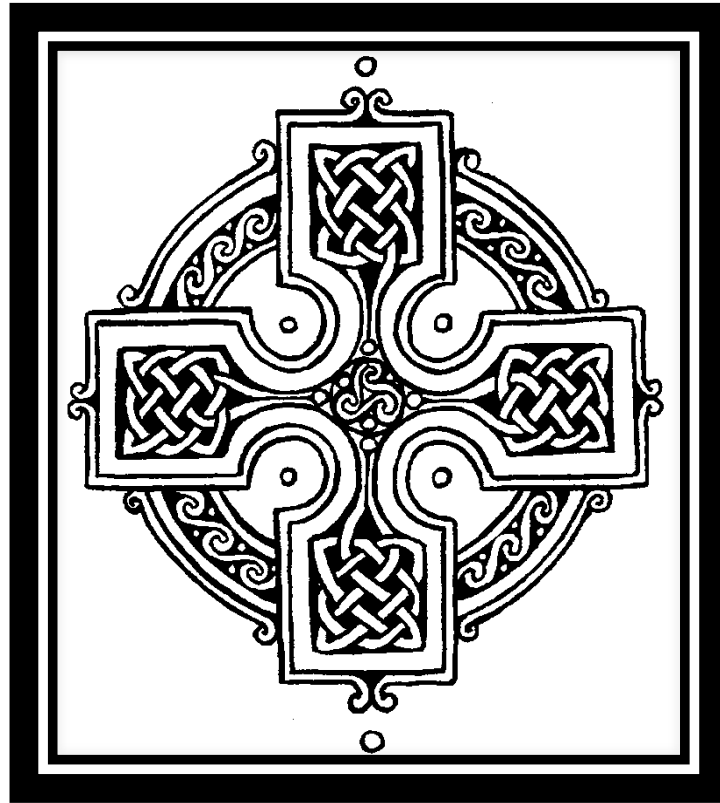


LIFE IN CHRIST

The Spiritual Journey at Saint Paul's Church



Saint Paul's Parish Church

Cardo # 6

San Miguel de Allende, Gto.

Tel: 415-152-0387

Website: www.StPaulSMA.com

"Our purpose at St. Paul's is to receive and share God's accepting Grace, challenging Wisdom, and transforming Love. Giving attention to the practice of our faith, we strive to honor the people of our larger community, making a useful difference in Christ's Name"



LIFE IN CHRIST

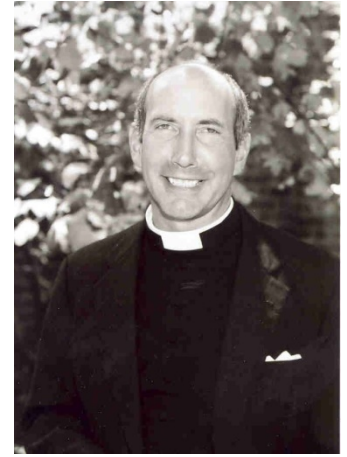
The Spiritual Journey at Saint Paul's

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A student once asked Robert Frost's

advice as to what course of university study would lead to wisdom and understanding. The poet responded, ***"It doesn't make any difference. Take any class you want. You need to just hang around. Take whatever you want to take until the spirit touches you."***



Frost's answer is, in great measure, the best approach to affiliating With St. Paul's parish...just hang around. Get to know folk, the feel of Sunday worship, the rhythm of parish life, and opportunities for fellowship, education and service. Stick around for a cookie and a cup of coffee after the Liturgy. Participate in a study group, social events, or special offerings. Ask God to do a fresh work in your life and trust the Spirit to move you along on the path that you should go as God meets you in unexpected ways.

Christ came to set us free, to quicken our relationship with God, and to integrate us with others on the road to Faith. Nothing would give us greater joy at St. Paul's than to share the pilgrim journey with you. Your presence will enrich us immeasurably, and we are grateful you have chosen to worship in this sacred place. Each of us has been given gifts meant to be shared and enhanced by a cooperative and intentional community of fellow travelers.

"Our purpose at St. Paul's is to receive and share God's accepting Grace, challenging Wisdom, and transforming Love. Giving attention to the practice of our Faith, we strive to honor the people of our larger community, making a useful difference in Christ's Name."

Whether in town on a periodic or permanent basis, you are welcome to join our endeavor. At St. Paul's we strive to indwell the mysteries of this bright world, the Words of Scripture, the Tradition of the Church, and the insights offered through science, literature, and millennia of human experience. We want to find God's Way and we want to make a useful difference in San Miguel de Allende and in the Diocese of Mexico. Assist us toward that end.

This small brochure will help you make your way at St. Paul's parish, as God prompts and inspires your journey. Be generous with your inquiries, and do not hesitate to contact our clergy for any matter in which we might offer pastoral support. Take whatever you want. Give back as you are able

As Robert Frost understood, there is poetry at the core of all journeys, whether as temporary pilgrims in Mexico, or on the path toward discovering a spiritual home and a place of growth and belonging. The Spirit will tell you where you need to be. We delight if that is here with us at Saint Paul's. May God richly bless your quest and prosper your way.

