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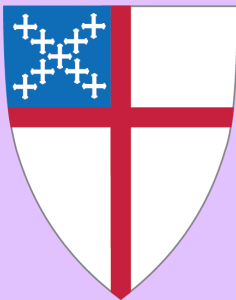
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The Chalice

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The Chalice

The Times They Are a-Changin'

by Father Al Jewson

Bob Dylan penned the words to his ballad in the fall of 1963. He wrote this song in an attempt to create and reflect the movement of change occurring in society. Words in the song also reflect passages in the Book of Ecclesiastes; and the Gospel of Mark "But many who are first will be last, and the last will be first." (Mark 10:31)

*Come gather 'round people
Wherever you roam
And admit that the waters
Around you have grown
And accept it that soon
You'll be drenched to the bone
If your time to you is worth savin'
Then you better start swimmin'
or you'll sink like a stone
For the times they are a-changin'*

The Vietnam War, the March on Washington calling for civil rights for Black Americans concluding with the Rev. Dr. Martin Luther King's famous speech, "I Have a Dream", the assassination of President Kennedy all are historical marks for an era of political and social unrest.

*"Come writers and critics
Who prophesize with your pen
And keep your eyes wide
The chance won't come again
And don't speak too soon
For the wheel's still in spin
And there's no tellin' who that it's namin'
For the loser now will be later to win*

For the times they are a-changin'"

The great dream of many people was a society that reflected the worth of all individuals, where one group would not dominate society, where political entities were not self-serving,
*"Come senators, congressmen
Please heed the call
Don't stand in the doorway
Don't block up the hall
For he that gets hurt
Will be he who has stalled
There's a battle outside and it is ragin'
It'll soon shake your windows and rattle your walls
For the times they are a-changin'"*

For a young man of 20 years of age and a junior in college the lyrics of this song etched a dream in my heart and the hearts of many that wonderful changes would begin to take place in our society; changes that reflected the message of the Gospels. These changes would take place slowly, but still materialize. Oh, the naivety of youth!

*"Come mothers and fathers
Throughout the land
And don't criticize
What you can't understand
Your sons and your daughters
Are beyond your command
Your old road is rapidly agin'
Please get out of the new one if you can't lend your hand
For the times they are a-changin'"*

Today, we are still faced with many of the same old concerns,

some of which have swelled even more out of proportion in politics and society. Now we are plagued with COVID-19 a curse that pervades all social structures, not only because of the fear it has instilled, not only because of the necessity to remain safe, not only because of the lack of proper treatment, but also, because it has divided us even more. One of the prayer requests posted this morning read "That we may be spared from the mutual contempt that is plaguing our society."

*"The line it is drawn
The curse it is cast
The slow one now
Will later be fast
As the present now
Will later be past
The order is rapidly fadin'
And the first one now will later be last*

For the times they are a-changin'"
(Copyright © 1963, 1964 by Warner Bros. Inc.; renewed 1991, 1992 by Special Rider Music)

My prayer for all of us is that with the Gospel message in our hearts, we conscientiously set aside partisan bias, exercise patience toward each other, willingly collaborate together, and trust each other as fellow Christians as we make our way through this new disease to that time when we can gather in person to worship as a community in Christ.

From the Deacon's Desk

by Archdeacon Rebecca Barger

Early in the days of my diaconal formation when I was attending the Episcopal School for Ministry (ESM), one of my class assignments was to establish a Rule of Life. It was a project—and hopefully a life-long discipline—for those of us in our Spirituality class. Recently, I discovered that my past Rule of Life had become, well a bit obsolete. I hadn't been attentive to it in quite some time. I lost interest in maintaining it; you could say it wasn't working for me. And if you are wondering what good can come out of a pandemic, it is a new and improved Rule of Life! In the past few months, I have found my once trusted routine gone. The entire structure of my daily routines turned all around. My focus on my duties at home were taking a backseat to adapting to and restructuring how we were now going to “do” church and “how” we were going to be the church. I have found myself planted in front of my computer screen now more than ever! And I confess, it was making me a little grumpy! Plus, I was feeling out-of-sorts with all the socialization changes brought on by the pandemic. It became clear that I was also in a spiritual slump exacerbated by a Rule of Life that had fallen by the wayside.

