orleans proper on creating a dormitory to host relief teams. For four days he and his lucky partner crawled under the house running plumbing for new showers, washers and toilets. The home is owned by Church of the Holy Spirit, led by Father Joe Rhodes.

The rest of the team worked at different sites each day. Each day the homes we worked in became increasingly difficult and devastated. Much of our worked revolved around removing contaminated drywall from the homes so that the homeowners could rebuild without the fear of toxic mold. The first day of work for the team not in New Orleans was at an apartment complex where they removed appliances and drywall. Lizzie brought along her soon to be famous pink toolbox. Tom Chaney borrowed the screwdriver and promptly tried to electrocute himself in removing the stove. Tom was not injured but the screwdriver melted and could not be restored.

Our second day at work, we tore every bit of drywall out of a three bedroom home in Mississippi. This was a very long and hot day of breathing through air filters, cleaning out refrigerators of 11 week old food, and tearing down all the drywall below the 8ft high water mark in the home. (Hint: Should you ever need drywall removed, call Flora Wolf.) The following day we worked on another home owned by the daughter of the previous homeowner. Sudee worked with us on her mothers home and then on her home. She was thrilled to have help in what otherwise would have been an impossible task.

Her own home was totaled by her insurance company and this was good news. She would be able to collect the full value amount and start over.

At Sudee's house, totaled by two very large oak trees which split it in half, we mainly worked to recover any thing salvageable. To do so, we cut a hole in the roof to gain entry to the attic. We found her wedding veil, a box containing her sons "Book of Life," and many other priceless memorabilia.

On our final day of work, we all went into New Orleans. Tom and his assistant finished up at the new dorm. The rest of the team cleaned up a home that did not qualify for assistance but needed it anyway. Tom was very active with the chainsaws we brought and Lizzie removed moldy insulation from under the home. For lunch we all met at Café de Monde in downtown to enjoy beignets and coffee.

While our time in Louisiana and Mississippi was very

effective work, our greatest accomplishment was in our conversations with the people we helped. For many people we provided a bit of hope. For Deacon Milton and his wife, Beth, we gave relief then and we are bringing them up to Steamboat for a well earned vacation. Milton and Beth joined St. Paul's in worship on Feb. 18 and Church of the Transfiguration on Feb. 25, and spoke to congregations in both churches about his experience.

I was proud to lead a fine team of missionaries to aid in this disaster relief. Our churches, along with Church of the Transfiguration were the first and only churches in our diocese to send not only money, but people to proclaim hope and the Gospel of Christ. ■

Editor's Note: On March 19, Aaron Buttery, the author of this article, and his family were in a weather-related car accident in the Colorado mountains. Aaron's wife Jennifer was killed, Aaron was injured, and their one-year-old son Isaac was unhurt. At the time of this writing, Aaron is recovering from his injuries. A memorial fund has been established for Jennifer at St. Paul's Episcopal Church in Steamboat. You can send donations to: St. Paul's Episcopal Church, PO Box 770722, Steamboat Springs, CO 80477-0722, or Jennifer Buttery Memorial Fund, c/o Wells Fargo Bank, 3005 HWY 121, Bedford, TX 76021.

Exploring Congregational Development

■ BY BECKETT STOKES

For those congregations who are exploring the possibility of growth, building, or just looking to live more fully into their mission, the diocese, St. John's Cathedral and Iliff School of Theology are offering two educational opportunities. Saint John's Cathedral and Iliff School of Theology are offering a two-weekend workshop in congregational life and ministry, led by Diana Butler Bass, a leading consultant and author of *The Practicing Congregation*. The diocese, through the office of Canon Missioner Lou Blanchard, is offering the Church Development Institute, a comprehensive two-year program exploring all dimensions of congregational development for lay and ordained leaders, beginning in October 2006. Both events will provide clergy and lay people with tools, practical ideas and inspiration to bring new vitality and growth to their congregations.

Bass, a widely acclaimed author and teacher, will lead "Vital Signs: Transforming Congregations in the 21st Century," which will be held at St. John's Cathedral in Denver May 5 – May 6, and June 24. Bass has spent time in mainline Christian congregations, exploring what elements can help make a congregation vital and allow it to grow and expand its ministry. Her findings contradict the conventional wisdom that mainline churches are declining and lacking vitality and growth. Her workshops explore both the large context of religious change and local patterns of congregational innovation. By combining the big picture with close analysis of vibrant churches, she offers a hopeful, practical, and commonsense paradigm for re-imagining and renewing mainline congregations.

The workshop will begin on the evening of Friday, May 5, and then continue over two Saturdays, May 6 and June 24. The cost for the workshop is \$45. Information and registration is available by contacting Father Steve Carlson at St. John's Cathedral.

The Church Development Institute (CDI) is an extensive leadership training program, designed for clergy and lay leaders who desire to make their parishes stronger, healthier, more deeply rooted in the Anglican tradition, more responsive to God and more effective in their communities. It is a professional-level program designed by Bob Gallagher, an organizational development consultant who has served as a priest and as the Congregational Development Officer in the Diocese of Connecticut. Through the program, participants will assess their own congregations, learn about their own leadership qualities and attributes, help their congregations develop a clear direction and vision for ministry and learn to manage the dynamics of change and transformation.

