

IN THIS ISSUE

Page 1: Consider the Lilies of the Field

Page 2: From the Deacon's Desk; We Bend but We Don't Break

Page 3: From the Jr. Warden; Farewell

Page 4: Centering Prayer; Search Update

Page 5: Stump the Vicar; Gardening for the Planet

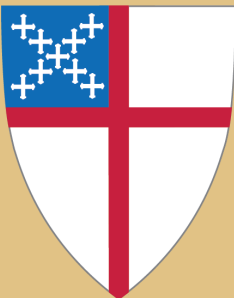
Page 6: Attendance Statistics; Recipe

Page 7: Book Group; Bible Study

Page 8: Letter from Bishop Johnson

Page 9-11: Guidance for in-person Gatherings

Page 12: Calendar



The Chalice

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ST. FRANCIS' EPISCOPAL CHURCH
EUREKA, MO

The Chalice



AUGUST 2020

Consider the Lilies of the Field

by Father Al Jewson

Given the uncertainty with which we live because of COVID-19, how it has dramatically changed our lives, our expectations and daily routines, and the anxiety that plagues us on every side, I urge all of us to daily reflect on some passage from the Bible. Even if nothing changes on the outside, inwardly we know that God is with us.

On such passage comes from Matthew's Gospel, "Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you--you of little faith?" (NRSV Matthew 6:28-30).

Verses 25 to 34 of this chapter in Matthew's Gospel consider anxiety about various things and is directed at the disciples, not those on the outside, but rather, those of the inner circle. Matthew had an additional reason for including Jesus' sayings about anxiety for they addressed a

problem with the Church to which Matthew was writing. These verses are also addressed to us, the post-Resurrection disciples; and I



think they are most fitting for our present life at St. Francis' Church in Eureka.

Webster's Dictionary defines "anxious" as "disquiet as to something future or unknown....accompanied with or causing worry" (Webster's New College Dictionary, 1960). We appear to be anxious over so many things that I think it clouds our true purpose as members of the Kingdom and our true reflection as representatives of Christ to the world today. The circumstances of living with COVID-19 are bad enough; but we can get so anxious over many other things as well. Then we allow ourselves to become anxious about events that are not even

here yet; anxious over how space on our campus is to be used when we finally open up again, or safe handling of equipment or goods; anxious about how outside groups will use our space, anxious because this is not the way it was or should be done. We have been anxious over money that we have because we were afraid to spend it for growth or programs. We have been anxious because we do not have enough money to pay for things. We have become anxious over who is going to do something and anxious that the right people will not be asked and anxious that we might be the only one doing it.

Anxiety is contagious and when enough people become anxious over many things, they begin to form little groups of people with like anxieties. When we are finally able to open the church building for worship, people seeking a safe refuge will pick up on these things very quickly and usually do not stay around long. After all, they have enough anxiety in their lives, why add to it.

In this Gospel passage Jesus is reminding his disciples that

God looks after all of God's creation. If God adorns flowers with such beauty will God not also adorn us with insight, patience, wisdom, love, and endurance? "Little faith" does not mean that the disciples have no faith, but rather, their faith needs reassurance. God does provide that reassurance whenever we remember to ask God to strengthen our faith, to reassure us with the presence of the Holy Spirit and remind us that we are working for the Kingdom of Jesus Christ. Our God is big enough to take on all our anxiety and fill us with the grace and confidence that all will indeed be well. Will you give your angst to God?

From the Deacon's Desk: Character Cracks

by Archdeacon Rebecca Barger

"I had a vision of a house. Every time a crack appeared in the wall, or damage in the house, I dashed out to repair it as quickly as I possibly could...And the Lord said to me, 'This is what your Christian life is like. Whenever any cracks appear in the wall that has been built up around about you over the years by the world and by yourself you dash out and you fill in the cracks so that no one is able to see what is inside. But I want the world to be able to see what is inside. I want to be able

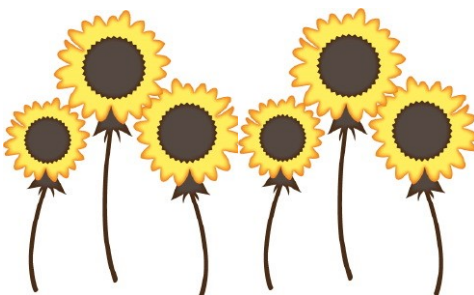


to come in through the cracks into your life and I'm not going to fill them up either, I am going to flow in and out of these cracks. So, when you see the cracks appear in your life, do not rush out and fill them in. Let Me come in" (Mattches, *Celtic Daily Prayer*).

Just like this house, we all have cracks in our lives. These cracks speak to our life's journey and experiences. Like a biography, these cracks recount the stories of our lives—stories that tell others who we are and why. This short little reflection seems so relevant in this era of quarantine, when our thoughts have ample time to turn inwards. I had to ponder why I, like the author, feel so compelled to cover up or repair those characteristic cracks? Is it out of shame or embarrassment? Is it in response to fear of being accepted the way that I am?

The image of God being able to move in and out of my life through these cracks has helped me to accept and sometimes "celebrate" the cracks that I carry. I had to smile as I imagined that with the many cracks (and flaws) that I have, the more access points God has to flow in and out of my being. And with that in mind, why would I try to conceal them?

Come in. Come into my life, Lord Jesus, and abide with me here.



