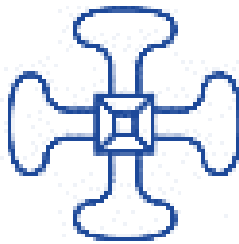


*St. Thomas of Canterbury
Episcopal Church*

*The Second Canterbury Chronicle
The Journey Continues
1994-2024*



*65th Birthday as a Faith Community
&
50th Anniversary as a Parish*

September 2024

This brief overview of the last 30 years of at St Thomas of Canterbury Episcopal Church in Albuquerque, New Mexico is dedicated to all the faithful who have served, prayed, sung and laughed together in this space over the years. Their spiritual DNA is indeed in the very fabric of our walls (cinder block though they may be).

Introduction:

This year we celebrate 65 years as an “official” faith community because we began our journey as a student Canterbury Club meeting in St. Mark’s basement in 1947. We also celebrate our 50th year of being a parish, though for a few months now we are technically designated a mission.

This history, a sequel to the “Canterbury Chronicle” produced in 1994 for the 20th anniversary of St. Thomas of Canterbury Episcopal Church becoming a parish, begins with that event.

Senior Warden Bill White stated in the October 1994 Canterbury Tales, “Every now and then something wonderful happens...In the aftermath of our festive 20th Anniversary Celebration weekend there is still an air of joyful thanksgiving!”

Anne Marie Werner-Smith remembers, “As a member of Campus Ministry, I helped wait tables for the evening dinner. I was amazed that such an elegant meal led by master cook, Ken Eberhardt was prepared for so many guests, in our small kitchen. It was a memorable event, indeed.”

Laura Hughes, in-coming Senior Warden at the time wrote:

“For me, one of the miracles of this event was the **spirit** that infected so many of us and spread like a glorious virus throughout this place and beyond. Webster offers these definitions for “spirit” (among lots of others) ...the thinking, motivating, feeling part of man, often distinguished from the body, vivacity, courage, vigor, enthusiasm. I especially like this one...a divine, animating influence or inspiration; life essence, vitality, consciousness, animation; the soul. We certainly had this thing called spirit, as we joined together to bring about an event remembered for years to come. That spirit has remained with us, but it will be up to us to keep it alive.... during our Vestry retreat we will be planning ways

in which we can examine these important aspects of our life together but my feeling is that one of the basic elements of spirit is participation.”

In viewing Canterbury Community life over the ensuing 30 years, I have been taken with the excitement I found in the Annual Meeting reports. They show parishioners deeply committed to the building of something new, a permanent home away from home, a Christian community that they referred to as the “Household”. Year after year I noticed how these energetic young families, maturing adults and students tackled whatever challenge came their way, always plagued by limited resources, but always finding the resources in the end. **St. Thomas of Canterbury and its extended family has always been generous with time, money and talent.**

These spiritual warriors maintained their ministries, moving in and among one another, but always communicating and sharing a bigger picture, a larger good in front of them. It has been an inspiring journey, and a deeply moving one, to walk with them through their stories. Time and time again this band of “sheep” sought a deeper relationship with God and one another as they carried out day to day tasks.

As the years have passed, some have grown older, some have moved away, some have passed away. Many younger ones have found new paths. Some dreams have been realized, some have developed in different directions, some have ended in disappointment. And some are still waiting to be realized.

There have been mountaintop experiences, slippery slopes, valleys, and rocky roads in the life of St. Thomas of Canterbury, all amidst a deepening of spiritual understanding, a waiting on God for direction, for answers to prayer. Sometimes there is a sense of not understanding what God’s direction for St. Thomas should be -- but we continue to ask the question. Tolerance for ambiguity while seeking to discern God’s will is a gift in community life. But we will never have all the answers.

From an early Parish Profile: “We see ourselves as diverse, non-exclusive, and friendly. We rise to intellectual and theological challenges, yet we appear rather informal. We welcome differences of opinion... and new ideas...If one could characterize Canterbury’s gift as conveying through word and deed a gospel which meets the concerns of a troubled world in fresh and lively ways, then while an exact future cannot be predicted, we can expect that the next twenty years will be as full of challenge and joy as the first ‘fifty’ years.” Carole McGowan+

Diana Melendres wrote: “From the beginning, St. Thomas of Canterbury was a sanctuary for diversity. All Christians were welcome, which did not just include racial and economic diversity, but diversity of perspectives and beliefs: young men who had been drafted for the Vietnam War, conscientious objectors, intellectuals, radical thinkers, the unorthodox, the conservative, the young, the mature. They were ready to follow the path they believed God had placed before them. They were seeking fellow Christians who would support them, who would smile, laugh, and rejoice with them when they entered its doors. They were seeking Christians who would accept them, overlook their faults and shortcomings, and support them in their dreams and visions for a better world.”

These sentiments remain the gold standard, ideals to strive for and be reminded of again and again. And it’s been a challenge.

In the fourth decade of STC’s life together there are some background realities:

Carole McGowan+ has been Rector for 4 years and under her guidance, the leadership of St. Thomas of Canterbury has taken on a more defined presence. Old traditions were solidified, and new ones began.

Parish Life traditions included the Holy Week Seder meal, welcome back BBQs for students, Penultimate Sunday Cafés as a fundraiser for kitchen renovations, dancing, songs and music at the St. Patrick’s Bash, Jumble Sales (Relics and Indulgences) and Craft Fairs, which donated all proceeds to the Campus Ministry Fund. Newcomers’ brunches and “Murder Mystery and Theology” book group met monthly. Alex and Ginger Chavez presented New Mexican culture concerts, and Marsha Behrends wrote stories and poems which remain in the church library.

Sunday School was thriving with 3 classes, a cadre of teachers and of course the youth. Children served a **pancake breakfast** and donated the proceeds to a charity of their choice. **An Annual Garden Party** was hosted by the Whites, and we had the annual Picnic in Elena Gallegos picnic area. There was a **Christmas Eve cookies** and chocolate social. **The Prayer Chain** was active, and **the Casserole Brigade** went out to the shut-ins.

Liturgy was diverse, interesting and meaningful: Palm Sunday Eucharist at the campus Duckpond ended with a joyous congregational procession of singing back to church. Traffic on University Boulevard was stopped as the parish

crossed over. Holy Week was celebrated in solemn tradition: Maundy Tuesday began with soup and bread; Tenebrae, Washing of the Feet on Thursday; On Good Friday members of the congregation spoke on the meaning of the last seven words of Jesus. Easter breakfast followed the early morning Great Vigil, and a lamb luncheon followed the second service on that glorious day; October brought the blessing of the animals in church; All Saints Day was celebrated with songs, puppet shows and plays. Adult Education focused on "Personality and Prayer"; Compline and Evensong services were held during Lent. The liturgical experiences at Canterbury in the early 1990's cannot go without mention of Edwina Beard, organist, organizer, exceptional cook and baker and office support. With the help of an ad hoc choir, Edwina encouraged, exhorted and expected the congregation to SING on key and at pace. And we did. Every verse.

The longest existing group of silent, steadfast, faithful servants at St. Thomas of Canterbury has been the **Altar Guild**, these women and men make sure everything is in order for all services, especially for the Eucharist.

Announcements during the services became community building events: with everyone learning about and supporting everyone else's commitments. As such, they became a true "**Canterburian**" tradition. Canterbury Tales, published by Dave Tod and Laura Hughes, and edited by many others was happily anticipated by everyone.

Campus Ministry Sunday evenings brought together students, faculty and street people. 20% of the Rector's salary was dedicated to this work. Sean Manchester+, our part-time Campus Minister, moved to Rhode Island and Peer Ministers began working with Carole+. Northwest deanery grants supported this work.

Rev. Aaron Couch, **sexton and** Lutheran connection, wrote, "I lived in the little apartment by the kitchen with my toy fox terrier, Toodie. I started out just mowing the lawn and such, but over time became involved in the campus ministry. I played guitar occasionally for the Sunday evening Eucharist service. I also taught a class based on one of Walter Wink's books about the language of spiritual powers in the NT--angels, demons, Satan, etc. I brewed beer in the storage room (there was one batch of wheat beer that ended up over-carbonated, and several bottles exploded). I enjoyed the fellowship, earnest conversations and friendships that grew out of the campus ministry dinners on Sunday evenings."

Carole McGowan explained (paraphrased): “**Canterbury Campus Ministry** (CCM) provides Christian community in the Episcopal tradition for undergraduate and graduate students, faculty and staff at the University of New Mexico. Two services a week, a 5:00 pm Sunday Eucharist followed by dinner and a 12:10 pm Wednesday Eucharist are geared to those at the University. Both of these services are informal and engaging; all participants are invited to be responsible and thoughtful Christian witnesses.

Often, we used services from different cultures to feel the connection we have to the Anglican Community. Tuesday night was Bible Study. During Advent and Lent additional services of silence, Christian meditation and Taizé Chant were offered.

CCM is part of the Las Lomas Campus Ministries, four campus ministries representing Roman Catholic, and Mainline Protestant and Jewish traditions. In cooperation with the Inter-Religious Council, it sponsored lectures, joint services in the Alumni Chapel, Saturday morning brunch for woman students, and developed programs for retreats and worship.

CCM is also part of the Campus Ministry Association at UNM which maintains a relationship with the University administration. CMA participates in the Hanging of the Greens on UNM Campus at Christmas time followed by a service in the Alumni Chapel.

Since 1985, St. Thomas of Canterbury has extended its hospitality ministry by establishing **St. Martin’s Hospitality Center for the Homeless** and by providing brunch (shared with 5 other congregations) every 6 weeks or so and up to 300 people. Joe Lane was the lead organizer at this time. CCM got involved as well. Over the years it seems everyone Canterbury helped out at one time or another.

We added a **new roof on the atrium**, built new fences, installed air conditioners and heaters. Dick Steele remarked he felt lead by the Holy Spirit in his building maintenance efforts. The Atrium was dedicated to Florence Parnegg’s parents who gifted Canterbury the funds to build it.

Outreach. Warren Smith was involved with St. Andrews seminary in the Philippines, Pam Brown and Sally Barlow were working in Nigeria with children and a free HIV/Aids clinic, and Linda Hixon was conducting free dental clinics in Honduras.

And, of course, the Klossner's theatre popcorn maker was utilized whenever most needed.

