Together
in the
EPISCOPAL DIOCESE
OF THE RIO GRANDE
MAY / JUNE 2017

Photo by Raymond Raney
The Church’s message and greeting to the world on Easter Day is simply, “Welcome happy morning!” age to age shall say: “Christ is Risen!” This is indeed a God-centered, life-giving, hope-filled joyful message! No doubt in our present time misguided and disturbed zeal of terrorism bring ungodly messages of doom, death, chaos, hatred, destruction, darkness and fear that threaten peace and stability in our world. The world desperately needs to hear our Christian message of resurrection, life and hope! But now let’s be real, let’s be honest. Deeply woven in this message and happy greeting is the question of the evidence and meaning of resurrection. How does the resurrection confirm that Jesus is who he claimed to be? What does the world need to hear from each one of us? This is what I would like us to think about this Eastertide and Pentecostal season.

Have you noticed that every year and every day more and more people are taking a closer look at the historical person of Jesus of Nazareth? If you have been following the recent Sunday evening series “Finding Jesus” on CNN, you will have realized that theologians, historians and archeologists, from their respective disciplines, all participate in this age old search. And Yes, the historical and archaeological evidence of Jesus is important. And Yes, the Scriptural accounts and theology of God in Jesus of Nazareth are important! But I believe what is more important in our search for the living God is discovering and experiencing the evidence and meaning of resurrection in consciously acknowledging the mystery of the “Cosmic Christ” in all creation … God’s all-pervading and intimately entangled/embodied divine presence in the DNA of our material and spiritual Lives! Christians begin this search by first embracing the Word of God in the Holy Scriptures and in every generation living into the life, death and resurrection of Jesus. The existential question today is not “whether” or “how” Jesus was raised from the dead but whether or not you and I, creatures of God, are raised from the dead in this life? Here’s what I mean.

Recently Father Richard Rohr reminded his readers that the Franciscan philosopher and theologian John Duns Scotus taught that Christ was the very first idea in the mind of God. In other words, God always intended to reveal God’s divine presence in and through an eternal and intimate divine love between created matter and Spirit, who is God. This is what we mean when we talk about the incarnation of God in Christ Jesus. We are beings created from the physical matter of this world, and of the expanding universe of stars, and beings of God’s unitive Spirit in Christ, the eternal Logos. We human beings are formed in and from the creature of water and born again of water and the Holy Spirit at our Baptism. Saints - and among them Bonaventure, Teilhard de Chardin, and today Ila Delio in her book, The Unbearable Wholeness of Being: God, Evolution and the Power of Love, talk about the divine Alpha (Beginning) and Omega (Completion) identifiable in everyone, everything and everywhere!

As Christians, in celebrating the resurrection of Christ Jesus, we are admonished to look again at the evidence around us and in us. This resurrection evidence is visible in the existential oneness of matter and spirit, humanity and divinity. God became human so that we may become divine in the likeness and Image of God. So today we also remember what St. Paul wrote in the second chapter of Corinthians: “Therefore, if anyone is in Christ, the new creation has come: the old has gone, the new is here.”

But the question of evidence and meaning remains for each one of us. Are you raised from the dead in this life? Has your old ego person and self-centeredness died? Are you consciously alive in being raised from nagging doubt, passing trivial matters, hopelessness, fear and the dread of finality? Are you consciously alive, living in the transforming power of faith, hope, love, godly determination and joy? Are you alive, living in the transfiguring power of intimate divine love and in realizing and embracing that “you are part of a greater spiritual evolution” in time and history. It is through faith by which we experience an emerging deepening God consciousness of being and wholeness with, in and through this worldly existence and all creations.

In Ephesians chapter 4: verse 6 we read, “There is one God and creator of all, who is over all, who works through all and is within all.” We believe that God so loved the world that God gave us his only begotten son so that we might have life and have it more abundantly! The resurrection confirms that Jesus is who he claimed to be. “Welcome happy morning!” age to age shall say: Christ is Risen! If, as Paul wrote to the Romans, Christ has not been raised, our faith is worthless and we are still in the death grip of our sins. But as Easter Christians we affirm our divine consciousness that Christ Jesus rose from the dead and will never die again. Christ lives in us. Divine life and eternity is in us. Death no longer has any power over Jesus nor us (paraphrasing Romans 6:9 and Ephesians 2:6).

The resurrection ensures our victory over death, over sin, over hatred, over time, over history and over every darkness. Saint Paul teaches us that Christ’s resurrection “lifted us up from the grave of mortal life into eternal glory along with Christ, where we will sit with God in the heavenly realms.” This is all the evidence and meaning of resurrection we and the world need. Now the world needs to hear about this from each one of us! Christ is Risen! Amen.

Happy Eastertide and a Blessed Pentecost to you all!

Bishop Michael

**What Evidence and Meaning of Resurrection does the World need?**

**The Election Process:**

Who will select our next bishop and how will that happen?

Over the next several months, the Search Committee will prepare a profile to educate possible candidates about the Diocese of the Rio Grande. The committee will then screen and interview nominees, and present a slate of nominees to the Standing Committee. From that slate, that committee will identify three finalists who seem best able to lead us.

Then, at a special election convention, lay delegates and clergy will vote to choose our next bishop, who must then be approved, within 120 days, by both a majority within the House of Bishops and a majority of standing committees in the church.

The consecration of our new bishop is scheduled for Nov. 3, 2018.

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**Clergy Summits scheduled**

Bishop Vono will be holding clergy summits this year. More information and detailed information will be coming out after Easter, but please hold these dates for these important meetings:

**SW/SE Clergy** - Saturday, May 13 (afternoon) – St. Andrew’s, Las Cruces

**NW/NE Clergy** - Wednesday, May 24 (afternoon) - Bosque Center
The following information is adapted from information collected and presented by the Diocese of Indianapolis.

What is a bishop? A successor is a successor of one of the Twelve Apostles, who has been consecrated by other bishops. In Old English it was "wise one" (wise). The term "bishop" came to be pronounced "byscop" and was later spelled that way. In the Episcopal Church, there are five kinds of bishops: Presiding, Diocesan, Assistant, Confratude, and Traquot. No bishop is "higher" in rank than another. The five kinds merely define their function. We will be electing a Diocesan bishop who will replace our current bishop, the Rt. Rev. Michael L. Vono, when he retires. (Source: www.trinityparish.com/glossary.html )

Have we always had bishops in the Church? The Reformation raised many questions about the role of the bishop. In the English Reformation, particularly, those of Puritan and Presbyterian persuasions sought to abolish the office of bishop and to vest authority in local congregations or in councils of elders. Those of a more catholic persuasion sought to retain bishops as the authority in the Church. The English Civil War settled the question in favor of bishops, and the Church of England has since maintained the traditional three-fold order of bishop, priest, and deacon. The governance of the Church of England, however, did undergo a change in the English Reformation in that the king (or Queen) and Parliament assumed a substantial legislative role. The manumission of the clergy no longer left the Church although, in most day-to-day affairs of the Church, the civil authorities deferred to the bishops.

What power does the bishop have in the Episcopal Church? The Episcopal Church, our branch of the Anglican Communion, retains the threefold ministry of bishops, priests, and deacons, but, from its inception, the role of bishops in the Episcopal Church has differed from the role that they had in the Church of England. In particular, legislative authority in the Episcopal Church as to doctrine, discipline, and worship resides in the General Convention, which is made up of the elected representatives of the Church. The bishops, as a separate house, have administrative authority and responsibility for the administration of the Church. The bishops, according to the Ordinal, are "the chief pastors and teachers of the Church, to proclaim the Word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry." (BCP, p. 855)

Thus, a bishop is the chief priest and pastor of a diocese, and all other clergy derive their ministry from him or her. He or she is the guardian of the faith, responsible to see that the full truth of the Gospel of God in Christ is proclaimed. He or she administers the discipline of the Church and is responsible for seeing that the official worship of the Church is regularly used in the Churches under his care. In the Book of Common Prayer, the Preface to the Ordination Rites states that bishops are those "who carry on the apostolic work of leading, supervising, and uniting the Church." (BCP p. 510) The Ordinal, in "The Examinations," goes on to state that a bishop is "called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor and wholehearted example for the entire Body of Christ." (BCP p. 517)

Furthermore, bishops, according to the Ordinal, are to share with their fellow bishops in the leadership of the Church throughout the world. The Book of Common Prayer restricts the administration of the rites of confirmation and ordination to bishops and also gives bishops great authority over any variations in the liturgy to be permitted within the bishop's diocese.

