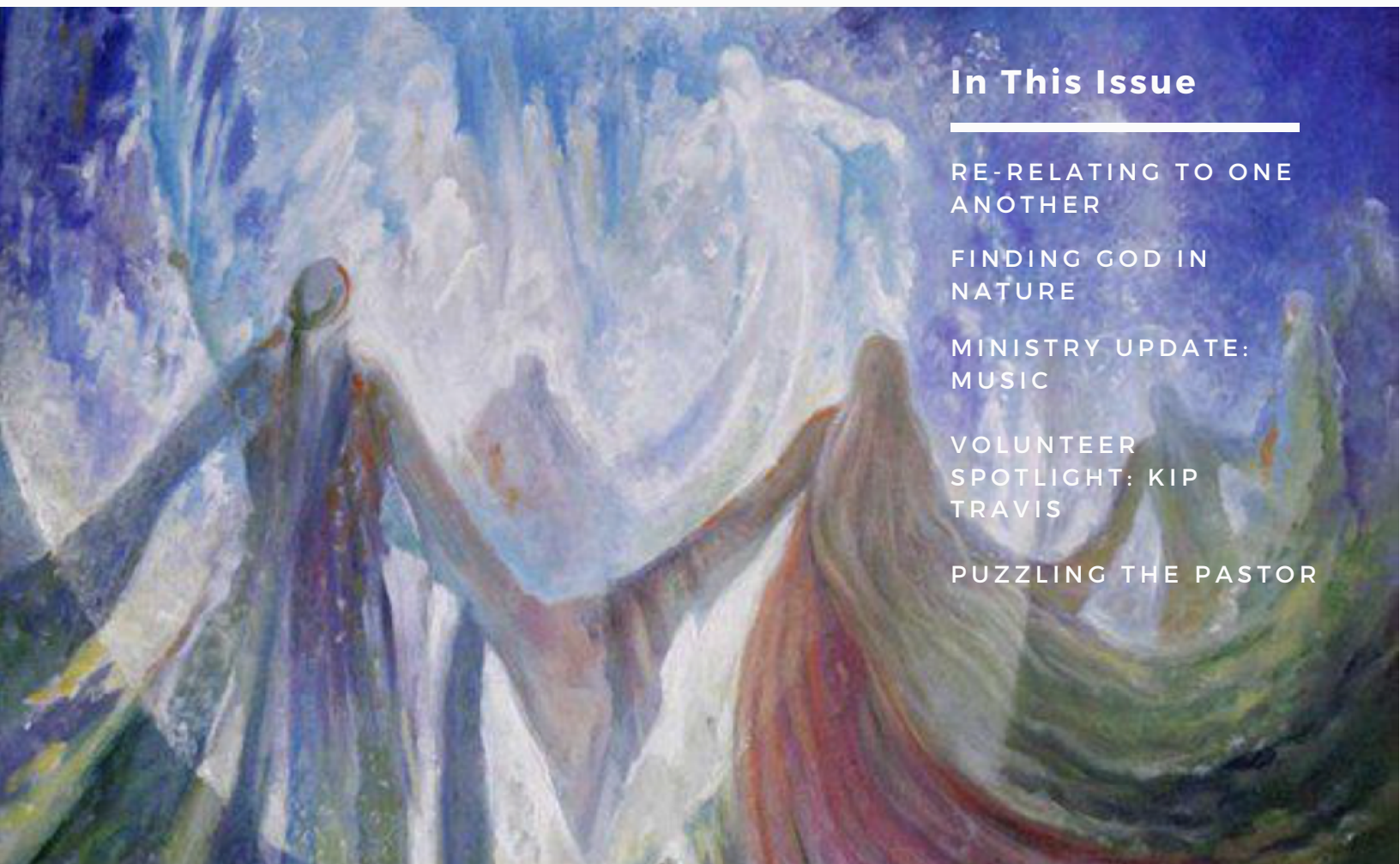


# THE SHEEPSKIN

OFFICIAL NEWSLETTER OF GOOD SHEPHERD EPISCOPAL CHURCH



## In This Issue

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RE-RELATING TO ONE ANOTHER

FINDING GOD IN NATURE

MINISTRY UPDATE: MUSIC

VOLUNTEER SPOTLIGHT: KIP TRAVIS

PUZZLING THE PASTOR

## RE-RELATING

BY THE REV. GARY R. BROWER

A few weeks ago, my son graduated from high school. As most parents know, that's such a wonderful milestone to observe. Years of preparation, joy, frustration—all receive their “due” when that diploma is handed over. But, it is also a marker of some other things. According to the government, at age 18 the young person gains control of his/her medical records (even if the parents still insure them!). At age 18,

registering for Selective Service implies being old enough to go to battle for our country. In short, turning 18, or graduating from high school, suggests the changing nature of the relationship between parent and child.