The two-year CDI program meets four weekends each year, and includes a course of readings, along with developing and implementing improvement projects in participants' own congregations. The program is designed to meet the needs of parishes of all sizes and contexts, and will draw heavily on the experience of the participants. ■

For more information about CDI and to register, contact the Rev. Canon Lou Blanchard at the diocesan office, 303-837-1173, or refer to the Ministry Support section of the Diocesan web site, http://www.coloradodiocese.org/04_ministrysupport/congregationaldevelopment.html



Author Diana Butler Bass will lead a development workshop at St. John's Cathedral.

Grace Episcopal Church Receives Hart Award

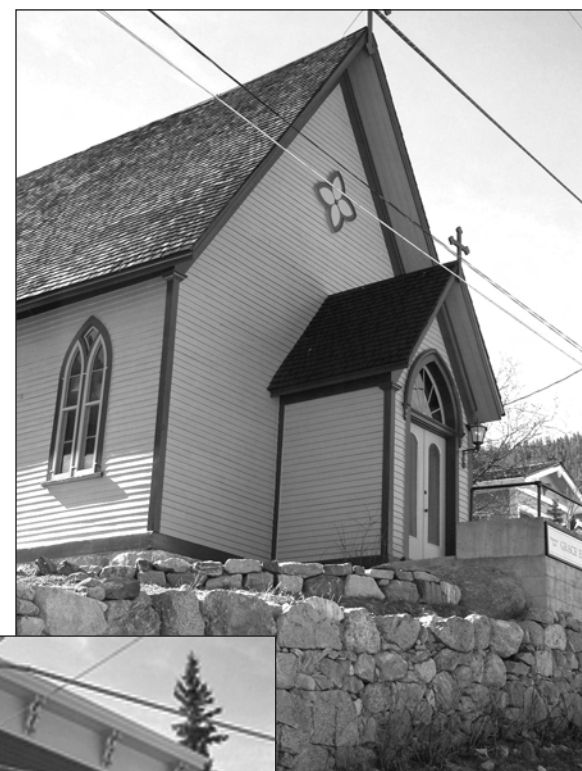
■ BY CYNTHIA SKEEN

On February 8, 2006, the Colorado State Historical Society honored tiny Grace Episcopal Church in Georgetown with the Steven H. Hart Award for Outstanding Historic Preservation during a ceremony at the Colorado State Historical Museum. The occasion was the opening-night gathering for the annual conference of Colorado Preservation, Inc.

The congregation, which counts about fifty members and friends in its circle, took on two ambitious projects simultaneously, with the financial help of the Colorado Historical Society's State Historical Fund

The church announced its intentions to the town in 2002 with a Fourth of July parade float that sported the slogan, "Sinners Repaint." And repaint it did! The formerly green church building is now taupe with red trim, and the roof is now coated with a black sealant. Workers fitted the arched windows with storm windows, and they blew insulation into the side wall, so that candles no longer flicker during the church service. They also restored the deck and stairs on the back of the church so that now there are two exits from the wooden building. And the unique free-standing bell tower was stabilized by repairing the rotting foundation beams.

Though the refurbishing of the church building, a recognized historic landmark, was important, the results of the second project are much more noticeable. In 1999 the church congregation, along with other interested members of the community, formed the Grace Episcopal Church of Georgetown Foundation, which then purchased the adjacent building at 414 Taos Street. Local attorney John McMurdy built the structure as office space in 1869; later occupants used it at various times as a shop and as a residence. Known as the Snetzer Building to history buffs and as Mrs. McAdam's house to residents from the 50's, this building had been virtually abandoned for thirty years. The Foundation decided to use the front part of the downstairs as a parish hall and the remainder of the building as two apartments that would provide income for servicing the mortgage.



Refurbished historic Grace Church in Georgetown



41 Taos Street, with the newly revealed historic sign

The Foundation achieved the first phase of the restoration project, that of making the building habitable, without help from the State Historical Fund. For the exterior rehabilitation, however, the group received a grant from the Fund that covered 90% of the cost. The stucco siding, which had been installed in the mid-fifties, was removed from the original part of the building. Beneath the stucco appeared the original red lap siding and a historic sign, "J. Snetzer Merchant Tailor." Workers re-built the nineteenth-century facade and re-installed a wooden porch. The project turned the building, long an eyesore, into one of the finest attractions on Taos Street. ■

Youth Group Brings Valentines to Retirement Community

■ BY NICOLE WEPRIN

On Sunday, February 11, 2006 St. Ambrose middle and high school youth gathered in their multi-colored youth room, affectionately known as "the Dungeon." There they immersed themselves in paper, foam, glue, glitter, and markers until they had successfully created around 50 fun and uplifting valentines. These sparkling creations bore such messages as "God loves you...and so do we!" and "It's Valentine's, Jesus loves you!"

After the valentines were completed, the group climbed into their cars and made for the Balfour Retirement Community in Louisville. Once there they took a moment to pray in thanksgiving for this opportunity to share something special

with the senior citizens of their community. They met with the woman in charge of public involvement, and split up into two groups, dividing their works of art among them.

The next hour was spent going room to room, delivering the valentines and engaging in conversation with the various senior citizens who call Balfour their home.