In Christ's Service and yours,

The Reverend Canon George F. Woodward III+

IDENTITY

All people of good will are welcome to worship and abide at St. Paul's Church. You may find yourself wanting to know more of our history, stance and identity. Here we share something of the core beliefs and values of this Faith community.

A Brief History of the Parish: In 1959 the Right Reverend José G. Saucedo, the Episcopal / Anglican Bishop of Mexico, sent Arch-Deacon Allen T. Green to San Miguel to hold services for non-Roman Catholic residents. He was followed by the Very Reverend T. Hall Patrick who led us into Mission status, with St. Paul's Mission holding services at Instituto Allende. Construction of the Church and Chapel began in 1965 with Bishop Saucedo consecrating the completed Church and granting parish status on January 30th, 1966. Father John Donovan became the first Rector of the Parish in 1971. The Seventh Rector of St. Paul's, the Reverend Canon George F. Woodward III, arrived from San Marino, California in June of 2018.

Saint Paul's is part of the Anglican Communion: We are one branch of the Church begun by Jesus Christ when He commissioned His apostles to go into all the world carrying the Gospel, empowering them at Pentecost with the indwelling Holy Spirit.

Christianity arrived in the British Isles in the second century, and a flourishing Celtic Church was well established by the time Pope Gregory sent Augustine to become the first Archbishop of Canterbury in 597 A.D. Augustine converted Ethelbert, the pagan king of Kent, who led his people to Christ. Though there were variations in practice between the indigenous Celtic Church and the Roman Church brought by Augustine, the Celtic Church submitted to Roman authority at the Council of Whitby in 664.

This situation prevailed until the break between the Anglican Church and Rome at the time of the English Reformation. It was only after the break with Rome that our branch of the Catholic Church began to use the term "Anglican" in distinction from "Roman" Christianity.

The Anglican Church continued the missionary endeavor given by Christ, and soon our distinctive expression of the ancient Faith spread through the world. There are 80 million members of the Anglican Communion, the third largest Christian Communion (following the Roman and Orthodox churches) in the world, and the largest Christian body in the English-speaking countries.

American Anglicans dropped the name "Anglican" after the Revolutionary War and adopted the name "Episcopalian," (which derives from the Greek word *episkopos*, meaning "bishop" in reference to one aspect of our system of ecclesiastical government). The Church in Scotland (which is also part of the Anglican Communion) is known as "the Scottish Episcopal Church" for similar reasons. Canadian Anglicans retained the original nomenclature, as do, of course British Anglicans. British, Canadians, and Americans continue to form the core of the ex-pat community at St. Paul's Anglican Church.

Each national branch of the Anglican Communion has its own unique name: The Church of South Africa, The Anglican Church of Canada, the Anglican Church of Mexico, the Holy Catholic Church of Japan, and the Scottish Episcopal Church are all part of the one worldwide Anglican Communion.

St. Paul's is part of the Anglican Church of Mexico: The roots of the Anglican Church in Mexico are fascinating, and a more complete history written by the Right Reverend Carlos Touche-Porter, former Primate of Mexico and current Bishop of the Diocese of Mexico, is available upon request.

In 1859 a group of Roman Catholic clergy and laity who had defended the new Mexican Constitution found themselves excommunicated by the Roman Catholic Church. The group was led by Father Manuel Aguilar and were popularly known as the Constitutional Fathers. They organized themselves into an independent religious group... "the Mexican Catholic Apostolic Society"...and adopted the American Book of Common Prayer, translated into Spanish in 1851. Priests were allowed to marry and for all practical purposes the Society adopted the Anglican Tradition.

In 1875 intercommunion was established between the American and Mexican Church, and in 1893 the Church in Mexico adopted a new name, the Mexican Episcopal Church. In 1995 the Church in Mexico became an autonomous Province of the Anglican Communion and adopted a new official name: The Anglican Church of Mexico.

There are five Dioceses within the Anglican Church of Mexico. St. Paul's is a part of the Diocese of Mexico, which covers the Mexican States of Hidalgo, Guanajuato, Michoacan, Querétaro, and México. Our Cathedral is in Mexico City, and our Bishop is the Right Reverend Carlos Touche-Porter.

Saint Paul's is a Catholic Church: "Catholic" means that which has been consistently believed and practiced throughout the Christian Tradition. The Apostles' and Nicene Creeds, and all the ancient creeds and statements of the undivided Church remain our statements of Faith. We have neither added to nor subtracted from them. *The Book of Common Prayer* contains the catholic treasure of worship and the means of celebrating the ancient Sacraments. We continue the Apostolic Succession of ministry and the threefold order of Bishops, Priests and Deacons. The Holy Eucharist (also called "the Mass," "the Divine Liturgy" and "Holy Communion") is our central act of worship.