How do bishops interact with the local parish? Why is the work of the bishop important to the particular parishioner? When the bishop presides at a baptism he or she represents the whole church, for the individual being baptized is becoming a member of the one, holy, catholic, and apostolic Church in its universal sense. It is also in this capacity that he or she administers the Confirmation and ordains persons to the ministry.

The bishop travels throughout the diocese during the year to be present in parishes at scheduled Confirmation services and at other times as appropriate and/or as invited. In addition to sacramental and teaching roles, the bishop might play an important role when a parish is in transition, in resolving conflicts at the parish level if such conflicts require either a pastoral consultative presence or a disciplinary intervention. (Source: Looking at the Episcopal Church, William Sydney, p. 100)

What are the most important gifts that a bishop should possess? Given the role of a bishop, gifts of discernment, teaching, leadership, pastoral sensitivity, and discernment are important. A bishop should have demonstrated skills in conflict resolution and listening. He/she should also be a theologian and faithful student of Scripture. His/her life should be deeply rooted in prayer and as well he/she should be able to articulate the core doctrines of the Christian faith, a belief in which should be evident in the way he/she lives out the Great Commandment (Love God and love your neighbor, see Mt. 22:37-40) and the Great Commission (Go and make disciples of all nations, see Matt. 28:18ff.). It is apparent from the summary of constitutions and canons that both the national and diocesan constitutions and canons grant specific powers and impose specific responsibilities on the bishop, but the gift of the role of the bishop is set forth in the Catechism in the Book of Common Prayer, "to represent Christ and his Church, particularly as apostle, chief priest, and pastor of the diocese. The bishop accomplishes this task, not so much at the last as in the daily work of leading, supervising, and uniting the Church; to proclaim the Word of God as an apostolic witness to the life of the Church, to the wider communities in which the Church is regularly used in the Churches under his care. In the Book of Common Prayer, the Preface to the Ordination Rites states that bishops are those “who carry on the apostolic work of leading, supervising, and uniting the Church.” (BCP p. 510) The Ordinal, in “The Examinations,” goes on to state that a bishop is “called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor and wholehearted example for the entire Body of Christ.” (BCP p. 517)

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What do the bishops say? The bishops gathered at the 2008 Lambeth Conference undertook a study of what it means to be a bishop in the Anglican Communion, including the Episcopal Church. In the reflection document published at the conclusion of the conference, the participants defined the role of a bishop as follows:

• To gather the whole community in celebration, presiding over the sacraments and ordaining new priests and deacons
• To proclaim the Word of God as an apostolic witness to the death and resurrection of Jesus Christ

What do the Canons say? While the Book of Common Prayer gives the broad outlines of a bishop’s powers and responsibilities, the Constitution and Canons of the Episcopal Church fill in some of the details.

• The bishop shall not exercise authority outside of his or her diocese without specific authorization to do so. (Art. III.3)
• The bishop is required to examine any candidate for ordination and to make sure that certain requirements are met before ordination. (Art. VIII)
• The bishop has to report information about the clergy and parishes in the diocese to the national Church. (Canon I.6.3)
• The bishop may call special meetings of the Standing Committee of the Diocese to seek its advice. (Canon I.2.1.1)
• The bishop must consent to any request of a non-Episcopal congregation to join the Church while retaining the use of its own sites, which request must be sent to the Presiding Bishop. (Canon I.16.1.1)
• The bishop is charged with enforcing the rules of confirmation and with the reception of those previously confirmed in another tradition. (Canon I.17.1)
• The bishop hears the appeal of any parishioner who has been denied any of the sacraments by a priest. (Canon I.17.6.1)
• The bishop is to receive notice of any marriage to be conducted within 30 days of the signing by the bride and groom of the Declaration of Intent. (Canon I.18.3.3)
• The bishop must consent to the marriage if either of the parties has already been married and the former spouse is still alive. (Canon I.9.2.3.3)
• The bishop must authorize the use of translations of the Bible other than the ones specified in the Canons. (Canon II.1.1.1)
• The bishop must authorize the use of language other than English in worship unless there exists an authorized edition of the Book of Common Prayer in such language. (Canon II.1.1.1)
• The bishop shall not consecrate a Church until satisfied that land is owned by the Church and subject to the canons. (Canon II.1.3.1)
• The bishop shall encourage the discernment of vocations and assist those in the discernment process. (Canon III.3.3)
• The bishop licenses lay ministers. (Canon III.4.1.1)
• Deacons serve directly under the authority of and are accountable to. (Canon IV.3.1)
• The bishop establishes procedures to identify and select persons for ordination to the priesthood. (Canon III.8.1)
• The bishop, in consultation with the Standing Committee, acts on requests by clergy to renounce their orders. (Canon III.8.3.3.3)
• The bishop has responsibility to mediate differences between a rector and the vestry when they are in dispute, and if necessary to render a judgment on the dispute. (Canon III.9.15.36)
• The bishop is required to pursue continuing education. (Canon III.12.2)
• The bishop is required to visit each congregation at least once per year. (Canon III.12.5)
• The bishop may prepare pastoral letters that are required to be read to the congregations on matters of doctrine, discipline, or worship. (Canon III.12.3.3)
• The bishop must give an annual state of the diocese report covering various topics. (Canon III.12.3.3.1)
• The bishop must perform Episcopal acts or officiate by preaching, ministering the Sacraments, or holding any public service outside his or her diocese without the permission of the bishop of the diocese in which the action is to take place. (Canon III.12.3.3.3)
• The bishop must reside in the diocese. (Canon III.12.4)
• The bishop has responsibilities in matters of ecclesiastical discipline. (Canon IV)
Train up a child in the way s/he should go; Even when s/he is old s/he will not depart from it.

Proverbs 22:6

It is hard to believe that spring is upon us once again! That means that our summer camping season at Bishop’s Ridge is right around the corner. Camp Stoney will soon be filled with campers and counselors, deans and volunteers, parents, old friends and new, Harry Potter and Hermione Granger, Kings and Queens of Narnia, Aslan and our favorite clergy.

While I have spent many springs in my youth (and beyond) looking forward to Camp beginning, this year is especially wonderful. Camp Stoney is celebrating its 50th Anniversary this year! While some things have changed, so many have remained the same. The fellowship, the friendships, the safe place where all children are welcomed to explore and grow into young men and women of the Rio Grande.

In thanksgiving for all the children, and all of their various adult ministries, Bishop Vono and the Stoney staff would ask that you consider a donation to Camp Stoney during this 50th Anniversary to ensure that our scholarship fund will continue to be fully funded for this generation, in addition to the various other expenses associated with our summer programs. Know that my heart continues to be inspired by your faithfulness. I look forward to seeing every one of you this summer!

Faithfully, and with all my love,

Bishop Vono

If you are interested, please contact Ms. Paula Mote (505-881-0636, pmote@dioceserg.org) or Mrs. Paula Mote (505-881-0636, pmote@dioceserg.org)

Total Amount: $_____

____ $50 ______ $100 ______ $250 ______ $500 ______ $1,000 ______ $ other amount

I choose to support: 

____ Stoney Scholarship Fund

____ Summer Operations

____ Ropes Course Upgrade

____ Summer Camping Greatest Need

Make checks payable to: Bishop’s Ridge/Camp Stoney, 7855 Old Santa Fe Trail, Santa Fe, New Mexico 87505

Please help me to help you have a wonderful 50th Anniversary Camp Stoney! Where did the youth of the Diocese of the Rio Grande go to summer camp before there was a Camp Stoney? From my travels to the Church of the Good Shepherd in Silver City, some went to the Methodist Church camp in the Sacramento Mountains. Some folks in the North East Deanery went to a church camp in Colorado. As a Missioner for Camp Stoney, I have visited the NE Deanery and the SW Deanery, introducing myself and Christopher Jewell, Interim Director of Hospitality Services, to the different churches present. We talked about our camp programs and the need for campers, volunteers, and monetary donations. We also sought to remind folks that when summer camp is not in session, the facilities are available to be rented by groups, families, and other programs. Christopher and I will be visiting the SW Deanery in the latter part of April and Christopher will visit the NE Deanery at the end of April.