A Rule of Life “is a pattern of spiritual disciplines that provides structure and direction for growth in holiness” (Thompson, Marjorie. *Soul Feast—An Invitation to the Christian Spiritual Life*. Westminster John Knox Press, Louisville, KY, 1995.) A Rule of Life helps us maintain a habitual spiritual rhythm in our lives that allows us space and time to nurture that inward desire for growth in our relationship with the divine. It is a rule or discipline

that we commit to as if training for a half-marathon or such. It—a Rule of Life, is as individual as we are—each unique and beloved by God—where no two are alike. A Rule keeps us structured in a lifelong process of transformation. And because it is a lifelong process, that means there are times in our lives when we need to take a step back and reevaluate that Rule and take the appropriate measures to tweak and refine that Rule into sometime more fitting for our current station in life.

Utilizing three basic questions suggested by Thompson, you can ruminate on how to develop your own Rule of Life:

- *What am I deeply attracted to, and why?* Where do your interests lie?
- *Where do I feel God is calling me to stretch and grow?* Where do you feel those “Divine tugs”?
- *What kind of balance do I need in my life?* What will work with your lifestyle that is realistically maintained?

And once you have developed your Rule of Life, it is extremely helpful to seek out someone you trust to support you and keep you accountable to your Rule. A Spiritual Director is a good person to help fulfill that role, or someone you are close to within the parish community. A few years ago, we at St. Francis' did a series on Spiritual Disciplines with the guidance of Thompson's book. It is a wonderful resource to help you explore different disciplines and develop a Rule for yourself. But keep in mind, it is about growing your relationship with God; spending deliberate time in God's presence; listening for that still small voice of God calling to you. You will discover who God says who you are. It is a process, so be gracious to yourself as God is gracious. A Rule of Life engages us to be the bearers of good fruit in God's eternal kingdom.

Thoughts on Fatherhood

by Herb Smith

Raising children is a perilous endeavor. I suppose as parents we all have some, perhaps vague, idea of how we would like our children to turn out as adults. However the tricky part is figuring out how to get them there. And, of course, you don't get any “do overs”, even if you have several children since they are all individuals and respond to your parenting efforts in different ways. So what might work for one child, probably won't work for the others. Each one is an adventure in themselves. It's only later that you find out what worked and what didn't when it's way too late to correct things. So you do your best, keep the whole thing committed to God and that's all you can do.

My kids are all grown now, and two of them have kids of their own. I'm very proud of them. They are all good people. They are all smart, they work hard, they are kind and thoughtful of others. Ok, they aren't perfect, they don't even agree with me all the time or do some things the way I think they should do them, but I guess that's the way it works. They are their own people.

I don't know that I can take too much credit for how they turned out. I was not the most consistent disciplinarian (yeah, gave in way too much) and probably spoiled them way too much too. But somehow, they seemed to come through it mostly unscathed. If I had it to do over again I'm sure I would do some things differently, but I can't imagine that they could have turned out any better. I thank God for that.

**HAPPY
FATHER'S DAY**

Face Masks

by Donna Bernert

The 75 people of St. Francis Church and the ECW have made over 3,000 masks for St. Luke's Hospital. We are now directing our efforts to help the churches in the Diocese of Missouri with face masks so they might open their church doors in a manner that respects everyone's health and safety. Debbie Caby with ECW will be contacting individual churches in order to find out how many face masks they will require to open. Debbie will also be putting out notifications that we will be accepting donations for supplies in order to provide masks to all churches, even those churches that are not financially capable to acquire masks on their own. So ladies and gentlemen please keep going on your volunteer work. Let's keep everyone safe!

Food Pantry Donations Needed

By Laurie Dailey

While there is always a need for non-perishable food donations at the Eureka Food Pantry, the demand is even greater due to COVID-19. Please consider picking up some items for the pantry on your next shopping trip. Items such as canned pasta, canned fruit, soups, jellies (a variety of flavors), canned chili and beans, spaghetti sauce, pasta, canned chicken and dumplings, canned stews, canned vegetables such as carrots and potatoes, boxed cereals, rice and rice mixes, instant potatoes, or other potato side dishes are very much appreciated.

If you are able to donate, place the items in a convenient area of your car that volunteers can easily access. Do not get out of your car; a volunteer will gather donations. Donations may be dropped off Tuesdays and Thursdays

from 9-11:30 a.m. or Wednesdays from 6-8 p.m. Thank you to everyone who can help. Your generosity makes a big difference to people in our area who are in need. For more information, please contact Laurie Dailey.