Of course, most of us go through a gradual change in that negotiation of relationships. We've learned, over the years, that we can have conversations about

different issues, with different levels of complexity. Talking about global events takes on new meaning. Increased responsibility raises all sorts of issues (and anxieties). But it is all part of the process of raising children, or getting older (as a child). I've certainly found myself fumbling through old patterns, trying to arrive at newly-meaningful ones.

This process in my household, is

occurring at the same time that we, as a society and church, are struggling with re-defining, or renewing, old relationships. I've thought about this several times over the last few weeks when folks have started coming back to our Sunday morning in-person service—whether outdoors or indoors. When greeting one another before or after the service, or at the Passing of the Peace, there's an uncertainty as to how to express, physically, those old relationships. "Can we get that close?" "Do we just wave the "peace sign" from afar?" "Is the namasté bow still appropriate?" "What about a fist-bump, or elbow-bump?" "Do I have to wear a mask with you?"

All of these are indications that relationships have been disrupted, and have to be developed anew. But there are other relationships that have been in flux the last 15 months. What is my relationship to the Eucharist? What is my relationship to corporate

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worship? What is my relationship to, or attitude about worship and "sacred space" (given that, for months, I was leading worship from my basement!)? How have my ideas about meetings online changed (since I had had plenty of Zoom meetings prior to COVID)? There is A LOT that has been going on with many relationships! How will we re-relate?

A partner in all of those relationship changes, however, is God. As I pointed out in my sermon from Trinity Sunday, the

Trinity itself is all about relationships, specifically the relationships between the Father, the Son and the Holy Spirit. As I mentioned, historically, that relationship has been described as a sort of dance, a perichoresis. It is an interweaving, constantly moving, dance where patterns occur, change, re-occur and change again. It is a dance that invites some renegotiation and improvisation. It is a dance that redefines relationships, since there are more than simply two partners.

It is a dance to which we are invited. We are renegotiating a lot of relationships. A good question to ask in the midst of all of that hard work, then, is "How is God dancing with me right now? And where am I being led by the Lord of the Dance?" And who will I invite to join in?

BEFORE THE SERVICE IN THE CHANCEL







# FINDING GOD IN NATURE

BY SUSIE STREET



God speaks to me.... on the water as I paddle across the reservoir, in the clouds formations I see, in the bird sounds that I hear and in the warmth I feel from the sun on my skin. Yes, on the water is my “happy place” having grown up sailing in Florida. I feel God’s strength and power in the awesome winds that power our sailboat, in the terrific thunder and lightning which sweeps across the bay. Being on the water touches all my senses... taste is more evident in Florida where I can taste the salt in the air but there is still that feeling of wonderful exhaustion after a day on the water. God is with me.

So, one may wonder how I could leave Florida and be landlocked for the last thirty years... I have still found the water, if not the ocean... the rivers, lakes and reservoirs. And of course, there is the rain... so

plentiful on this Memorial Day weekend. The sound of the rain is soothing as I lie in bed hearing it on the roof and on the ground outside my window. It is powerful as I hear the thunder and my dog scurries behind the couch. God is in the rain... soothing and powerful!

Finding God in nature does not require a paddleboard or a boat, hiking boots or stamina to climb a fourteener. I have found God in simple moments ... walking my dog and intentionally being mindful of the trees around me. The rabbits are plentiful in our neighborhood, and I sense God’s presence. After a fresh snow, I marvel at the “crystals” surrounding the branches or even the morning dew evident on a spider’s web.



Having served one term on the vestry at Good Shepherd, I had the opportunity to experience Cathedral Ridge, the Diocesan



camp near Woodland Park outside of Colorado Springs, in February. We, the vestry, spent many hours discerning strategic direction especially during my first two years on the vestry as Fr. Craig announced his impending retirement and we were tasked with a rector search. Though we rarely had a break on our vestry retreat, when we were gifted with breaks, I quickly laced up my snow boots and hit the trails. We were fortunate to be at Cathedral Ridge after and during a large snowfall. If you ever have the opportunity to visit Cathedral Ridge, be sure to walk the trail which leads you to the fourteen stations of the cross as well as the outdoor chapel.