With this summer being a milestone for Camp Stoney, we alumni have an opportunity to share our stories from the beginning to the present. To do this we need to go to Alumni Camp and share our memories, stories, and photos. It will be a wonderful Alumni Camp if we can have many former campers, counselors, directors, and rectors join together and celebrate the 50th year. We could share how camp was before there was a Camp Stoney; how it was when it first opened, what Narnia camp was like when it started, and how it is now.

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I was invited to visit the youth meetings at Trinity on the Hill, Los Alamos, and felt that it was a sneak peek into what could happen at our 50th Anniversary Alumni Camp. I was blessed to watch Austin Horn interact with kids who have gone to camp and were excited to share their experiences with him and to hear what Austin’s time as a camper was like. The camp experiences between these two age groups are relatively similar with minimal change, but still different. The changes in the world over the last 50 years means that the stories of how camp was then and is now has the potential to be very interesting.

As I prepare to hire young adults to be cabin counselors and search for a person to cook some delicious meals and assist the wonderful folks putting the programs together, it is in the front of my mind that our camp builds beautiful memories for all who attend. Some things will always be a part of camp: marshmallows, bugs, gils (or boys) and counselors keeping everyone where they are supposed to be. This is the opportunity for all of us to celebrate in the beauty and strength that Camp Stoney has fostered in all of our hearts and in the hearts of those to come.

Please help me to help you have a wonderful 50th Anniversary camp season. You can do this by promoting your Camp Stoney, helping to find volunteers for the camps, and offering camp scholarships or donating to the Diocesan camp scholarship. Register for the Alumni Camp and come share your wonderful memories with me, Mary Jewell, and Father Brian Winter.
**Who is your super hero?**

*By Ms. Madeleine Fazenbaker*

*St. John’s Episcopal Church, Alamogordo*

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In true comic book fashion, the super-hero is usually disguised as a mild mannered person, going about life in the world, and no one expects that secretly he or she is there to save the world. Do you know someone like this or do you secretly wish you could be the super-hero?

For one of the millions of people about their jobs, sometimes thinking that they have little effect on the world. Today could be the day someone walks into your predictable life and does something unpredictable.

This week Shajuana Mays was working her shift in a Popeye’s restaurant in Kansas City, and Don Carter, a retired police officer, saw her working, and looking physically exhausted. In passing, a casual conversation between the two of them as she took his order, she mentioned she was trying to put herself through nursing school and that it was hard to do it on her own. He thought to himself, he wished he could help her achieve her goal. Without telling her, he started a go-fund-me page for her and was able to give her the financial help she needed to pay for tuition as a surprise gift. An unexpected gift, from an unexpected source, unsolicited, changed Shajuana’s life.

Shajuana Mays, a high school freshman in Waveland, Mississippi, a girl my age, got my attention in a post-hurricane Katrina story which was recently on the news. When she was a little girl, she and her family were rescued by an airman who had no idea that without intending to, she was comforting a rescue hug around with him as he was deployed to Iraq and Afghanistan. She did not know that Mr. Maroney had been suffering from PTSD, and her picture gave him comfort. She had no idea that without intending to, she was comforting a man who had been surrounded by unspeakable suffering in a war zone. Upon re-uniting with him, she told him that he had been her family’s hero, rescuing them from a frightening flood. He then said to an interviewer, “she couldn’t know that she was more my hero than I was hers.” She was the face of hope and purpose for a man who had been alone and struggling from the aftereffects of a job that required his personal involvement in combat and war. Some call these random acts of kindness, some call them calculated attempts to help change, some call them gifts from God. How you choose to perceive the reality of these small miracles may define who you are. Every day, you have the chance to change your path, or the path of others. Do you look for those paths with intent, or are you, at the least, open to letting yourself stray from the predictable?

We really don’t know how much a smile can change the course of events. It is fairly safe to say that if Mr. Maroney hadn’t gone to work that day, the Air Force would have sent someone else to do the job. And in fact, they sent lots of people out to pick people out of the waters of Hurricane Katrina. But they all didn’t have the same experience that Mr. Maroney had. Not all of the rescuers had the same spark that in them that he had. Former rescue people daily, and not every person rescued makes a mark on every fireman. But every person on any given day can serve a purpose of potential good. We need to be quick to do those good deeds, like what the mysterious teenager Andrew from facebook did for Mr. Maroney.

We tell children they are necessary and valuable to God, not only to build their self esteem, but to build their relationship with God. God does need us, and we need Him. And He will use any means, no matter how seemingly insignificant to help us. Shajuana served chicken to dozens of people the week that Mr. Carter came in a late night meal. But it was Mr. Carter that not only made the evening shift worth working for but Shajuana’s future life as a nurse will help countless others. She says she intends to be the best nurse that came out of Kansas City.

It is not our place to try to predict how God will use us, it is only our place to make ourselves available for His plan, no matter how challenging, or boring, or insignificant it may seem to us. God does not always make His plan apparent quickly or with a grand sign, but sometimes His plan is revealed to us quietly, methodically, and sometimes over a long period of time.

If we are going to be an instrument of the Lord, we have to be willing to do it on His time schedule, for His means and purposes. He can use any means, no matter how seemingly insignificant to help others.

How exciting that our youth want to be part of worship and serve our Lord Jesus Christ.

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**SUMMA Student Theological Debate Society**

**2017 Camp is July 18-26**

Camp is the cornerstone of SUMMA Student Theological Debate Society, which is a new group that welcomes high school students to build their faith through intellectual dialogues and tools for thinking; knowledge of the Christian theological tradition; skills in public speaking and debate; cutting edge engagement with topics such as religion and science, social ethics, and interfaith relations.

Camp is an open to high school students entering grades 9-12 in the fall of 2017, offering a rich, uniquely meaningful experience, which includes:

- **Tools for thinking:**
- **Knowledge of the Christian theological tradition:**
- **Skills in public speaking and debate:**
- **Cutting edge engagement with topics such as religion and science, social ethics, and interfaith relations:**

Camp is not all work, though! Laughter is resonant in the classrooms and dorms, and there is plenty of time for soccer, basketball, games, movies, and even bowling.

Each day begins and ends with prayer and contemplative reflection. “Speaking truth in love” is a practice followed throughout the camp.

Our next camp session will be July 18th - 26th, 2017.

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**Young Ministry in Clovis**

*By the Very Rev. Alan Brockmeier*

At our Annual Meeting of St. James Episcopal Church, Clovis, NM, in January, members of the congregation were asked to pray about ministries that God might be leading them into. This young girl, Rowynn Williams, was the first to respond to that invitation. Just before services she told the Rev. Suzanne Brockmeier, “I need to be like you,” and pointed to the cross and vestments.

How exciting that our youth want to be part of worship and serve our Lord Jesus Christ.

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**Lending a helping hand**

Some of the young choristers at the Cathedral of St. John, Albuquerque, help in making 260 sack lunches for the homeless folks in our downtown neighborhood.
The Rev. Carol Reese

Chicago hospital chaplain guides violence victims, families through spiritual crises

Children and adults a year.

year it tallied, and Reese said the unit treats about 10,000 trauma center treated 900 gunshot wounds in 2015, the latest in 2016 and the most homicides in the U.S. Stroger Hospital's the nation's third largest, recorded more than 4,300 shootings faith helps. For some of them, it gets pretty shaken in the midst of gunfire. "These kids are just trying to hold on to whatever bit of faith as much as a medical crisis, especially teenagers injured by Many of the patients the Rev. Carol Reese sees face a crisis of faith in God because he couldn't quite understand why all these things happened to them. "At the very core of it I think it is how people make meaning of what has happened to them, particularly in the light of a traumatic event," Reese said. "It's really letting people explore the meaning of the event in a safe kind of environment." In one such case, two teenage cousins were shot and wounded in separate incidents less than a year apart, Reese said. As they were receiving outpatient treatment in the aftermath of the shootings, tragedy struck again. A house fire killed a sister of one of the boys. "I remember talking to those boys about their coping with all of that," Reese said. "And one of the boys said ... he almost lost his faith in God because he couldn't quite understand why all those things happened to them." What can a health care professional say to a boy in need of that depth of spiritual care? "I say, I understand and we're with you to get you through this," Reese answered. "Because that's where I think people of faith can make a huge difference. You may feel like God has abandoned you, but we stand with you..." Reese, a Kentucky native, earned bachelor’s and master's degrees in social work before starting her first, five-year stint providing pastoral care at Stroger in 1986. She returned to the trauma center at Stroger in 2005 at a time when the hospital was responding to the results of focus groups held with young men who had been treated in the trauma center. They had been asked what factors aided in their recovery. "Almost to a person, those young men told the interviewers that the thing that helped them get through their violent injury was their faith," said Reese, who was ordained in 2010 in a move to bring more liturgical and sacramental pieces to her work. She's conscious, however, that society - and the patients she typically sees - are becoming less and less religious, hence her preference for the term "spiritual care" over more religious typically sees – are becoming less and less religious, hence her preference for the term "spiritual care" over more religious, "We get really tired of seeing people up and sending them out of here knowing that you may see them again in a year or two years or six months."