"I really enjoyed talking to them, especially about their families." Torie Weprin, 13, said when recalling the experience. "It was cool getting to deliver these valentines to people who don't often experience the love of strangers and to see how grateful they were." ■

B.J. McClafin Reestablishes Daughters of the King at St. George's

St. Jude, the patron saint of healing, was chosen as the namesake for a chapter of the Daughters of the King founded at St. George's Episcopal Church in 1985. In 1990, there was but one remaining member of St. Jude's Chapter, Mrs. B. J. McClafin who became a Daughter of the King at-large.

For the next 15 years Mrs. McClafin persisted in her attempts to resume the St. Jude Chapter at St. George's. Finally, in 2005, with the support of The Rev. Michelle Danson, then Assistant Priest at St. George and also a Daughter of the King at-large, Mrs. McClafin, Rev. Danson and seven other women began meeting twice monthly--all committed to complete the 12-part study guide and have the chapter re-installed and members initiated.

St. Jude's Chapter of the Daughters of the King at St. George's Episcopal Church was installed and members initiated by Bishop Robert J. O'Neill on Sunday, February 12, 2006.



Bishop O'Neill with the re-installed chapter of Daughters of the King

Sandy Grundy Honored

The Our Lady of Guadalupe Chapter of the Daughters of the King at Santiago Episcopal Church, Lafayette recently honored the Rev. Sandy Grundy on her 20th anniversary. She was ordained priest in the diocese on Dec. 22, 1985. The Rev. Michelle Danson celebrated the Eucharist and the Daughter's hosted a dinner following the service. Rev. Sandy has assisted at churches in Westminster, Wheat Ridge and Boulder. She is currently assisting priest at Santiago. The Rev. Curtis Wait is the Vicar.

Chapter officers who hosted and planned the event included: Leslea Stringer, president; Bobbi LaPlaca, vice-president and Niki Hayden, chaplain.

O B I T U A R Y

Monte Pascoe

Monte Pascoe, chairman of the board of The Iliff School of Theology, died March 2 at the age of 71, after suffering a stroke.

"Monte was an extraordinary member of the Iliff board, leading us with great wisdom and grace," said J. Philip Wogaman, president ad interim. "He was deeply committed to Iliff's mission and the values that have marked the school's uniqueness in American theological education."

Pascoe joined the Iliff Board in 2002, serving as head of the Interim Presidential Search Committee in 2003 and later becoming chairman of the board in 2005. Well-known as a community leader in Colorado and the west, Pascoe was a partner

in the law firm, Ireland, Stapleton, Pryor and Pascoe, specializing in construction, water, and environmental law. Pascoe was chairman of the Colorado Democratic Party 1973-1977, chairman of the Colorado Water Quality Control Commission 1980-1981, executive director of the Colorado Department of Natural Resources 1980-1983, and long-time trustee of the Colorado School of Mines (1979-1991). He was also a very active member of Montview Presbyterian Church, serving on various committees and teaching Sunday School.

"Monte has been a great friend to all of us," added Wogaman. "We're grateful for that gift and we are going to miss him very much." ■

Coming Home

A priest in the Episcopal Church, The Rev. Cn. Roger L. Wilkowski, is being interred at St. John's Cathedral June 28th, at 2 pm. The requiem communion service is being conducted by The Rev. Vern Myers and The Rev. Elizabeth Randal. Fr. Roger grew up at St. John's Cathedral participated in the boy's choir, youth group, acolytes, and became a licensed lay reader at 14. As a lay reader Fr. Roger conducted services in Limon, Hugo and Sphinx Park. Following graduation from East High in 1955, and the University of Denver 1960 he worked for Texaco bulk plant operations in Denver, Village Inn Pancake House and several other restaurant chains before seeking ordination. Graduation from CDSP in Berkeley in 1988 led to St. Peter's Church in Red Bluff, California. Later, he became the Assistant to the Bishop for the Diocese of Northern California, a position he held until retirement although he continued to work as Pries-in-charge at St. Michael' in Carmichael, Calif. and at St. Luke's Church in Galt, Calif. Friends old and new are welcome at the service to celebrate Father Roger's life and ministry.

Clergy Transitions

The Rev. Chris Ditzenberger

was officially installed as Rector of St. Gabriel's Church in Cherry Hills Village.



The Rev. Chris Ditzenberger

The Rev. Marilyn Schneider

has retired. She most recently served as Priest-in-Charge at St. Martin in the Field, Aurora.

The Rev. Tom Nyland

was named interim rector at Christ the King, Arvada.



The Rev. Nancee Martin-Coffey

The Rev. Nancee Martin-Coffey

has been elected to the Board of Trustees at the University of the South in Sewanee, Tennessee.

SUDAN

CONTINUED FROM PAGE 9

including the 'Lost Boys' who in some cases have received little, if any, schooling. Supplying formal theological training for clergy as well as assisting in rebuilding medical clinics also represent urgent needs.

"There are very few medical facilities or trained personnel other than those who can distribute the most basic of medicines. Someone could adopt an area so that children could be inoculated. There's the ongoing problem of malaria and nutrition for young infants and children. We're talking about 40,000-50,000 children in an area that has no medical facility," he said.

AFRECS to serve as clearinghouse

Province VIII has set up a special fund for Sudan relief. Dioceses and congregations can also check AFRECS's project registry to learn how to participate in existing projects or even create new ones.

"We have a window of opportunity to step up to the plate as Anglicans and to say that, if our identity is not as a denomination but as a communion, then we have to be in relationship with the world church and especially the neediest part," Drino said. "The United Nations consistently has said that with all the disasters in the world, Sudan is still the most devastated country. The question is, 'who is my brother or my sister?' These are all Episcopalians and because the war has been so complicated and so isolating very few people have really paid attention to them."