1994 - 2003

Building and Grounds, under the leadership of Bob Eads, home builder Ray Holland and Wilson and Wilson architects provided blueprints for renovation of the church to comply with ADA requirements. This proposal required pulling the north wall of the building out almost in line with the north library wall, thus, enlarging the restrooms and creating an entry space for the foyer. Construction work was finished in August 1995. Bob thanked the congregation for being flexible and patient. It was a badge of honor that "...nothing needed to be cancelled". We also got an automative fire extinguisher for the kitchen!

Parish Life: The **Canterbury Prayer Chain** was strong under Gloria Rehberg's leadership and later Meredith Cunningham and Adrian Cambell. Meredith wrote, "17 members pray daily for loss, health, or any of the myriad things that cause us so much pain...for the needs and concerns of Household members". A **Pastoral Care Committee**, "the parish callers," was formed to contact parishioners who had not come recently or who have been ill; they also visited people to talk about Canterbury. The Vestry created a "**Newcomer's Handbook**" guide.

There was an intense sense of the Canterbury family; the church became the "Household" and our second home. Laura Hughes edited and published "Feeding the Flock", a Canterbury Cookbook, most remembered for Mrs. Togami's Chicken salad.

And finally, after years of struggle, in 1995 the Vestry produced a **balanced budget**, The **Church school** began using a **lectionary-based curriculum** that follows the Church year. The Christmas Eve "Christingle" service was beautiful and moving. The Annual report states: "Church school teachers Pat and Christina Eads (pre-school) and Nance Crow (elementary) bring enthusiasm and dedication."

As chairperson of the **Lay Liturgy Support Committee**, Susan White, created the Rota, assigned altar guild and acolytes, LEMS, lectors, intercessor, and greeter roles, monitored supplies, arranged seasonal changes in church decorations for high feasts and holy days. She also developed a **parish liturgical customary still used today**.

The future looked bright. There was a sense of challenge and hope in the Annual Meeting reports.

By 1996, St. Thomas of Canterbury Vestry, Rector and Congregation put the ideals and hopes of the congregation into a Mission Statement identifying five aspects and manifestations:

St. Thomas of Canterbury is a reconciling community of Christians who are nurtured at the Lord's Table, grounded in the truths of Scripture, and the traditions of the Church and sustained through prayer. We are called by God and empowered by the Holy Spirit to:

1. Celebrate the Joy of God's Presence (in-reach): "Mostly we know each other and mostly we get along". The celebration of the Eucharist is a gathering of friends with enthusiastic singers. The Liturgy is thoughtful. The Nursery and Sunday school are joyful. "We celebrate Joy by eating together." Our Passover Seder has liturgical and social significance. Foyer Groups give every family in the congregation a chance to join a small group for dinner and discussion once a month in people's homes.

2. Feed the Hungry, heal the wounded, welcome the stranger (outreach): Sustaining St Martin's Hospitality Center; supporting St. Michael and All Angels' food pantry; Warren Smith's jail ministry and together with Anne Marie maintaining the Philippine connection at St. Andrew's seminary in Manila; Linda Hixon conducting dental clinics; Donese Mayfield playing folk harp for Hospice; **Building use** by support groups almost every night (AA' NA, DA); ABQ Women's Chorus, literacy training group, a Coptic Christian service, Planned Parenthood board retreat and an annual meeting for ACLU.

The service of healing to the wounded is by its nature confidential. One member of St. Thomas states: "I came to St. Thomas disheartened and spiritually battered. I found healing here for a variety of painful experiences including church – related ones".

3. Canterbury as a diverse congregation. St. Thomas was a place where all the "misfits" in the Diocese of the Rio Grande could feel comfortable. Differences of opinion in matters of church policy were clearly evident. The story goes that when Bishop Keshaw refused to attend the 10:00 service because he felt members of that service were hostile to him, the congregation decided that everyone should turn out the 8:00 service. The Annual Meeting report states: "By filling the Nave,

we showed respect for his office while demonstrating the unity of the parish”. (This story was repeated to me with a chuckle by a few members who witnessed it.) Janer Steele served on the Diocesan Council as Vice Dean and Carole+ was also elected to the Council.

4.Maintaining an active ministry to the University: Students, faculty and staff enrich our household and attend mainly at 5 pm. on Sundays. Carole+ works closely with leaders of other church groups. Maureen Doherty came from the Newman Center and joined our staff as Peer Minister for Campus Ministry.

5.Honor God in all Creation: stewardship balanced the budget; renovation of entry way, building and grounds being taken care of.

In the late 1990s lots was happening in and around St. Thomas of Canterbury. St. Martin’s continued with the temporary leadership of Anne Marie Werner-Smith and Pete Wells who took over from Joe Lane.

This was also the time when EIN, **Episcopal Information Network** was founded to insure people of the Diocese of the Rio Grande got news of other churches and of the national church. The Senior Warden stated, “We housed six activists in the EIN including our Junior Warden and four members of the editorial board of the Network News”. Edwina Beard wrote, “Canterbury served as the headquarters of the Episcopal Information Network, founded by Pepper Marts, Laura Hughes and Edwina Beard to counter Bishop Kelshaw's efforts to promote arch-conservative views and hostility towards ECUSA. EIN met monthly for breakfast and published a regular newsletter.”

Carole+ went on her first Sabbatical in 1997, the budget was balanced, the foyer of the church and restrooms were renovated, and Campus Ministry was going strong. The new group of students liked vegan and vegetarian food, so meals for the Deanery and Annual Meetings at St. Thomas got interesting. Boy Scouts put material on the bottoms of the chairs in the church so the floors would not get scratched.

Permanent committees with specific duties were formed including **Outreach, Building and Grounds, and Stewardship, separate from the Finance Committee**, to oversee the annual pledge drive and providing information on endowments, deferred and other planned giving. **Parish Life, Pastoral Care, Prayer Chain, Telephone Tree, Christian Education and Communications** all became more structured and effective. Members of the congregation brought

their business and professional skills to church life. The lists of names being recognized and awarded from the annual reports are long and numerous, Participation was high and so was the spirit.

Yet, at the same time, as reports note, the number of families declined somewhat.

Together with **Jewish-Christian Alliance, and Inter-religious Council and United Campus Ministries, Canterbury Campus Ministry remained very active.** They held Welcome Back brunches in September, a Retreat at the Pinion Canyon Center in Tijeras, worked with Rev Howard Corry at **Luther House** was in earnest and hiked in the Pecos wilderness. Hillel House organized a Post Hanging of the Greens party at Luther House, and it was, by all accounts, “the BEST party on campus”. Students cooked post-service brunches and support for **Dismas House**, a half-way house where students lived with offenders trying to get back on their feet, continued. Coordination with **Epiphany in Socorro resulted in combined events** planned such as hiking and advertising one another’s events. Central to all this activity were **Carole+ and Maureen Doherty.**

UNM-CNM student participation was characterized by the majority of students being commuters and working part-time or even full-time off campus. Maureen stated, “Graduate students tend to participate more and there is a need to minister to graduate students and faculty, to all students even those outside the Episcopalian tradition.” To that end, a **Graduate Student Colloquium on Integrating Faith and Learning** was organized. But then **Maureen Doherty** felt a call to the priesthood and left to enter Seminary. We were sad to lose her leadership, but wholeheartedly supported furthering her ministry.

Similarly, by the end of the 20th Century, Canterbury’s outreach tradition was strong. The goal of the Outreach Committee was to coordinate ongoing outreach activities, evaluate new ones and encourage, educate and support as many parishioners as possible to reach out to our community: Sunday breakfasts **at St. Martin’s** offered children, youth, students, and parishioners the opportunity to serve as volunteers. We set up **St. Thomas’ website**, and **outreach bulletin in the Becket Hall** highlighting Dave Berry’s commitment to **support groups**, Warren Smith’s **prison ministry** and **Philippine ministry.** **Eloise Meredith’s** knitting hats and mittens for the mitten tree, Cathy Stanke’s coordinating Canterbury **Cropwalk**, Marsha Behrens managing **United Thank Offering**, Linda Hixon and Katy Noble’s developing the **Honduras Mission**, and Pam and

Sally's mission work in **Jos, Nigeria**, Sundry school children donating Christingle money to **Habitat for Humanity**, making Christmas cards for prisoners, peanut butter and jelly for the **Storehouse**, and Laura Hughes providing **harp music therapy for hospice**.

Parish Life traditions thrived: Under Canterbury's roof people came forward to serve as Sunday School teachers and made music contributions. Canterbury Harp Circle formed, and pastoral care included greeters and shepherds. We had a Confirmation Class and foyer groups coordination by Susan Weeks. Ruth Meredith revised the altar guild manual; Janet Steele commanded the Casserole Brigade; and the Prayer Chain prayed. The congregation cared about carpooling, visiting shut-ins, becoming pen friends and sending greeting cards, throwing Holy Day potlucks, parties and counseling one another. The reports suggest it was a vibrant scene. Annual fundraising events such as St Patrick's Day Celebration with the Boy Scouts were very encouraging while enthusiasm for the Rummage Sale, and Crafts Fair was becoming less so.

In **2000, Stewardship** included an unusual and interesting event, **The Harvest Festival Weekend**. In Spring, Canterburians were asked to plant an extra vegetable or flower for the festival dinner and Fritz and Edwina created a special liturgy **celebrating giving and dreaming in abundance**. In collaboration with Holy Cross, Edgewood and Fr. Boldine, Holy Cross members cooked and served a candlelit dinner at STC. Canterbury responded with a donation to the Holy Cross building fund. Also, part of this bountiful year included a budget that increased the Rector's salary and the secretary's hours and hourly wage. **Once again, we had a balanced budget.**

Rev. Roye Frye's death in 2000 was a deep loss, but as often is the case, God provided us with another spiritual leader. **Deacon Lewis Powell joined STC** in December and became involved in both Campus and Jail ministries. He continued to be outspoken on the issues of justice and the death penalty and was **Chaplain to Grace Camp for children of the incarcerated**. **Warren Smith wrote about the continuing jail ministry**, "...[it] has made a real and visible difference in these jails over the years. The hopeless are discovering new hope. In almost every pod we find prisoners doing Bible studies on their own. There is a lifting of spirits and change of heart among both prisoners and staff, and Lew and I feel touched by God's grace and blessings every time we visit."