Through their work with Healing Hurt People-Chicago, she and her team are developing ways to help these families before a crisis brings them to the trauma center. They may spend time studying data on gun violence prevention, or their approach may be as simple as a conversation with a teen about the safest way to get to school.
Together in the Episcopal Diocese of the Rio Grande

WOMEN’S MINISTRIES

Reminder for Clare’s Closet Cuisine Cookbook

By Rosalita Mitchell
St. Francis, Rio Rancho

Clare’s Closet Cuisine Cookbook will be available in May for purchase from the Bosque Conference Center Gift Shop, the St. John’s Cathedral Gift Shop and Believer’s Christian Gift Shop at 2003 Southern Avenue in Rio Rancho. Proceeds from this project will support efforts of Clare’s Closet at St. Francis Church in Rio Rancho to ensure adequate children’s clothing for families in need.

You can also order books from St. Francis by calling the church at 505 896-1999 or e-mailing us at clarescloset293@gmail.com. If you would like your cookbook for Mother’s Day, pre-order through St. Francis and they will be available for pick-up the weekend prior to Mother’s Day.

Volunteers from Clare’s closet plan to visit Albuquerque area Episcopal parishes after Mother’s Day reminding them of the mission of Clare’s Closet and selling cookbooks.

Wilderness Asks “Who Are You?”

By Mrs. Cindy Davis
Coordinator of Women’s Ministries

The Women’s Ministry of the Diocese in conjunction with the Brotherhood of St. Andrew offered the Wild Lent Retreat on March 24-26. The event was held at St. James Church at Alpina, TX and included an inspiring tour of part of the Big Bend National Park, south of Alpine, based on Jesus’ time in the Wilderness. Attendees came from all around the diocese, including Gallup, Santa Fe, Alamogordo, Silver City, Albuquerque, and, of course, the Big Bend Ministry area.

A huge Thank you to the parish family of St. James who provided lavish hospitality in the form of welcome and delicious meals, even sack lunches for those traveling on Sunday! Retreat participants enjoyed the beauty of the area, contemplative worship time, lively discussion, and fellowship with new friends. The weekend offered a time to reflect on Wilderness and how it is a formative part of our lives. Attendees were challenged to let Wilderness journey take them to new places of beauty and inspiration in order to transform their lives and ministries.

JOURNEY

The retreat began on Friday morning with 22 of the 31 participants piling into cars for the drive to the Big Bend National Park. Prayers and questions offered the opportunity for spiritual reflection during the drive, and throughout the weekend. The Ross Maxwell portion of the Park was the focus, with stops at the Badlands to experience a view similar to the Judean wilderness and at Tuff Canyon to consider the temptation of running stones to bread. The towering cliffs (1500 feet from Rio Grande to the top) of Santa Elena Canyon were reminiscent of Jesus’ being tempted to throw himself from the pinnacle of the Temple and let the angels ‘bear him up’. At the Sotol Vista Overlook, where you can see for miles and miles, indeed into Mexico, we contemplated how Jesus resisted the Evil One’s offer to rule all the kingdoms of the world.

Following the Park tour, the group had lunch at Espresso y Poco Mas at Terlingua Ghost Town, shared a time of prayer, and made our way to St. James’ to receive an introduction to the Bethany Healing Ministry led by the Rev. Sarah Guck from Good Shepherd, helped attendees experience Wilderness that makes us let go of things we think are important, and even essential. Wilderness strips us to the basics and then we find solace in our individual Wildernesses by being in a community where we feel loved, redeemed and forgiven and are free to share our story. As we hear and listen to others’ stories, we learn who they are. In sharing our stories, we discover that there really is only one story, which is the story of God working in and through us.

Fr. Paul Moore challenged the group to listen to the stories of ‘least of these’ to discover how we can be inspired to work and make “the Kingdom of our Lord and of His Christ” a reality. He stated that the inequities of power and pride, and the ‘hills’ of the world, can cause us to slip into the ‘easy fix’ mentality, which makes us feel better, but doesn’t necessarily help anyone. Fr. Paul noted that until we see everyone as an individual human being, we are unable to really relate. Wilderness exposes, and because Wilderness is the way we can make the kingdoms of the world into the Kingdom of our God. It is a new way of being human and requires that we listen to one another’s story.

In our Baptismal Covenant we say we will “strive for justice and peace, and respect the dignity of every human being.” Fr. Paul stressed the importance of providing dignity to everyone. This should be done by offering a hand up, not just a hand-out. This sort of ministry is done at the Otra Vez Thriftshop in Terlingua and at the Borderlands Palomas Coopertiva which helps women in the Columbus/Palomas border community. They now have a new product: T-shirt quilts. These quilts can be purchased for $40, or can be purchased and donated to the people of Palomas for their homes, many of which do not have blankets.

TRANSFORMATION

During his Sunday sermon, Fr. Paul Moore reiterated that Wilderness always transforms us and that we never leave Wilderness the same as we entered. God always works toward transformation through change. The good news is that God’s path has the goal of the transformation of each person into what Genesis called “the glory of God: human beings fully alive.” Fr. Paul encouraged the congregation to be transformed by sharing and listening to the story of the Wilderness in everyone we meet. This is the mark of true community and helps each one discover the answer to the “Who Are You” question.

Retreat participants ended the weekend feeling that they had walked on holy ground and been blessed by the action of the Holy Spirit. This was symbolized by lighting votive candles on Sunday morning when entering St. James for Eucharist. Experiencing the landscape of Wilderness, both physically and spiritually, proved to be beautiful and transformative, filled with inspiration and fellowship.
Traces: Light at the End of the Tunnel?
By the Rev. Wally Lalonde

We were privileged to participate in a viewing and discussion of the film, Traces of the Trade, at St. Andrew’s in Las Cruces last month. The basic idea of the documentary is the journey of one prominent Rhode Island family to take a hard, honest look at their history of involvement in the slave trade. The young woman, Katrina Browne, who began the journey, really had only an inkling of just how much her family had profited from this sad, immoral business that checkers America’s past.

One thing that comes out in the film is that it was not just the slave traders and slave owners who benefited from this business. Ordinary people also benefited: from the ship builders in Rhode Island, to the manufacturers of sugar refining equipment, to those who sold the Rum made by the sugar the slaves harvested. Perhaps the blacksmith, who went to church every Sunday, would never dream of buying or selling another human being, but had no qualms about making his living producing shackles and chains. He may not have known how the shipping company was planning to use those chains, and maybe he did not want to know either. We are no different today. We often profit from businesses and economies which employ immoral practices, even if we do not know it. Sometimes we’re rather not know, just like the blacksmith.

The discussion, after viewing the film, centered around our emotions about racism, and how we benefit from white privilege. Talking about our emotions helped us take a more honest look at the problem of racism and our part in it. Sometimes how we feel about an issue is a better starting place than how we think about an issue, especially if we would like lasting change to take place in ourselves. From there, we discussed the role of white privilege in America. White privilege is the invisible advantage given to people with white skin, and we usually do not even notice it. We are unaware of what it’s like to be a person of color. We live our lives rarely ever thinking of our skin color. That is not the case for people of color.

Racism is a lingering problem in America. In a land that prides itself on the axiom “all people are created equal,” why does racism continue to be such an issue? Why do we not at least see some sort of progress, rather than growing tension? I don’t know! If the solution were clear, I suppose we would have done it already. It’s hard too, because most of us do our best to “treat all people equally.” So what’s going on? St. Paul gets really excited about Jews and Gentiles being reconciled (Gal 3:28). It’s like Paul has discovered this great mystery that humanity does not need to be separated anymore. Whatever is separating us, race, religion, nation, no longer needs to keep us apart anymore because of Christ death and resurrection. At heart, it is a spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem. The fundamental separation was between God and humanity, but since Christ has destroyed that spiritual problem.
While on an Episcopal Relief and Development pilgrimage to Ghana in January 2016, we formed a wonderful friendship with Karen Longnecker, a parishioner at St. Mark’s Church, Albuquerque, and a member of the Presiding Bishop’s Standing Committee of the Episcopal Church. As we got to know each other, and as Karen had a deeper understanding of the work the two of us do, she became intrigued with the idea of having us visit the Diocese of Rio Grande. Our ministry involves engaging groups across the country, most particularly in the Episcopal Church and other denominations, in conversations on race, racism and racial reconciliation.