For more information about AFRECS, visit the website at: www.afrecs.org ■

St. Andrew's Group Builds in El Salvador

■ BY KATHY FLEMMING

El Salvador in November. It is warm, and lush. But no, it is not a resort vacation.

Three members of St Andrew's in Denver traveled to El Salvador in November with Episcopal Relief and Development (ERD) to work with El Salvadorans to build a new community. We were joined by Episcopalians from Missouri, Atlanta, New Jersey, and Alabama to make a full working team. ERD chose El Salvador as a partner in the relief efforts because the country has been devastated by an extended civil war followed in 2001 by a major earthquake. The population in rural El Salvador, including El Maizal, was especially impacted by these tragedies.

There are about 400 families who hold a majority of the wealth and power in El Salvador. Unfortunately, helping the disadvantaged is not one of their top priorities. The country's unemployment rate is high, especially among the youth. To combat the lack of higher education, Episcopal priests are seeking funds for scholarship money to further the education of these young people. (For more information on how you can help with scholarships for El Salvadorans, call St Andrew's).

The project we were assigned to in El Maizal entailed building a small community of 30 houses, a clinic, church, and school. The houses (two rooms and a porch) when completed would be made of cinder block. Virtually all the work on site is manual. To qualify for a home, a family must help construct the entire community (including their home) and meet certain other requirements designed to give them a strong feeling of ownership in the community.

Based on our extensive backgrounds and vast array of knowl-



ERD volunteers help with a project in El Salvador. PHOTO COURTESY OF ERD.

edge and skills, we were put to work rearranging dirt. We dug dirt in one area, hauled it to another in an effort create a level construction site. We also worked to clear a grassy area with sickles, an effort which felt quite futile. Back to the dirt we went.

In the 100 degree heat progress was slow. We would work in the morning, take a siesta during the heat of the afternoon then continue the work until four or five o'clock at which point we would cool off in the ocean. The work was hot and hard and progress was slow. When we left, there was still a lot of work left, but several additional home sites were ready for construction and work on several buildings had commenced.

We did take a side trip to El Congo where we able to tour a completed community. The houses were well maintained and decorated in festive colors. It was clear the residents took great pride in their village. It also gave us a picture of what our project in El Maizal will look like when it is completed late in 2006 or 2007.

I will always treasure the time I spent in El Salvador. In addition to our small contribution to the new community, we met numerous kind and hard working locals. We worked, relaxed and worshipped with them. We got a real feel for how people in the region live and hopefully spread some goodwill for our country. It was a very fulfilling experience. ■

SERVANTHOOD

CONTINUED FROM PAGE 2

love looks like. This is who you are to become. And if we would dare to open our eyes, we would come to see that this, too, is the cross—that moment, that place, where the righteousness of God meets the sinfulness of humankind with complete, no holds barred, unequivocal, unconditional, self-surrender. The cross—that moment, that place, that event, that unmerited divine gift—in which the righteousness and holiness of God meets completely, fully, and at every level, the sinfulness and brokenness of humanity. It is the ultimate embrace of "the other." True communion.

"Do this," Jesus tells his disciples, "in remembrance of me."

This is who the Christ is, from the beginning. This is who we are to become.

"I have given you an example," Jesus says. Do you see? Are you with me? Our mission—our participation in the redeeming work of God in this world—derives its authority not from our willingness to die for a cause but in our ability to die to ourselves. "Let this mind be among you," writes Paul in Philippians, "that was also in Christ Jesus, who though he was in the form of God did not count equality with God a thing to be grasped, but emptied himself...taking the form of a servant..."

We so sell ourselves short as Christians when we think that servanthood is simply an outreach program. We so sell ourselves short when we think that servanthood is simply a charitable activity, simply doing some good deeds for some deserving people. It is so much more. Servanthood, my dear brothers and sisters, is not an act, it is a way of being. Servanthood is the fundamental posture of divine relationship. It is the only posture of love—evidenced at the last supper, revealed in all of its challenging and haunting power on the cross. This posture, this way of being—heart, mind, soul, and body—is the repentance, the metanoia (literally the "change of mind"), the complete reorientation of our being,

to which Jesus calls us from the very beginning.

We would do well to learn this way of self-emptying, this way of kenosis. We would do well to have "this mind" among us that is also in Christ Jesus—in our lives, in our churches, in our diocese, indeed in our worldwide communion. Our world is plagued by divisions—deep, violent, deadly divisions—driven by agendas that all too often bear the name of God and all too often have absolutely nothing to do with God. It is shameful and appalling that our faith continues to be used in such destructive ways.

Some look to the cross. What do you see? Well, suffering frankly knows no division, and God's compassion challenges us to get out of our selves to get out of our limited, and self-limiting and isolated little worlds to get out of ourselves, for God's sake. And our ability, our ability to embrace the posture, the way of Servanthood is the corrective, it is the Divine gift, it is the way of life that our world so desperately needs. In this diocese, that posture is being engaged, and it is being lived out in so many different ways, most evidently in local parishes all around the diocese of Colorado, all kinds of servant activities are taking place, there are food pantries, there are abundant prison ministries, there are ministries to battered women, feeding programs and so on. And I want to encourage all of those activities. Those tangible, concrete, visible ways that we live out the call of God in the world, that is how we manifest the divine love of God and become the body of Christ incarnate in this world.

