From the Rector: Lent begins February 14!
By the Rev. David Benedict Hedges, n/BSG

As always, the first day of Lent is Ash Wednesday. What’s unusual this year is that it falls on February 14 – Valentine’s Day. This is an odd combination to be sure – most of us do not think romantic thoughts about Lent. (A church cartoon recently imagined some Ash Wednesday Valentines, with inscriptions like, “Won’t you be my Valentine, you miserable offender?” and “Roses are red, violets are blue, Lent is beginning; no chocolate for you!”)

But at the same time, this coincidence of dates can remind us that Lent is principally about God’s love for us – and prepares us to celebrate, at Easter, the number one sign of God’s love for us – the saving death and resurrection of Jesus Christ.

On Ash Wednesday, the people confess their sins, and with special fervor and intensity in light of our mortality. The priest then assures the congregation:

_God... desires not the death of sinners, but rather that they may turn from their wickedness and live._
_He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel._

The goal of this loving act of pardon and forgiveness is “that at the last we may come to his eternal joy.”

Lent is intended, then, as a season of love – a season when we focus especially on our relationship of God – on our love of God, and on his love of us. It is a season to pay special attention to this relationship. Though it is not a romantic relationship, it is just like any other relationship in that if we do not pay attention to it, it will wither! So we turn again to God by various practices:

- examining ourselves, to find our shortcomings and sins
- committing to change our behavior to avoid these sins and deal with our shortcomings
- being steadfast in regular prayer
- fasting and/or self-denial, doing without certain pleasures both as a mark of penitence and as a reminder that we can do without them
- reading and meditating on God’s holy Word, the Bible

Throughout the Season of Lent, we will have a variety of opportunities to engage in these practices: the Ash Wednesday Liturgy, the opportunity for private confession, and our at-home commitments of prayer, fasting, and almsgiving.

I encourage you to take up these practices heartily during this season of love. Let us prepare with joy for the great feast of Easter, being renewed by prayer, works of mercy, and by the Word and Sacraments of God. Let us renew our love for God, and be reminded of God’s love for us. †
Fasting, Prayer, Almsgiving
By the Rev. David Benedict Hedges, n/BSG

The traditional disciplines of the season of Lent are fasting, prayer, and almsgiving. Lent is also a good time to make your confession. Here are some notes about these practices.

**Fasting.** Fasting and abstinence are ways of reducing our use of food as a spiritual practice. This is not a means of losing weight or self-improvement, but of drawing closer to God. By voluntarily doing without our favorite foods, or by deliberately doing without some food, we experience the suffering of the hungry, and join our own suffering to that of Jesus on the Cross, who freely chose this ultimate act of suffering. We also are reminded of our dependence on God, and trained in controlling our bodily urges. By practicing self-control through fasting and abstinence, we learn to be in control of ourselves at other times when we are challenged.

Ash Wednesday and the weekdays of Lent and Holy Week (Monday through Saturday) are observed according to the Book of Common Prayer by “special acts of discipline and self-denial.”

Traditionally, this refers to abstinence from eating flesh meats, poultry, and meat broths. Given that much seafood is now considered a luxury, it may be advisable to abstain from fish and shellfish as well in keeping with the spirit of the practice.

Ash Wednesday and Good Friday are also designated as Fast Days. Traditionally, fasting refers to eating only one full meal during the day (at any time), and two smaller meals which do not add up to the quantity of one full meal. These smaller meals should be sufficient to sustain strength, but not sufficient to satisfy hunger.

On Sundays, neither abstinence nor fasting is directed by the Prayer Book, because all Sundays are Major Feasts. Young children, those who do strenuous physical labor, and those who are sick, infirm, or elderly are dispensed from fasting.

**Prayer.** Saint Michael’s offers many great ways to pray together. The first is Morning Prayer, offered at 7:30 AM Monday through Thursday, at 8:15 AM on Saturdays, and at 7:15 AM on Sundays. The second is our Contemplative Prayer Group which meets each Saturday at 9:30 AM in the House of Prayer. The third is our Taizé Service, offered at 6:45 PM on the first and third Tuesdays of each Month. (Lent dates include February 20, March 6, and March 20.)

It is also appropriate during Lent to amplify your habits of private prayer. Be sure to pray daily if you do not; if you pray daily, try praying twice daily, etc. Using “Forward Day by Day” booklets available in the church is a great way to stimulate your prayer life.