A Little Help Can Go a Long Way

by Kathleen McDonald

Even as we all are trying to lower the number of COVID infections in our community, the number of households experiencing hunger and food insecurity is increasing. When we see on TV or in the social media stories of our Missouri neighbors who sit in long, long lines of cars to pick up food donations, our hearts go out to them. Many are people who never before have asked for help to feed their families are in those lines today, getting a couple of days of food.

Those images touched the hearts of many in our diocese, including Bishop-Elect Johnson. He has made a large diocesan contribution to the Task Force on Hunger (TFH) and has issued a challenge to all members of the Diocese of Missouri to double that contribution.

St. Francis is collecting contributions from our members and will send in a common check from the parish. Individual contributions to this special COVID fund are also welcome. More detailed information is available on *Seek!*, which you can access by going to diocesemo.org. The basic information is listed below:

Where does the money go? The challenge grant specifies that the money go to existing food ministries in the diocese. This includes both ministries already funded in part by TFH, like the Trinity Food Pantry, and others parishes providing a ministry without TFH funding who are experiencing increased need among their clientele.

The need in outstate parishes is particularly strong and has few other funding sources.

What size contribution are we asked for? \$5 - \$25 dollars per household will help make the diocesan seed money double from \$30,000 to \$60,000.

What's the timeline for this project? Grant requests were due May 31. Contributions can be received later. The TFH needs to know how much we can help, so please send your check in before the middle of June.

How should I make my contribution? Please make out a check to St. Francis' Episcopal Church and put COVID Food Grant on the memo line. Send to 602 Rockwood Arbor Drive, Eureka 63025. Tracey picks up mail daily and will be sure it gets to the right account and our collective contribution gets to the diocese.

Who is my contact person for additional questions? Kathleen McDonald, 636-667-6299 or mrs.mcbooks@gmail.com.

Discernment Team Members

Paul Jokerst, Chair
Mike Rohan, Liaison to the BC
Michael Booker
Barb Sacco
Suzanne Jones
Jack Laules
Marsha Smith
Jerry Smith



St. Francis Tree Carving

by Marsha Smith

As many of you know, two large trees on the St. Francis property died last year and were cut down. The stump of the large oak tree on the corner of Howerton and Rockwood Arbor Drive was left at a height of about 12 feet so that we might have the option of a tree stump carving in the future.

The Bishop's Committee recently voted to ask for donations to have the tree stump carved into a likeness of St. Francis of Assisi. The proposal is to leave five feet of the tree as a base for the carving and then carve a seven-foot statue of St. Francis above that. This twelve-foot statue would draw attention to St. Francis church and be an asset to our church's landscape and the community.

The estimate that we have received for this work is about \$2600. Currently, parishioners have committed donations of \$1800 for this effort. In order to proceed with this project, donations of an additional \$800 is needed. If you would like to donate to this effort, please sent a check made out to St. Francis Episcopal Church and put "tree carving" on the memo line.

Book Group to Discuss Emma

by Kathleen McDonald

At our May Zoom meeting for book group, readers agreed that we should stick with the last book we had chosen, Jane Austen's *Emma* for our next book discussion. Since the library is not open and some online orders are delayed, we thought that this book, available in many audio and film versions, would make the book accessible to all.

A beloved classic to many, *Emma* is a novel about youthful hubris and romantic misunderstandings. Set in the early 19th century in a fictional English country village and the surrounding estates, it involves the relationships among people from a small number of families. As in her other novels, Austen explores the concerns and difficulties of genteel women and depicts issues of marriage, sex, age, and social status.

Emma is spoiled, headstrong, and self-satisfied; she greatly overestimates her own matchmaking abilities; she is blind to the dangers of meddling in other people's lives; and her imagination and perceptions often lead her astray (*summary and review adapted from Wikipedia*).

If you would like to join this discussion and were not present at our first Zoom meeting, please email your name and contact information to Kathleen McDonald at mrs.mcbooks@gmail.com. Book group will meet online via Zoom on Monday, June 8 from 6:30 to 8:00 p.m.



Herbaceous Peony



Itoh Peony

Garden Talk: Peonies

by Marsha Smith

My earliest memories of peonies are of the light pink double-flowered peonies in my grandmother's yard. Their wonderful fragrance and huge blossoms must have made a big impression on me. Since I have light double peonies that my mother gave me, I'm sure that they originally came from my grandmother's peonies. Peonies are very long-lived plants and are one of the most popular to be handed down to family and friends. Peonies are native to Asia, Europe and western North America and today are one of the most popular garden plants.