Again, I find such strength and serenity in nature. God is with me... in the trees—the delicate features of each pine needle and bud and the grandeur as they tower over me reaching upward, the smell of the ponderosa pines, the sound of the woodland birds and the feel of the ground beneath my feet.

One of my favorite sayings is, “the journey is the destination” ... I think I first saw this on a t-shirt I got from the Breckenridge Nordic Center. How true! I often hear God saying those words to me when I find myself caught up in making lists of things to accomplish or reviewing work tasks as I walk and completely miss out on my surroundings. God is

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*God is saying to me, 'pay attention to the journey . . . it is not about checking off all the things on your list or reaching the destination.'*”

saying to me, “pay attention to the journey... it is not about checking off all the things on your list or reaching the destination.” This is what mindfulness is... paying attention, being intentional. So, when I catch myself going through my mental to-do lists as I walk the dog, I have to stop myself and pick one thing to notice... The trees, the sounds of the birds, the critters along the way... the journey is the destination and God is with me on the journey.



I am comfortable in solitude in nature with God. But to be honest, where I find God most is in community. I marvel at the small moments—meeting a neighbor at the park at dusk and stopping by another neighbor’s home and visiting on the fly. Moments with my nephew when he tells me, “Suz, put the phone down, [be present with me].” I certainly find God in nature, but I am fully aware of God when feeling the warmth of others with me.





## VOLUNTEER

KIP TRAVIS

I began attending Good Shepherd in 1996 shortly after the death of my older sister Betsy who I was very close with. Despite always attending Episcopal churches I had never really fully engaged myself in a congregation. Quite accidentally ( see Holy Spirit), I developed a friendship with an Episcopal minister who became a good friend and counselor, and he recommended I check out the Men's Group at Good Shepherd. Twenty-five years later, the Men's Group has been and continues to be a core part of my life. The sharing of life experiences, support and brotherhood have been some of the gifts I found in the Men's Group that helped me for the first time really join a congregation.

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*I realized I had been making rather lame excuses to avoid (prevent, escape) deepening my involvement in parish life."*

## SPOTLIGHT

Not being a natural joiner, I was content for some time to limit my Good Shepherd participation to my Men's Group involvement. Gradually though, I realized I had been making rather lame excuses to avoid (prevent, escape) deepening my involvement in parish life. Friends in the Men's Group helped kick (start) me along into ushering, then becoming a lay reader, attending Bible study and other classes, and then working on the building capital campaign.

I was learning much more about parish life, but more importantly, I was encountering and meeting more of my fellow parishioners, getting insight into their faith journeys and their various gifts. I was discovering the community Christ wants all of us to have.

Over time, I have served on the Finance Committee, Stewardship Committee, Vestry (briefly), been an active Pumpkin Patch volunteer, and until COVID disrupted everything, the start-up of the Congregational Care Committee. While serving on these different committees each with their assigned responsibilities I met and got to know so many more hard-working, faithful parishioners hoping some of their dedication would rub off on me along the way.