Christian Education, following a tradition established by Fr. Bill Crews' expectation that everyone in the parish take part in education, developed in 2 directions. According to chair Don DeNoon they were, "1) Sunday morning learning experiences, and 2) other events not usually identified as Christian education that take place during the course of our time together as a faith community."

During the school year **nursery** and **summer months pre-school and elementary classes were held each Sunday** for Canterbury's youngest. At the heart of this ministry were Alice Stark, Pat and Bob Eads, Christina and Michael Huffstutler, Susan Weeks, Bob Hughes, John Sigda, David Tod, Linda and Katie Hixon, Emily Wirth, Janet Steele, Ginger Lawrence, Keri Sutter, Bob Hughes, John Sigda, and Don DeNoon.

Adult forums were held on Wills and Living Wills with Dick Barlow, Pre and Post Retirement Planning with Pam McClain. Murder, Mystery and Theology, Seder Service, Christingle, Baptisms and a Harry Potter series all continued.

Outreach: Halcyon Peters and Carol Klossner continued their nearly 14-year ministry holding weekly morning prayer service at La Vida Llena with Eloise Meridith, and occasionally Kurt Klossner, playing piano You can just hear Carol Klossner saying, "An estimated 1000 people per year have attended (plus Jesus)."

Donese Mayfield and Dave Bailey created **a hymnal for Warren Smith's jail ministry**. With John Sigda's taking on organizing **St Martin's** brunch, a rather insistent passing out of aluminum casserole pans to the congregation took place during announcements every six weeks. We took them home, cooked, froze and delivered our contributions.

Deacon Lew Powell assumed the Campus Minister role and remembered, "We use the New Zealand version of Compline...called Night Prayer every Tuesday evening at 9:00 PM. It offered the opportunity for students and faculty to close their day in liturgy...we found this Office to be invaluable shortly after the events of September 11." \$5000 was raised for Campus Ministry almost annually by the Household. Work with Luther House continued in 2002 and on September 11 a year later, the students held a 4-hour vigil on campus.

Along with thousands of Christian students in 2003, Lew participated in **Celebrate IV Conference** in 2003 at the Convention Center. David Berry and

Lucy Maki provided paintings that created a “chapel”, and the Altar guild supplied equipment for Episcopalians to celebrate Eucharist. Lew kept the church worship moving along fairly smoothly during **Carole’s second sabbatical**, the senior warden noted.

As it turns out, the first biggest development around the turn of the century was the beginning of the **St. Thomas Organ Renovation Project, S.T.O.P.** Edwina recalled, “The original idea was to make the new organ something of an exercise in recycling, utilizing the Wicks pipes and console along with replaced components from other local churches, but that idea was never really pursued.” Serious fundraising ensued.

The second biggest development was the **Strategic Planning Committee that birthed the Dream Catchers that produced Pilgrim Groups for Adult Spiritual Formation** that spanned well over 5 years. Christian Education broadened and deepened as it conducted Bible Study, Muslim/Christian Dialog, and Spiritual Dance. Topics included estate planning, the nurture of children in Christian formation, a Clutter Support group, Genetics, Peace and Justice, the consecration of Bishop Robinson, and the Triad Pilgrim group (to understand the three legs of the Anglican tradition, Scripture, Tradition and Reason). About this time a Men’s Group was formed which continued to meet regularly for many years. There was a Bible 101 course, Murder, Mystery and Theology led discussions on C.S Lewis’ Narnian books and Warren Smith led a study of Romans.

Building and Grounds: Bob Eads as Building and Grounds coordinator, led the draining of the “Canterbury Lake” parking lot, landscaping, grading and paving, reworking plumbing, digging, replacing gutters, and worrying about when to get to the deteriorated roof and apply new stucco. The Vestry approved the needed funds and much got done except that...

There was the Great STC Flood in October 2003. Ettajane Connant wrote, “No sooner had Carole left on a sabbatical, than there were a series of October rains...the water warped the parquet flooring and ran down the walls...the entire roof over the nave, library offices and parish hall needed replacing.” The household moved into Becket Hall for services. And the work of replanning and rebuilding began.

Luckily, the old organ had already been removed. Edwina found out years later that it ended up in a church in Roswell! Who knew?

2004 - 2013

Canterbury got a new, beautiful hardwood floor. The **Mothers' Chapel** was created, featuring the stunning, **iconic stained glass Canterbury window** (featuring donated glass from the Church of the Holy Faith in Santa Fe, secured by Dick Steele). It is a place to remember beloved pets. The Trombe Wall was cleaned out and cooling and heating systems updated. Fred Chreist remembers that the insurance payout for the **renovation was around \$140,000**. A Capital Reserve Fund to cover future and/or unexpected expenses was created as a proactive measure.

Also noted in the records that although in 2002 STC had 120 families, by 2004 there were 100.

The gospels leave no doubt that the Christian life involves interaction with other people who need our help, and this has always been an important part of the community life at Canterbury.

Outreach included supporting **female seminarians** at St Andrew's Seminary in **Manila**, a petition to the President of the Philippines to pardon aging female prisoners in the Women's Correctional in Manila, working with education and a free **HIV-AIDS clinic in Nigeria**. **We donated a new freezer to St. Martin's Hospitality Center** as parishioners continued to feed brunch there every 6 weeks. The congregation supported long-term ministries that included **Prison ministry, support groups** meeting in church rooms, peanut butter for the **Storehouse, Crop Walk, Episcopal Relief and Development, and UTO**. **Canterbury Campus Ministry** continued on Tuesday evenings with the Lutherans.

In-reach focused on **pastoral care, parish celebrations** and **fundraising**. **Christian Education** for children, youth and adults all continued with new and great ideas. **S.T.O.P** refined plans with Mike McHugh for the new organ and created an extensive donor base.

In all reality, St Thomas of Canterbury, Rector, Vestry, and household were striving with all their might to live up to their expressed mission statements. Liturgy was varied, abundant and interesting. Ministries thrived. Nevertheless, the building expenses found the budget in a deficit. **Finances were a struggle**.

Though these dedicated people shared responsibility and jobs, moved from ministry to ministry, and gave generously, signs of getting worn out were evident

in the reports. Canterbury was getting older, and more established – the heavy carriers were stepping aside calling for the next group of pioneers to step up.

The great metaphor of Canterbury life, besides “household” is “pilgrims on a journey” together. It’s not always smooth, this road. More often this path is not a straight line but goes along winding roads that are sometimes not even paved. Sometimes, they are even rocky roads. One of Carole’s+ sermons as quoted by a senior warden during this decade included advice from ‘Sister Nadine’ who observed that “living in community was like marrying 30 people, none of whom you chose.”

There is great grace in having traveling companions who hold different views, wrote the senior warden. That is certainly taking the high road! Celebrating the Eucharist together, learning together, and living together all lend great strength for the journey together.

In 2005, a few **new ministries** began. Acolytes got new robes, a new sound system was fiddled with until it reached perfection, and outside landscaping began. We supported work in the **Kenyan Coastal Province at St. Luke’s Hospital in the hills north of Mombasa**, donated **food for pets – senior services**. The stewardship team presented “Living with Money,” a four-part adult Bible Study on the subject of money in the context of Christian faith.

Edwina Beard wrote, “In the fall of 2005 I convened a Pilgrim Group for a six-week course based on a study guide called “The Cry of Creation.” Parishioners who participated didn’t really need persuading that catastrophic climate change is an urgency.” **Those discussions led to Canterbury Advocates for a Sustainable Environment (CASE).** We stopped using paper plates and collected old batteries as just two examples of the parish response to the work of this Pilgrim group. **CASE** also supported **New Mexico Interfaith Power and Light**, a group of about 100 members and partner faith communities throughout New Mexico. A \$1500 Northwest Deanery grant helped distribution of compact fluorescent bulbs to congregations in areas of the Deanery that are not served by PNM. (see more in Appendix C)

Children were very important **journey companions** at Canterbury: They **participated** in the liturgy and became actively involved in the **religious training with Carole+**. They had a slew of traditional social events: helping with **St. Martin’s brunch**, **intergenerational** cross-country ski outing, **Easter Egg Hunt on UNM campus**, day hikes with picnics, fundraiser pancake breakfast,

Christmas cookie making bonanza and reading and singing in the **Christingle Service every year**. The Sunday school also took on the development of a **Day of the Dead Ofrenda** for the fall seasons.

By 2009 Jim Bisbee reported, “The physical plant is in as good a shape as it has been in years”. Tito Dameron, an important part of Campus Ministry, was hired as Sexton and the household brought their animals for blessings on St. Francis of Assisi Feast Day.

Deacon Lew Powell, after 10 years serving Canterbury in Campus Ministry and St. Martin’s Hospitality Center as well as many roles on the diocesan level, left to get **married and move to California**. This created an opportunity for a new venture, the decision to join **Canterbury Campus Ministry with Luther House**. Space at Canterbury was found for Luther House Minister’s office and many activities and worship were more often shared. Canterbury Campus Peer Minister **Adrian Perez** commented on this new arrangement: “The energy was high, and we were very engaged. It was fun working with Pastor Morawski.”

It seemed that time flew and before we knew it, **2010 marked the 20th anniversary of Carole+ serving as Rector at St. Thomas of Canterbury**. Dave Tod got a grant to **reupholster all the church chairs** with the red covers we still see today.

One member of the household, **Lin Lilley**, came to play an important role in Canterbury’s journey from 2007 to 2011. Together with a committee of Canterburians, she began the discernment process for entering the Priesthood and was ordained a Transitional Deacon in 2010. **Lin+** served at St. Thomas of Canterbury as Deacon Administrator while Carole+ was on sabbatical in 2011. After Carole’s+ return, Lin was ordained an Episcopal priest at St. Thomas of Canterbury on October 8, 2011, in a moving and well attended ceremony.

Due to budgetary issues, **St. Martin’s Hospitality Center** stopped serving breakfasts in the Spring of 2010. Lin+ worked with the Chaplain at St. Martin’s (the Rev. Susan Allison-Hatch) to organize meetings of the participating churches/groups to re-start the ministry. Lilley+ and Allison-Hatch+ also developed a liturgy for a Sunday Episcopal service. **To our joy** the program **re-started early in 2011**. Eileen Lambert coordinated the crew, and food production. **Bishop Vono declared St. Martin’s a new Episcopal parish in Albuquerque**.