There are three main types of peonies: herbaceous peonies like the ones my grandmother had; tree peonies; and Itoh or intersectional peonies. They are all great plants that produce beautiful flowers. They are also very low maintenance plants that require the same type of environment: full sun, well-drained soil, and not too heavy on the fertilizer.

Herbaceous peonies, like my grandmother's, come in white, shades of pink, yellow, and red and can be single-flowered or double. I have a brilliant red single-flowered peony called *America* that blooms much earlier than the other peonies, mid-April rather than mid-May. Single-flowered peonies do not need staking. The *America*

variety has a much lighter fragrance though. Most double-flowered peonies have much heavier blooms and need to be staked and many have a very lovely fragrance.

Tree peonies are not trees but rather shrubs. They do not die down to the ground in the winter like the herbaceous peonies and may eventually grow to be four or five feet tall. They do not require pruning, but dead stems should be removed. They produce enormous flowers and are available in many colors. Since they have woody stems, they do not require staking.

In 1948 horticulturist Toichi Itoh from Tokyo first created a cross between a herbaceous peony and a tree peony to create what is now known as an Itoh or intersectional peony. It wasn't until the 2000s that Itoh peonies became widely sold in nurseries. They have many of the advantages of both their ancestors--enormous



blooms, strong stems, and exceptional fragrance--and they die to the ground in the winter. However, like tree peonies, they are much pricier than herbaceous peonies.

The fall is the best time to plant or divide peonies. Don't plant them too deeply or they may fail to bloom; the eyes should only be one or two inches below the soil line. You can hardly go wrong in selecting a peony, to quote another gardener, "My favorite peony is the one that is in bloom."

I hope you are enjoying your peonies this spring.



A Prayer of St. Chrysostom

by Archdeacon Rebecca Barger

John Chrysostom is recognized as one of the great saints in the Eastern Church. "*Chrysostom*" means "golden mouth" and he is remembered as a profound preacher--both in eloquence and his ability to meet people "where they were" in his sermons. His preaching style was both pastoral and

educational. His perspective on preaching was that if a presbyter (priest) struggled with proclaiming the Word of God, then "the souls of those in his charge (would) fare no better than ships tossed in the storm." 1 *Holy Women, Holy Men, Celebrating the Saints*, Church Publishing NY, page 578. He was elevated to position of Bishop of Constantinople in the waning years of the 4th century. His episcopate was remarkably brief and controversial. He died during his second exile in 407.

This prayer that is attributed to him is found in our *Book of Common Prayer* at the conclusion of Morning and Evening Prayer (pages 102 and 126). It is one of my favorite prayers. I am drawn to its expressive language as well as the core truth to which it speaks. As you recite it and pray it, consider how fitting this ancient prayer is in our common time and circumstances as we petition God to fulfill our desires and petitions **as may be best for us**. It offers us the hope that we need as we continue in these uncertain times of COVID-19 pandemic.

A Prayer of St. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. Amen.

Communication is Key

by Archdeacon Rebecca Barger

Communications Director for the Episcopal Diocese of Missouri is Janis Greenbaum. She is making great strides in providing information about livestreaming worship services and other information that is vital to the health of our diocese. Please remember to visit the diocesan website www.diocesemo.org regularly to gather updated information about ministries and upcoming events.

Of particular interest is the Consecration and Ordination service of Bishop-elect Deon Johnson on Saturday, June 13 at Christ Church Cathedral. The office of the Presiding Bishop continues to hand down updated guidelines to the Transitional Committee planning the Consecration and Ordination service during this time of COVID-19 and social distancing. By utilizing the diocesan website, you will find the most up-to-date information posted as Bishop-elect Deon's service approaches.

Gathering for Worship

by Father Al Jewson

The Diocese of Missouri in conjunction with health care professionals has issued guidelines for reopening of church buildings, beginning in-person worship and parish groups and outside groups gathering. In addition, clergy of the diocese along with Bishop-elect Johnson, Canon to the Ordinary, Doris Westfall, and other staff gather for zoom meetings each Wednesday. There are presentations from representatives from Church Insurance, spiritual direction, and others at the clergy gatherings. I am also in an affinity group of interim priests and Archdeacon Rebecca leads an affinity group of diocesan deacons. In addition the clergy gathered share ideas, seek information, and collaborate on the next steps.