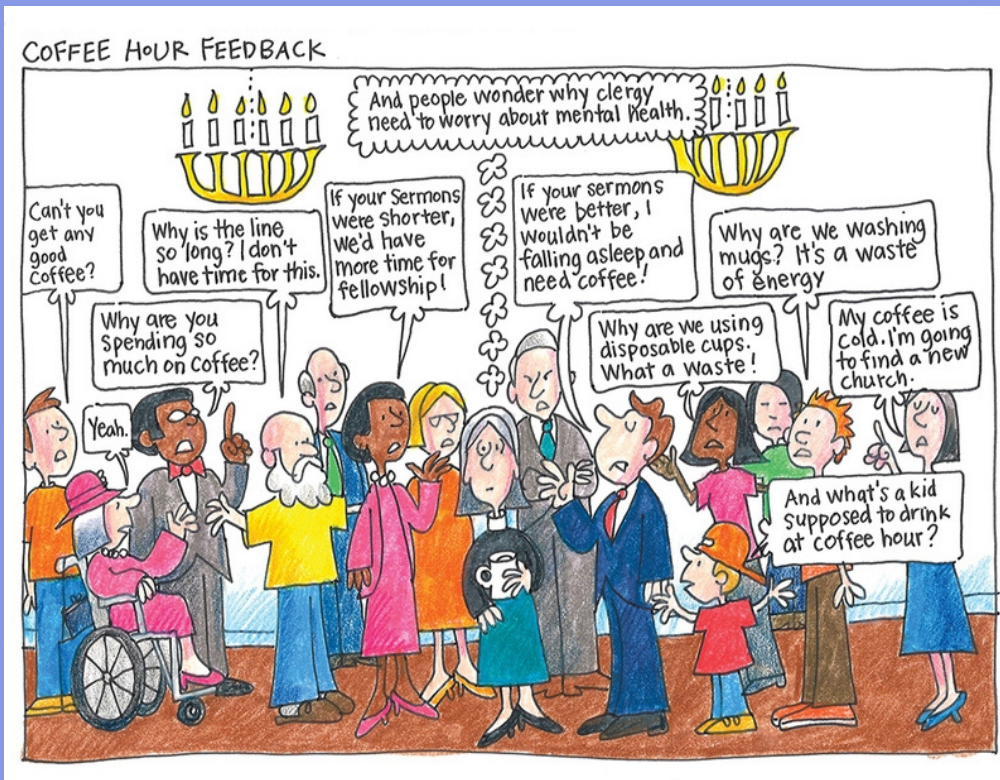


The place where I feel the greatest pull and fulfillment is the Outreach Committee. My love of outreach service comes from the call I believe we have to be Christ's hands and feet in the world serving those who are less fortunate and are underserved. I have had this call to serve for a very long time. Working on the Outreach Committee pairs up very well with my 30-year connection and involvement with the Saint Francis Center which is a day shelter mostly for

homeless men in downtown Denver. (sfcdenver.org).

I have been richly blessed to have a church home and family at Good Shepherd. My involvement has connected me with many warm, welcoming human beings. There is no question that societally today many people feel they are disconnected and lonely contributing to our national mental health crisis, but I see the spirit of Good Shepherd as a great antidote to this crisis.

Right now is a great time to go for test drive. As we regather into parish life it would be terrific for us to step a little outside of our comfort zones, perhaps by attending a coffee hour or adult faith forum, or by dropping in on a committee meeting to see what that group is working on and focused on. The goal is to meet some parishioners you've seen on zoom or in the pew but have never visited with.





# WE WANT YOU!

BY THE REV. GARY BROWER

YES! We're all preparing to re-enter the non-COVID world, including our teams at Good Shepherd. The break-in-pattern that COVID created had effects on all of us, effects that many of us couldn't have predicted. Some of those were not good (like the dreaded "COVID-19"). Others were much more beneficial (like many of us getting to know our nearby parks and open spaces better). In some cases, the break from routine, just simply seemed like a logical time to "take a break".

What that has meant is that many of our teams are desperately in need of able minds/hands/bodies. Some of our acolytes have graduated and moved on. Some of our lectors have simply moved! Others have changed focus. But we are looking to give you an opportunity to stretch your ministry muscles. Over the next few weeks, there will be some specific needs identified, but in this issue of the 'Skin, you'll see that Sue LeFant needs volunteers to help teach our elementary school-aged kids. I know we need more folks in the Altar Guild. But there will be more.

Good Shepherd's "Why" is all about building relationships. And some of the strongest relationships are formed around engaging in common work. So pray about how you might bring your gifts of time and talent to bear!



## GODLY PLAY VOLUNTEERS NEEDED

BY SUE LEFANT

**Are you looking for a way to make an eternal impact on the kids at Good Shepherd?**

As we look ahead to regathering, I am seeking additional Godly Play Children's Ministry team members for our Godly Play classroom, which is designed for kids 3 years old through 2nd grade. I am looking for individuals (high school and up) who want to make an eternal impact on the kids and families in our Godly Play classroom. Volunteers can help on a rotation basis (1-4/5 times each month). We have openings for both

Storytellers and Doorpersons. The Storyteller presents the hands-on lesson with the provided script and materials and engages the kids in "Wonder Questions" to encourage understanding. The Doorperson welcomes the kids and families, checks the kids in, helps them find their nametag, escorts them to the bathroom or water fountain as needed and assists the Storyteller and kids as needed. A typical Godly Play session consists of the Feast (we start with goldfish to allow time for all the kids to arrive), the presentation of the story and "Work" time (creative time for the

kids to reflect on what they just learned).

