From the Rector: What the Bible Says About How We Should Give
By the Rev. David Benedict Hedges, n/BSG

As we move into the fall, you will soon hear from me and from our Stewardship Committee, asking your financial support for St. Michael’s ministry and mission in the coming year. This is a good time to think about what the Bible has to say about how we should give. What are the characteristics of a Biblical giver? I’d like to emphasize these six: Intentional, Regular, Generous, First, Proportional, and Cheerful.

A Biblical giver is Intentional.

“Each of you must give as you have made up your mind, not reluctantly or under compulsion.” – 2 Corinthians 9:7

Intentional giving means that you have made a plan to give, and you follow your plan. Intentional givers have decided in advance what they are going to give, rather than basing their giving on what they have left at the end of the month, or what size of banknote they have in their wallet on Sunday morning. This is why churches have historically asked their members to make a pledge. This year we are moving toward the term “Estimate of Giving.” The Estimate of Giving is your tool to help you be intentional about what you will give to St. Michael’s. You will receive this in the mail early in October. Please pray, and if you are married, have a conversation with your spouse about your intention to give.

A Biblical giver is Regular.

“On the first day of every week, each of you is to put aside and save whatever extra you earn, so that collections need to be taken when I come.” – 1 Corinthians 16:2

In this verse, St. Paul prescribed a regular pattern of weekly giving. In those days, workers were commonly paid at the end of each day. So being regular meant setting aside something each day, and give weekly in worship. Nowadays, we are generally paid weekly, monthly, or twice a month. You might also have other income from investments or occasional jobs you do. Today, being regular in giving means that whenever you receive income, you give according to the intentional plan you have made. Regular giving is closely connected to intentional giving.

A Biblical giver is Generous.

“God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work.” – 2 Corinthians 9:8

Generosity is the most basic value of stewardship. God gives us everything we need and everything we have – his incredible generosity is the basis for our generous giving. We believe in faith that we will always have enough, because God gives us everything we need. This means we must give generously as well – it is a matter of showing that we recognize God’s generous abundance toward us.

In mainline Protestant churches such as the Episcopal Church, the average giver gives around two percent of his or her income to the church. This has consequences for the work that parishes and dioceses can do in mission and ministry. One of the most central things we can do in order to help our congregations grow and flourish is to
increase our giving beyond this average percentage. Your generosity enables our parish and our diocese to expand what we are able to do – and what we are able to give to others in the community. Canon Timothy Dombek, our diocesan stewardship officer, puts it this way: “Imagine our churches having all the money they needed. And imagine they had to deal with the issue of having thousands of dollars extra to give away. Imagine the lives they could transform in their local community.”  

When we realize that we have all we need, and beyond, we can give generously to ensure that our church has all the money it needs – and beyond. Our church’s ministry and mission will be able to grow by leaps and bounds.

A Biblical giver gives First.

“…You shall take some of the first of the fruit of the ground, which you harvest from the land... and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name.” – Deuteronomy 26:2

Giving of the “first fruits” means giving to God first, and living from the rest of what we have, rather than giving from whatever is left over. The classical agricultural image from the Bible means giving an offering of the first of the crop harvested. In modern times, this means various things to various people. For some, it means writing our check to the Church first, before paying the rest of our bills or heading to the grocery store. For others, it means making sure that our giving to the Church is the top line of our budget. These days, many give electronically through their banking website – and setting up a recurring electronic payment is an excellent way to help with this (as well as the previous characteristics of Intentional and Regular giving). But the key is to make sure we are first making a decision about our giving to God’s mission through the Church, before we plan for all our other financial priorities. Otherwise, we are giving to God only from our leftovers. In my household, we budget with the first and most basic assumption that our giving to the Church comes first – and it simplifies the matter greatly by removing the question “how much are we giving this month?” from the equation.

A Biblical giver gives Proportionally.