Also at this time, the **landscaping in the front** of the church began to take shape. Reports state that many members joyously moved dirt, soil, rocks and plants. Annual Meeting awards were given out for lay preaching, keepers of the kitchen, dish washers, organizers of feasts and celebrations, vestment and vessel collector, “cookie monsters”, green thumbs, chair repairs, educational efforts home and abroad, vestry service, faithful accounting and even one for mistress of the pumice stone (bathroom cleaning)! It was fun! **The Labyrinth took shape. The church became a beautiful oasis outside as well as inside.**

Jim Gordon+ came to us as a curate priest and served the parish well. He asked the question, “Why are you an Episcopalian?” So, in Carole+’s last year, she initiated a series of “Sermons from the Heart” by some parishioners that attempted to answer that question by describing their own journeys. By all accounts these sermons were very well received.

Also, at this time members of the household voiced concern that every year Mike McHugh predicted the organ would be finished by the next year. Fritz Frurip encouraged the parish to be patient with a creative project of that size. So it continued, but with a thinning of good faith.

The household’s journey into 2012 and beyond was marked with changes, many turns in the road, some steep inclines, different landscapes, storms and some smooth going.

In 2013, **Rev. Carole McGowan retired** after 22 years as the beloved spiritual guide and Rector of St. Thomas of Canterbury. We celebrated with a Saturday diocesan-wide Eucharist and reception and a Sunday potluck with the parish. **Jim Gordon+ left** St. Thomas of Canterbury to take up a Vicarship in Marfa, Texas. **Lin Lilley+ began as Interim Priest - in- Charge**, a new term for Canterbury. Though charged to work with Campus Ministry, she also handled full-time parish duties.

Under Lin’s+ watch, the 40-year-old lighting in the Nave was replaced with custom globes designed by Patti Wilson and fabricated by Charlie Silva of the Lamp Shop bearing the Canterbury Cross and energy-efficient LED bulbs. This lovely addition to our Nave was donated by Susan Patrick and Don Partridge. A **Discernment Committee** was formed to begin the search for a new Rector. Campus Ministry, now known as **Canterbury Campus and Young Adult Ministry (CCYAM)** on both UNM and CNM campuses took on a broader ministry to reach out beyond students and it **grew 50%**. **CCYAM** sponsored an initial Ash

Wednesday **Ashes to Go**. There were 280 impositions at UNM and 119 at CNM – thanks to John Barton+ and Phil Dougharty+ with assistance from Maddie Carrell, Tito Dameron, Nance Crow, Adrian Perez, and Vicki Kelsey. It raised money for Episcopal Relief and Development; had a student service day at the Storehouse; and put on a paella cooking class led by Adrian Perez. A Sewing Circle with Clarissa Naught, Annaliese Mayette, and Nancy Rogers provided expertise in crocheting or knitting hats donated to various homeless ministries; Dr. Warren Smith taught a class on the Gospel. Maddie Carrell and Kathy De Blasio organized a campus Interfaith prayer vigil for peace in Syria. And finally, CCYAM brought in a nationally recognized speaker, Justin Lee, founder of the Gay Christian Network and author of “Torn: Rescuing the Gospel from the Gays-vs.-Christian Debate.”

In 2014, **Deacon Pat Masterman came on board to assist Lin+ with CCYAM**. **Lin+** received a \$1,600 grant from The Episcopal Church to fund the purchase of **Spanish-English Books of Common Prayer** and Spanish hymnals and to fund the first Saturday of the month 5:00 PM **bilingual services**. CCYAM leaders organized **Yoga for Night Owls** on Mondays; a fall study on how to pray extemporaneously; **learning contemplative prayer** and put on a five-part video series by Fr. Richard Rohr entitled “**Embracing an Alternative Orthodoxy: The Legacy of St. Francis.**” **Theology Pub** was again offered in the fall along with a retreat at Camp Stoney. In addition to rest and worship, **CCYAM** members joined a service project for the Diocese. Sam Beard, who had laid out the original trails at **Camp Stoney**, helped CCYAM build a new trail. A \$1,000 grant from the Northwest Deanery paid for building materials and enabled CCYAM to attend the weekend retreat at no cost. CCYAM prepared a **group Thanksgiving meal** and invited parishioners to join; They **Adopted a pre-school classroom** in an impoverished area of Albuquerque and purchased and gift-wrapped **Christmas presents for the children**; They also made hundreds of **tamales** to sell as a **fundraiser** at Christmas. Two of our CCYAM leaders attended the **Nuevo Amanecer (New Dawn)** conference at Kanuga, (North Carolina) in August with the aim of improving our Spanish outreach; and received a \$2,800 grant from the Diocese of the Rio Grande to continue **Dinner and Devotion on Tuesdays**. All that in not even 2 years!

Meanwhile **Building and Grounds** was also busy. Fred Chreist actively oversaw cleaning, painting, installing new floor tiles, and refurnishing a cabinet for the upstairs Vestry Room. The Children’s Classroom got new storage cabinets, and the old irrigation system was upgraded, the labyrinth renovated, and the xeriscape garden extended.

The **Discernment Committee** held a **parish retreat** to get congregational input on their vision for the next rector. The Vestry and Discernment Committee discussed **new** ideas for our building and ministries as they related to the original mission statements.

Wednesday Bible Study and the custom of sharing lunch in Becket Hall continued. Deacon Pat Masterman planned and held a beautiful and profound **Taizé service** in 2014.

Lin+ led the Vestry in **rewriting the congregational bylaws**, revised the personnel manual, updated the Parish Register, and revamped the filing system for storing liturgical materials. Breakfasts at **St. Martin's Hospitality Center** continued. And \$5,000 was donated to St. Martin's kitchen.

In the summer of 2014, both the **Labyrinth and the Garden were blessed**, and **Canterbury's Nursery was dedicated to Alice Stark**. Rev. Lin also dedicated the **Mothers' Chapel** to Halcyon Peters, mother of Carol Klossner, and to Lorraine Havens, Anne Fuller's mother.

The **2014 Parish Profile states**: "In spite of the relatively small size of our parish, we have a long history of commitment to service both locally and throughout the world. While some service projects involve the entire parish, many others reflect the initiative and commitment of individual members. Both are enthusiastically supported and encouraged by the entire household...The ultimate inclusion in our household is in the mixing of deceased members in the Canterbury cinerarium [designed and built by artist Lucy Maki]."

One long time Canterburian, Julia White, expressed gratitude for Eucharistic Ministers bringing communion to her when she was ill: "I realized when I was able to return to church, what **was** missing [at home] was the people, the community...celebrating Holy Communion together."

Another faithful pilgrim, Fred Chreist, commented, "She (Joann) and I and other volunteers designed a garden around the three large Mulberry trees in our front yard. Today, our flowers have touched many hearts, including our neighbors and guests who use our church for many purposes. Each Sunday we enjoy our flowers which change with the seasons. **Truly, God has blessed us and brought life and color to St. Thomas' front yard.**"

More statements in the Profile present a picture of a church community very aware of itself, its desires and dreams, admirable and edgy, but also one with problems. **We could not get the organ project finished and for several years the budget could only be balanced by borrowing from savings.** Faithful congregants carried the ball but were growing older and a bit more tired. Still, the future was hopeful; A new Rector was coming on board.

2015- 2024

July 15, 2015, Rev. Silvia Miller – Mutia was called to be the 5th Rector at St. Thomas of Canterbury. The Miller-Mutia family arrived in Albuquerque and in September Sylvia+ was installed as Rector. Her visual memory of the years 2015-2018 can be found at:

https://www.facebook.com/CanterburyABQ/photos_albums.

A new stretch of road in the Canterbury journey began immediately: St. Thomas of Canterbury Day was celebrated with an intergenerational enactment of excerpts from **“Murder in the Cathedral.”** **The Steeles organized a Zoo Picnic at ABQ BioPark,** and the annual October **Blessing of the Animals and Animal Welfare** were led by Deacon Pat Masterman.

Within 6 months, Silvia+ had jumped feet first into new ideas for **Canterbury Campus Ministry (CCYAM):** Together with Adrian Perez, Tito Dameon, Kevin Nault and Vicky Kelsey the ministry participated in a **Retreat at Camp Stoney/Bishop’s Ridge** near Santa Fe; Weekly **Mass on the Grass** celebrations in **Eastertide at UNM Duck Pond;** **“Jog and Pray”** at UNM Golf Course; participation in the annual **ABQ Pride Parade,** ecumenical worship services, and other festivities. She **launched “Todos”**, an experimental, multicultural, multilingual, multigenerational **Sunday night “dinner church” experience.** By 2016, Canterbury and Sylvia+ were collaborating with Luther House and Pastor Bre in a variety of Campus Ministry initiatives (“Lutherbury”). Another highlight of 2016 was a 10 month “Couples Class” which 3 **CCYAM** couples attended.

Christian Education: Children and adults from Canterbury joined in as leaders, volunteers and participants in a collaborative **Vacation Bible School (VBS)** with other ABQ Area Episcopal Churches. VBS continued throughout the year with a **Palm Saturday event,** St. Nicholas event, and youth **Mission Trip to Navajoland.** Bishop Vono confirmed one teen and several young adults. 20+ members of Canterbury visited the local **Turkish Muslim Center** to share

Ramadan Iftar, a festive meal and presentation. Members of Canterbury hosted evenings such as Halloween, so parents could have a night out.

A **security fence** and lighting became necessary on the property of the church; Sylvia+ led local artists and student gardeners to create a sense of beauty and hospitality in the enclosed backyard space. New, **interactive stations for prayer and devotion** for our neighbors to enjoy around the Labyrinth was created. JoAnn's weekly flowers for the altar brought joy.

The 2016 Annual Meeting report reveals **Sylvia+ giving a special "shout out"** "to **Fred Chreist (and the other men of the church including Dick Steele, Joe Artery, Don Partridge, Bob Eads, Jay Stanke, Sam Beard, etc.)** who so valiantly took care of the **Building & Ground**. She said that "under my watch—I had never owned a home and didn't know the first thing about building maintenance and repair...but they were always there, fixing things and holding the building together." She also recognized **Ruth Meredith** for her art and creative Spirit; **Anne Marie** for her **prayer leadership**; **Pat and Eileen** for their **children's ministry**; **Larry** for his **contemplative prayer group** and **flute playing**; **Dave Todd** for his faithfulness as treasurer; **Fritz** and all the members who worked so hard in the hopes of bringing the **organ project** to completion; **Sally and Pam, Anne Marie and Warren** for their commitment to global missions; Maddie, Adrian, Heather and Preston for their leadership in **Campus Ministry CCYAM**; Don, Joe, Warren, and Dennis for their devotion to **morning prayer**; **Ettajane Connant** for spearheading hospitality and celebrations; **Dorothy** for her diligent attention to detail on **the finance committee**; Joe Lane for utter steadfastness in **communications**, social media, prayer and presence; and the **quiet faithfulness of the 8 O'Clockers**: Maria, Ruth, Don Stehr, Diana, Anne, Susan..."So much to be grateful for."