Racism is a cancer that continues to eat away at the very soul of America, and we do not know what to do about it. Most of us are hesitant to talk about it, largely out of fear that we may say something wrong. But it is possible to have those conversations in a safe way, and there is no better place than in faith communities.

Presiding Bishop Michael Curry and the 2015 General Convention of the Episcopal Church have made racial reconciliation a top priority for the Church. In an article in the New York Times several months after his installation as Presiding Bishop, Bishop Curry said, “we have to go deeper… laws can change behavior…but laws don’t change hearts. We’ve got to be about the work of changing and transforming hearts. And that happens by…listening to and telling and sharing of our life stories.”

The wonderful committee that Karen Longnecker put together spent several months organizing a remarkable nineteen-day visit (February 28-March 18) to the diocese, during which we screened the film Traces of the Trade eleven times throughout the Diocese, and Dean preached on Ash Wednesday at St. John’s Cathedral, at St. Mark’s in Albuquerque later in the trip. Traces is a documentary about our ancestors, who were America’s foremost slave traders, from 1759-1820. The film examines that history and its ongoing impact in the country today, a major legacy of slavery being racism.

Traces does a remarkable job of gently inviting people into a conversation on race. Our role was to facilitate the conversations, and to create a safe space for them. Such conversations, where people who may or may not know each other, during which deeply personal and intimate stories may be told, are truly sacred conversations. This was not a time for finger pointing, shaming, blaming or feeling guilty. It was a time for sharing stories and memories, for engaging in sacred listening, for listening not just with our ears, but listening with our hearts and our humanity.

There was no better time for these conversations to take place. We were in the Diocese for much of Lent, one of the holiest times on the Church calendar. Lent is a time of reflection, of taking stock, of repenting. What better time to engage in the hard work of racial reconciliation. God calls for us to recognize our sins, to repent for them, and to seek forgiveness and healing. This is one of the central themes of our faith, one of the pillars of Jesus’ teachings.

During the nineteen days in the Diocese we screened the film and facilitated conversations at La Vida Llena, St. John’s Episcopal Cathedral, St. Mark’s Church, and the First Unitarian Church, all in Albuquerque; St. James Church, Taos; a private home in Taos; The Farmington Museum, Farmington, co-sponsored with St. John’s Church; under the auspices of the Fliecker Center for Performing Arts, Alamogordo, co-sponsored with St. John’s Church; the Crowley Theater, Marfa, TX, co-sponsored with St. Paul’s Church, and St. Andrews Church, Las Cruces. In total, about 430 people attended the screenings.

After each screening we invited participants to share one feeling word that best described what was in their heart, having been on the journey of truth and reconciliation with the family as the film. A word cloud of those words accompanies this article. The two of us have come to believe that these are sacred words, and after they are spoken we hand them over to God with a short prayer.

Sadness, hope, frustration, grief, shame, anger, love, confusion, peace. These feelings tell a story. They show that we are all impacted by racism, we are all impacted whatever our race. The conversation also shows there is a deep yearning to heal this national wound. We rarely have an opportunity to look deeply into our souls and express how we are impacted by racism. God created this world, and intentionally created these differences in ethnicities. We know God did not do this to create strife, distrust, hatred and misunderstanding.

Our Baptismal Covenant calls us for “to seek and serve Christ in all persons, loving our neighbor as our self…to strive for justice and peace among all people, and respect the dignity of every human being.” Our challenge is to learn how we can walk and talk humbly together, and live in peace and harmony with one another.

Our time in the Diocese was a very special time for us. We are deeply appreciative for the work done by the planning committee. Organizing an almost three week journey throughout the Diocese, identifying and coordinating with hosting parishes and organizations, arranging hotel accommodations, etc. was an enormous undertaking. And it was done remarkably well. We got a sense of the commitment through several telephone conference call meetings, and have ended up developing new and meaningful friendships.

The work we do is deeply moving for us, hearing people witness to their personal experiences. And it was particularly so here in New Mexico and Marfa. People were open, honest, deeply introspective and in many cases, courageous. Stories were shared which had never been shared before; there were expressions of regret and loss, there were tears, and some laughter. The extent of the mutual woundedness caused by racism was palpable. And appreciation for the opportunity to have these conversations was frequently expressed. Most importantly, there was a clear desire for identifying next steps, a way to continue the conversation on healing the racial divide that is so damaging to our country and all of God’s children.

A Sacred Visit to the Diocese of Rio Grande
By Dain and Constance Perry

The discussion also provided an opportunity for participants to become aware of a local regular meeting of a group to discuss racism in America. Many people expressed the opinion that the film needs to be more widely available. As a result, our church and the Alamogordo Public Library both chose to purchase copies to make available for screenings in the Alamogordo area, including at schools.

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In the
EPISCOPAL DIOCESE OF THE RIO GRANDE

CONGREGATIONS

Holy Faith Procession
Members of Church of the Holy Faith process around the plaza for the Palm Sunday gathering of the downtown churches in Santa Fe.
(Photo by James Overton)

The Young in Procession
Kathlene Ritch, director of the Royal School of Church Music, helps younger members of the church get in step for the procession to the Plaza.
(Photo by Alexandra Ward)

On the Plaza
Bishop Michael Vono talks with the Rev. Dr. Harry Eberts of First Presbyterian Church as the Rev. Robin Dodge and the Rev. Jim Gordon of Holy Faith await the beginning of the ceremonies.
(Photo by James Vaughn)

Maundy Thursday at St. Thomas
Canon to the Ordinary Raymond Raney washes the feet of the Rev. Sylvia Miller-Mutia, rector of St. Thomas of Canterbury Episcopal Church, Albuquerque, and Mother Sylvia washes the feet of a congregant with the assistance of her daughter.
The observance of Maundy Thursday at St. Thomas welcomed more than 30 persons for the foot-washing and Eucharist at the Albuquerque church.
On March 15, 2017, the Rev. Dr. Lin Lilley joined the congregation of St. Alban’s El Paso as its new Rector-elect. She will be installed officially as Rector by Bishop Vono on September 9th.

St. Alban’s, located in the Manhattan Heights Historic District approximately three miles northeast of downtown El Paso, was established by a group of businessmen as a mission outreach of the Episcopal Church of St. Clement. The church is approaching its 100th anniversary as a parish. Ground was broken at the Elm and Wheeling to build at the parish’s present site on Easter Sunday, March 27, 1921. Two years later St. Alban’s became an independent mission. In 1949, the present Gothic structure of sculptured stone was begun and the current building was dedicated in late 1950. The present parish hall was built in 1962.

The parish has been and continues to be Anglo-Catholic in its worship and Rite I is celebrated at both Sunday masses on Sundays. There is also a strong tradition of a Wednesday mass in the Lady Chapel preceded by Bible Study and followed by a brown bag lunch. During the tenure of the Reverend Louis Cockram-Ashley (1992-2007), St. Alban’s was established as a Shrine for Our Lady of Walsingham, with the shrine first placed in the Vogel Chapel, now affectionately called the “Lady” Chapel. Later the shrine was moved to the nave of the church.

As the parish profile for calling its new priest explains: “Our Lady of Walsingham is a title of the Blessed Virgin Mary venerated by Roman Catholics and Anglicans, associated with the Marian apparitions to Richeldis de Faverches, a pious English noblewoman in 1061 in the village of Walsingham in Norfolk, England. Lady Richeldis had a structure built in Walsingham which later became a shrine and place of pilgrimage.” Father Louis, as the Reverend Louis Cockram-Ashley was affectionately called, was from England and was responsible for establishing the shrine at St. Alban’s.

Lilley will become the 7th priest to lead St. Alban’s as either vicar or rector. The Rev. Dr. Jeanne Lutz ably served as the interim prior to the calling of Lilley, so Lilley becomes the parish’s second female priest. Lilley was ordained in 2011, the first person Bishop Vono ordained. After ordination, Lilley continued her studies and certified as a professional interim priest. From late 2011 through early 2013, she served as a curate/assisting priest at St. Francis Rio Rancho. In 2013 through mid-2015 she was interim priest-in-charge at St. Thomas of Canterbury in Albuquerque before serving as interim priest of St. Mark’s in Durango, Colorado for a year.