**Almsgiving.** Giving to those in need is always appropriate, but especially enjoined upon us during Lent, as a way to remember that for most of us, what we have is an abundance that we are called to share with those in need. You are encouraged to give as you are able to Episcopal Relief and Development, and to our regular Sunday special offerings, or to another worthy charity.

In accordance with many decades’ tradition in the Episcopal Church, the Good Friday Offering will go to the four Anglican dioceses in Jerusalem and the Middle East, to support their ministries of pastoral care, education, and health care.

**Confession.** The Reconciliation of a Penitent, also known as Confession, is available by appointment with any of the parish’s priests. Many people associate this practice with the Roman Catholic Church, where it is considered mandatory. It is not just for Roman Catholics! While it is not mandatory in the Episcopal Church, it is something I heartily recommend at least once a year during Lent; some people find regular Confession to be very helpful as well. Confession should be done with careful preparation; simply speak to Br. Dave for a helpful guide to preparing for your Confession. †
What Should I do for Lent?
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.

Does this question float vaguely into your mind every Ash Wednesday, only to fade away as the ashes fade from your forehead? Or do you secretly wonder not so much what you should do for Lent, but rather why you should do anything at all?

The word “Lent” means “springtime.” Lent is an opportunity for new growth in our spiritual lives. If we make good use of Lent, our spiritual lives will blossom, and good fruit will come forth, bringing joy to us and to others.

Lent is a journey toward Easter. Our Lord’s Resurrection from the dead is the central “mystery” of our Christian faith. A Lent well observed will prepare us to embrace the glory of Easter, and to live our lives in the power of the Resurrection.

**Love.** Lent really comes down to one thing: Love. Do we really love Jesus? Do we appreciate what He has done for us? Are we truly grateful that He – God Himself – became a helpless baby, lived a life of poverty and hardship, endured insults and scourging, and suffered an excruciating death? Are we grateful that He did all this so that we might share in His life, both now and forever?

Lent is a time to search our souls about these questions. We must ask ourselves with the Psalmist: “What shall I give to the Lord in return for all He has given to me?” And we must respond with generosity.

Scriptures teach us three interconnected responses: prayer, fasting, and almsgiving.

**Prayer.** Prayer is the most important. Prayer is a communication with our Beloved. The saints say that prayer is the beginning and the basis of all striving toward God. Opportunities for prayer are plentiful. How about going to Mass not just on Sunday but also on Monday, Wednesday, and/or Saturday? Taizé services, Morning and Evening Prayer services, and Contemplative Prayer are other opportunities. Forward Day by Day and the Book of Common Prayer can enrich our lives right in our homes.

**Fasting.** Fasting embodies a key aspect of the Christian life: self-denial. Fasting certainly can pertain to food. But it can, more importantly, pertain to actions. This Lent, let’s give up some activity that wastes time and distracts us from God – TV shows, movies, novels, Facebook, Twitter, etc. – and spend the time instead in prayer and good works.

**Almsgiving.** Lent is an excellent time to increase our works of charity. Let’s become more attentive to those who are home-bound, or who are suffering from poverty, mental illness, lack of adequate medical care, incarceration, discrimination, or fear of deportation. Prayer itself can be a powerful act of almsgiving. Let’s pray for people who have stopped coming to church, have lost faith in God, or are experiencing serious struggles or suffering.

**Awareness and Forgiveness.** Self-examination is crucial for a fruitful spiritual life at any time of year. Is there some habit or sin that blocks my relationship with God, or with others? Is there someone I need to apologize to? Is there someone I need to forgive? Let’s ask God for His help in these problem areas.

**Life after Lent.** After Lent is over, we may tend to breathe a sigh of relief and go back to “life as usual.” But Lent is not meant to be this way. If Lent has really been a journey for us, we will not be the same when Lent is over. We will not be in the same place; and we will not be content to go back to where we were before.

The practices of Lent are like stepping stones to Heaven. If we really want to reach the goal of union with God, we will build, every Lent, on what we did the year before. Each year we will take at least one of our Lenten practices and make it a permanent part of our life.

This is the key to growing in the spiritual life. This is the key to falling in love with God. And this is the key to Heaven. Have a blessed Lent! †
Once upon a time, a developer and an architect made a deal with a local Episcopal congregation to build a mission church on a dirt road at the edge of town. The church would be the anchor property for a new housing development. The land had once belonged to a famous writer, Harold Bell Wright, who died in 1944. The streets surrounding the church would be named after elements of the writer’s books, now mostly forgotten. Work on the new development began in 1950, but it wasn’t until February, 1953 that construction of the new church was announced.