Everything has changed and will remain changed for the unforeseeable future. I do not believe that we will ever return to "normal". The rituals and ways in which we carry out worship will change and some old customs will disappear.

On page 9 is a letter and below are guidelines issued on May 1, 2020.

On May 20 the Bishop's Committee met to discuss the guidelines issued by the diocese. No definitive action was initiated at this meeting; however, it was and is important that the leadership of St. Francis' Church continue to discuss ways in which we can once again gather in person as a community to worship and share time together.

A summation of the guidelines for use while social distancing orders are in place:

WORSHIPPING TOGETHER

- *Keeping at least six feet between all persons who do not live in the same household*
- *Wearing masks to enter and/or having masks on hand.*
- *Consider making announcements at the beginning of worship to reinforce expected norms.*

This spacing is also recommended for any contact our parishioners may have. Consider a coffee hour that does not include serving any food or beverages while these orders remain in place. This will not prevent people from talking to one another, but will reduce the temptation towards unsafe behaviors. We want to encourage people to safely interact with one another, yet we cannot control behavior. The responsibility for keeping at least six feet between persons lies with each individual. We can, however, name the norms for our gatherings, ask everyone to abide by them, and even request people not participate if they cannot.

CHANGING THE SCHEDULE AND LOCATION OF WORSHIP

As a result of the limitations on the number who can gather and how much distancing is required, your worship space may not safely accommodate all who wish to gather for a liturgy. Adding additional liturgies or moving to a larger space, like a parish hall or outdoor settings, will help people keep safe physical distance. Consider how you might divide worship services including asking A-K to attend one of the new options and L-Z the other. Also decide who will keep a count on those in worship and how you will ask those attending after the capacity is reached to wait until a later service.

SANITIZING THE CHURCH & OUTSIDE GROUPS

Prior to resuming in-person worship all common spaces in the worship space should be thoroughly cleaned. Using a professional cleaning service is highly recommended. Please contact the Bishop's office if professional cleaning is a financial hardship. When in-person worship resumes hard surfaces should be cleaned after each gathering and in between a series of worship services in the same space. There should also be a thorough final cleaning after all but the cleaning crew have left the church grounds.

For groups that meet outside the regular worshipping community, A.A., Contractors, Quilters etc., have a plan for how they will use and clean the building after use.

GREETING AND HANDOUTS

As we gather for in-person worship we will still need to use printed materials and make first time visitors feel welcome. Where possible email bulletins to congregation and invite them to use their tablets or smart phones in worship. Have a greeter or usher, standing six feet away, staff a welcome table with the needed materials available for pick-up. The greeter can offer a welcome and answer questions from a safe distance.

Books for worship should be removed and “quarantined” for a 14 day period prior to use.

CHOIR

During this transition, consider foregoing a choir and simply use soloists or duets. If you have a choir, each member must maintain the physical distancing requirement and is strongly encouraged to wear a mask.

PASSING THE PEACE

While the peace is often a time of social interaction in most communities of faith, while the physical distancing measures are in place, we need to have touch-free greetings at the peace with no shaking hands and hugging. Clergy and lay leaders in worship should model a wave or a bow while staying in place.

OFFERING PLATES & GIVING

The practice of “passing the plate” is discouraged during this time. The offering plates can be placed visibly within the community gathered and offerings can be placed during the offertory in one location. In advance of worship, set the expectation of online giving or mailing in checks.

WORSHIP SERVICES INCLUDING THE HOLY EUCHARIST

If you choose not to offer Eucharist, you may offer Morning Prayer or Ante-Communion on Sunday morning. Our experience suggests faithful Episcopalians expect the Eucharist, so put in place a plan for safe administration, and how you will orchestrate your movements. Think through how you will minimize person-to-person contact for administering the sacrament; how you will sanitize and re-sanitize while you administer the sacrament; and, how you will orchestrate your movements. This will vary for each congregation and space. Consider how persons can come one at a time and return to their seat without getting too close to others.