“If you have many possessions, make your gift from them in proportion; if few, do not be afraid to give according to the little that you have. So you will be laying up a good treasure for yourself against the day of necessity.” – Tobit 4:8-9

Proportional giving means giving a specific percentage of your income. The Bible does not instruct us to give fifty dollars, or a hundred dollars, or a thousand dollars. The consistent teaching is to give in proportion to the blessings we receive. The most consistent example in the Bible is to give a tithe, or ten percent of our income. If that seems like a great amount, it is: but you do not have to start at ten percent! Take a look at the amount you pledged in 2017 and compare it to your income. Then think about what one more percent of your income might be, and commit to that as your intentional plan. If you are giving two percent, what would three percent look like? If five, what would six percent look like? By growing our pledge year by year, percent by percent, we can move toward tithing gradually. And by giving in proportion to our wealth, we know that we are establishing a right relationship between what we receive and what we give.

Proportional, or percentage giving, is a blessing to those with little, just as much as it is to those with much. If your income is modest, you can rest assured that though you are not able to give a large dollar amount, your gift is still quite generous because it is in proportion to the wealth you do have. My own practice is to give five percent of my income to St. Michael’s, and five percent of my income to my religious community, the Brotherhood of St. Gregory. I also give to other religious and charitable organizations – but the foundation of my giving is these two basic proportional gifts, the tithe to which I have committed.

A Biblical giver gives Cheerfully.

“The point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work.” – 2 Corinthians 9:6-8

St. Paul is making an appeal for money, plain and simple. And he asks that his readers give cheerfully. But note that throughout 2 Corinthians, he also talks about generous giving, about regular giving, and about intentional giving. When we practice all of these characteristics together, we are much more able to give cheerfully. Giving regularly, intentionally, generously, first, and proportionally, we will find that our giving becomes a simple, basic part of our spiritual practice – and that we become more cheerful about it! These habits
and practices remove guilt and struggle and resentment from our giving.

When we give in these ways, we know that our giving is a pillar of the Church’s ministry! We know that we are doing what we can and what we should to undergird God’s work through Saint Michael’s! We are able to become excited about what our offerings are helping to make happen. This is what cheerful giving is – giving with assurance, confidence, and excitement for what we can do with our offering.

Thank you for your generous giving.

I am so grateful to each person who gives to Saint Michael’s. The offerings, tithes, and donations you make are all gifts from your heart – and gifts from your abundance which flows from the hand of God. Your support makes possible everything we do. With cheerful and growing support, we can do much more, and we will in the years to come, thanks to your generosity.

David Benedict Hedges, n/BSG
Rector †

Senior Warden’s Column
By Reed Karaim

A week or so ago I started re-reading the Gospel According to Mark. It’s always been the most interesting gospel to me for several reasons. Most Biblical scholars now believe it was probably written the earliest of all four gospels. That doesn’t necessarily make it any truer to the life of Christ than the others, of course. But the idea it’s the earliest Biblical record of the life of Christ is still very powerful to me. I’ve always been the kind of person drawn to the oldest artifact in any museum, as if it held the deepest secrets or the most powerful truth about its time and, for me, the Gospel of Mark has that magnetic and mysterious attraction.

The other thing about the Gospel of Mark is how direct and forward moving it is. As a writer I would go so far as to call it blunt. As you probably know, the authorial commentary that explains many of the significant events in the other gospels is largely absent. Mark’s Gospel also strips away much of the personal narrative surrounding Jesus. The story of Christ’s birth, for example, is completely missing. Jesus simply appears as an adult before John the Baptist to be baptized in the River Jordan and within 14 verses, gets down to preaching.

Two quick verses later He is gathering up the apostles and from then we see a Jesus constantly on the move, doing good wherever the need arises. There are miracles both large and small, many more than I recalled – the feeding of the multitudes, but also numerous individual healings: giving sight to a blind man and hearing and voice to another who is deaf and mute are just two familiar examples.

I’m not a Biblical scholar nor ordained, so I will leave it to better educated women and men to explain the larger meaning of these miraculous acts. But to me, one thing that stands out in this unadorned, straight-forward record of Christ passing through our world like a transformative gale is the sheer generosity with which He shares His divine gift. He can be unsparing in His judgment as he calls the Pharisees and others to account for their failings, but in His interactions with those who come to him for help – the powerless, the desperate, those in need of a reason to have hope – He seems endlessly giving.