The developer was named John Murphey. He and his wife, Helen, had already had great success in the foothills of the Santa Catalina Mountains, building homes and businesses in a part of Tucson that nobody thought would be particularly habitable, let alone desirable. Their frequent collaborator was Josias Joesler, a Swiss architect who had designed many of the city’s most iconic buildings of the era: Broadway Village Shopping Center at Broadway and Country Club, the Ghost Ranch Lodge, the Haynes Building on 6th Street, Grace Mansion in the Catalina Foothills, and numerous churches, including the present client, St. Philip’s in the Hills Episcopal Church. Joesler had moved to California, but soon returned to his beloved Tucson, completing several more projects before his death in 1956.

For the new church, the Murpheys and Joesler drew inspiration from Pueblo architecture in New Mexico, especially the 17th century Mission San Miguel in Santa Fe, and the 18th century Church of Santo Tomas Del Rio de Las Trampas, also known as the San Jose de Gracia Church in Las Trampas, NM. The new church, St. Michael and All Angels, was named after its Santa Fe counterpart. Like the older structures, it was built of mud adobe and timber. Helen Murphey filled it with antique religious icons, obtained in buying trips around the southwest and old Mexico. The original building, 90 feet long and 22 feet wide, had two wings at the front for offices, a kitchen, and a Sunday School. The new church was blessed by local clergy at its grand opening celebration on November 29th, 1953. In early 1957, St. Michael and All Angels achieved independent parochial status, and was incorporated in the State of Arizona.

A lot has happened since then, including the addition of St. Michael’s School, built and extended over a period of decades. Architect Gordon Luepke, who had worked with Joesler, designed the first additions in 1958 and 1960. In 1964, Luepke and Ed Morgan added the transept (the section closest to the sanctuary) and an apse for the high altar, extending the church to a length of 125 feet. The Creswell Courtyard came along in 1993, and a middle school addition was built in 1997. As part of the church’s “2000 and Beyond” capital campaign, a chamber for the Æolian-Skinner pipe organ was built in 1998, the Parish Center, and Mulvaney kitchen and labyrinth were added in 2000. The school had further construction in 2003 and 2016-2017. Architect Bob Vint, an expert on Southwestern church architecture and the challenges presented by this style of construction, has shepherded the church and school through building construction and restoration in recent decades.

But this historic building is showing its age. Although work was done in 2012 to replace a leaky roof and patch water-damaged adobe and plaster walls, that was not the end of the building’s issues. Pack rats and termites damaged the organ and other parts of the church, and decades-old evaporative coolers and furnace became difficult to maintain. The existing evaporative coolers are not expected to last through this summer and must be replaced, along with extensive duct work on the roof and registers installed in 1964.

St. Michael and All Angels has a beautiful campus and a rich architectural history. Now it needs and deserves our loving care. We must replace what needs to be replaced, fix what needs to be fixed, and upgrade our heating and cooling in a way that will minimize ongoing costs, protect the integrity of building and organ, and make the inside of the church habitable even in August. If you can help financially with this important work, please see Brother Dave, or just make your contribution. Together, we can take this wonderful church to its hundredth anniversary and beyond. †
Senior Warden’s Column
By Reed Karaim

A very belated Merry Christmas, everyone! The Christmas season had me thinking about the meaning of family and the sometimes mysterious nature of the bonds that tie family members together. We are united by our ancestry, of course, and usually a shared history that is most intense during our younger, most formative years – hours and hours, days, months and years spent together in the daily business of life, the kind of thing that provides an intimate glimpse into the heart of someone else.

But as we age, it is common for brothers and sisters, parents and children, to spend less time together. We still love each other. We still care about each other. We are still family, but in truth, we don’t know each other as well as we once did. Time and experience change everyone, and the adult years we spend apart often render us at least partial strangers to each other.

One mistake we can make in those circumstances is in thinking we have our brothers or sisters forever figured out, that we have nothing more to learn about them because we were once so close, we once knew them so well and so intimately.

The other mistake is the opposite, thinking we have gone our separate ways and no longer have anything in common, underestimating the bonds that still unite us, the shared values and experiences that will always be part of who we are, no matter how much we grow in other ways.

This is a roundabout way of coming to the family that is St. Michael’s Church and School. As you all probably know, the church was parent to the school, giving it birth in the early years of the parish. The school is, to this day, the largest mission of the church. Unlike many families, we still share the same home at 602 N. Wilmot Road, and daily life still brings us close.