And in this diocese, at this convention, we will hear about some of the other ways we are attempting to reach out, even more fully, as a body. Chris Johnson will speak to us about the Jubilee ministries here in this diocese. All of these ministries are response to Jesus' mandate to feed the hungry, to clothe the naked, to give drink to those who thirst.

Also this morning, you will hear from Father Anderia Arok, the priest of our Sudanese congregation in our midst. This is a congregation that is hosted by the good graces of St. John's Cathedral, and has been supported by the generosity of many in the diocese. I am proud to say that we as a diocese contrib-

ute as well to the support of the Sudanese congregation and we will do even more so in the coming year. But, as you know, this also is a people who know suffering that none of us can begin to imagine. Coming from a country that has been so devastated by war, so devastated by violence and is so desperately in need – so desperately in need – of life-giving renewal and healing. Father Anderia will talk about the work the ministry of the Sudanese congregation, and I'm so pleased that they are here, here today among us as a part of this body, and reminding us of the needs of life in the rest of the world.

We will also hear this morning about the Three Bishops' Fund, an initiative of a wonderful ministry in this diocese, the Colorado Haiti Project

But, there's much more that we can do. Any of you who have been around the diocese for a while know that we do have a wonderful heritage of servant ministry in Colorado. I think for example of the great gift of the St. Francis Center founded and established more than 20 years ago to care for the homeless. I think also of what used to be Central Denver Community Services, reaching out to those in need within Denver.

But there's more that we can do to build upon this same heritage and so this year I am asking our Deacons through the Diaconal Council to undertake the task of looking at all the ways across the diocese we exercise our ministry of servanthood to others, and to make recommendations about how we can deepen and strengthen that further develop that ministry within the life of the diocese.

Jesus left his place at the table – he left his place at the table – and he said, "Do you know what I've done for you?" Do you know? Well, do you?

There is much talk in our lives these days about "a way forward." And it's a good conversation. We need to have it, and we need to engage it thoughtfully. There is much talk about "a way forward" but may I remind us all that THE way forward will never be found in a document? It will be found in our hearts. The way forward is the way of the cross. It is the way of life, and it is all about love. ■



■ Parishioners at **St. Joseph's, Lakewood** served the hungry in their community by preparing 500 brown bag lunches. Each lunch consisted of cookies, sandwich, chips, bananas and candy. An agreement with Volunteers of America keeps the food refrigerated until distribution occurs.

■ Numerous Episcopal congregations throughout Colorado incorporated Taize worship into their observance of Lent. According to members of **All Saints', Parachute**, Taize is a worldwide ecumenical movement of Christian devotion dating from the 1940s in Taize, France. It has gained recognition for its simple and pure approach to prayer and meditation. While many parishes put personalized local touches to Taize, most practices include the following:

- Quiet entry into a sacred area
- Soothing recorded background music
- Lighting of candles to symbolize openness to God
- Centering the mind and spirit on holy things
- Listening to a scripture reading without a sermon or formal prayer
- Quiet, peaceful and renewed exit back into the world

■ **St. Paul's, Fort Collins** offered a workshop to help individuals and groups use Taize effectively. **Good Shepherd, Centennial** and **St. Matthew's, Grand Junction** were among the congregations that use Taize in their current worship activities.

■ **Christ's Church, Castle Rock** is celebrating its 100th anniversary. Originally a mission associated with **Epiphany, Denver**, early activities included fundraising, community outreach and an interdenominational youth group that made the observance of Easter Sunday on top of Castle Rock itself an annual event.

■ Speaking of **Epiphany, Denver**, the congregation there was recently treated to a "cowboy's translation of the Ten Commandments":

1. Just one God, y'all.
2. Honor yer Ma and Pa.
3. No tellin' tales or gossipin'.
4. Git yerself to Sunday meetin'.
5. Put nothin' before God
6. No foolin' 'round with another cowpoke's gal.
7. No killin'.
8. Watch yer mouth.
9. Don't take what ain't yers.

10. Don't be hankerin' fer yer buddy's stuff.

held at **St. Stephen's, Longmont**. It included incorporating the Book of Common Prayer, scripture, Lectio Divina, Anglican prayer beads, icons, finger labyrinths and self-penned prayers into the prayer process.

■ The sons of Dr. and Mrs Tony Timko who helped serve parishioners of **The Episcopal Church of Ascension in Salida** a Shrove Tuesday pancake dinner were featured in the local paper, the Mountain Mail on March 1.

■ Also at **Church of the Ascension in Salida**, congregants gathered together to raise \$8,000 for those among them. Bob Stocker and Ellen Kely were the guiding force for the effort which helped Elizabeth Lee and Helen van Roggen, both nurses, and both chronically ill for many years. Bob and Ellen got together with Father Bill Campbell, Ascension's interim priest and many members of Ascension Church to plan and execute "Have a Heart Benefit. Members of the Salida community gave many items from permanents given by hair stylists, a gift certificate from a local natural food store, to an oil change from a mechanic. All items that were given were beautifully displayed and auctioned off in a silent auction.