In our own modest way, I see St. Michael’s church following in this tradition. We should not be self-satisfied, of course, and we can always do more. But when I think about everything going on in our
not-that-big church, I am struck by how many people I see being generous with their own gifts – their time, their treasure and their particular talents.

I see my fellow parishioners working small miracles of charity and kindness every day, whether it’s through the Guatemala Project, the food bank, the regular sandwich-making sessions for Casa Maria or the Deacon’s Shoebox. I see parishioners taking the time to bring the Eucharist to those unable to make it into church through their lay ministry. I see the St. Michael’s choir, the Taizé services and the various music programs the church sponsors adding to the joy and beauty in the lives of parishioners and visitors alike. I see the contemplative prayer group bringing people together to share their thoughts and spiritual insights. I see the classes members of this parish teach for adults, enriching their lives in different ways. I see our school doing the same in a profound manner for so many children and families.

Even with this long list, I’m sure I have missed things, and for anyone whose ministry or work on behalf of St. Michael’s I have neglected to mention, I apologize. But the point is, if the spirit of Christ reveals itself, as it does to me in the Gospel of Mark, in a willingness to give over and over, continuously as called on, then I see this parish very much as residing within that spirit.

Yes, we can do more, as I said, and given the times we live in, it seems certain we will be called to do so. I know Brother Dave, vestry members and other committed parishioners have been thinking about how St. Michael’s can expand its presence and bring more of Christ’s spirit and message into our world. But as we continue on that mission, I wanted to take this column to say that I am humbled by the good works I see so many of you performing, the way you are already sharing your gifts with a world in need. †

Our Need to Belong
By Steve Wagner

Interesting talk often occurs when someone finds out that I’m a psychotherapist. “Uh, mmm, you’re a … I better be careful, bet you’re analyzing me right now.” “Oh yes, I see, you had a bad childhood, so you got into psychology”. A guy at a party once said, “Now that’s strange, you smile a lot, most therapists I know are so somber!” A serious thing people do ask, though, is what kinds of issues people come in for. When a client calls the story begins, “my husband and I aren’t getting along and …,” “I recently retired and find myself …,” “my wife died a year ago and …,” “I’m 72 now and ….”

The thread here is that there’s been a jolt to the person’s security, grounding, sense of belonging. There’s been some rupture or fear of rupture in their lives and it’s left them feeling unbalanced. So, as you see, clients seeking therapy are just like me, just like you. When our place of belonging is threatened, we need support.

The need to belong is truly written into our DNA. This is how God created us. And so belonging is the spiritual food that nourishes. There’s never an end to our desire to feel that we matter to others, that they “get us,” that we feel understood in deep and meaningful ways. We count on that solid rock in our lives. It’s no coincidence that we’re born into the world in the context of relationship, our family. And it’s no wonder we use references to “home” when speaking of those close to us. “You’re like family to me,” “I feel so at home with you.” Where there is emotional connectivity, there is familiarity. Of course, this sense of belonging can also be felt with our pets, with nature, with music, within one’s career. The list could go on.

But as we go through life, genuine belonging doesn’t just happen. Action is involved, needed personal growth, and qualities that must be embraced in order to share in these experiences we long for. One key is that belonging requires us to be ourselves. And to show this to others. Brene Brown, a psychology researcher and author, says, “Because true belonging only happens when we present our authentic, imperfect selves to the world, our sense of belonging can never be greater than our level of self-acceptance.” And, “Vulnerability is the birthplace of love, belonging, joy, courage, empathy, and creativity.” Here is a title of one of her books, which is a story in itself: The Gifts of Imperfection: Let Go of Who You Think You’re Supposed to Be and Embrace Who You Are. To experience and nurture belonging and its rewards we must become more and more comfortable showing our vulnerability to those around us. Thomas Merton said, “For me to be a saint means to be myself.” Don’t know about you, but these words sum up what has been a lifelong struggle for me. We human beings are the only creatures that can refuse to be ourselves. In this way, trees
and dogs and sparrows have it pretty easy!