Our branch of the Catholic Faith continues to work with the Roman branch to heal our five hundred year old separation, but issues regarding the exercise of authority, the full inclusion of women in ministry, and the application of moral and ethical norms render reunion unlikely for the foreseeable future.

Saint Paul's is a Reformed Church: The English Reformation was a protest against the Roman exercise of ecclesiastical and political authority, and against perceived corruptions in the medieval Church. Positively stated, the Anglican Church believes the ancient Catholic Faith must be in a constant state of reform in response to new learning and the continued movement of the Holy Spirit leading human beings to deepened understanding and awareness. In this sense we are a "Protestant" church, having protested the Roman unwillingness to reform the medieval mistakes present in much of ecclesiastical life in the sixteenth century. Differences in Church governance, practical moral theology, the role of women, priestly celibacy, the formation of doctrine, and ecclesiastical culture continue to echo our original reasons for division.

Anglicans are committed to the continuing work of reform that we might ever more clearly reflect the high standards and new truths to which we are all summoned by God.

Saint Paul's is a Scripturally centered Church: We "believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation." The Holy Scriptures form and shape us, and offer a lens through which we view and evaluate the world and all claims to truth. Like the Roman Catholic and Orthodox Churches, we also draw upon the Apocrypha for wisdom.

Anglicans are not literalist, or fundamentalist, in their reading of Holy Scripture. The Bible was written by human beings inspired by God, and the texts were collected, ordered and approved by human beings. Scripture is not exempt from human frailty and imperfection. St. Paul, in his rousing affirmation of the place of Scripture in the pilgrim life said, "***All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness***" (2 Timothy 3:16). This we wholeheartedly believe and affirm.

Holy Scripture then, is *authoritative*, not *authoritarian* and can never be read apart from careful interpretation. It is important to understand the cultural milieu in which Scripture was first written and it remains important to avoid crude and simplistic contemporary applications. Scripture is a source of great light, the Church's Book created by the Church under the guidance of the Holy Spirit to illumine the path we walk in commitment to God.

Saint Paul's is a Thinking Church: Human beings are made in God's image, and the light of God quickens conscience and intelligence and human will for the shaping of the world in which we live. Anglicans on the whole (recent fundamentalist strands of Anglican practice have emerged in Africa, it must be said) applaud the Enlightenment legacy, with its emphasis on critical and historical thinking, academic rigor, and a commitment to the sciences.

As we continue to grow in our understanding of the origin and evolution of the earth and of the human species, of technology, medical advancement, and scientific insight, so God would have us hone our moral and ethical tools to grapple with issues raised by this deepened knowledge. Pressing awareness of environmental degradation and the new terrain of genetic engineering are emblematic of the pressing need for deepened wisdom as we meet the ethical challenges upon us.

Such endeavor is central to our interpretation of the Christian Faith, and we believe a rigorous commitment to the life of the mind is necessary for a vital twenty-first century Faith.

Saint Paul's respects Personal Conscience: Anglicans say that a three-fold stool is required in order to balance oneself in this complex world. One leg of that stool is Holy Scripture, the second is the Tradition of the Church, and the third is the light of Reason.

As we exercise our Reason, we will not always find ourselves in unanimous agreement. This is to be expected. Deepened wisdom often flows from the tension between conflicting ideas which have been arrived at carefully, and which are held with respect for those who differ. The exercise of personal conscience is expected and respected in this parish, just as it is expected that conviction will be exercised thoughtfully, and with kindness and generosity toward one's fellow pilgrims on the Faith journey.

Saint Paul's is an Inclusive Church: Many Christians from a variety of Traditions rightly call St. Paul's "home," and all baptized Christians are welcomed and encouraged to receive the Holy Eucharist at God's Altar and to fully participate in parish life. Those who do not identify as Christians are also very welcome to this house of prayer, and to our common quest to encounter the Divine.

"There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus," wrote St. Paul a long time ago to the Galatian Church (Galatians 3:28); and neither is there distinction between national origin, sexual orientation, racial identity, or income disparity practiced in this parish.

We are governed by the constitutions and canons of the Anglican Diocese of Mexico, and through the By-Laws of this parish church, enjoying a fully established and functioning institutional identity legally registered in Mexico. Many sorts of fish may swim and feed within our deep waters, and you are very welcome to these warm currents!

COMMON WORSHIP and SACRAMENTAL RITES

“Lex orandi, lex credendi,” said a former Archbishop of Canterbury, *“the Law of Prayer is the Law of Belief.”* That is to say, the manner in which we pray shapes our belief and understanding about God, the world, and human relationships. *How* we pray is of crucial importance, and great attention has been given to this in the Anglican Communion. The Book of Common Prayer and the King James Bible, original Anglican documents, have had an immeasurable and enduring impact on the English language and English literature, and have reverberated with profound influence as translated into other languages and embodied in non-English speaking cultures.