Several Other initiatives began in 2017: the **dumpster fence became a welcoming "rainbow"** of color to the LGBTQ community; **Mother's Day Tea**; **"Song and Storytime" events for young children and parents**. The **Hildegard Center formed at Canterbury** to partner with local healers in a variety of ways including sharing affordable therapy rooms upstairs and down and providing services on a sliding scale. **Gift bags** were handed out to **newcomers, nametags** and the Canterbury's Arts and Craft Fair was resuscitated. Ruth Meredith created a new **"Stations of the Cross"** done with cut paper.

Several members of the household including Sylvia+ participated in the impressive inaugural **NM Pilgrimage for Unity**: a 50-mile ecumenical walking pilgrimage from Ghost Ranch to Chimayo: 30 pilgrims, 3 generations, 6 denominations. This continued until COVID.

Other **Beloved Annual Traditions during this time flourished**: Advent Cookie Party; “Ashes to Go” on UNM campus; “Back to School” Blessing Service and Rummage Sale; Palm Sunday procession to and from UNM Duck Pond; and Easter Sunday Egg Hunt on UNM Campus. We continued maintenance of beautiful front yard flower beds; Animal Blessings for St. Francis Day; Foyer Groups, and CASE. The **Organ Project** Update this year included volunteer help from the congregation to get it done by the **new date and year, 2018**.

Some Ministries Changed: Outreach ministries in 2018 became several **“Activate” initiatives** that were presented by the persons advocating that ministry at Pentecost. Choosing outreach priorities had previously been done in Sunday service Announcements or in Canterbury Tales. But in this year parishioners voted for ministries they wanted to support by listening to a pitch and then dropping gold coins in baskets.

Beloved Traditions that reached their conclusion during that time included Holy Week Seder Dinner as Don Partridge passed away that year and was greatly missed. Sylvia+ recalled, “Senior warden Don Partridge and I began a tradition of daily sung morning prayer in the Atrium of Canterbury. Over time our morning prayer community grew to include several “regulars” from the congregation, as well as unhoused neighbors and occasional guests (staff and students from UNM). When Don entered hospice and was unable to join us in person, we began livestreaming Morning Prayer to Facebook, and soon added several regular online attendees to our ranks.”

Dennis Kane wrote, “I came to Canterbury because of SUNG morning prayer...a core group remained (after Don passed and Sylvia+ left) ...an equal family of singers, a shared single voice...” At that time, we were serving coffee and snacks to precariously housed and homeless guests. In Becket Hall with the doors to the Atrium open, they became guests of the prayer group and benefited from the spiritual fellowship. It was as meaningful as the Wednesday Prayer group before mid-week Eucharist.

Another beloved tradition that ended was serving brunch at St. Martin's: With a heavy heart, at the end of 2018 it was announced that after a 23 year+ outreach ministry to the homeless in Albuquerque at **St. Martin's Hospitality Center, in 2019 our serving brunch would come to an end** for various reasons including fewer volunteers and financial support from Canterbury and internal reorganization [secularization] at the center [now called "HopeWorks"]. **Note:** The day shelter there providing food, showers, postal service, clean clothes and counseling is **still called the Susan Sager Day Shelter** named after an Episcopal priest closely associated with Canterbury and UNM.

Sylvia+ viewed the Christian response to the needs of unhoused in our neighborhood as a challenge to find a new way of bringing our St. Martin's ministry closer to home by balancing what needs there are with what we are called to do and how to make it happen. One response by Canterbury was to try to include the unhoused in our Household, offer free breakfasts, counseling and Eucharist services. While there was a sincerity in this reaching out to the unhoused, seen as **a living out of our expressed mission statement to heal the wounded and welcome the stranger**, and as an outward expression of the ideas in "Radical Welcome" (a book which some parishioners had read in groups), it also led to several unfortunate, disruptive incidents including complaints from our neighbors about the increased presence of the homeless in the streets around the church. Tensions rose. People argued. Some parishioners saw the problem as mainly due to our **inability to provide enough trained staff to supervise and our lack of facilities.**

Communication began to deteriorate. The household was divided. Some people left. By June 2018 Sylvia+ took a season of sabbatical and mutual discernment and on All Saints Sunday, November 2018 Sylvia+ and the Miller-Mutia family said farewell to St. Thomas of Canterbury. **Shelley Drake, consultant**, was hired by the Vestry to open dialog again with church members, develop relationships and be there for the transition and **Edward Curtis+ was appointed part-time interim priest-in-charge.**

Annual Meeting reports for year 2018 reveal a community faithful and articulate, a bit frayed, but showing up. The prayer group wrote collects for the meeting on healing, creativity and calling a new priest. People stepped up to serve on the Vestry. Joe Lane quoted the wisdom of "Ecclesiastes". A Rector Search Committee was selected representing all 3 services and the proposed budget

appeared to be balanced. **People doubled up chairing committees as attendance had dropped** and expressed hopes for the next year, 2019.

Ted+ wrote: “Shelley Drake and I are here to facilitate this transition: to have said aloud what lingers in the heart, to allow people to own their experiences and feelings, and to have others allow them that, too. We are also here to help plot the way forward to the many tasks- public and private- that ensure a successful transition. The next priest to join the existent leadership team of this parish will be lucky and blessed: lucky to have found an alert, vivid congregation, and blessed to get to be part of its present and future.” Ted’s+ calm, systematic and professional demeanor helped many of us work through anxiety, hurt, confusion and shock.

Both Campus Ministry (now TODOS) and Church School saw dwindling numbers. Pat Eads wrote, “We moved our space from the chilly Atrium into the SE corner of Becket Hall ...to meet the Diocesan requirements of being safe and visible as well as having a dedicated space where the children feel comfortable, and our supplies are easily accessible.” Later she wrote, “Church School became Little Church using a curriculum written by the new rector. The order of service became a child’s version of the service being held in the Nave. This was not a favorite of the children. **With the number of children attending rapidly declining, the Pancake Breakfast was discontinued.** Sunday School was held only when a child was present... By 2019, class was rarely held.”

STC had a developing Facebook and Website presence; tracking the amount of electronic interest in our various activities was helpful but showed low interaction. **Our dishwasher, garbage disposal and range all quit on us.**

Vast detail was given to the household about the progress being made in the 17th year of the **S.T.O.P** contract. **Michael McHugh promised in yet another year it would be finished.** As Edwina recalls, “Although the organ case was built and for years took up the entire NE corner of the nave, the project languished for lack of direction and progress and was abandoned in 2018.” This was the result of several legal steps that brought the project to an end in 2019. It had been a costly expedition. There was a lingering question, why did this happen? One answer gently offered was that it might have been a kind of metaphor that reflected unspoken and unfinished business of the parish or simply we ended up discarding clutter that was of no use.

The **men's group no longer met** as members had moved away, grew tired and some passed away. The seeds of the **Hildegard Healing Center withered**; as administration duties became too much. **The OASIS movement** to serve the unhoused in the STC building as a day shelter became coffee to a small group, who for a while were part of the morning prayer meeting, but eventually, after the coordinator was attacked, stopped; **the Clutter Group, the spiritual backbone of the Rummage Sale, no longer met.**

The Canterbury journey had definitely become more difficult, the road steeper.

Ted+ remembered that, as the Search Committee met to start the process of finding a new Rector, Canterbury went through a period of communication awareness meetings, and leadership guidance sessions aimed at healing the Vestry. Fr Ted's pithy sermons, challenging adult formation discussions, and quiet authority guided us in looking at where we were as a faith community. **Reality was both reassuring and painful.**

Fr. Ted's expression, seeing the "growing edges" of people possibly helped many in the congregation begin to feel in more patient and understanding ways about themselves and others and be willing to address problem areas. As he stated, he came to Canterbury and found, "...folks doing their own pastoral care...deep, deep roots with one another." He shared the idea that these were "hidden" Christians, reflecting on practical Christianity and then doing it.

After Edwina's retirement in 2018, **Fred Frahm, the new organist, located a restored 1886 JH & CS Odell Organ Opus #76.** With a generous, anonymous donation, STC was able to purchase it as well as an **1896 Chickering piano.** In 2019 more musical activities were being planned.

In August of 2019, Rev. Dr. Jeanine Driscoll was called to be the 5th Rector of St. Thomas of Canterbury.

Starting in the Fall of 2019, monthly Sunday evening concerts or evening prayer were held in the Chapel, accompanied by musicians from the community, to showcase the beauty of the St. Thomas of Canterbury sanctuary and the Odell Organ. Christmas Eve service was a "packed house", and we had much to be grateful for.

At the 2020 Annual Meeting in January, Mother Jeanine presented the parish with a list of transition tasks, many having to do with "needing" to change. A major emphasis was placed on clarifying our finances with the help of the

Diocese. Planning for increased Social Media use and our presence in the wider community was also in process. Chairs in the Nave were rearranged in choir style with the intention of enhancing a sense of community and communicating with each other.

Then in March, **the COVID-19 health emergency pandemic** indeed changed everything. Ruth Meredith wrote: “It quickly became clear we could no longer “do church” the way we had always done it. We learned to use technology to live stream services. The Vestry was tasked with making calls to check on members of the congregation with help from congregation members. We also had to figure out how to implement the Diocesan plans to meet the new restrictions mandated by the NM Department of Health on how many people could be present for meetings. We learned to use zoom to meet and stay in touch. We continued to work on the finances and Mother Jeanine started dealing with the roof repairs which had been stalled for a couple of years.”

The major focus of the rest of 2020 was balancing the risk of transmission of the virus with the offer of liturgical and pastoral activities.