So, what better place than the Church to nurture these types of bonds with one another? God’s love embodied in a community of faith can be that rock of belonging all people seek. Spiritual connections are emotional connections. They’re one and the same. When we go through the inevitable jolts and threats and sufferings in life, we want to feel that our own church is an unshaking ground for us. At St. Michael’s we have people at all levels of involvement. Some just began attending, some have been here a year, some 20, some 50 years. And each person is at a different point along the “belonging” continuum in their lives both inside and outside the church. The family we’re always creating among us must be such that newcomers, oldcomers, those from any walk of life, have the felt sense that this particular family has doors that are open, flexible, transparent, and are looking for others to come through them to join us.

Personally, I belong at St. Michael’s. I’ve often told others that everything about our church and its members feels like family to me. But here’s the rub. Because it feels like I already have it, I often take it for granted. That’s a mistake. The better way is for me to keep an open emotional pipeline into my ever-present longing for this connectivity. The more that channel is flowing, the more we’re able to see those around us as having the same need. We’re really all the same. The person sitting next to me at coffee hour, the man who just joined the Book Club, the couple sitting for the first time in that pew way toward the back of the church. Reflecting on ourselves, we’ll be more ready to respond to and meet their needs to belong.

At St. Michael’s there are endless opportunities to nurture these connections. The Sunday and weekday services, Casa Maria, Savage Writing Group, Altar Guild, Guatemala Project, Choir, to name a few. All of them involve a form of shared ministry and spiritual growth. And all of them involve the building of ongoing personal bonds. Meeting the new guy at the Book Club may lead to a life-long friendship. The new couple at the back of the church could be future members for life. Group experiences can be very powerful. There is the one-on-one interaction along with the sense of being part of a larger entity beyond ourselves. A kind of synergy occurs between the two that has mystical elements to it.

Now just a few practical words about building emotional connectivity. I say these to myself first but they might help us all. We want to be people who affirm others. Who listen. We want to acknowledge others’ accomplishments, strengths, and contributions. Specificity is so important. Words matter. Asking questions matter. Having empathy. Offering hands-on, concrete help. Committing to projects and ministry. I need to show my fears, my faults, my idiosyncrasies. When we do this, we invite others to show theirs. We want to be willing to take risks. Where there is no risk, there is no belonging.

I’ll close with a couple stories. Geoff Peterson is a member of our Contemplative Prayer Group. Geoff is a poet and novelist who has written 22 books. Several months after he began attending the group, he gave my partner Jim and I one of his books. In the inside cover he wrote, “You have given me a home”. Those words hit us deeply. A few days ago I spoke with Geoff about this. In the conversation he shared a little more, this time saying that being a part of the prayer group has helped him to “feel more at home in the world”. I can identify with this.

Back in 1997 when Jim and I moved to Tucson, we stopped by St. Michael’s for the first time just to check the place out. It was a weekday afternoon, there was no one around, so we wandered into our beautiful church. That’s when we happened to run into Jim Peterson. Everyone knows this friendly and cheerful man, a mainstay at the church. Well, Jim greeted us warmly and gave us a tour of the church with very nice commentary. He made us feel so very welcome. We spent considerable time with him that day. While we were with him, Jim and I intuitively knew that this would become our church home. Remember, we hadn’t even gone to a service yet or met the Rector! Upon leaving and talking in the car, we discussed our matching feelings and it seemed as if God led us there. The intuition proved to be lasting along with the wonder of the power of one person’s hospitality. Thanks, Jim! †
A Lively Christian is One Who Gives
By Julie Rogers

In the Gospels, Jesus challenges us to be lively Christians, people who generously pass along to others the bounty God has given us.

Such persons may be likened to the Sea of Galilee, on whose shores our Lord called His disciples. It is a “lively” sea because the Jordan River flows through it, nourishes it, and then continues on its way south. Because the Sea of Galilee doesn’t “keep” the river to itself, it supports bountiful life, such as the fish that supported the disciples – and even fed more than 5,000 people at once!