In Mexico, the Spanish translation of the American Book of Common Prayer came into use in 1851, and the Spanish language translation of the 1979 Book of Common Prayer remains the cornerstone of worship within the Anglican Church of Mexico.

Just as the advent of the printing press led to the development of the first Book of Common Prayer in 1549, so new technologies have allowed for greater flexibility in *liturgy*, which means, in Greek, *“the work of the people,”* a structured pattern of worship fully involving the gathered in common prayer.

At St. Paul’s the liturgy is prepared with great care. The Book of Common Prayer remains our foundation, with Eucharistic Prayers drawn from around the Anglican Communion and from supplemental sources. We use the Oxford *New Revised Standard Version* of Holy Scripture.

The appointed readings for each Sunday are from the Revised Common Lectionary with summary explanation drawn from *“Introducing the Lessons of the Church Year”* (Morehouse Press) by Frederick H. Borsch and George F. Woodward III. Liturgical prayers are drawn from the Book of Common Prayer, and from *“The Prayers of the People”* (St. Mark’s Press) by George F. Woodward III.

The panoply of the five senses are evoked through sacred space, colorful vestments, the Word proclaimed, musical variety, and, occasionally, fragrant incense. We bring all that we are, and all that it means to be human, before God in prayer through contemporary iterations of the Divine Office.

The Holy Eucharist is the core of Anglican worship (called elsewhere, The Mass, Holy Communion, the Divine Liturgy). We begin our service with the Liturgy of the Word, hearing Scripture proclaimed and expounded, and moving, then, to the Liturgy of the Altar as the elements of bread and wine are consecrated and become for us the Body and Blood of Jesus Christ, our Savior Present in our midst offering Himself as sustenance for life’s journey in the Blessed Sacrament. Anglicans believe in the Real Presence of Christ in the Eucharist, though we do not embrace the terminology of Aristotelian philosophy lately employed by the Roman Catholic Church (“Transubstantiation”). All baptized Christians should partake of this Gift, and God’s call may also draw those who have not entered the Church through the usual conventions

of baptism to come forward and receive. Our principal celebrations of the Eucharist are in English at 9am and 10:30am Sunday mornings, and are also offered on specified weekdays. Offerings of the Eucharist in Spanish are sporadic at present, but may be more certainly codified in times ahead.

Occasions for Worship are not limited to celebrations of the Holy Eucharist. The Prayer Book contains daily offices for Morning Prayer, Noonday Prayer, Evening Prayer and Compline, and also daily devotions for individuals and families. These services are periodically offered in the Church or Chapel. More frequent weekday Holy Eucharist, the Stations of the Cross, Taize Services and other opportunities for special devotion are offered Lent, on important Feast Days, and at other appropriate times.

The Book of Common Prayer was originally compiled by Archbishop of Canterbury Thomas Cranmer to simplify the Latin services of the medieval Church and to produce an English prayer book suitable for priest and people. The first version appeared in 1550, with revisions in 1552, and 1559. The warm cadences of Elizabethan English found in the 1559 Book of Common Prayer are familiar to many, and have deeply influenced the development of the English language.

The first American Book of Common Prayer appeared in 1789, owing a debt not only to the English prayer book, but also to the high Scottish Book of Common Prayer. The American prayer book has seen three revisions, the first in 1892, the second in 1928, and the most recent in 1979.

Music is a vital part of our Anglican heritage and plays a prominent role in our life and worship. Traditional hymnody is taken from the 1982 Hymnal of the Episcopal Church, but we draw from a variety of resources and revel in Spanish language *canciones*, reflecting our expansive cultural environment. The Choir is comprised of parish members leading hymns, service music, choral anthems and songs of praise. In addition, St. Paul's has a Bell Choir enhancing our liturgies on special occasions.

SACRAMENTAL RITES

Holy Baptism

The Sacrament of Holy Baptism is “the door to the Church” and the means for expressing new found Christian Faith. Anglicans practice adult baptism for adults, and infant baptism for infants and children growing up in observant Christian households. Holy Baptism is available to infants and children whose parents or guardians are active members of the parish, and to adults who regularly attend St. Paul’s. At the Rector’s discretion and for pastoral reasons, Holy Baptism may also be administered from time to time to practicing Christians who are not regular members of St. Paul’s Church and who will be practicing the Christian Faith in another context.

It is usual for parents and guardians of minor children to meet with one of the clergy prior to the administration of the Sacrament. Godparents are also welcome at such meetings.

The tradition of selecting godparents for infants and young children is ancient, with the intention that the young might be given godly examples and guides in Christian Faith and practice. At one time, godparents assumed responsibility for their godchildren when orphaned, though Wills, Trusts and Estates are the contemporary Western method for making such provision.