Mother Jeanine maintained a weekly Eucharist via Facebook with an ongoing offer of distribution of Holy Communion outside during the pandemic. Use of a Kyrie composed by Fred Frahm for Advent and Lent enhanced the live streaming service. Sunday Evening Prayer streamed on Facebook. Gospel Lessons for Gospel Living, a weekly scripture study and discussion group that occurred online for 13 months was essentially Campus Ministry.

Mother Jeanine was asked to conduct various workshops on UNM campus on how to manage anxiety and isolation during the pandemic. She gave a series of talks for Facebook and You-tube on how churches can provide pastoral response during the pandemic to navigate the continuing crisis and the restricted social contact. The series was widely accessed. We complied with diocesan guidelines, Phases I, II and III workbooks, on how to evaluate a congregation’s re-entry into social contact and physical attendance at church.

Phone calls, zoom meetings and occasional meetings in the Atrium were the scope of pastoral care activities between the Rector and parishioners.

Finances were yet another matter. Dorothy Treadwell reported: “COVID regulations, especially the restricting of personal contact between parties, and fractious, divisive relationships between some members, continued to make it

more difficult to debate critical issues about the future of the parish.” October through December, the vestry, Rector, finance committee led by Dorothy Treadwell and members of the **congregation met with Bishop Hunn and Canon Lee Curtis about our future as a community**. It was determined that a **6-month budget** would be the best way to deal with the uncertainties about the future.

Joe Lane, the acting Senior Warden **sums up the year 2021** in his report, quoted here extensively. It begins with a beautiful prayer:

“Blessed Jesus, in the comfort of your love, I lay before you the memories that haunt me, the anxieties that perplex me, the despair that frightens me, and my frustration at my ability to think clearly. Help me to discover your forgiveness in my memories and know your peace in my distress. Touch me, O Lord and fill me with your light and your hope. Amen.”

“This is the annual report of what happened with St. Thomas of Canterbury Episcopal Community in 2021, in the middle of the COVID-19 pandemic. From January 2021 – June 2021, our Rector, Rev. Dr. Jeanine Driscoll was focused on where Canterbury was going into the future. There were many meetings with Bishop Hunn and Canon Lee prior to a mutual decision that we would end the pastoral relationship in June.

With our finances in dire straits, we had to think about who we were and what was our ministry. Together with the concern for staying safe during the pandemic, our future seemed hopeless. Like other Episcopal churches in our diocese and throughout the country we were not financially sound enough to hope to continue as we were. **The outlook for St. Thomas of Canterbury was grim.**

Side note: Among the greatest unsung heroes of any parish is the Parish Treasurer who must keep up with day-to-day payments and expenses, do short term budget monitoring and long-term budget planning. The job requires a good head for finance, detail, and numbers. It is a big commitment for anyone who takes it on. Dave Tod served as Canterbury’s treasurer from October 2002 until May 2020 with diligence, patience, and humor through many ups and downs. Pat Eads succeeded David until 2023, when Eileen Lambert picked up the gauntlet. We are very grateful for your ministry to us.

In March, Bishop Michael challenged us: If we could raise \$80,000 by May, we could remain a parish. With the resignation of Mother Jeanine and Music Director

Fred Frohm, [as well as the senior warden] in June, we were on the verge of becoming a mission or the even worse scenario of closing our doors for good. But, thanks to members of good faith, we raised the money and hence remained a parish!”

Ettajane Connant, Senior-Warden-in-training, commented in her report, “I think you all know we were given a quite substantial endowment from someone who thought we had a mission that needed to continue. What a vote of confidence! Let’s live up to it.”

Joe went on to give thanks for all those who stepped up in our time of need to play the organ, be supply priests, especially Mother Jean Campbell, Mother Maureen Doherty and Mother Lin Lilley to name a few for the development of liturgy and showing up to help bridge the isolation of the pandemic with church life again. We had a rummage sale again and the roof repairs were completed (See Solar Panel Report in Appendix B) All and all, having weathered a serious, life-threatening storm, Canterbury was still intact and looking toward 2022. It had been a long, exhausting stretch of rocky road on our journey. We were in need of healing and renewal.

In January 2022, Fr. Ted Curtis returned as quarter-time interim priest-in-charge, presiding and preaching 3 out of 4 Sundays, providing Christian formation for adults and providing pastoral care. He extolled the congregation at the Annual Meeting saying, “Canterbury is at a crucial turning point in her history; all shoulders need to be to the wheel to get us through these challenging times. Together we can do it.”

And in his usual kick the ball into another field kind of way, Ted+ quoted an Ethiopian Proverb: “When spiders unite, they can tie down a lion.” Canterbury, a bunch of spiders? Definitely a new take on our spirituality!

New breezes began to blow through Canterbury in 2022. We rebuilt relationships damaged by the preceding years, and slowly learned to trust and work together again.

Community is our Joy; God is love; Trust is our Blessing. This opening of the December 2022 Vestry meeting speaks volumes.

Crucial to Canterbury’s renewal was a series of Adult Formation classes led by Fr. Ted which many Vestry and Finance committee members attended. Ted+ wrote: “I have offered these formation sessions as food for Canterbury’s journey

in this time and place. Some topics have been: “Canterbury’s Change: exciting, scary, unsettling”; Canterbury’s self-esteem: damaged goods?”; “Canterbury’s Mission: a thought experiment”; Welcoming Canterbury’s Long Lost cousins: Canterbury’s radical welcome”; “Hope”; “The removal of homosexuality as a mental illness by the American Psychiatric Association”; “the Prophet Amos/plumbline/the exile”; “Work as a statement of one’s faith”; Theories of the Atonement”; “Joy”; “Community Organizing; using what you have to get what you want”; “The prophet Hosea and Whoredom”; “the Serenity Prayer”; “The Pastorals; Titus, Timothy, and Philemon”; “the Prophet Jeremiah”; “Unity and Diversity”. The list tells its own story.

Senior Warden Ettajane Conant speaks of issues close to our hearts when she wrote: “Fr. Ted has been one of the many blessings we are grateful for. The energy of those who have wanted to sustain the parish and have volunteered for daily and weekly responsibilities has been essential and heart-warming.” She goes on to say in her 2022 report, “...the congregation has continued inviting guest priests on third Sundays. ...Rather than being a sacrifice, the experience for the congregation has been a delight that so many have offered their gifts to us! [and love]”

To support our liturgy, **Cody Lowrey** was hired to be the organist. Not only did Cody bring exceptional talents to the organ and piano keyboard, but he was also able to repair the organ and tune and keep in shape the Chickering piano.

Financially, like a Phoenix rising, we were better off in 2023 in which for the second year, annual income exceeded expenses. A lot of that had to do with Fr. Ted willing to serve the church at a minimal salary, thus supporting our “daring venture to keep the church running.”

Outreach support of ABQ FaithWorks continued as did for Faith Alive hospital in Jos, Nigeria. (See reports in the Appendices)

Somewhat new on the horizon was Canterbury’s support of and involvement in **Borderland Ministries**. Not only did we collect physical donations for St. Christopher’s Asylum Center in El Paso, but we raised enough money to send \$2000 to El Paso to purchase a stacked washer and dryer. The shelter provides bedding and towels for the groups who rotate each week. **Ana Resa spoke at Canterbury** telling the congregation the reality of these asylum seekers in Border Patrol Facilities. We continue to hold the ministry up in prayer and consider future involvement.

Ted+ reminded the leadership and the community, “Bumps don’t define the trajectory.” And this was proving to be true to some degree. It was difficult to see Ted+ leave after his interim time had come to an end in mid-2023. We celebrated his farewell. We were grateful for his healing time with the community.

Simultaneously, the growth of a plan to share a priest was developing, supported by the diocese. St. Thomas of Canterbury could not afford a full-time priest and thus, could not remain a parish. The decision to accept the situation and resolve to become a mission was difficult, but a necessary first step in calling a part-time Vicar to serve at St. Thomas of Canterbury. The Rev. Michael Coburn, interim priest at Holy Cross in Edgewood applied to be part-time Vicar at both churches. **Fr. Michael was called to begin his ministry at Canterbury March 1st, 2024.** Fr. Michael has worked in different Parishes around the Northwest Deanery in different capacities for many years. Ettajane ended her introduction in her report with, “Wish us all good luck and God speed!” Indeed, there will be an adjustment period and some resistance to readily trusting and bonding in a new relationship. We are grateful for Fr. Michael’s willingness to serve. We are still adjusting to the reduced attendance and having a part-time priest. Al Papillion as our new office administrator is a huge boost to morale. The Vestry became the Bishop’s Committee, but many of us still call ourselves the Vestry. It, too, will take some time.

We built a **fence on the east portal** to protect our building and help us avoid some of the problems such as fires which we have experienced during the past few years with unhoused individuals. Joe continues to faithfully produce Canterbury Tales each week, monitor the Facebook page and oversee the Website. Gradually, that will gain momentum.

Our proposed Campus Ministry Internship has been on hold for a couple of years due to changes of the Youth and Young Adult Minister at the diocesan level as well as here at Canterbury. New ideas are developing, and it seems quite certain that a form of this ministry will be resurrected in the future but will likely look much different from what we have previously experienced. More to come on that.

65th Birthday (as a faith community) and 50th Anniversary (as a parish which we aren’t anymore) Party Planning Report.

September 21, 5:30 pm is the kickoff for the weekend. And so here we are! About 85 people have responded and we expect more will show up. We’ve planned, cleaned, discussed and organized to our hearts content (and brain

numbness) and now it's ready for you all to have fun: Enjoy the wonderful food from Sean Sullivan of the Norbertine Abbey, Harp music by the former Canterbury Harp Circle, a slide show of Household pictures, parish history timeline with photos, conversation, an original skit by Warren Smith, ice cream and cake and an art exhibit of former and current Canterbury members is in the hall and Narthex.

Let this be the beginning of the next sequel in St. Thomas of Canterbury's journey.

"It's not about learning something new; it's about remembering what you already know." (RuPaul, as quoted by Ted+)

... and through it all, the **Altar Guild** has quietly set the table for the **Eucharist** and **Murder, Mystery and Theology** has continued to delight in discussing intrigue, sin and redemption.

Hallelujah!

Thoughts from Fr. Michael Coburn, Vicar, St. Thomas of Canterbury, September 2024

As we embrace and reflect on our history, both the times of joy and the times of sorrow, the times of comfort and the times of difficulty, let us each turn our eyes to the East, to the dawning light of Resurrection, awaiting the coming of Our Lord, and remembering that the blessings we will experience through the relationship between this community, this family, of St. Thomas of Canterbury and our Creator God are far beyond all that we can ask or imagine.