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**News of the Northeast Deanery**

**Holy Faith, Santa Fe**

*Donna Lukacs*

Artist, iconographer and teacher Susan Kelly vonMedicus returns to Holy Faith for an Illuminated Manuscript Workshop on June 9, 5-8 pm, June 10 and 11, 1-5 pm. Students will learn the Italic alphabet and then make an illuminated page with large Alpha and Omega gilded initials and decorations and lettering of biblical verse. Decorations will be made using mineral pigments and 23K gold leaf in the manner of the scriptorium of the middle ages. The total cost for the workshop is $225 per student: $190 tuition plus $35 materials. Registration with your deposit of $125 will hold your place. Questions? Email eikon6@aol.com. When sending registration and deposit, please include your name, email, and phone number. Send to Susan Kelly vonMedicus, 408 Skipjack Pike, Fort Washington, PA 19034 or you may use PayPal using same email. No artistic experience is necessary, all materials will be provided.

**St. Bede’s, Santa Fe**

*Catherine Willmott*

On March 4, St. Bede’s and the Santa Fe National Association for the Advancement of Colored People (NAACP) cohosted a screening and discussion of “Traces of the Trade,” a film that chronicles the DeWolf family’s involvement in the slave trade in Rhode Island. Two members of the family, Dan and Constance Perry, were at the church to share their story and lead a discussion afterwards. Participants were invited to discuss their reactions, their own stories, the Episcopal Church’s complicity in the slave trade, and the long legacy of racial discrimination. The Perrys helped move the conversation from head to heart, and shift the awareness by people on all sides of the racial divide. It was a healing and liberating morning. St. Bede’s and the NAACP will follow up with additional events to continue the dialogue on related topics.

**St. James, Taos**

*Gwenneth Glenn*

Our Annual Empty Bowls Event will be held on Saturday, April 29, at St. James, to raise funds in support of our weekly Food Pantry. Local artists will donate handmade bowls. Local restaurants will donate delicious soups. Community members will donate items of value for a silent auction. For $25 a person can choose and take home a lovely bowl, bid on items of value, and enjoy a hearty lunch of soup, bread and dessert. Proceeds help purchase the food St. James provides to the hungry each Thursday afternoon from 12:30 to 4 pm.

**St. Paul’s Peace, Las Vegas**

*Rev. M. Madelynn Johnston*

St. Paul’s Peace will be hosting an ecumenical observance of Maundy Thursday. The First United Presbyterian Church and Holy Cross Lutheran will join us in the liturgy, and both pastors will be taking part in presiding at the Eucharist. Our Good Friday services will also be ecumenical, held at the Methodist Church at 12 noon, and then at the First United Presbyterian Church in the evening at 7 pm. On Palm Sunday afternoon at 3 pm we will present, for the first time, the St. Paul’s Music Scholarship Award, to a pianist. The award will be presented in the context of a recital by a number of young aspiring musicians.

Also, we are asking again for donations of children’s books, toddlers to teens, in excellent condition, for the new Summer Literacy Fair. If you have books to donate, or funds, please contact me either at the church number, 505 425-8479, or cell phone, 505 780-0801. Books for adults are also needed. We collect books for adults to support the Association for the Advancement of Colored People. Books for adults are also needed. We collect books for adults to support the Association for the Advancement of Colored People. We collect books for adults to support the Association for the Advancement of Colored People.

**Ecumenical effort to feed folks**

By the Rev. Suzanne Brockmeier

**St. James, Parish Administrator**

Preparations for St. James’ 51st Annual Chili Day the first Monday of February each year takes all members working together- All hands on deck.

Bambi Hays works with other women in the old kitchen browning the chili meat before handing it over to the men for the addition of St. James’ secret seasonings and the ensuring of proper temperature before filling buckets for cool down and refrigeration.

Rowynn and Finley work in the parish hall setting the tables. Members work hard on Saturday in preparation and returned the following Monday to serve the community either for the lunch rush or dinner rush (some worked both and stayed for the clean-up). The wind kept a lot of regulars away, but it was a great time of ministry to the community as we opened our doors to all.

**Pride Month preparations in full swing**

June is traditionally Pride Month across the United States. This year the Diocese of the Rio Grande will be observing Pride the first week of June.

Pride Week is a time for us to live out our baptismal promise to respect the dignity of every human being. Pride is not only for or about the LGBT community. Pride is the opportunity to let everyone know we, as Christians, are against discrimination of any kind toward any group of people. It is a matter of social justice, which touches all our lives. Everyone one, no matter how they identify, is welcome to participate.

**Clovis feasts at 51st Chili Day**

By the Rev. Suzanne Brockmeier

St. James, Parish Administrator

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Pastor Jeff also speaks positively about the food pantry. “It was a good experience for all who signed up to help. They have a real heart for service.” He adds, “It was a new experience for my wife Anita. She was humbled by how appreciative people were. It was an eye-opener for her.” Pastor Jeff hopes there are other opportunities in the future where Holy Spirit and New Hope can “do more stuff together.”

The Rev. Kathy LaLonde, Holy Spirit’s priest in charge and interim director of the food pantry, sees the joining of ministries of these churches as an answer to prayers. “God answers prayers in unexpected ways. I feel God has brought us together to meet this need.” Pastor Jeff adds that he sees the two churches “functioning in the truest sense as servants in Jesus’ name.” While looking to the future of the food pantry, Rev. Kathy looked back to thank the hard work of Donald and Berry Payne who recently stepped down as directors after guiding its operation for the first five years.

**Economical effort to feed folks**

“I was hungry, and you gave me food; I was thirsty and you gave me drink. I was a stranger and you took me in.”—Matthew 25:35

By Don Woodyard

Holy Spirit Church, El Paso

In an ecumenical spirit, two denominations and three churches have come together to give new impetus to Holy Spirit’s Food Pantry operation, now entering its sixth year of feeding the hungry. New Hope Lutheran, a neighboring church, has joined with Holy Spirit to make a difference in the lives of those in need. Jeff St. Clair, who has years of experience with inner city food pantries, is the pastor of New Hope. He brought five parishioners with him to help in bagging and carrying out the 20-pound food bags.

The third church is St. Alban’s Episcopal. Jed Leachman, sexton at St. Albans, pitched in and helped out at the March food pantry. The Rev. Lin Willey, rector-elect at St. Albans, says she “absolutely supports” the pantry operation. “It is important in bridging the congregations and bringing them closer together.”

**Pride Events**

**Gen Silent**

Documentary about aging and the LGBT Community, followed by a panel discussion and light dinner.

Saturday, June 3, 4:00 pm

St. Michael and All Angels Church, Albuquerque

**Pride Eucharist and Reception**

Bishop Vono will celebrate.

Tuesday, June 6, 7:00 pm

St. Michael and All Angels Church, Albuquerque

**Candlight Vigil and Remembrance**

Thursday, June 8, 7:30 pm

Morningide Park, Albuquerque

**Pride Parade**

Saturday, June 10

9:00 am - Eucharist in the parade staging area

10:00 am - Parade Kick Off

Washington and Lomas, Albuquerque

**Pride/Equality Rally**

Sunday, June 11

Time and place to be determined.

For further information contact David Martin at davidmartinabq@gmail.com
When clergy gather, there is an opportunity to bypass “shop talk” and dive into life-giving conversation. We sometimes need to be reminded why we do what we do, of the yearning which lies at the heart of work on budgets, buildings, boilers, and the ordinary drudgery of church life. It is essential to our life in community that we find in each other such safe companions in whom we can share the grace and grime of ordained ministry.

Such a time opened for us at the Lenten Quiet Day for clergy the first week in Lent. Through music, poetry, stories, and guided conversation we took a deep look at the ways clergy can build identity around their positions. Identity needs to be rooted in God, not in our jobs which are posts we are invited to occupy for a time, and then when that time is fulfilled, to stand aside and let another build on our work.

We were invited to look at the language of ownership: “MY church, MY vestry, MY warden, MY ministry,” and consider how our relationship to work might change if we instead spoke of “the church I serve…. the vestry I support…. the warden I work with…. the ministry I offer…. “ We also were invited to drop from our ecclesiastical vocabulary the term “raise up for ministry.” If we have four equal orders of ministry as our theology proclaims, then there is no “up” in ordination. We discern for ministry, both fundamental ministry and sacramental, ordained ministry. To continue to talk about “raising up” denies the foundational theology of baptism.