Consider the use of masks by the celebrant at the Holy Eucharist or cover the elements being consecrated. The

Book of Common Prayer, at the time of consecration states, “At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.” Consecration therefore can be accomplished with a minimum of gestures for reasons of safety.

rites & rituals

Offering the Holy Eucharist safely will continue to be a challenge, as touching a face mask (to remove or shift it) contaminates it. Proximity to the communicant is a risk to the communion minister and those receiving. Give serious consideration to options within your tradition that minimize contact. This may mean you need to further postpone offering Communion.

Rituals (weddings, funerals, baptisms, confirmations) could take place in a more traditional way, with careful attention to guest lists so as to keep under the gathering limit, and physical distancing plans.

ADMINISTRATIVE OFFICE PROCEDURES

Keep office functions as limited as possible to ensure essential operations. Those in the office should be wearing masks; if you have more than one person in the office, make sure that surfaces, including the phone, are regularly sanitized

CORRECT UNSAFE PRACTICES

Some parishioners will stand too close to others, offer a hand to shake, or a hug. It is going to happen. Teach everyone the safe practices you intend to keep, in advance. Remind your community of faith that each person is responsible for themselves. Give parishioners or vestry persons who have the gift of offering a gracious word the task of giving guidance to those who struggle to change their behavior. Consider that some parishioners may need to be gently

encouraged to stay home a little longer.

REVISIT THE PLAN REGULARLY

Do-Reflect-Do. This will be important as we return to in-person gatherings. Make a plan, carry it out, and then have a follow up meeting to reflect on how it went and what needs to change. An iterative process will be necessary to make the adjustments based on experience.

QUESTIONS FOR CHURCH LEADERSHIP TO CONSIDER

We offer this list of questions for the leadership of each worshipping community to consider in devising a plan for in-person worship. We recommend that you work through these questions before re-launch:

- How will you maintain online streaming and how will that need to adjust when there is also in-person worship happening?
- How many people can your worship space hold if you are worshipping in family groups sitting 6 feet apart?
- How will you discourage the receiving line after church and/or congregating after worship services?
- How will you cap attendance at events so there is room for members of the community to join you and so you don't go over guidelines?
- How will Christian formation take place? How might you create or continue online formation for children, youth, and adults?
- What should be done with small groups who have shifted to meeting online? How might you continue these when in-person worship resumes?
- How will you ensure sanitation and disinfection in regards to communal spaces?
- Worship bulletin disposal, prayer-books, hymnals etc.

- Areas where small groups gather during the week
- Nurseries and/or playgrounds
- Pews or chairs following worship
- Doorknobs, bathrooms, other areas that people touch when in your building
- How will you update your building use agreements to reflect the new realities of COVID-19?
- If someone contracts COVID-19, how will you communicate with your congregation and members who may have come into contact with that individual while maintaining privacy and pastoral care?
- If someone who has been in your building contracts COVID-19, how will you do a more intensive cleaning prior to its next use?
- How will you communicate your safety plan and best practices to the congregation?

It is my desire to offer in person worship for you as soon as possible and a plan is in the draft stage; but it will take time to write a plan that will effectively cover all the facets of the guidelines that pertain to St. Francis' Church. In the meantime, we will continue to zoom worship as we have been doing for most of, if not all, the month of June. If you have any suggestions please email me at ajewson.stfranch@gmail.com.



The Chalice

Average Sunday Attendance: Livestreaming

2019	SUNDAY ATTENDANCE	2020*
57	Palm Sunday	52
71	Easter Sunday	67
100	2 nd Sunday in Eastertide	73
63	3 rd Sunday in Eastertide	65
67	4 th Sunday in Eastertide	55
60	5 th Sunday in Eastertide	53
59	6 th Sunday in Eastertide	53
62	Sunday after the Ascension	63
57	Pentecost	

Morning Prayer on Facebook

by Archdeacon Rebecca Barger

On March 22, St. Francis' held our first live streamed service due to mandates calling for social distancing, then ultimately a cessation of in-church worship until further notice. Fr. Al (AI+) and I (/RB), initiated Daily Office offerings live on our Facebook page starting March 24 with Morning Prayer. At the start of Holy Week on April 6, we increased Daily Offices to both Morning and Evening Prayer, which we are continuing through Eastertide. It was our intention to offer to our beloved community spiritual solace during a time of uncertainty, anxiety, and isolation as our journey through Coronavirus and strange restrictions took control of our daily lives.