■ In January, Bishop O'Neill visited **St. Matthew's Episcopal Church** in Parker and confirmed or received eight congregants, including Elizabeth Marie Pomeroy, Lucile Lord, Aja Clement, Jerry and Andrea Grabowski, Robert Alexander Pomeroy, Amanda Peters and Nick Schmidt.



■ At **St. George's Episcopal Church in Cherry Hills Village**, Eagle Scout James Johnson re-



refurbished an outdoor space in honor of his grandfather, Ralph James Johnson, Sr. Johnson, a member of Troop 199 at St. John's Lutheran church in Denver, coordinated more than 40 volunteers who moved stone, built six stone benches, water sealed a wooden bridge and cross, reinforced the wooden bridge and stairs leading out of the parish hall, repainted those same stairs and placed a stone cross below the wooden cross in the glen; this group also gathered fallen limbs and debris for removal. A total of 223 hours of volunteer labor were recorded! Workers were treated to a hot lunch and homemade cookies by the women of the church.

■ Blood transfusion patients were served by donation drives held at **St. Mark's, Durango** (see below) and **Calvary, Golden**. In addition, the Nursing Ministry at **All Saints', Loveland** provided information that debunked many myths surrounding organ and tissue donation, emphasizing this important and in-demand way to love our neighbors.

■ Very special mention of the fundraising activities of the **All Saint's, Loveland** youth group is in order. Youth raised over \$3000 during an art auction, intended for use on a house-building mission trip to Juarez, Mexico this summer.

■ **St. John's Cathedral, Denver** and **Christ Church, Aspen** made donations of living animals to needy people worldwide through the Heifer Project. Animals can be donated individually or "by the ark". Animals are designated for the specific regions where they will be used and include cattle, water buffaloes, llamas, goats, sheep, pigs, rabbits, honeybees, chicks, geese, and ducks.

■ Evensong is being celebrated in the Lenten worship of parishioners at **Chapel of Our Savior, Colorado Springs** and **St. Ambrose, Boulder**. Evensong is a lovely service of prayer in the Anglican tradition, being Evening Prayer that is sung. Usually celebrated in the early evening, some congregations choose to serve dinner before or after the service.

■ A seminar in Exploring Your Personal Prayer Practices was at **St. Stephen's, Longmont**. It included incorporating the Book of Common Prayer, scripture, Lectio Divina, Anglican prayer beads, icons, finger labyrinths and self-penned prayers into the prayer process.

A Fast Track to Spiritual Discipline

■ BY JUNE HAHN

Lenten fasting took on a new meaning when members of St. Mark's, Durango showed up for the church's Annual Ash Wednesday Blood drive. They were inspired by Fr. Andrew Cooley, who advocated giving blood as a spiritual discipline, most appropriate at the beginning of Lent. He remarked that "fasting can be more than just going without food; it is about a physical expression of self denial and humility. Giving blood as a form of fasting is made more meaningful because it directly benefits others also," he said. "Giving blood is the perfect combination of emptying oneself and meeting others' needs."

Cooley remembers being impressed when the Rev. James Liberator, participant in his pre-ordination retreat 21 years ago, suggested that giving blood had a spiritual benefit. Cooley has

made it a practice to donate blood since then. After becoming rector of St. Mark's in 1995, he encouraged his parishioners to do likewise, picking Ash Wednesday as the perfect time.

Parishioner and chief planner, Bob Morriss was responsible for coordinating this year's drive, the most successful event yet. It resulted in 20 people showing up to give their most precious gift. 24 units of blood were given, while donors relaxed to taped Taize music, and an orange juice "cocktail." Donors in the congregation ranged from age 17 to 70; three of whom were donating for the first time. St. Mark's works with the local unit of United Blood Services, based in Albuquerque, to host three blood drives a year; the winter/spring drive always being on Ash Wednesday. ■

Diocesan Events

- A P R I L
- 9 Palm Sunday
- 9 Bishop's Visitation,
Intercession, Thornton
- 14 Good Friday, Diocesan Office Closed
- 16 Easter Sunday
- 22 Front Range Regional Confirmation,
St. Ambrose, Boulder
- 23 Bishop's Visitation, Calvary, Golden
- 27 Rector's, Secretaries, Parish
Administrator's Luncheon, Cathedral
- 28-29 Anglican Fellowship
of Prayer Conference
- M A Y
- 5 Southwest Regional Confirmation,
St. Patrick's, Pagosa Springs
- 5-7 Daughters of the King Retreat
- 7 Bishop's Visitation,
Nativity, Grand Junction
- 13 High Plains Regional Confirmation,
St. John's Cathedral
- 14 Bishop's Visitation,
St. Barnabas, Denver
- 16-17 Standing Committee Meeting,
Diocesan Center
- 18-20 Bishop's Advisory Committee on
Ordained Ministry Weekend
- 21 Bishop's Visitation, All Saints, Denver
- 25 Ascension Day
- 29 . . . Memorial Day, Diocesan Office Closed

Save the Date

April 7 & 9 - St. Martin's Chamber Choir presents "It is Finished...": Stations of the Cross, featuring one choral selection for each of the 14 stations which trace Jesus' route through Jerusalem from condemnation to crucifixion, on Friday, April 7 at St. John's Episcopal Cathedral, and on Sunday April 9 at St. Elizabeth's Church. Both concerts will begin at 7:30 p.m. Ticket prices are \$18.00 for adults, \$15.00 for seniors, and \$10.00 for students. They may be ordered by calling St. Martin's Chamber Choir at 303-298-1970 or purchased at the door. For more information, contact info@stmartinchamberchoir.org.