If you have a passion for teaching or helping out with kids, I look forward to speaking with you to find out what your interests are and to help you be a part of our Children's Ministry team. Please feel free to contact me at [slefant@gshep.org](mailto:slefant@gshep.org) for answers to any questions and to find out what the next step in volunteering with kids is.



## COMMUNITY CLEARINGHOUSE LIST

BY RANDY HUBBARD

Good Shepherd's Outreach Committee has for the past few years been trying to achieve a couple of objectives: (i) identifying volunteer opportunities that individual parishioners might be able to participate in on their own initiative without the need for a larger group from the church necessarily being part of that effort; and (ii) identifying organizations providing services for those in need "closer to home" in the SE suburban corner of the metro area. While we have been forced to function virtually for the past 14 months or so due

to the pandemic, we have used some of that time to create a document, which we are calling a "community clearinghouse list," whose purpose is to identify and organize in one place those volunteer opportunities that we are aware of and some organizations providing support for those in need. By necessity, in creating these lists we have identified some organizations and opportunities that we have no personal experience with, so we would encourage parishioners and people who may be looking for the offered services to follow up for themselves if they feel like they need more information on any particular organization. We hope that eventually these lists can become resources not only for members of Good Shepherd or people who might be interested in Good Shepherd, but also for the community in which we are

located. This is part of a longer-term vision for Good Shepherd that envisions Good Shepherd becoming a place that can serve as a resource for people in the community where they can go when they feel the need for help—in this case, the help might not come directly from the church, but rather from the possibility that these lists will provide information about where that help might be available. We expect that these lists will continue to evolve and will need to be updated—and we would certainly welcome input from parishioners or others who are interested about additional organizations or opportunities that we should consider adding to the lists. To view the newly created document, go to [gshep.org/outreach-ministry](https://gshep.org/outreach-ministry), and click on the Community Clearinghouse List.





# MINISTRY UPDATE: MUSIC

COMPILED BY  
DEEDEE ATWOOD

*In our new Sheepskin format for 2021, we will offer ministry updates in each edition. It is our sincere hope that you will learn more about the wide variety of ministries we offer, and be inspired to participate or volunteer in the future. This edition highlights the rich music program at Good Shepherd.*

Good Shepherd has a rich, vibrant music program that highlights several different groups who support our services with an eclectic mix of music from both classical and more modern composers. We believe that offering many styles of music broadens our appeal, and that all music created with God at its center is good.

Whether you are in one of our ensembles, or if you are just singing from your seat, music helps us all develop a sense of belonging and connection to one another. While our main goal is to honor God and give Him the praise he deserves, there is no doubt that we as Christians gain an abundance of benefits from music - improved mood, stress reduction, and a way to feel nearly all emotions that we experience in our lives.

The following is individual updates from each ensemble written by their respective leaders.

## THE GOOD SHEPHERD CHOIR

**Connie Branton, Choir Director**  
cbmusik@comcast.net

There is no way to fully thank everyone who has participated in the Music for Good Shepherd over the past 15 months. It was a difficult time. But our musicians have persevered and tried to give the parishioners of Good Shepherd a good quality music program in spite of disease, restrictions, and fear. Many people have offered their talents to benefit the congregation's worship experience. There are several people on the outskirts of

our church who have consistently volunteered their time and talents when we were forbidden from using our own choir singers. When our church was CLOSED due to COVID restrictions, we enlisted my family members and other soloists outside the congregation who came to our aid to provide a truly quality music program.

I'm most grateful to my family and a few other friends who were able to come and make music with the social distancing requirements and masking so that we could worship each week with beautiful singing and playing. I heartily thank my family, Sarah Harrison, Anna Branton, and Joel Rinsema for donating so much of their time and talent to our church. Others who came on a regular basis to make recordings who are not members of our church were Rosemary Downs, Mary Christ, and Adam Cave.

When the protocol allowed, we were able to enlist our own members in singing and playing for our services. Our own choir members gave of themselves unselfishly as they were allowed to come and sing. Our own youth sang and played for us for several services. We even talked former members like Emma Laskarzewski into sharing her considerable singing talents with us via long distance technology.