In our mobile culture, the practical benefits of godparenting are less evident than once, and the bequeathing of such a title is often honorific. If godparents are to be chosen, practicing Anglicans more likely to be healthfully involved in the life of the child are preferred, or practicing Christians in strands of the Faith supportive of Anglican values.

Adults who are entering the Anglican Communion from other Christian denominations who have been baptized in the Name of the Father, of the Son and of the Holy Spirit are *not* re-baptized.

Holy Baptism for adults, children or infants is scheduled several times a year as part of a Sunday morning celebration of the Holy Eucharist, and for adults, at the Great Vigil of Easter. The service of Holy Baptism may be found in *The Book of Common Prayer* on page 299. Please contact the Parish Office for a Baptismal application.

Thanksgiving for the Birth or Adoption of a Child

A special service is provided on page 439 of *The Book of Common Prayer* for celebrating a birth or adoption. This liturgy is commonly effected during a regularly scheduled Sunday liturgy. Please contact the Parish Office to arrange for this service.

Confirmation or Reception into the Anglican Church

Confirmation is the Sacrament of the Church through which “*we express a mature commitment to Christ and receive strength from the Holy Spirit through prayer and the laying on of hands by a Bishop*” (BCP, pg. 860)

At Saint Paul's, young people are prepared to receive Confirmation at parental discretion. Young people who need to receive the Sacrament of Confirmation will receive timely instruction...please make the Rector aware of interest.

Adults who have never been Confirmed prepare through classes and in consultation with the Rector.

If you have already been Confirmed in a Roman Catholic, Orthodox, or Swedish Lutheran Church, you will not be re-Confirmed. Rather, you will be Received by the Bishop into this branch of Christ's Holy Catholic Church.

The service of Confirmation may be found on page 413 of *The Book of Common Prayer*, and is administered by the Bishop during the Bishop's annual episcopal visitation to the parish. Please consult the Rector with any questions you may have.

Holy Matrimony

St. Paul's celebrates and blesses marriages in accordance with civil and Church law, using the services in *The Book of Common Prayer*. As we are in Mexico, and in accord with Mexican law, clergy do not have the authority, as in other countries, to effect a legally binding marriage. Legal marriage must be achieved before a civil authority in Mexico or outside of Mexico, with documentation presented to the presiding priest prior to the blessing of the marriage. Christian marriage properly occurs in the Church building, though exceptions may be made for pastoral reasons. The marriage rite is found on page 423 of *The Book of Common Prayer*. For complete details, request a copy of the Application for Marriage from the Parish Office.

Reconciliation of a Penitent (Confession)

The Church provides means through which an individual may confess and repent of sins, and receive absolution by a priest. Shrove Tuesday, Ash Wednesday, and Good Friday are popular annual dates on which to make confession, or you may make an appointment at any time you feel the need. The liturgy for the Reconciliation of a Penitent is found on page 447 of *The Book of Common Prayer*.

Ministration to the Sick

In case of illness, the Rector of the Parish is to be notified. Ancient Christian practice of intercession for the sick includes the laying on of a priest's hands, and the anointing of the sick with Holy Oil. This service may be found on page 453 of *The Book of Common Prayer*.

Private Communion

When illness or disability prevents an individual from attending celebrations of the Holy Eucharist, we are glad to send a priest or Lay Eucharistic Minister to a residence, hospital room, or to convalescent or hospice care to administer Holy Communion. This service is found on

page 396 of *The Book of Common Prayer*. Kindly contact the Parish Office to make your need known.

Ministration at the Time of Death

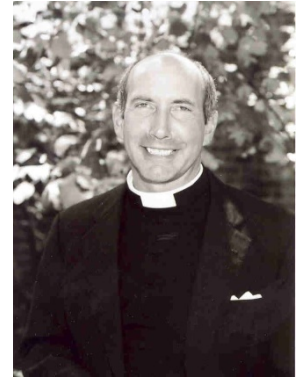
Priests anoint the sick whenever they fall ill. When sickness appears terminal, the service called “Ministration at the Time of Death,” (BCP page 462) is appropriate. This service is perhaps more commonly known as Final Uncction, or Last Rites. This commendation of the dying to Almighty God is often a great comfort to the dying, and to their loved ones. Please feel free to request the a prist to administer this Rite.

Funeral and Memorial Services

Christians are customarily buried from the Church as we gather to thank God for the life of the one who has died, to intercede for the departed, asking God’s eternal care and purpose to be fulfilled, and to ask solace for all who mourn. The clergy and other staff will assist you in arranging a liturgy and planning readings and music in accordance with the services in *The Book of Common Prayer* (see page 469 or 491).

LEADERSHIP AND STAFF

The Reverend Canon George F. Woodward III Rector



Canon Woodward was born in Pennsylvania and grew up in Columbus, Ohio. He graduated from Ohio University, received an M.A. in Theology from Ashland Theological Seminary, and an M.Div. from Seabury-Western Theological Seminary in Chicago.