Identity can also be too closely attached to our history, where we are defined by a particular narrative. Or we can be locked into defining ourselves by what we are against, what we oppose. The labels we choose can define our values - our title, our Enneagram number, our political party affiliation, our particular victimization, so that we can’t escape from the cage of that identification. Learning to recognize our sacred cows will always point to a way of belonging to something other than to the Holy One who also chooses to belong with us. If we cannot do that we will use similar labels on others who don’t share that history or perspective, and build separating walls.

An antidote to this is engaging in a spiritual practice of kenosis, the emptying out of our ego-centric identities and ourselves as we are to the Holy One. This is the practice of sacrifice, the emptying out of our ego-centric identities and ambitions. We are perfectly useless for the time we are in that silence. It is just an offering of all that we are, imperfect, wounded, blind, and trusting that Divine love holds us even in our weakness and distractedness. Then we take that mindfulness into our daily work, our relationships, sermon preparation, vestry meetings, pastoral care, and of course, the sacred grocery store.

An aid to doing this is the tool we have in what we call the Sacrament of Reconciliation where in the presence of a compassionate person (usually priest) we name the ways we fail love by letting ourselves be ruled by compulsions born of fear. The humility of engaging with this sacrament one on one costs us so much more than mindlessly rattling off a general confession at Eucharist. To do a hard look at our patterns of compulsive behavior, the lies we tell ourselves and others, the ways we coerce and manipulate ever so subtly begins to open us again to our constant need for grace. This is such a gift. St. Julian said “First is the fall, then there is the rising from the fall. Both are the grace and the mercy of God.” This is the good news which truly sets us free.

I was so grateful for the quality of conversation among brother and sister clergy as people spoke out of their raw experience and shared their heart together. I hope it is a step on an ever deepening relationship. Ministry is far more burdensome and more grace-filled than we ever imagined at ordination. May the holy truth-telling of Lent and sharing of our Resurrection stories together companion us on the way and bring vital life into our communities.

The Rev. Carolyn Metzler is a priest from the Diocese of Maine, serving the Center for Action and Contemplation in Albuquerque as Spiritual Director to the Living School.

“Getting Honest” - A Lenten Quiet Day for Clergy
By the Rev. Carolyn Metzler

Mass of Collegiality gathering at the Cathedral

The clergy of the dioceses of the Rio Grande and Navajo gather before the altar of the Cathedral of St. John in Albuquerque following the Chrism Mass on Holy Tuesday. Vows were renewed and the oils of Chrism and Anointing were blessed during the service. The Chrism Mass for the clergy in the southern part of the Diocese gathered at St. Luke’s Episcopal Church, La Union, NM, where the Rt. Rev. Jerry Lamb, Assisting Bishop for the DRG, officiated. (Photo by Doug Weiss)

Clergy gather around the Bishop’s altar at the Cathedral of St. John.

The Rt. Rev. Jerry Lamb distributes the Body of Christ with the assistance of Deacon Anna Turrisi (photo by Dale Plummer)

Bishop Lamb leads Quiet Day

We had a very good quiet day here in Las Cruces and thirteen attended from all over the south land. Three of our people attended in Albuquerque, and there were unable to attend because of illness.

The presentations were well done and everyone joined in the discussions that occurred during the day. The Holy Cross Retreat Center worked out well and they served a decent lunch.
Meeting highlights ministry at the Border

Bishop Michael Vono met with a mixed group that has common goals of working in the borderlands on the Rio Grande. Representatives of Rio Grande Borderland Ministries, St. Paul’s, Marfa, and the Big Bend Episcopal Mission, Alpine, Texas, gathered at St. James, Alpine. Board members and Bishop’s committees talked about the different roles they have and how they can bring them into the work of the Kingdom. The meeting was held at the beginning of the March 24 Lenten retreat in the Big Bend.

El Paso draws 2 meetings of Diocese

All Saints Episcopal Church was the site of two meetings scheduled on the same Saturday, March 18th, with economy in mind.

The clergy and lay leaders of the El Paso area churches, All Saints, Holy Spirit, St. Alban’s, St. Christopher’s, St. Francis on the Hill, and St. Luke’s, La Union, gathered to discuss issues and strategies with Bishop Michael Vono, Canon Raymond Raney, Treasurer Guy Gronquist, and Diocesan Business Manager Lisa Katti-Ricker. Discussions dealt with the achievements and challenges facing the churches in the second largest metropolitan area of the Diocese.

St. Bede’s builds 24th House in Juarez

Parishioners and friends of St. Bede’s Church in Santa Fe completed the church group’s 24th build of a house for a needy family in Juarez, Mexico in early March. Led by long-time coordinator Lydia Pendley, and armed with tools and enthusiasm, the group of 20 gathered in El Paso, TX where they met their team leaders who shepherded them through customs and across the border.

Mission Ministries, based in Highlands Ranch, CO, is committed to transforming lives and communities by building homes for the poorest of the poor, providing medical care for the sick and offering expanding educational support for the children in the remote colonies of Juarez. They serve “the least of these” people who have been oppressed, exploited, devalued and driven to a life of despair by a world system often governed by self-interest and corruption.

The organization hosts short mission trips that are adventures in faith and service as participants share a transformative team experience and make God’s love known in word and deed. In addition to compassionate leadership, the local team, including experts in construction, provided a slab laid before the team’s arrival, pre-cut materials and how-to guidance. Smiles and laughter abounded throughout with frequent translations helping to strengthen the bonds among the group.

With varying degrees of experience and skills, the St. Bede’s group of men and women prayed a lot and worked hard to complete a three-room house, including a new addition this year – an outdoor porch – in just two days. The four-day trip included travel time and a stop at a local Walmart to pick up gifts for the receiving family whose petition to their pastor, Rev. Francisco, for a new home was approved. Marcela is a single mom living with her daughter, Maria, and teen-age son, Jose. With scarcity of water a serious issue, the funds raised for the trip were enough to purchase a cistern - plastic, seal-able, 100-lb. water tank that families use to hold their water when the water truck comes around, a table and four chairs and a chest of drawers. A new stove was also provided. Accommodations for the mission team, certainly not fancy, were more than adequate, with 24-hour security and delicious food for each meal. A touching moment was the ceremony that included the handing over of keys to the house and the presentation of a Bible – in Spanish, of course – with all team members signing it.

In addition to the build itself, there were tours of the Mission Ministries medical clinic and a library in support of computer access and the book needs of local children. At the end of day three, a food outreach of non-perishable food items was sponsored for mostly mothers and children in the area, with the St. Bede’s group serving nachos and beans, fruit with yogurt and juices. The evening concluded with a celebratory service at the Rev. Francisco’s church, replete with a band (!) and the St. Bede’s group reciting the Lord’s prayer in Spanish. As everyone exited the church, there were many hugs exchanged by residents and team members. It was surely God’s plan and the hearts and hands of those who participated.

Borderland meeting participants at St. James.
Trinity Institute 2017- Water: Common good or commodity? 

By Lynette Wilson 
a 

[Episcopal News Service] The demand for water is expected to increase by 55 percent by 2030 and at the same time global water resources may only meet 60 percent of the world’s needs. “Africa, India, the Middle East and Australia already are in crisis,” said Maude Barlow, a former United Nations senior advisor on water, and an author, political activist and policy critic. Some say “the solution to the water crisis is to commodify water,” she added, during a March 23 session on “Waters: Commons or Commodity” during Water Justice, a global conference taking place at Trinity Church Wall Street in New York City and webcast worldwide March 22-24. The conference aims to offer actionable guidance for individuals, congregations and the larger faith community surrounding the need for water justice initiatives in areas of access, droughts, pollution, rising tides and flooding. Water Justice is the 48th annual conference organized by the Trinity Institute. Past conferences have addressed racial justice and economic inequality.

If the Great Lakes, the largest surface freshwater system on Earth, “were pumped as mercilessly as ground water, they would be dry in 80 years,” Barlow warned. Russia’s Aral Sea, once the fourth-largest freshwater lake in the world, is now 10 percent its former size. Half the waters in China, a water-rich country, have disappeared. Sao Paulo, the second largest city in the world, is drought-stricken because rapid destruction of the Amazon rainforest has decreased vapor clouds that used to carry water to central and south Brazil. All of this, Barlow said, is happening as corporations, governments and the World Bank, contemplate a global waters market, where water futures can be sold like oil and gas. “Is it [water] a human right, a public trust or a private asset?” asked Barlow. “We have to fiercely protect it everywhere as a commons,” she said. “Water shouldn’t be put into the market. That doesn’t mean the private sector doesn’t have a role. But the central question is who owns water itself, and who has access to it and who does not, and in places around the world now this is a life or death situation.”