Life has continued, even though a year ago, I was doubtful as to whether we would ever be able to worship together again. I have been in a church music program, either as a singer, an organist/pianist, or a conductor since the age of eight. My first organist gig was at the age of 12 in Salmon, Idaho. I had my first

organist/conductor church job at age 19. And I have had church "jobs" since that time, conducting or playing. This past year and a half have been the most disheartening in all of those years since my pre-teen years. Life without singing was unbearable. The only thing that made it bearable was the thought that I might leave this life by disease, leaving children and grandchildren and so we tried to take it all in and make the best of it. Giving music back to the church in spite of no in-person worship like I was used to in those many, many years of my life was made tolerable by working with musicians who still cared about our worship experience enough to help out with their singing and playing talents. Absolutely ALL of their efforts were donated to our congregation.

Our women of Good Shepherd choir met during the third week of May to put together three hymns for our Zoom Worship. They were so glad to be back, vaccinated and safe, and making music together once again. We sang, shared our stories of the last many months, and made music for you to praise the Lord. It was joyous and amazing! All of us felt the love of God and the musical art he has bestowed upon us.

We are excited to get together again and serve this congregation of Good Shepherd. Thank you all for your support and love during these past months and your prayers for a good future in our church.

## MORNINGSONG & EVENINGSONG

**DeeDee Atwood, Music Director**  
datwood@gshep.org

Making music during the pandemic was certainly challenging for our Contemporary Musicians, but we found new and exciting ways of connecting and creating. We stretched our musical talents to include learning how to use new audio and video editing software, and we found new synergies in our ability to blend our individual instruments. Most of our members sing as well as play an instrument, so I gave them each the liberty to decide how to arrange their personal recordings.

It works like this: Every week I would send out a recording of me and my guitar as a backing track for each of the group members. They in turn would put on headphones and listen to my recording, while they sang and/or played along with the backtrack, all the while recording their performance on a smart device. This would ensure that everyone was in sync. Some group members would make several recordings for me - one of just vocals, and other tracks of their instruments. From there, I would gather the recordings and mix it all down in our audio software to create the final product. Voila! Ensemble music made without any of us ever getting together.

In addition, we started experimenting with doing video preludes with some of our anthem songs. This was especially rewarding for me and Marge Pegula as it challenged us to find new sources for free video images which helped enhance the beauty of each piece of music we



recorded. It is a new way of making music, and it is fun! Of course, nothing can come close to the energy created when we get together as a group and make music.

Now that we are all vaccinated, we are looking forward to getting together over the summer to get back in the swing of playing together as a group. We are all dedicated to Good Shepherd's music program and we are excited about new technologies that will enhance our worship experience.

We are a welcoming group, and we hope some of you will dust off that old guitar/bass/keyboard or drum kit and join us. Vocalists are also welcome!

## BELL CHOIR

**Tricia Hartman, Director**  
hartmanpe@me.com

Like everyone else, the bell choir has not been able to meet for over a year. We began the pandemic isolation period meeting in groups of three to four people ringing two bells each with masks on and recording the pieces for the Zoom services. That approach ended quickly, and the bell choir stopped ringing completely. However, you did continue to hear one bell piece a month at the Zoom services as I rang solos or duets with my daughter, Amy McLaughry. Now we are again able to meet in small ensembles and plan to offer pieces in July and August. I anticipate that the entire bell choir will resume meeting in person in September.

We are very excited to be able to resume ringing as we have done for so many years, a fact that we

certainly appreciate much more now than we ever did before. While we are eager to return to the old, much appreciated, normal, the pandemic has led to new approaches that we will continue. The biggest new approach for bells is that a lot of composers have arranged pieces for small groups of people, each person ringing only two bells. That means all of you can try ringing bells for one or two easier pieces to find out if you would like to join the full bell choir. Please contact me if you would like to try ringing—with only two bells and only a commitment to two to three rehearsals. Join us!



## THE BLACK SHEEP CHOIR

**Kees Corssmit, Chair Black Sheep**  
cwcorsmit@gmail.com

### What's Up, Doc?

Our volunteer choir of adult male and a few female singers complementing our Tenor I section have soundly survived this scary COVID period. Interestingly enough, only one of the 20+ singers and organist had a minor bout of the virus. Minor because the youngest singer in the group lost his sense of smell and taste for a few days but nobody else was diagnosed with the COVID-19. That does not

mean that none of us had other health issues going on in the past 16 months or so but we all came through in flying colors, even though our voices did not get a lot of practice. With the recent progress on the COVID front we just hope to soon rekindle our singing talents for not only spiritual but also for fellowship reasons. This has been a long slog...