However, the school has been a grown-up institution for a long time (it’s turning 60 this year!) and handles most of its business on its own. The church, too, has continued on its own journey, and rarely bothers the school about much of what it is doing. I sometimes fear we have become partial strangers to each other, too often leading to the mistakes I mentioned above.

The school and the church have both been central to my own family, and there is much I could say about the bonds between the two. But this is the season of giving, and so I would like to focus on a single shared value that remains much stronger than many of us may realize: Community service.

We at the church know all that we do, but we may not be as familiar with everything the school does. Not too long ago, I was at a school board meeting where Margaret Moore, the head of school, listed ways the students are involved in making Tucson a better place. The list was so long and impressive I asked her to send it to me. Here is some of what the students at your school are involved in:

- Providing meals for Primavera, which includes the Men’s Shelter and Five Points Transitional Housing.
- Sandwich making for Casa Maria, along with a monthly contribution during the school year of hardboiled eggs.
- Gathering food for the Community Food Bank.
- Supporting the Heifer Project, which works to end hunger and poverty around the world.
- Aiding Youth On Their Own, which provides educational opportunities to homeless youth.
- Providing support for Episcopal Relief and Development.
- Helping at the Diaper Bank of Southern Arizona.
- Making blankets for dogs and cats at the Pima County Animal Control Center.
- Assisting the Humane Society and the Hermitage Cat Shelter.
- Working with the Therapeutic Riding Center, which uses horses to provide activities and therapy for children with physical and developmental disabilities.
- Volunteering with Tucson Clean & Beautiful and its Adopt-a-Park Program.

Some of this assistance comes through a “service day” for the middle school organized by Mother Clare and held on Martin Luther King Day. This year, students will go to six different locations to help out however they can. In addition, many St. Michael’s students contribute community services with their families or through volunteer groups such as the National Charity League outside the school.

In 2017, St. Michael’s students also stepped up in a big way and conducted multiple fund raisers to aid a sister school, Holy Spirit Episcopal School in Houston, hit by Hurricane Harvey.

The students at St. Michael’s School come from many different faiths and belief systems, but in all the ways they serve this community, they prove the church and school share essential values of charity and social responsibility. We are family, and this is one of the things that unite us.

The holiday season is a time to celebrate family, to get to know family members again in a way that maybe hasn’t been possible during the busy year. I wanted to take this chance to share with you some of what St. Michael’s School students have been doing. I hope you are as proud of them as I am.
The Beauty of Prayer: Reflections from John O'Donohue
By Steve Wagner

At the Contemplative Prayer Group we just finished a CD by John O’Donohue called The Beauty of Prayer. O’Donohue was an Irish poet and scholar, a former Catholic priest, and an authority on Celtic spirituality. In 2008 he died suddenly, at the age of 52. He left behind a legacy of inspiring books and talks that are a unique blend of deep spirituality, Celtic wisdom, and poetic imagery. While discussing the talk, a member of our group, Janet Horton, mentioned a poem she had written on prayer called Listening Hearths. You will find her wonderful poem in this issue of the Messenger. In keeping with the prayer theme I’ll share some of what O’Donohue spoke of along with some of my own observations.

For the majority of my life I’ve practiced prayer way too much in terms of control. Maybe often unwittingly, I’ve focused on the “outcome” of prayer. Both consciously and unconsciously I’d try to gain control of myself and others by, in a way, trying to manipulate God. We all do this to a certain extent and I’m sure I still do it. But as I get older (and older!), this has changed some. Aging has a sly way of revealing that I am not in control. So I view prayer now as much more to do with vulnerability - the vulnerability within me and in others. This helps me see that God is in control. And yes, I can’t manipulate him!

This connects with O’Donohue’s talk and I’ll highlight two themes from it. The first is his intertwining of prayer and knowing oneself. In his poetic style he refers to the “in invisible world within us” and that “prayer is the secret key to disclose and mirror that invisible world.” It is an encounter with God in mystery where we bring our deepest soul to the meeting. It follows that as we grow in understanding ourselves we simultaneously grow in our relationship with God. I believe that the concept of “knowing oneself” is often misunderstood. It’s not just some new age simplistic slogan, it’s really a lifelong arduous task requiring much courage. We all harbor fears about knowing ourselves, often being afraid of what we’ll find. But just as it’s paradoxically true that the facing of anxiety over time leads to less anxiety, the bold facing of ourselves leads to pleasant surprises. We slowly discover the true essence of our goodness within God. I like a phrase O’Donohue uses - our “miraculous individuality”.