The Dead Sea is precisely the opposite. It receives the Jordan’s waters, but keeps them for itself. The Jordan River flows into it, but cannot flow out again. This stagnant sea supports no plants, no fish, no life at all. It is dead because it does not give.

Our Lord gave us a two-fold command above all others: to love God with our whole heart, soul, mind, and strength, and to love our neighbors as ourselves. The two go hand in hand; we cannot truly love God without also loving our neighbor. We will know that our love for God is authentic when, and only when, it spills over into love for our neighbor – our neighbor created in God’s image.

True love for neighbor is not a warm, fuzzy feeling. It is active. It is lively. It is giving. True love sees the needs of others and meets them. It sees a hungry family and gives them food. It sees an ill-clad man and gives him clothes. It sees a lonely widow and visits her. It sees visitors to our parish and welcomes them warmly. In short, true love sees all these people as if they were Jesus Himself.

Perhaps we don’t know people who are hungry, cold, or lonely. If so, maybe we are too pre-occupied with our own lives to notice them. Perhaps the visitors to our church don’t wear nice clothes, don’t know the liturgy, or just don’t “fit in.” Reaching out to them might be uncomfortable or inconvenient, so we tend to ignore them and talk with our friends instead.

But what does Jesus say about all these situations? “As you did it to the least of these, you did it to Me.”

Remember the two seas. The one that gives is the one that truly lives. Which are we? †

Special Liturgies this Fall – Save the Dates!

Sunday, October 1 Michaelmas
ONE MASS ONLY at 9:30 AM
Festive Meal follows in Smith Parish Center
This is the feast of St. Michael and All Angels – our big day!

Sunday, October 8 Blessing of the Animals
Blessings for your animals will be available at all Masses

Sunday, October 22 Episcopal Schools Sunday
At the 10:15 Solemn Mass we will celebrate our Parish Day School. Students will read the Lessons, lead the Prayers of the People, and sing an anthem. Come meet these wonderful young people who are part of our wider parish family!

Wednesday, November 1 All Saints’ Day
Solemn Mass, 6:30 PM
Festive Meal follows in Smith Parish Center
Celebrate the victories of the Saints, the Pillars of the Church!

Thursday, November 2 All Souls’ Day
Low Mass, 6:00 PM
Remember our beloved departed in prayer.

Sunday, November 12 Visitation of Bishop Kirk Smith
Family Mass, 9:00 AM
Solemn Mass, 10:15 AM
Mexican fiesta meal follows in Smith Parish Center
Our pastor for the Diocese of Arizona makes his visit to preach the Gospel, celebrate the Eucharist, and confirm and receive new members of the parish.
All other masses this day are cancelled.

Thursday, November 22 Thanksgiving Day
High Mass, 10:30 AM
Thanksgiving Dinner follows in Smith Parish Center
Bienvenido a San Miguel Migrante / Welcome to Migrant St. Michael
By Ila Abernathy

In August a new immigrant from Guatemala found a permanent home at St. Michael’s. You’ll find him on the Corpus Christi altar as you enter the Church.

He’s a contemporary folk art San Miguel, exuberantly hand-painted by a women's self-help group in largely Maya Sololá, and purchased by St. Michael’s Guatemala Project at Galería Arte y Estilo, Antigua Guatemala, a short walk from the home of Rector Emeritus Fr. Smith and his spouse Terri. [Incidentally, they are fine; no direct hits from multiple major earthquakes.]

Three St. Michael’s parishioners met San Miguel at coffee hour August 20, were enchanted, and decided to buy him for the Parish, with the blessing of Padre Jorge Sotelo and Br. David Hedges, Rector.

The archangel arrived in the U.S. in Project Coordinator Ila’s suitcase. Fortunately, his wings, arms, and accoutrements (scales of justice and sword to defend same) are detachable, making him easy to pack. When first seen at the gallery, he was assembled with sword in left hand. After conventional right-hand reassembly seemed less satisfactory, the sword once more migrated to the other hand. Just now, St. Michael’s has the only “lefty” San Miguel known to us.