With the improved outlook we hope to get together this summer for our traditional summer outdoors evening "rehearsals" before starting up in earnest our weekly rehearsals in church this fall. If you have an interest in trying us out and becoming a Good Shepherd Black Sheep, please contact our founding member accompanist Marti Diehl, David McLaughry or myself. May the Lord be with You!

*Singing to the Lord is Praying Twice!*

Kees Corssmit, Chair  
303-638-7216

David McLaughry, Vice Chair  
720-870-0366

Marti Diehl, Pianist/Organist  
303-771-5497



Thanks so much to those who submitted “puzzlers” a while back! I’ll be answering a few leftovers from a couple of months ago, so I’ll still need more for our next issue!!

“K” asked several questions about titles last time, but I only had time/space to answer the first couple. Here are the rest:

***Is the Assistant to the Bishop pretty much the same as the Canon to the Ordinary - seems like an unnecessary highfaluting term. In a similar vein, why/how is someone Right Reverend and not just Reverend. Finally, at even a higher level, why/how is someone Very or Most Reverend? That’s it! Has there ever been a Canon to the Most/Very Ordinary?***

To answer the first question (and to refer back to last month’s “Puzzling”), Anglicans/Episcopalians love honorifics (i.e., highfaluting terms!). So, “Canon to the Ordinary” basically refers to a clergy person who is “second in command” in many ways. Often they’re referred to as “Executive Officer”. Sometimes I’ve heard “Assistant to the Bishop”, but that can be confused (in some places) with the Bishop’s chief administrative assistant. (Let me know if you’d like the distinction between: “Bishop Coadjutor”, “Suffragan Bishop”, and “Assisting Bishop”!)

To answer the second question, “Reverend” can be applied to both priests and deacons. Usually (or at least often), a priest would be referred to as “The Reverend (Mr/Ms/Fr/Doctor/Canon) Jones.” A deacon would be referred to as “The Reverend Deacon Jones.” “Reverend” is an honorific, not a title. So, thinking in the Judicial world, we might refer to “The Honorable Judge Smith”, but in addressing that person, we would just use the title, “Good morning, Judge Smith.” When a clergy person assumes a different role than parish clergy, there is often an

additional honorific. So, the Dean of a Seminary (or Cathedral) might be given the honorific “Very Reverend.” Bishops, when ordained to that role, are given the honorific “Right Reverend”. And the Presiding Bishop is given the honorific “Most Reverend.” So our bishop is “The Right Reverend Kym Lucas,” but we would refer to her in conversation as “Bishop Lucas.”

And to answer your (parenthetical) question, I often argued, when I was the Episcopal Chaplain at UC-Berkeley, that I was the Canon to the Extraordinary. They wouldn’t let me print that on my business cards . . .

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“K” (a different one) last time asked another question I couldn’t answer. Here’s that question:

***Why does the lectionary contain the weird Old Testament passages like the David and Bathsheba story and why do we have to read them out loud in church?***

Such a great question! The “David and Bathsheba” story is such a classic piece of western culture that it would be doing Christians a dis-service if it weren’t included in the lectionary. But, in general, the lectionaries (both the 3-year Eucharistic Lectionary cycle, and the 2-year Daily Office cycle) are meant to lead the worshipper through the whole canon of Scripture—or, at least, in the case of the Eucharistic Lectionary, the main stories/teachings of the Bible. That often includes the “challenging” ones. The Eucharistic Lectionary—meant for public worship is a little more selective (for example the Rape of Tamar—recounted in 2 Samuel 13—is not read as part of the Eucharistic Lectionary.

I would say, too, in the Eucharistic Lectionary, there are sometimes portions of a reading that are omitted, or are optional. I’m always intrigued by what was left out! The omissions seem, to me, to reflect issues of “taste.” For example, some of the New Testament passages about women being silent in church are omitted from the Eucharist Lectionary.

I think reading Scripture as we’ve received it is always good. It gives us a chance to deal with all parts of our human and religious histories, and our changing ideas about interpretation. That said, I can understand why some passages (more obscure, like the Rape of Tamar) could be left for less-public occasions, when greater depth in discussion might be allowed.

More study of the Bible! Always! ■