The United Nations says water is a human right, and Barlow was instrumental in moving the intergovernmental organization to make that determination. On July 28, 2010, the U.N. General Assembly recognized the human right to water and sanitation and acknowledged that access to both are “essential to the realization of all human rights.” The resolution passed with 122 nations in favor, zero against and 41 abstentions, including the United States and Canada. (Both the U.S. and Canada have since adopted the resolution.) Still, saying water is a human right doesn’t mean it’s protected or that everyone has access to it.

The world’s water crisis manifests in many ways, from rising waters, to drought, to waters polluted by toxins, to the proximity of a drinking water source. Following Barlow’s talk and Pepper’s response, Trinity’s audience heard from three storytellers living on the frontlines of three different water crises. Three years after the water crisis in Flint, Michigan, residents continue to rely on bottled water for their drinking and hygienic needs, said Nakirya Waltz, an activist and spokesperson for Flint Rising, a coalition of community organizations preparing Flint residents for the long-haul.

Mission to Veterans (EVF)

The EVF equips Christians for missional ministry to veterans through prayer, hospitality, and reconciliation. We offer educational workshops, consulting, and coaching so churches can reach out with God’s love to veterans who live in the community.

The Hospitaliters of St. Martin is a New Monastic Christian Community for veterans ministry. Please contact David Peters at dpeters@stmarksaustin.org or visit our website at http://episcopalveteransoflowhope.org if you need additional information.

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By Sr. Joan Brown, OSF

Director of NM Interfaith Power & Light

On March 29 when President Donald Trump signed an executive order instructing regulators to rewrite rules to weaken or eliminate action on climate change, a coalition of thirty Episcopal bishops across the United States issued their own statement.

“We know there is widespread support for the environment protections and measures that seek to curb climate change across the House of Bishops and in dioceses and congregations across the Church,” said California Bishop Marc Andrus, who drafted the statement.

The one page letter stated, “As bishops of the Episcopal Church, we believe that climate change menaces the livelihood of our economy, our national security, and the very future of humanity and that of many other species, and the United States of America must rise to the occasion to confront this enormous threat, assuming a leadership role in partnership with the community of nations. We consider this a matter of profound spiritual importance and a manifestation of our call to be stewards of God’s creation.”


Local Happenings:

No-Interest Loan Fund Available

New Mexico Interfaith Power and Light (NM IPL) was so grateful to assist St. Bede’s congregation of Santa Fe with energy efficiency or lighting upgrades. Contact joan@nm-ipl.org for information and simple form to apply.

Interfaith Experience to learn about effects of extractive industries in Novajo Land

This experience for people of faith will be held at Lybrook Community Ministries of the Church of the Brethren in Lybrook, NM. The people of the area will host this immersive learning weekend May 6-7. Initial registration is $25 to confirm a spot. Registration is limited. Experience includes prayer, educational presentations, home-cooked meals, lodging, facility use, tour guide and van transport. Contact joan@nm-ipl.org for more information or to register.

Earth Honoring Faith: Journey of the Universe: An Epic Story of Our Shared Future

This is the culminating ten-year experience of Earth Honoring Faith at Ghost Ranch, July 2-8. Presenters include: Mary Evelyn Tucker, John Grim, Rev. Betty Holley, Julianne Lutz Warren, David Stephens, and Larry Rasmussen. Ghostranch.org or 503-685-1001.

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THANK YOU FOR YOUR GENEROUS SUPPORT.
ABOUT THE DIOCESAN POSITIONS OPEN

Cathedral Chapter – Though by Canon this body functions as the governing body for the Cathedral, the Cathedral Vestry is responsible for the ordinary operations of the Cathedral parish. The Chapter is the responsibility body that serves in the capacity of the search committee when the office of Dean of the Cathedral is vacant. The Cathedral Vestry and Wardens are members of the Chapter, as are the Bishop and Dean, along with three (3) at-large members, elected for three-year terms. This Convention we will elect one (1) lay or clergy person for a three (3) year term. Meets as called.

Commission on Ministry of the Baptized – Shall advise and assist the Bishop with the implementation of Title III of the Canons of The Episcopal Church, determine the present and future opportunities and needs for ministry of all baptized persons, and in the design and oversight of the ongoing process for recruitment, discernment, formation for ministry and assessment of readiness therefore. This Convention we will elect one (1) clergy person for a four (4) year term. Meets 3 times a year, or as called.

Standing Committee / Trustees of the Property – the council of advice for the Bishop. Consists of equal numbers of lay (3) and clergy (3) members with staggered terms; there is a two-year limit. Lay members must have been adult communicants in good standing in this Diocese for at least one (1) year. If there is no bishop, this body governs the Diocese and arranges for an election. It determines certification of candidates for Holy Orders according to the Canons, supervises secular legal functions, manages diocesan properties, directs and carries out diocesan personnel decisions, and carries out work asked of it by Diocesan Convention. This Convention we will elect one (1) Lay person and one (1) Clergy person for three (3) year terms.

Diocesan Council – Reviews diocesan mission, vision, plans, programs and goals, determines Fair Share policy and levels, and prepares the budget to diocesan convention. It consists of members at large (two clergy and two lay persons elected by Convention), the Diocesan Treasurer, a member of the Standing Committee appointed annually by the Standing Committee, the Deans and Vice-Deans of each Deanery and the Bishop. The Canon the Ordinary, or the Assistant to the Bishop, if there be one, as well as the Cathedral Dean, are members with voice but no vote. The two-year terms of the members at large are staggered. The Lay members must be adult communicants in good standing for at least one (1) year prior to election; there is a two-year limit. This Convention we will elect one (1) clergy person and (1) lay person for two (2) year terms and one (1) lay person for a one (1) year term. Meets 6 times per year, or as called.

Disciplinary Board – The specific duties, functions and responsibilities are set forth in Title IV of the Canons of The Episcopal Church. Briefly, the Church and each Diocese shall support their members in their life Christian and seek to resolve conflicts by promoting healing, repentance, forgiveness, reparation, justice, amendment of life and promotion of healing; repentance, forgiveness, reconciliation among all involved or affected. The Board is composed of nine (9) members, four (4) Lay and five (5) clergy elected for four-year terms. This Convention we will elect one (1) lay person and one (1) clergy person for a four (4) year term. Meets once a year, or as called.

Convention 2017

The 65th annual Convention will convene October 19-21, 2017, at the El Paso Marriott Hotel, 1660 Airway Boulevard. Among the duties required of the Convention will be the election of officers.

The Cathedral and Area Deans will be acting as the Nomination Committee. Persons wishing to stand for election should contact their dean to place their name in nomination. Nominations require complete the biographical form, answering the questions provided, and submitting an electronic (pdf) mugshot for publication. The forms will be posted on the Diocesan website in June.

Diocesan Offices to be Elected - 2017

Cathedral Chapter
One Lay Person or Clergy for a three-year term

Standing Committee
One Lay Person for a three-year term
One Clergy for a three-year term

Diocesan Council
One Lay Person for a two-year term
One Clergy for a two-year term
One Lay Person for a one-year term

Disciplinary Board
One Lay Person for a four-year term
One Clergy for a four-year term

Shall advise and assist the Bishop with the implementation of Title III of the Canons of The Episcopal Church, determine the present and future opportunities and needs for ministry of all baptized persons, and in the design and oversight of the ongoing process for recruitment, discernment, formation for ministry and assessment of readiness therefore. This Convention we will elect one (1) clergy person for a four (4) year term. Meets 3 times a year, or as called.

Standing Committee
- The specific duties, functions, and responsibilities are set forth in Title IV of the Canons of The Episcopal Church. Briefly, the Church and each Diocese shall support their members in their life Christian and seek to resolve conflicts by promoting healing, repentance, forgiveness, restitution, justice, amendment of life and promotion of healing; repentance, forgiveness, reconciliation among all involved or affected. The Board is composed of nine (9) members, four (4) Lay and five (5) clergy elected for four-year terms. This Convention we will elect one (1) lay person and one (1) clergy person for a four (4) year term. Meets once a year, or as called.