As we look to the future of our world, our Church, and this church family, let us offer ourselves, our souls and bodies, as we pray:

O God of unchangeable power and eternal light,

Look favorably on your whole Church, especially this little corner of your Kingdom called St. Thomas of Canterbury Episcopal Church,

all within that wonderful and sacred Mystery embraced within your radical, reckless, relentless Love;

by the effectual working of your providence, carry out in tranquility the plan of salvation;

let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through him all things were made, your Son, Jesus the Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God,

for ever and ever.

Amen.

Prepared in July-September 2024 by Anne Marie Werner-Smith with help from Stephanie Thomas, Carole McGowan+, Warren Smith, Janet Steele, Edwina Beard, Sally Barlow, Pam Brown, Anne McCormick, Ted Curtis+, Sylvia Miller-Mutia+, Lin Lilley+ Jeanine Driscoll+, Michael Coburn+, Pat Eads, and Adrian Perez.

Greetings from Fr. Paul Lawson, former Rector at St. Thomas of Canterbury

I am sorry that I am unable to attend the celebration of 65 years of faith, fellowship and service in our parish; my heart is filled with gratitude and joy. I am honored to have been part of that community that embodied the essence of compassion, generosity and faith. We were a small parish, and yet we came together to start a journey that deepened our commitment to serving those in need in the larger community of Albuquerque, and in doing so, we strengthened our own spiritual bonds.

It might be said that the greatest achievement during my time with you was St. Martin's in its service to others, but I see our work together, our tireless efforts of countless volunteers as a strengthening of our spiritual life. In doing the work of Christ in the world we were able to see the Christ in us.

When we started St. Martin's, the grants that we had applied for did not arrive by the time we had scheduled for the opening. We did not have enough money to open. St. Thomas and its vestry, in an act of faith used our operating budget to fund the opening and the first month of its operation.

My favorite story about St. Martin's was a phone call I received from an irate woman who was complaining about homeless people walking past her house. I asked her how she knew they came from St. Martin's, and she said, "Well they were clean and had new clothes on." A great endorsement for the ministry.

About St. Thomas, I remember the music and the number of projects that were led by the parishioners including the Taizé services in the chapel on campus, and the Passion Plays on steps of the plaza. I remember the welcoming of all who wanted to attend regardless of the station or condition in life. And I remember the care and thoughtfulness of Duffy and myself when she became ill.

I may have forgotten many of the names of those of you who worked so hard to make our ministries a success, but I have never forgotten their service and sacrifice.

Congratulations to St. Thomas of Canterbury on this incredible 65-year journey you have been on and are a shining example of what it means to live our faith both within our church community and in outside in the world.

Yours in Christ,

The Reverend Canon Paul David Lawson

Appendix A

An Interview with Edwina Beard: A 47- year Music Ministry at St. Thomas of Canterbury

1. What was the most important thing you think you accomplished over the years?

I was hired to be Canterbury's parish musician in 1971, in the middle of the liturgical renewal movement that resulted in the 1977 BCP, so we experimented with some of the trial liturgies. Then as materials for Hymnal 1982 were being collected, Canterbury was selected to be a test parish to try out hymns and service music being considered for inclusion and report our evaluations to the Standing Music Commission.

2. How do you think the liturgy at Canterbury developed and changed while you were there?

After the new prayer book was authorized, Canterbury became a predominantly Rite II parish, using Rite I and the traditional Lord's Prayer only during penitential seasons. We adopted the new emphasis on Holy Week liturgies and the proper place of baptism as part of communal worship on specific Sundays in the Church Year and not private services scheduled to suit families.

Canterbury embraced the new prayer book with its more contemporary language. The modern translation of the Lord's Prayer became the norm, and the Great Vigil of Easter became one of the favorite services of the Church Year. The congregation gradually explored the contents of the new hymnal, learning most of the hymns and several different musical settings of the Eucharist.

One big regret I have about liturgy is that we never really took advantage of the flexibility made possible by cathedral chairs. We might as well have stuck with pews because the configuration basically never changed.

3. What do you think you taught Canterburians about music or anything?

The Canterbury School of Theology during the 70s offered a wide range of courses including my "Hymns in History and Practice" class. San Pasqual's Kitchen served lunch five days a week to UNM faculty and staff overseen by a succession of great chefs, beginning with Janee Parnegg, Marianne Kessell, then Joan Lynch and Sherri Holtke. I supplied two homemade desserts every day.

With regard to music, I introduced the congregation to lots of new hymns and service music from Hymnal 1982, the red looseleaf hymnal, and Wonder, Love and Praise; composed a musical setting of the Eucharist; taught them to sing psalms straight from the prayer book; and promoted the singing of all the parts of the liturgy belonging to the congregation, while at the same time encouraging the priests to sing their parts.

Other musical highlights I remember include the full-scale production of two sacred operas in 1981 and 1982: Benjamin Britten's "Noye's Fludde" and Randall Thomson's "Nativity According to St. Luke." There were several successive years of annual Messiah singalongs, which gave singers and instrumentalists the opportunity to sing and play the whole thing from cover to cover. For a while we had a small women's choir that provided special music for occasional Eucharists and evensongs. There has never been a real interest in having a regular choir at Canterbury.

4. What are your happiest memories at St. Thomas of Canterbury? What did you have the most fun doing?

The most enjoyable and rewarding aspect of my ministry there was being given freedom and encouragement to explore a wide range of challenging organ repertoire, to have sole responsibility for selecting hymns and service music, and to lead the congregation in becoming familiar with most of the contents of the hymnal and singing lustily!

5. What was the least enjoyable aspect of your time at Canterbury?

During Bishop Kelshaw's "reign of terror" Canterbury served as the headquarters of the Episcopal Information Network, founded by Pepper Marts, Laura Hughes and me to counter Bishop Kelshaw's efforts to promote arch-conservative views and hostility towards ECUSA. EIN met monthly for breakfast and published a regular newsletter to keep Episcopalians throughout the Diocese informed about local and wider Church issues and sometimes to encourage subversive actions!

6. How could we have avoided the McHugh Organ debacle?

In the late 90's a couple of parishioners started a new fund in the hope of replacing our 1967 4-rank Wicks organ with a much larger custom instrument built by local artisan Mike McHugh. A committee was formed to oversee the project, additional funds were solicited from current and former parishioners and supportive friends, and McHugh was entrusted with the design and construction.

The Vestry should NEVER have signed a contract with McHugh that did not include a penalty clause. A contract with a reputable organ builder ALWAYS specifies a completion date along with provisions for financial penalties to be imposed on the builder if that date is not met. McHugh and his pet lawyer refused to add such a clause, which should have been a giant flashing red warning.

7. Do you wish you had started a bridge club at Canterbury? No.

8. Do you feel you grew spiritually at Canterbury?

At Canterbury I found an understanding of the Christian faith that made sense to me, having thrown out my Southern Baptist indoctrination when I went to college. As a result, I found my calling as a lifelong church musician.

Appendix B

Solar Electricity Comes to Canterbury, so says Sally Barlow!

Although this was a total parish endeavor spanning the tenure of four priests and two Bishops, the task of carrying it through to completion rested on Sally Barlow's shoulders. She documented: "In March of 2021, twenty solar panels were installed on the roof of Canterbury's parish hall and in July they became operational, after the installer, New Mexico Solar Group, obtained all the required approvals. These events were the culmination of efforts by church members that began in 2004 with a Creation Series led by our then Rector, The Rev. Carole McGowan. **Canterbury Advocates for a Sustainable Environment (CASE)**, a committee of parish members, was founded and over the years led by our late Senior Warden Don Partridge and Edwina Beard, it helped in developing New Mexico Interfaith Power & Light, a statewide creation care organization, now headed by Sr. Joan Brown. (See note below.)

A major breakthrough in CASE's research on how to obtain solar power for Canterbury came when Sr. Joan introduced us to Re-Volv, the California non-profit whose mission is to make it financially feasible for (other) non-profits to install solar without upfront costs. Re-Volv introduced us to an investor, Trisolaris, which funded the installation of the system and owns and maintains it. Trisolaris is able to keep costs down by using governmental solar tax incentives that are not available to non-profits like Canterbury which do not pay income taxes. With the Vestry's approval, Canterbury entered into a Power Purchase Agreement (PPA) with Trisolaris in 2020 whereby the church pays a flat rate of \$0.127/kilowatt hour for the electricity produced during the 20-year term of the PPA. This rate is less than the amount/kWh that the church now pays PNM, and it will not increase, while PNM's charges are expected to. More than half of Canterbury's power needs are now met by the solar panels, thereby reducing the church's harmful carbon dioxide emissions and saving money on its electric bills."

Indeed, celebrate we did! On Sunday, April 24, 2022, at the 10 AM service, two days after Earth Day, Bishop Michael Hunn, Rev. Carole McGowan and Fr. Ted Curtis officiated at a dedication service followed by a bountiful luncheon graciously organized by Anne McCormick. Canterbury coordinated with community groups, and many attended along with former and present parishioners. Perhaps, according to Bishop Hunn's remarks that day, and echoing Bishop Vono's sentiments as well, St. Thomas of Canterbury might be an example for other non-profits to follow.

Note: New Mexico Interfaith Power& Light website: "...mobilizes faith leaders and communities to reduce the causes and consequences of climate change through religious inspiration, education, outreach, implementation of sustainable practices and advocating effective climate protection policies." In addition to its educational programs, it focuses on advocacy by its members at all levels of government and analyzes proposed actions for their potential impact on our "island home", the earth."

Appendix C

A Short, Opinionated History of ABQ FaithWorks by Anne McCormick

With the leadership of Fr. Paul Lawson, Hannes Parnegg and Deke Kilmore, Canterbury founded St Martin's Hospitality Center ministry in 1984. Until 2019 we regularly provided Sunday brunch at St Martin's which involved generations of Canterbury adults, students and children.

Marginalized people have always been included in the congregation. However, around 2014, the stress of the camping in our outdoor space increased particularly for the of the ones who struggled to keep our grounds safe and clean. We collectively decided to erect a fence with barb wire to keep people out of the back yard. Since that was such an agonizing decision, we re-committed ourselves to finding other avenues to help people experiencing homelessness. Our priest Sylvia+ and parishioner Amy Malick led these discussions. We followed up the discussion with various attempts at providing direct assistance. These efforts are summarized in the body of the history.