April 28 - 29 - Anglican Fellowship of Prayer Conference,
St. Stephen's, 1 Del Mar Circle, Aurora

The Rt. Rev. William (Dub) Wolfrum, retired Suffragan Bishop of Colorado, is the featured speaker for the Anglican Fellowship of Prayer Conference being held at St. Stephen's, Aurora. There will be eight workshops offered. Conference fee is only \$30.00. Complete information may be found on their website: [http:// 64.78.32.55/AFP](http://64.78.32.55/AFP) or phone registrar Billie Lou Gaiser at 970-330-3153 or Carol Sherran at 303-772-1652.

April 30 - Liturgical Dance: Exploring Praise and Prayer through Movement, 3:00 - 5:00 pm,
St. Barnabas Episcopal Church, Denver

Liturgical Dancer Laura Padgett will lead a team of dancers from various faiths. The workshop, which includes a history of Liturgical Dance, is designed to help participants discover new ways to worship within their own religious traditions or spiritual expressions by using movement as prayer and praise. The movements are simple and fun and can be done by anyone who has interest in exploring this form of worship. No dance experience is necessary. All ages are welcome. A \$10 donation to Arts on Vine is requested.

May 5 - St. Francis Center 3rd Annual Dinner Auction, 5:00 - 9:00 pm,

Plaza Room at the Mart, Denver Merchandise Mart

St. Francis Center's 3rd Annual Event will begin with a cash bar and Silent Auction, followed by Dinner, a program hosted by Ed Greene of CBS4, and a Live Auction conducted by Mr. Don Martin. Ticket Price: \$50/Person, \$500/Table of 10. For more information, call Andrew Spinks at 303-244-0745.

May 5 - 7 - Annual Retreat for the Colorado Assembly of the Order of the Daughters of the King,

Spring Canyon Retreat Center Buena Vista, Colorado

Plan now to enjoy a weekend of wonderful teaching, sharing and relaxing in a beautiful corner of Colorado with your sisters in Christ. The theme for the weekend will be "Bridging the Depths of Prayer and Creativity," and the speaker will be The Rev. Dr. Jean Dalby Clift. Registration Form. For more information, contact Gloria Zink - 970-867-4009 e-mail: zinkszoo@kci.net.

June 11-18 - Mission Trip to Standing Rock Reservation, Little Eagle, South Dakota

Cost \$350, Available for Grades 7 - 12

Painting and Repair work at three reservation Episcopal Churches; vacation Bible School at two reservation Episcopal Churches; Opportunities to learn more about the Lakota customs and traditions and build relations with our Lakota brothers and sisters. For more information and applications, contact Deacon Jan Pearson at 303-2769-2760 or jpearson@stjohngolden.org.

Sunday, July 23 at 1:00 PM Seventh Annual GOOD SHEPHERD OPEN Golf Tournament
at South Suburban Golf Course, Littleton. Call John Odell at 303-714-4730 for sign-up info.

Opportunities

PRE-GENERAL CONVENTION LAY GATHERINGS

All who are interested are invited; interested clergy are welcome too.

Please watch the diocesan web site for new dates and times in the Denver area,
www.coloradodiocese.org/06_newsandevents/generalconvention.

April 19 Church of St. Michael the Archangel, 7400 Tudor Road, Colorado Springs, 6:30 - 9:00 pm

April 20 St. Peter the Apostle Episcopal Church, 3939 W. Pueblo Blvd., Pueblo, 6:30 - 9:00 pm

April 25 St. Gabriel the Archangel Episcopal Church, 6190 E. Quincy Ave., Cherry Hills Village, 6:30 - 9:00 pm

May 4 St. Mark's Episcopal Church, 910 E. 3rd Ave., Durango, 6:30 - 9:00 pm

May 7 St. Matthew's Episcopal Church, 3888 27 1/2 Road, Grand Junction, 2:00 - 4:30 pm.

May 11 Episcopal Church of the Transfiguration, 19 Vail Road, Vail, 6:30 - 9:00 pm

Vital Signs: Transforming Congregations in the 21st Century -

A Workshop with Diana Butler Bass, May 5 - 6 and June 24, St. John's Cathedral, Denver See Information on Page 11.



Charitable Gift Annuity is a Win-Win

■ BY LELANDA LEE

Mary Haave was first introduced to the Colorado Episcopal Foundation when she attended the Training Event for the Diocese (TED) in August, 2005, at Saint John's Cathedral. At TED, Foundation president Anita Sanborn conducted a workshop on "Legacies of the Faithful" and talked about Charitable Gift Annuities as a method for making a gift to the church.

SINGLE LIFE Current Gift Annuity Table

(APPROXIMATE VALUES)

AGE AT INCEPTION	PAYOUT RATES
60	5.7%
65	6.0%
70	6.5%
75	7.1%
80	8.0%
85	9.5%
90	11.3%

"It was the beginning of a mindset of starting some planning so I can control what happens when I pass," Haave said about what she learned at the TED workshop. "The combination of giving an amount that is partially tax deductible to establish a Charitable Gift Annuity and getting some income while I am alive with the rest going to my church when I pass is a definite win-win."