All of this helps us to shed pretense and falsity and to move toward prayer that is more honest, transparent and genuine.

The second point from O’Donohue’s talk is the connection he makes between prayer and “the fragility and contingency that is in all human beings.” He is speaking of something so difficult to face. We humans employ all manner of defense mechanisms to cloud over this simple truth: from one moment to the next, anything can happen to me at any time. Anything can happen to you. This is scary. Medical illness, sudden grief, loss of a job, loss of a friend. For those living in the throes of this already having happened, they live with the aching pain of realities out of their control. These are the types of experiences O’Donohue views as if “we’re on a threshold and the name of that threshold is total fragility.” Prayer can then take on even deeper meaning, where it is more desperate, more healing, and when “we need its shelter and protection at times when our courage can break.”

If you find some of John O’Donohue’s views here of interest, you may enjoy his book Anam Cara, which was an international bestseller. The title is an old Gaelic term for “soul friend” and the full title is Anam Cara: Spiritual Wisdom from the Celtic World. If you check it out, you’ll also find references to several books of poetry he’s written with prominent spiritual themes. †
Listening Hearths
By Janet Elizabeth Horton

Listening—Quiet within me.
Open to the emptying of self.
Preparing for the welcome home.
So much now, not to do
but to be, letting go,
yet open to the possibilities of now.

Prayer opens me as a key unlocks a door.
My days not mine alone any longer,
a shared celebration of mystery
 tumbling down through my hours
the way a tower of fruit might fall
with only a nudge.

Prayer rekindles my willingness
to succumb to life’s whimsy
deepening my respect for
God’s wit in making me off balance.
Disappointments now are opportunities
no longer reluctant but
enthusiastic with anticipation
of another day of creativity.

Prayer opens me as
surgeon’s knife lays open
the belly of the doomed.
Skillfully it extracts the
disease within me - the self-will
running riotously
through me with poisonous
consequences. Free of it
I swoon in the fits of
pain of letting it go -
only until I wake to find
it gone, the pain subsided,
the will to live restored.

Prayer chastens me
With the gentleness
of goose down -
returning love to
chase away my guilt
and my remorse and
to fill me with gratitude
that I face not myself
alone.

Prayer wounds me when
pride lies to my soul
promising it glory if
only it will take charge. †

Baptism of Jacqueline & Surya Shrestha
Photos by Lori Lewis
Indigenous Peoples’ Day, October 9, 2017
By Fran Coleman

Alianza Indigena Sin Fronteras (The Indigenous Alliance Without Borders) is a twenty-year-old grassroots, non-profit organization that works tirelessly to promote indigenous rights and environmental rights. Three years ago, Alianza led the Tucson community in hosting the first Indigenous Peoples’ Day, which falls on the same day as Columbus Day. The hope is to replace Columbus Day with Indigenous Peoples’ Day, first on a local level, then the state, then a federal holiday. Several jurisdictions have written proclamations declaring Indigenous Peoples’ Day the now observed holiday to fall on the second Monday of October. This year, we were proud to also include a proclamation from the City of Tucson. Here are the remarks I was invited to deliver that day:

Reactions to the book were:
“This is an absolutely appalling history.”
“I cried the whole time while reading.”
“I feel so emotional.”
“This is horrific.”

“Why didn’t I ever know this before? Why was my education lacking in this very important information?”

Overwhelmingly, people felt angry at their educations, many graduates from prestigious schools!

What we came to learn:
➢ The genocide that has happened in America is the longest, largest and most unrecognized genocide in human history ever; 500 years, 40 – 100 million dead, and few in the dominant culture even know about it.

Instead, we had grown up on myths of a “happy” Thanksgiving feast with Pilgrims and Indians, and pride in Columbus “discovering” America.

We never learned that settlers slaughtered so-called Indians not long after sharing food and ways of planting. Or that Columbus, aside from never even discovering this land – (he landed somewhere in the Bahamas), initiated the genocide against indigenous peoples that is still happening today, 500 years later. Columbus was so horrible in his ways of rape and torture of Native peoples, his own men chained him up and sent him back to Spain for war crimes! He was later exonerated by Queen Isabella.

A group of twenty-three of us from St. Michael and All Angels Episcopal Church, mostly Anglo Americans, formed a book club to read An Indigenous Peoples’ History of the US by Roxanne Dunbar-Ortiz. This was a highly educated group, most with PhD’s or Master’s degrees.