Following graduation from Seminary in 1983 he was called as Associate Rector to All Saints-by-the-Sea in Montecito, Santa Barbara, serving for five years. He thereafter spent two years in the Republic of Turkey as Assistant to the Archdeacon for the Aegean, working as a civilian chaplain at Incirlik Air Force Base in southeastern Turkey, and at the British Embassy Chapel of St. Nicholas in Ankara. Upon returning to the United States in 1991 he was called as Rector of St. Timothy's Episcopal Church, Apple Valley, during which time he was also Dean of the Eastern Deanery of the Diocese of Los Angeles.

In 1995 Woodward became the Seventh Rector of St. Edmund's Episcopal Church, San Marino, California (1995 – 2018). For many years he served on the Board of Hillside Home for Children, Pasadena; as Chair of the Diocesan Program Group on Global Partnership; and as the Vice President for Foundation Cristosal, a Human Rights Organization based in El Salvador. He was named a Canon of the Diocese of Los Angeles in 2011, and a Canon of the Diocese of El Salvador in 2014.

In February 2018 Woodward was called as the Seventh Rector of St. Paul's Anglican Church, San Miguel de Allende, Guanajuato, México.

Woodward is the co-author with Bishop Frederick H. Borsch of 'Introducing The Lessons of The Church Year' 2009, and the author of 'Prayers of The People' St. Mark's Press, 2016 and other works of poetry and short fiction.

Woodward lives in San Miguel de Allende, enjoys hiking, Latin American art, writing, travel, and the privilege of service as a priest within the Anglican Communion.

THE VESTRY

According to the Canons of the Anglican Church of Mexico, the Vestry of a parish has managerial responsibility to assist the Rector especially with parish finances and parish buildings. In addition, the Vestry exercises a broad range of delegated leadership roles within the Parish.

At St. Paul's, three members of the parish are elected to the Vestry each year at Annual Meeting, with a total of nine members and the Rector constituting this rotating body. There are two Church Wardens (the Senior Warden, and the Junior Warden) who bear responsibility, together

with the Rector, for parish and Vestry leadership. The Senior Warden is appointed by the Rector, and the Junior Warden is elected by the Parish at Annual Meeting.

ASSISTING CLERGY



The Reverend Karen O'Malia was received as an Anglican Priest in 2018 by the Bishop of Mexico, the Right Reverend Carlos Touche-Porter. She was previously an ordained minister in the Evangelical Lutheran Church in America. Agreement between the Evangelical Lutheran Church in the United States and with the Episcopal Church has meant that the Evangelical Lutheran Church in America is being enfolded into the Apostolic Succession, with an Anglican / Episcopalian Bishop present at every Lutheran ordination in the U.S.A. Episcopal Bishop of Chicago, participated in the Reverend Karen O'Malia's ordination, allowing for the reception of her Orders into the Anglican Diocese of Mexico, where she now serves as an Anglican Priest. Mother Karen has extensive experience in Music, Education, Human Resources. An evangelist at heart, she is deeply committed to social engagement and the pursuit of social justice. Mother Karen retired to San Miguel in 2016 along with her husband John, and plays an extremely active role in parish life.



The Reverend Dr. Jeffery E. Sells graduated from the University of New Mexico in 1967 with a Bachelor's degree in Electrical Engineering. After working in the nuclear testing program for the US Government, he went to seminary at the Church Divinity School of the Pacific, Berkeley, CA, graduating in 1979. Father Sells served the Episcopal Church in the Diocese of New Mexico, Utah (for which he was the Diocesan News Coordinator and Editor of the Diocesan monthly paper), Olympia, Washington, and Wyoming. He received a Ph.D. in Counseling Psychology, spending time in the VA system working with Vietnam era vets in the Salt Lake City VA hospital. He retired from St. David's in 2010 and moved to San Miguel de Allende, where he lives with his wife, Elaine.

The Reverend William McCord Thigpen III

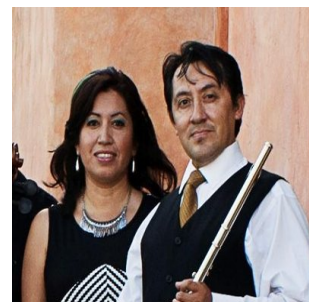
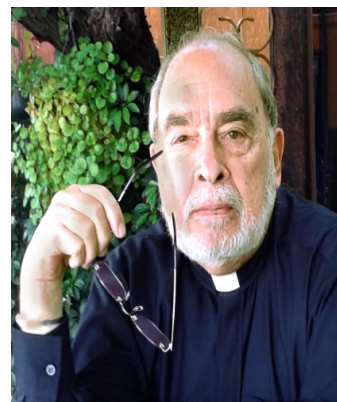
The Reverend William McCord “Mac” Thigpen was born and raised in Atlanta, Georgia. He received his B.A. from Oral Roberts University in 1978 and his Master of Divinity from the General Theological Seminary of the Episcopal Church in New York City in 1983. He served as Assistant Rector of Trinity Episcopal Church, Tulsa Oklahoma from 1983 – 1988, as Associate Rector of St. James’ Episcopal Church, Los Angeles from 1988 -1990, as Rector of Trinity Episcopal Church, Los Angeles from 1990 – 2002, and as Rector of St. Bartolomew’s Episcopal Church in Atlanta, Georgia from 2002 – 2016 during which time he also served as Dean of the Eastern Atlanta Deanery.