Simultaneously, an informal group of Nob Hill clergy discussed how churches could better serve unhoused and marginalized people, especially those who come to our doors, and to whom we can offer only minimal help. So, over the period of 2017-18, the idea of ABQ FaithWorks was formed, based on the model of Washington DC's Cluster of Congregations. Key leadership included our rector Sylvia Miller-Mutia+; Sue Joiner+ of First United Church of Christ; and Mennonite pastor Ericka Lea-Simka. St Andrew Presbyterian came on board, as did the Unitarian Fellowship, Emmanuel Presbyterian, Monte Vista Christian Church, Episcopal churches St Mark's and St Michael and All Angels, and Central United Methodist. In the end ten local churches pledged \$5000 each towards a social worker's salary and benefits.

I joined the working group at the end of 2018, and invited Sally Barlow, who became instrumental in the document preparation required for official non-profit status. The NM Council of Churches signed on as our fiscal sponsor. Finally, in June 2019 ABQ FaithWorks was in a position to hire Valerie Griego as Social Services Coordinator. She was installed in an office at First Congregational Church of Christ at the corner of Lomas and Girard. She immediately made appointments with clients referred by churches; and since the word passed on the street, people knocked at FUCC's door seeking her help. In and out of the office, Valerie provided direct services to 129 people in the first six months!

Valerie also visited member churches quarterly and led a study of 'Toxic Charity' for church members. Valerie also worked with other nonprofits like Heading

Home, Albuquerque Interfaith, and individual faith communities to ramp up our witness to advocate for affordable housing, comprehensive health care, supportive services, and other direct services. With her assistance, families avoided eviction; people acquired necessities such as tires, bicycles, shoes, and even a car (thanks to a Canterbury member). She went “into the field” to be with people where they were. In one case, she helped a couple who were living in the Bosque; the woman was eight months pregnant. Valerie found them temporary shelter; prenatal care and hospital delivery; and helped them get into the Family Promise program as a path to permanent housing. She approached individual churches and individuals for supplemental financial assistance in special cases like these.

FaithWorks added another faith-based organization, the Albuquerque Asylum Seekers Program. ABQASP came with their own staff, funding, volunteers, and donor pool. They shared office space, since most of the work with the asylum seekers was offsite. In May of 2020 ABQ FaithWorks contracted with the University of New Mexico to provide case management services to people experiencing or at risk of homelessness. The UNM contract required additional staff and ongoing reporting requirements. After several months with the increased workload, Valerie resigned.

The Board was fortunate to recruit Dennis Plummer, who had recently retired as director of Heading Home, to lead the transition process. I also retired from the board around that time and Canterbury had minimal clergy involvement since we were also in transition. But Canterbury’s proudest moment came in December 2021 when we hosted a Christmas party and lunch for the Asylum Seeker families. The parish hall and atrium were packed with the sound of live music and children happily running around. Santa arrived with gifts for all the kids. Volunteers from member churches staffed the kitchen and served the meal. It was a glorious American Christmas celebration for people who had struggled to get the US. (Many thanks to all the Canterbury helpers, especially Warren Smith’s Santa!)

Now in 2024, with its own 501c3 status and with substantial grants from United Way, donations from member churches, and contracts with CABQ and Bernalillo County, ABQ FaithWorks has an office near San Mateo, eight staff members, and expanded programs for asylum seekers and the unhoused. New members including the Episcopal Cathedral of St John and Congregation Albert, have come aboard. During this time, Canterbury has contributed household goods for families being re-housed.

Fr. Michael has joined FaithWorks' clergy council and will be inviting Canterbury congregants to get involved in FaithWorks' various ministries.

On our own property, Canterbury has been addressing ongoing safety issues brought by people seeking shelter on the church property. When we can, we call on the recently formed Albuquerque Community Safety, a department of the City of Albuquerque, which has often provided substantial assistance. We have collected winter clothing for distribution by various ministries. And we have continued to find ways to respect our neighbors while being good stewards of our property and resources.

We support Church Unbound, an outreach ministry of the Cathedral of St. John and Rev. Cloe Chavez, Diocesan Minister to the Displaced.

In this anniversary year, let us recommit to putting our faith into action.

Appendix D

FAITH ALIVE FOUNDATION, Jos, Nigeria

In 1998 Pam Brown spent two months in a rural area near Jos, Nigeria, helping a Nigerian physician, Dr. Christian Isichei, to conduct a study on the prevalence of HIV in pregnant women, as part of her Master's in Public Health Program at UNM. Upon her return, she began working to gather support for Dr. Isichei's vision of a free medical clinic to serve the poorest of the poor in and around Jos. Many members of Canterbury, including her partner Sally Barlow, joined the effort over the years by donating medical supplies and funds to assist in the development of what eventually became Faith Alive Foundation (FAF) Hospital there. They supplied its first generator for power during frequent blackouts and a vehicle for home visits to patients. Members sorted medical supplies and packed them in U-Haul boxes and later in suitcases for travelers to take as luggage to FAF. Members continue to ship AIDS medications obtained quarterly from a New York City non-profit along with other medical supplies donated locally and stored at Canterbury.

The clinic Dr. Chris started in 1996 with \$333 has grown into a three-story hospital providing a unique service: free medical care to impoverished Nigerians in Jos and at nine satellite clinics in surrounding areas. It now has more than 6000 HIV-positive patients under its care with medications supplied by the U.S. Government and a large Tuberculosis diagnosis and treatment program. It supports peer groups to encourage patients' adherence to treatment and works with traditional birth attendants to diagnose and treat HIV in pregnant women. Having covered the hospital roof with solar panels to reduce its need for generators, FAF's latest project is the construction of a Children's Hospital to address the country's alarmingly high rate of infant mortality.

Thanks to Pam Brown's adventurous trip to Jos 26 years ago, St. Thomas of Canterbury's members were given the privilege of taking part in the development of the Faith Alive Foundation's amazing work from its earliest days. Canterbury embraced the challenge and continues to do so today. We thank God for the opportunity. Despite Nigeria's serious violence and rampant inflation, FAF's founder Dr. Chris remains optimistic and faithful because, "God is in Charge."

Michael, Can Fund Recipient (by Pam Brown)

Michael is the son of David and Mary. David was a lab technician in a clinic near the rural village where I lived while working on a UNM research project in Nigeria in 1998. Mary was a nurse in Jos City. She was HIV-positive, and David was HIV-

negative, but they wanted a child. Mary became pregnant in 2000, and David became HIV-positive. We were able to send Mary a medication to reduce the risk of mother-to-child transmission during birth, and formula so she could avoid breast feeding.

Michael was born Aug. 25th, 2001. At that time, DNA testing was unavailable in Nigeria, so we all had to wait 18 months to see if Mary's antibodies cleared from Michael's blood. Sally and I were in Nigeria at the time Michael's blood test results came in. Michael was HIV-negative.

Since HIV medication was not readily available in Nigeria, we were not sure how long they might live. We began to think about a fund for Michael's education. One Sunday while walking to church we picked up two aluminum cans to recycle for the environment. We later realized that we could collect cans and sell them to aluminum recyclers downtown (Rudy's) and put the money in a bank account for Michael's educational support. In addition, this program keeps the cans out of landfills, recycles the cans into something useful, and gives the metal recyclers jobs. Canterbury enthusiastically joined in and has contributed thousands and thousands of cans.

Michael is now 23 yrs old and in his third year of studies at the National Veterinary Research Institute near Jos. David and Mary are still living and working, thanks to President George W. Bush's *President's Emergency Plan for AIDS Relief* (PEPFAR), Faith Alive Foundation, and Dr. Chris Isichei.

Appendix E

Coastal Province, Kenya, East Africa

Anne Marie Werner-Smith taught at Coast Academy in Mombasa, Kenya for four years starting in 1980. In 2005 she and her husband, Warren Smith, returned to Kenya to visit her old haunts and connected with the Bishop of Mombasa, the Rt. Rev. Lawrence Dena, who introduced us to many people in the Anglican Church of Kenya in the Coastal Province. Bishop Dena made the rounds to rural areas where the church was teaching people in the bush how to farm with little water and how to create reservoirs to preserve water. We were invited to travel with him for hours over unpaved, rutted rough terrain, gaining an understanding of how both HIV/AIDS and climate change had devastated the Coastal Province.

We visited St. Luke's Hospital in Kaloleni, a remote area of deep poverty in the hills north of Mombasa, predominantly Muslim. Founded in the 1930s by the Church Mission Society, both Anglican and Free Evangelical Lutheran missionaries, this hospital was a beacon on a hill of Christian service to the community but had fallen on financial and administrative hard times. A Canterbury parishioner contributed funds for a new electricity generator and the work began to revitalize the hospital through the efforts of several NGOs, other Anglican congregations and the Diocese of the Rio Grande. Working with Bishop Dena and The Mother's Union of the Coastal Province, Anne Marie returned to Kenya several times, delivering talks at the Cathedral in Mombasa and at an international church woman's conference. In New Mexico Canterbury undertook a fundraising effort to buy a 33-seat bus for nursing students at St. Luke's Hospital, which needed to prove transportation of nurses to other health facilities to receive re-accreditation. To that end, we held Christmas fundraising sales selling African cloth, jewelry, and pottery at Canterbury, Diocesan Convention, and at many churches in New Mexico. In 2010 when it was finally acquired, the bus made a triumphant entry onto the hospital compound accompanied by singing and dancing by the nursing students.

The funds raised also allowed us to give several scholarships to individuals to attend seminary. Warren was offered a position teaching Bible and Greek at Bishop Hannington Seminary in Mombasa where he taught 2010-2011 and again in 2012, partially supported by grants from the Northwest Deanery. His book on Bishop Hannington and Freretown, "Colony of Heaven", an overview of the

Anglican Church's pioneering work in East Africa, became a written oral history of preserved memories of Freretown and the old days.

Bishop Dena identified a transportation need that clergy in remote bush areas had. Fund raising efforts even involved Father Paul Lawson, former rector of Canterbury, and his congregation in Long Beach, California. Over the course of five years we purchased ten motorcycles. Anne Marie and Warren were later named Lay Canons of the Anglican Church of Kenya by the Bishop of Malindi.