The overall reaction to the book was a horrifying realization of a very painful history none of us had ever learned or heard. We were unfamiliar with the true nation-building of America.
We folks from the dominant culture were taught in schools, faith communities, literature and culture that God ordained us in taking this “free” land - for our religious freedom. We never questioned this truth. God “said so” and schools backed up this glorious notion of entitlement!

We never learned about the horrors inflicted by our ancestors on indigenous peoples, or about the payments European settlers received turning in Indian scalps – of all ages & genders – thereby clearing land for homesteaders.

We never learned that estimates of 40 million to 100 million people were hunted down & exterminated by the US government to make way for European settlers. America later inspired Adolf Hitler in designing his genocide against Jewish people. He borrowed many ideas from Andrew Jackson, who initiated the Indian Removal Act in 1830.

We never learned that the Native population before European conquest numbered in the tens of millions; by 1900, only 237,196 remained.

We never learned the truth at all, we were raised on myths and lies about the founding of the country. We were raised on “drunk white history.”

I presented a YouTube video on America Before Columbus, which showed depictions of highly advanced civilizations in the Americas. Descriptions by explorers were of, “Cities 5 times the size of London, beautiful boulevards with large painted buildings, floating gardens through waterways, and finely dressed, handsome people.” In contrast, the Indians upon meeting the Europeans described them as, “Very smelly, with bad breath, poorly dressed, sexually unreliable around women, & overall just plain ugly.”

It’s incredibly painful to face the truth, but we Anglo Americans must face the truth to heal, to reconcile, to make amends and to ultimately live together as one diverse, beautiful human family.

Since reading An Indigenous Peoples’ History of the US, our eyes, minds and hearts have been opened. We have learned the truth about something that has been obscured from us by a carefully revised & crafted version of history. The historical narrative we learned, based on tales by authors such as James Fennimore Cooper, or even the Peter Pan play, are myths that are not based in reality. The reality remains 500 years of genocide against native peoples that this country has not yet acknowledged.

Those of us who now know the truth are motivated to become allies to the Indigenous Rights movement. We can’t change what our ancestors did, but we can be responsible human beings and help make a better today and future. We stand with you as allies, brothers & sisters in the same human family.

As Rev. Dr. Martin Luther King, Jr. so aptly stated fifty years ago:

*Our nation was born in genocide when it embraced the doctrine that the original American, the Indian, was an inferior race. Even before there were large numbers of Negroes on our shores, the scar of racial hatred had already disfigured colonial society. From the sixteenth century forward, blood flowed in battles of racial supremacy. We are perhaps the only nation which tried as a matter of national policy to wipe out its Indigenous population. Moreover, we elevated that tragic experience into a noble crusade. Indeed, even today we have not permitted ourselves to reject or feel remorse for this shameful episode. Our literature, our films, our drama, our folklore all exalt it. “* †
We Love Lucy
By Bonnie Edwards

My friend Lucy Rasmus is in a rehab facility for a few weeks after she fell at St. Michaels and broke her arm. She has been my spiritual advisor for many years with all the challenge that represents.

Lucy helped me every Sunday morning to get the coffee hour ready and has done so for years. It is she who so beautifully arranges the goodies on their trays. Ron makes the coffee. I try to do the other stuff and Lucy was the third member of our team.

Many of you know and love Lucy too. But did you know that she was Phi Beta Kappa when she graduated from college? That she is extremely well read? And, that she has a book of her own, entitled Pass It On ... one Christian woman’s suggestions. She never ever toots her own horn.

Lucy is the person responsible for bringing an opening prayer for each ECW meeting, sort of our chaplain, and each prayer she finds is an exquisite reminder of why we are there and what we are to accomplish. She also faithfully, with Connie Pascoe, counted the money from the Sunday offerings on Monday mornings. And she did so for years and years.

Recently she has moved to Fellowship Square with her faithful companion, Sweetie the Cat. She anxiously waits to return. Meanwhile, she is grateful for your visits from the family that we all are a part of at St. Michael and All Angels.

†

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

Vestry
The Rev. David Benedict Hedges
Rector
Reed Karaim, Senior Warden
Howard Creswell, Junior Warden
Steve Larsen, Treasurer
Caroline Schlageter, Clerk

Lisabeth Almgren
Charlene Dowley
Bonnie Edwards
Robin Jorstad-Donaldson
Paulette O’Malley
Kelli Peacock
Anita Rowlands
Peter Schmidt

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

WEEKDAY SERVICES
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
Friday: 8:00 AM Low Mass (Rite One)
* 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 K. 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
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