Of course, the new St. Michael has predecessors, notably the elegant, historic St. Michael behind the high altar. Art historian Stacie Widdifield has written of this St Michael as follows:

The statue of St. Michael located below the Crucifix is Spanish Colonial, made from wood and covered in gesso, pigment, and gilding. St. Michael, the patron saint of this church, holds the sword and scales. These objects identify St. Michael as the archangel who leads the army of God over evil (with the sword) and who weighs the souls of the deceased (with the scales). This statue is processed through the church on the patronal feast day of Michaelmas at the end of September. We are reminded that the church also has a beautiful banner of St. Michael (made in England) that is processed during Michaelmas and at other significant celebrations throughout the year.

There’s another, a small folk art sculpture of St. Michael high on the west wall of the transept, also from Guatemala, donated by St. Michael’s Guatemala Project around 2006. Purchased at the Mercado Central in Guatemala City, the figure and the blue globe upon which it stands are carved from a single block of wood. Wings are nailed on. It is reputed to have been part of a family’s house altar and sold when the family became Evangelicals. Some of us like this round-faced San Miguel because of his sweet and welcoming expression. †
Episcopalians Visit the Tohono O’odham Nation: Sells, Arizona
By Fran Coleman
[Fran Coleman is a St. Michael and All Angels parishioner, and a committee member of the Council for Native American Ministry in the Diocese of Arizona. All photos are by Fran Coleman.]

Rev. Canon Debbie Royals, Pascua Yaqui, led a group of ten people, representing three Episcopal Tucson congregations (St. Michael and All Angels, St. Matthews and St. Philips), to Arizona’s Tohono O’odham Nation on August 31, 2017. Rev. Royals is the Canon for Native Ministries in the Episcopal Diocese of Arizona. She works with churches who are designing and sustaining outreach ministries to Native Americans. St. Michael and All Angels Church has a Native Ministry outreach committee, who organized the field trip with Rev. Royals.

The journey to the Tohono O’odham Nation was inspired by twenty-three members of St. Michael’s book club, who recently completed reading An Indigenous Peoples’ History of the US, by Roxanne Dunbar-Ortiz. The field trip to Sells was a first step in establishing a relationship between the people of the Nation, and the people of St. Michael’s Church.

Rev. Debbie calls them “people without borders.”

These are the Tohono O’odham, literally, the “desert people” who reside sixty miles west of Tucson. The Tohono O’odham have lived on these ancestral homelands since time immemorial, long before the existences of Spain, Mexico or the US. Tribal members live in both the US and Mexico, yet families have been severed by an artificial barrier, the 75 miles of US/Mexico border. This experience of being a divided tribe continues to present social, cultural, and environmental stressors to the Tohono O’odham Nation. Currently, the tribe worries about the implications of further wall construction on their land as proposed by the US president.

Sells, the capital of the Tohono O’odham Nation, is a desert village nestled in a valley at the base of jutting, volcanic-black mountains. There is a stark beauty in this Saguaro-studded, lush Sonoran desert. Many Tohono O’odham residents live far distances from Sells, in extremely beautiful and isolated areas. The Nation is the second largest reservation in the US, spanning 2.8 million acres. It is roughly the same size as Connecticut, extending as far north as Casa Grande, and once into California. There are 28,000 enrolled members, with over half living off the reservation.

The Tohono O’odham speak a language unrelated to any other in the world. Unlike most tribes in the US, the Tohono O’odham have never been resettled. They have experienced great land loss due to US expansion, and
have suffered the negative effects of colonization including Indian boarding schools, poverty and high suicide rates. The Nation actively works to retain their culture, language, food and customs.

The group had the privilege of meeting two Tohono O’odham District Council representatives and their staff. These two districts are the ones that meet the 75-mile border in the Tohono O’odham Nation. We stood at the wall’s gate and learned about Tohono O’odham history and border issues from Chairwoman Elaine Delahanty of the Chukut Kuk District. Chairwoman Veronica Harvey, of the Baboquivori District, spoke to us about the seventy-five families who will be directly impacted by the proposed wall construction. Ms. Harvey and her staff provided us a delicious homemade lunch, which we enjoyed together seated at tables in the Council chambers. We also went to the Cultural Museum, where we watched a power point presentation by an amazing speaker, Bernard Siquieros. Bernard made Tohono O’odham life come alive in our imaginations!