Donors who establish a Charitable Gift Annuity receive a charitable donation deduction on their current year's income tax returns. The Annuity then

pays the donor a fixed stream of income that can start immediately (a Current Annuity) or be deferred until a later age (a Deferred Annuity). The stream of income can be set up to pay over the

annuitant's lifetime or over the lifetime of the annuitant and a joint annuitant chosen by the donor. Upon the death of the annuitant or both joint annuitants, the remaining amounts in the Charitable Gift Annuity are then paid to the donor's church named as a beneficiary in the Annuity contract.

Haave said that she knew a little bit about Charitable Gift Annuities from previous estate planning workshops conducted by financial planners. "But," Haave pointed out, "hearing about Charitable Gift Annuities at a church-sponsored workshop and being able to take immediate action through the Colorado Episcopal Foundation made it very painless to establish one. With the Foundation managing the Annuity program, it wasn't complicated."

At the Foundation, Haave worked directly with Scott Asper, the staff member who assists donors with the simple paperwork to establish a Charitable Gift Annuity. Asper, who also serves as the Foundation's controller, indicated that the payout rates on annuities are very favorable right now, as shown in the accompanying table. A personalized scenario can easily be generated by Asper to illustrate the specific Annuity calculations for a donor.

"The ultimate test of a man's conscience may be his willingness to sacrifice something today for future generations whose words of thanks will not be heard."

Gaylord Nelson,
FOUNDER OF
EARTH DAY, 1916-2005

WITH A GRATEFUL HEART

When Haave became divorced 15 years ago, she found her way to her neighborhood Episcopal church, Transfiguration in Evergreen, where she is an active member today. Haave said that she didn't have a lot of formal training in the church growing up in a household where Mom was a Catholic, but Dad was not. While attending the Nursing School of the University of Colorado, Denver campus, a classmate introduced Haave to Saint John's Cathedral, which had an active young adults group. She later married in St. Martin's Chapel at the Cathedral. Because her husband had been raised Lutheran, Haave and her husband attended a Lutheran church with their children. But, Haave says, "the Episcopal Church's tradition of valuing reason and allowing people to make their own decisions drew me back."



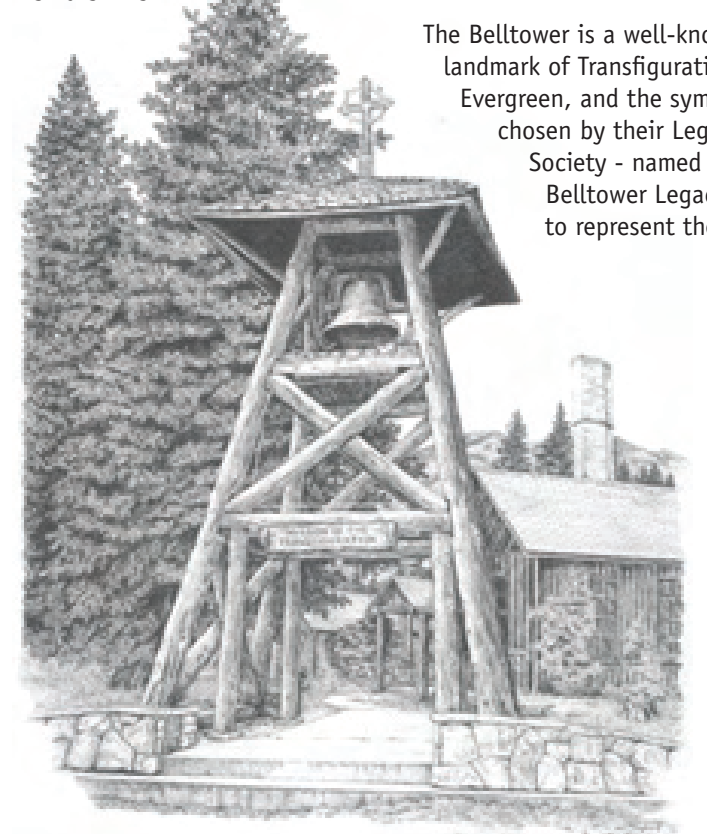
"I've been thinking about how to give back to the church that was so supportive and important to me during my life transitions," Haave responded, when asked why she decided to establish a Charitable Gift Annuity.

In addition to taking the steps to make a gift to Transfiguration in the form of the Annuity, Haave has also purchased a spot in the church's columbarium and is a key member of the Belltower Legacy Society Committee that is encouraging the congregation to remember the church in their wills planning. "I just think it's important to build some sort of cushion for one's church. All churches are struggling financially to maintain programs. Transfiguration has such a rich history and tradition that I think it's important to protect that for future generations."

Haave encourages others who are looking at end-of-life planning to consider their own situations and look at including the church.

"Look at what your church has meant to you personally and to your family. I'm a neophyte, learning about legacy giving, but I'm willing to share my story to encourage others."

For further information about establishing a Charitable Gift Annuity or other form of legacy giving for yourself, or for information about establishing a Legacy Society to encourage gift planning to benefit your church, please contact the Colorado Episcopal Foundation at 303.534.6778 or office@coef.org. The Foundation's staff would be happy to conduct a personalized workshop at your church to encourage legacy giving.



The Belltower is a well-known landmark of Transfiguration, Evergreen, and the symbol chosen by their Legacy Society - named the Belltower Legacy - to represent them.

THE COLORADO EPISCOPAL FOUNDATION

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