As Christians, we are a people of Eastertide. Jesus lives, death has been vanquished, we live with the assurance that nothing, not even death can separate us from the love

of God in Jesus Christ. How odd, I find it, that we experience the force of this pandemic during our holiest of seasons. With time, as a society, we have adapted to the life-style changes of Coronavirus. As a community of believers, we turned to the love and support of one another through prayer to help us to continue to endure.

With the start of the season of Pentecost, Fr. Al and I will continue to lead Morning Prayer on our Facebook page via livestreaming.



Left: Herb and Marsha Smith added a beautiful dogwood tree near the front entrance of our building.



UPDATED GUIDANCE FOR CLERGY AND CONGREGATIONS IN THE DIOCESE OF MISSOURI

MAY 1, 2020 THE FEAST OF ST. PHILIP & ST. JAMES, APOSTLES

"There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all."

-Ephesians 4:4-6

Dear sisters and brothers in Christ,

Our lives, our church, and our world have changed drastically since the emergence of COVID-19. The past few weeks have been filled with sorrows and blessings, challenges and opportunities, losses and celebrations. There is much to grieve and much to celebrate. God has indeed been our refuge and our strength during this time of trouble.

As we continue to live more fully into transition here in the Diocese of Missouri, none of us could have imagined the context in which we find ourselves. While it has been complicated and challenging in many ways, it has also been a deeply energizing and life-giving experience to walk this journey with you. You have demonstrated in countless ways the pioneering, creative, and innovative spirit that forms our spiritual DNA here in Missouri. We have discovered anew that we are one body together in the risen Christ.

As developments around COVID-19 continue to manifest at a rapidly changing rate, communities of faith in the Diocese of Missouri will continue to be closed at least until May 31, 2020. This inevitably leads to the question, "When can we return to worship?"

Following the guidance of health experts, in-person worship may resume in the Diocese of Missouri on June 1, 2020, provided that the following criteria are met:

- COVID-19 cases are on the decline for 14 days in your county.
- Testing is available for those showing symptoms.¹
- A plan to safely resume worship is submitted to the Bishop's office.

When these conditions are met, the Bishop's office may give permission to return to in-person worship following appropriate guidelines as outlined in this document and recommendations by the Centers for Disease Control, and the local Department of Health and Public Safety. Even when in-person worship resumes, we will not "get back to normal" for some time.

The guidance that follows is intended to address this new reality in which we find ourselves and the practical reality of continuing the work of Christ in the world. It is intended to be a resource for clergy, vestries and bishop's committees to consider in advance of offering in-person worship. Setting clear expectations and sharing plans with our communities in advance, will help tremendously in making the return to in-person worship joyful, meaningful, and above all safe.

As we chart this new course, may God bless and keep you, those you love, and those whom you serve, now and always.

The Rt. Rev. Wayne Smith,
10th Bishop of Missouri

The Rev. Deon K. Johnson,
11th Bishop-elect of Missouri

¹ Check with your local Health Department and [MapDash](#) Data resource for up-to-date area COVID-19 data.



June 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1 8:30 am Morning Prayer	2 8:30 am Morning Prayer	3 8:30 am Morning Prayer	4 8:30 am Morning Prayer	5 10 am Bible Study	6
7 10:15 am Holy Eucharist (Livestreamed on Facebook) Trinity Sunday	8 8:30 am Morning Prayer 6:30 pm Book Group: <i>Emma</i>	9 8:30 am Morning Prayer	10 8:30 am Morning Prayer	11 8:30 am Morning Prayer 10 am Chalice Meeting St. Barnabas, Apostle	12 10 am Bible Study	13
14 10:15 am Holy Eucharist (Livestreamed on Facebook) Pentecost 2 (Proper 6)	15 8:30 am Morning Prayer	16 8:30 am Morning Prayer	17 8:30 am Morning Prayer	18 8:30 am Morning Prayer	19 10 am Bible Study	20 Chalice Deadline
21 10:15 am Holy Eucharist (Livestreamed on Facebook) Father's Day Pentecost 3 (Proper 7)	22 8:30 am Morning Prayer	23 8:30 am Morning Prayer	24 8:30 am Morning Prayer Nativity of John the Baptist	25 8:30 am Morning Prayer	26 10 am Bible Study	27
28 10:15 am Holy Eucharist (Livestreamed on Facebook) Pentecost 4 (Proper 8)	29 8:30 am Morning Prayer Sts. Peter & Paul, Apostles	30 8:30 am Morning Prayer				