Reportedly, not all residents are opposed to wall construction or electronic surveillance. The District Council Members who spoke to our group, however, were opposed to building more wall. The three stated reasons not to expand the wall were: the impact on family life, spiritual life, and wildlife.

Tribal members cross the border in Chukut Kuk by making prior arrangements, then presenting a Tribal ID card to the US Border Patrol agent who is present 24/7. A bulky iron-framed gate with a giant-sized wheel is rolled open, and families walk or drive through. Most border crossings are the divided Tohono O’odham families attending weddings, funerals and religious ceremonies. This crossing gate is an area of the proposed, enhanced wall. Yet as far as the eye can see, there is already a foreboding iron-pillared wall running the border and disappearing into the mountains. Border markers, barbed wire fences and iron barriers have been erected since the Gadsden Purchase (1854). The latest iron version was installed during the Bush and Obama years.

As one District Council Member remarked: “They never consulted with us about the markers, fences and walls at the time of the Gadsden Purchase. They still don’t consult with us. We have never heard from anyone in Washington, DC about the proposed wall. And this is our land.”

In Tohono O’odham, there is no word for “wall.” †
DACA by the numbers
By Anita Rowlands

Support for the Dreamers who are affected by the revocation of DACA is a moral imperative, according to the Presiding Bishop, in solidarity with faith leaders throughout the country. As followers of Jesus we are urged to welcome the stranger and defend the vulnerable—in short, to love our neighbors.

And who are our neighbors in Arizona?
Indivisible has some state-specific information: Arizona has 30,180 DACA recipients who contribute $61,357,000 in state and local taxes. That is a greater number than the total population of Kingman, AZ. (Texas has over 100,000 DACA recipients and California has over 200,000.)

[https://www.indivisibleguide.com/resource/tell-senator-defend-DACA-support-durbin-graham-dream-act/]

Ninety-five percent of all DACA recipients are either in school or employed. According to Mother Jones, 1 in 4 is a parent of a US citizen; 3 in 4 have a citizen spouse, sibling or child. All are integral to our community.

We sometimes consider everyone “south of the border” to be Mexican. However, 36,000 Guatemalans are among the Dreamers, according to the Tucson Guatemalan Consul General Carlos de Leon.

DACA recipients have grown up here, living American lives and dreaming American dreams. They are young adults at the beginning of the most productive stage of their lives. Why would we expel them?

I used to think I supported DACA because it was just and merciful; now I think in more selfish terms. Deporting these folks would be a tremendous loss to us all. †

The Messenger
St. Michael & All Angels Episcopal Church
602 N. Wilmot Road
Tucson AZ 85711

SUNDAY SERVICES
7:45 AM Mass with Homily
9:00 AM Family Mass
10:15 AM High Mass with Sermon
12:30 PM Misa en Español
5:00 PM Mass with Homily

WEAKDAY SERVICES
Monday: 12:10 PM Low Mass (Rite One)
Tuesday: 8:10 AM Lower School Mass*
Wednesday: 12:10 PM Healing Mass
with laying on of hands
Thursday: 9:40 AM Upper School Mass*
Saturday: 8:30 AM Low Mass
* during school year only

MORNING PRAYER
7:15 AM Sunday
7:30 AM Monday through Friday
8:15 AM Saturday

OFFICE HOURS
Monday - Friday 9:00AM – 2:30 PM

Clergy
The Rev. David Benedict Hedges
Rector
The Rev. Clare Yarborough
Priest Associate & Chaplain
The Rev. Jorge Sotelo
The Rev. Peter Cheney
The Rev. Jeffrey Reed
The Rev. Ben Garren
The Rev. Ellen Morell
Deacon Michael Meyers,
Deacon Tom Kinman
Assisting Clergy

Staff
Margaret Delk Moore,
Head of School
Julie Rogers,
Parish Administrator
Douglas Leightenheimer,
Music Director and Organist
Karen Funk Blocher,
Bookkeeper and
Communications Director