Celebrating more than a quarter century together, Mac and his husband John Lavier were married at St. Esprit Episcopal Church, NYC in 2013. Mac has three adult children and three grandchildren. Following John’s 2017 retirement as senior vice president of an Atlanta bank, the couple decided to make their permanent home in San Miguel de Allende, where they had spent a great deal of time together through the years.

Father Thigpen is an accomplished artist and enjoys gardening, antique-hunting and home-renovation. He enjoys competence in Spanish and, though retired, looks forward to offering his liturgical, organizational and preaching skills to St. Paul’s.

The Reverend Dr. Ernie Townsend, has been a communicant of St. Paul’s since 2000, is involved in the liturgical, administrative and pastoral life of our congregation. Father Townsend established a Pastoral Care Committee at Holy Cross Church, Kingston, NY, where members received training in empathetic listening and pastoral counseling. He was ordained a deacon at The Cathedral of St. John the Divine and as a priest by the Right Reverend Carlos Touch Porter, then Primate of the Mexican Anglican Church. Father Ernie has a Masters degree from Syracuse University’s School of Social Work and Doctorate from New York University’s School of Public Administration.



DIRECTOR OF MUSIC

Originally from San Miguel de Allende, Guanajuato, Xavier has studied in the School of Music of the University of Guanajuato; in the high school of Liturgy Music and Art "Cardinal Miranda", and in the National School of Music of the UNAM under the guidance of Prof. Alfred Mendoza. He has been a member of groups such as: Octeto Vocal de Mexico; Chamber Choir of Mexico; Vocal Octet "Juan D. Tercero"; "Hermes" Group of ancient music; "Voz en Punto" Ensemble and the Mexicalia Vocal Ensemble, in addition to being invited to collaborate repeatedly with the Ensemble "Voce in Tempore" and Schola Cantorum de México. His development as soloist and member of various choral groups, has led him to perform on various stages in the Mexican Republic and abroad, in the United States, Cuba, Russia, Greece and Germany. He also performs as an arranger, making most of the arrangements for the San Miguel Ensemble and for this reason he was commissioned to make Mexican music arrangements for the New York Choral Society in 2010. In the year 2011 he won, along with his Ensemble San Miguel, the CONACULTA / Guanajuato state scholarship "Stimuli for Artistic Creation and Development" with the "In Mexico" Show project. He has shared the time of his singing career with the study of transverse flute and guitar, so he has participated in several courses and festivals. He is currently founder and director of "Ensamble San Miguel" (www.ensamblesma.com) next to his wife the pianist Liliana Gutiérrez. He is currently musical director at San Pablo, the Anglican Church in San Miguel de Allende.

ORGANIST

A native of San Miguel de Allende, Guanajuato, Ramiro graduated from the School of Music of the University of Guanajuato. As a Professor of piano, he has also taken Organ classes with teachers Francisco Álvarez in Querétaro and John S. Stump. For more than two decades he has been studying and documenting the origins of the tubular organs in San Miguel de Allende. He has worked on the restoration of the temple organ of Nuestra Señora de la Salud in the same way he is contributing to the restoration of the first stage of the organ of the Oratory.

He is involved in the cleaning and maintenance of the organ of the Santa Casa de Loreto and has made adjustments to the organ of the temple Ermita. He is currently assisting in the restoration of the organ of the Parish of San Miguel Arcángel and in the maintenance of the harmonium of the temple of San Juan de Dios, with the teacher Juan Moisés Orozco Santillán, organist. With his passion and taste for organ music, he has, together with Josué Martínez Morín created the First and Second Tubular Organ Festival in our city, he has taken organ courses with Guy Bovet



(Switzerland); in the city of Oaxaca, in the cathedral of Morelia Michoacán with Stephen Thomas Roberts (E.U.A); and in Guanajuato with the teachers Alessandro Saraceni (Italy), Víctor Contreras (Mexico), Josué Gastellou (Mexico), an organ seminar with the teacher Judith Helvia García Martín (Spain). Ramiro is currently an organist in the Parish of San Miguel Arcángel and at St Paul's Anglican Church in San Miguel de Allende. He is director of the Children and Youth Choir of the Public Library in San Miguel.

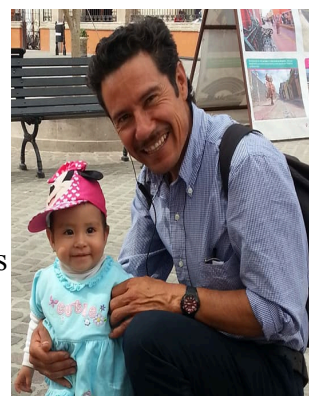
THE PARISH ADMINISTRATOR

Miguel is the legal representative of St. Paul's. He is responsible for all office management systems, scheduling, coordinating and oversight of all administrative matters, as well as all financial reporting to the Parish Treasurer. Miguel began for the Church in October 2015. Prior to that, he has been associated with Pro Musica A.C. for 10 years, supporting their classical music series at St. Paul's. Miguel's favorite pastimes are playing the piano and, of course, his family with his wife Karina and their two cheerful children, Emiliano and Sofía, who are his motivation and reason to get up every morning and go to work.



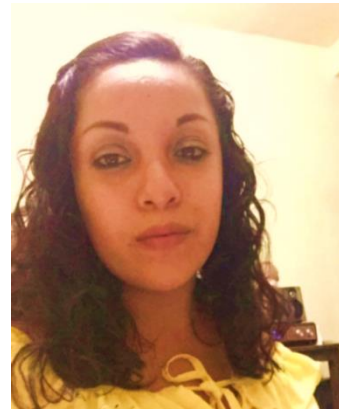
SEXTON

Hipolito Bustamante is our wonderful Sexton who started working for St. Paul's in 2016. though he has always been a friend of the members of the church for whom he has washed cars for a long time. Pepe enjoys playing his guitar and he is part of a mariachi band where he plays the guitars and sings in his hometown of Comonfort. From time to time he has very kindly played for special celebrations at the church. The church is extremely fortunate to have him as an employee and he hopes to stay for a long time and have the opportunity of being met with the friendly smile returned that he always has for all who visit the church.



CUSTODIAL SERVICE

Nancy has been our housekeeper, cleaning and keeping the church in excellent condition since joining us 2015. She is a hard-working woman and has three children with her partner, Esteban: two beautiful and smiling girls and a boy who sometimes runs around the church while his mom works in her day-to-day job. She was recommended by Doug Craig and Susan Robinson and to this day it has been a satisfaction to have her in the church.



MEMBERSHIP & STEWARDSHIP

God's Spirit summons the human spirit to worship, and draws us to know and love Him with increasing intimacy. All are very welcome to worship God at St. Paul's Church, at whatever stage you may find yourself along the pilgrim path. It is not necessary to be an Anglican/Episcopalian, or to become a member of St. Paul's in order to share our common quest to indwell God's Presence, to commit our cares, intercede for our loved ones, offer our concerns, and to present our many reasons for gratitude. All baptized Christians of whatever strand of the Faith are invited to receive the Sacrament of the Altar.

Membership at St. Paul's is a yet further step. To become a member of this parish entails a choice to follow the Way of Christ as an intentional disciple, and to do so with this particular group of imperfect human beings. Some are here all year around, and some are here for part of the year. Whatever your temporal calendar may entail, should discern that St. Paul's Church is a place where you have been called to express your discipleship, we welcome you to committed membership.

Membership commitments mean that you will be involved in this parish in an active manner, both when in San Miguel de Allende, and also wherever else your legs may take you through the year. It is not necessary to become an Anglican to join in membership at St. Paul's, though it is probably wise to know yourself in accord with the tenets of Anglican Faith and the main strands of Christianity through the centuries.

Once a decision for membership has been made, fill out the new membership request form and return the form to the parish office. You will be entered into the Parish Register, acknowledged as a member, and invited to participate fully in our common life.

The following membership criteria are consistent with *The Book of Common Prayer* and the Canons of the Anglican Church of Mexico, and are considered normative for members of St. Paul's Church:

1. Holy Baptism: A member of St. Paul's Church will be baptized in the Name of the Trinity. If you have already been baptized in this ancient manner, re-baptism is not

permitted, and, if possible, the date and place of your baptism should be recorded in our Parish Register. Questions about baptism may be directed to the Rector.

2. Letter of Transfer: If previously active in another Anglican or Episcopal Church, a Letter of Transfer should be requested from your previous parish or mission. If you share time with an Anglican or Episcopal Church elsewhere, such Letter of Transfer is not essential, though a Letter of Commendation from your principle Rector or Vicar is always appreciated.
3. Involvement: Regular participation and involvement in parish life is expected of members when present in San Miguel de Allende, and conscientious care for this community is expected wherever one is wending in God's wide world.
4. Financial Support: A commitment to the temporal mission of St. Paul's is expressed through annual gifts, designated gifts, and in Estate planning.
5. Intention and commitment to growth in Christian life and service is understood.
6. If one has not been previously Confirmed or Received into the Anglican Communion by a Bishop in Communion with Canterbury (Anglican/Episcopalian) then consultation with the Rector to prepare for such Reception or Confirmation is encouraged.