We Bend but we don't Break

by Jackie Selle, Bishop's Warden

I'm a longtime fan of Jon Bon Jovi (JBJ to his fans), and I'm not afraid to admit it. I enjoyed his music as a teenager, and I still do today, feeling as if I've matured along with him and his musical style. I've often joked that if I ever decide to get a tattoo (which probably won't happen because I'd cry like a baby at the sign of the needle and ink) it would be to have the initials "JBJ" tattooed on my ankle.

Of course Jon Bon Jovi is famous for his music, but did you know that he is one of the great celebrity philanthropists of our time? In addition to maintaining an impressive musical career, JBJ has supported numerous charities including Habitat for Humanity, Stand up for a Cure, the Red Cross, the Dream Foundation, the Special Olympics, and numerous other charities focusing on homelessness, hunger, global warming, AIDS, Parkinson's Disease, and bullying, just to name a few. I recently heard a song that he has released during the current global pandemic, and I began thinking about his example of living up to Christ's command, "Thou shalt love thy neighbor as thyself" (Matthew 22:36-40 KJV). We'll come back to JBJ in a minute.

Over the past several months we've all had to "bend" to many changes in our lives. Simple things like spending social time with friends are not possible in the same way as before. Meetings are online. Trips to the grocery store are different, sometimes involving delivery or ordering online for pickup, required masks, and one-way aisles. Concerts and social events have been cancelled or postponed. Vacations didn't happen. School events, including graduation ceremonies and proms, have been post-

Discernment Team Members

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

poned, cancelled, or altered significantly. We limped through the end of the 2019-2020 school year with mostly online learning, but the new year is quickly approaching.

In August many parents, students, and educators are faced with trying to find the best way to start the academic year safely. I'm a veteran high school teacher with 30+ years' experience in the classroom. With regulations and statistics changing daily, many of us are very anxious about what the new school year may look like. Will we be in masks and/or face shields? How will we properly disinfect classrooms and school buildings to keep students and staff safe? How will transportation work? What about safely feeding students? Will we have to conduct classes in a virtual learning setting? In the midst of all of this, how will we ensure that students receive the best possible education?

Our frontline workers – essential employees, first responders, and healthcare providers, to name a few – are soon to be joined by educators and students beginning the 2020-2021 academic year. Every single one of us has a neighbor (or a family member) anxiously anticipating the start of the school year. What can we do to love those neighbors as ourselves? For some, maybe it's donating hand sanitizer or some cleaning supplies. Perhaps you can provide some face masks to a student or teacher. Many teachers will be expected to provide their own PPE and cleaning supplies as there is no additional funding available for these essential items. If donating supplies isn't an option, perhaps take a moment just to let a student or educator know that you are thinking of and praying for them as we embark on this new school year.

I told you we'd get back to JBJ. His new song is called "Do What You Can," and the refrain sums up our current situation well: "When you

can't do what you do, You do what you can...'Round here, we bend but don't break. Down here, we all understand, When you can't do what you do, You do what you can."

Loving thy neighbor can take many forms. Maybe it's running errands for a neighbor. Perhaps it's wearing a mask to keep those around you safe. It might be donating cleaning supplies to a teacher. Can you cook and deliver a meal to someone who might find it difficult to get out? It could be as simple as picking up the phone to call and check on a friend, neighbor, or family member. In the words of JBJ, "When you can't do what you do, you do what you can." What can YOU do?

From the Junior Warden

by Donna Bernert

I wanted to share a few facilities updates with everyone.

- Eagle Stone replaced the stone on the column at the front of the church. They did it for free. Thanks Eagle Stone!
- The part for the grinder station was replaced the week of July 27. Tracey did the paper re-

search and found a warranty for the part which enabled us to get the part at no charge saving St. Francis \$800.00. Thank you Tracey!

- The week of July 27 All Star cleaned out the grinding station sludge at the cost of \$350.00. The grinding station will require cleaning every year. I was told there are things being flushed down the toilets that should not be going in there. The only thing to be flushed down the toilet besides the obvious is toilet paper. The things that should NOT be flushed down the toilet are flushable wipes, facial tissue, feminine products, paper towels, etc. Please remember this when we return to worship in the church.
- Trinity hot lunches will be August 30 and it will be a sack lunch like the previous lunches.
- Face masks are still available. If you need face masks for you family or friends please feel free to contact Sally Hader, 314-422-4664 or Donna Bernert, 314-363-6599.

Saying Goodbye

Best wishes to Caitlin Selle, parish clerk, as she relocates in August to Waynesville, Missouri. Caitlin has accepted a teaching position there and will be teaching seventh grade geography after teaching high school social studies in Chesterfield last year. Caitlin is looking forward to the change to middle school, which is her preferred grade level.

**Farewell
and
Good Luck**



Centering Prayer

by Father Al Jewson

In the sermon last Sunday all of us were invited to seek quiet time with God during each week. When someone engages quiet time with God on a regular basis so much of anxiety and worries begin to diminish and that person begins to look at life with a more positive attitude and finds peace within the greatest of difficulties.

In the June 2019 *Chalice* publication, I wrote about Centering Prayer and then set time aside each week for people to join with one another in silence. Sadly, that time together ceased with COVID-19. It is easier to practice Centering Prayer with a group

“There is a deeper current of awareness, a deeper and more intimate sense of belonging”

because of the companionship and commitment, but it is even more valuable to practice Centering Prayer now that we are isolated.

Following is Cynthia Bourgeault’s (Episcopal priest and spiritual writer) description of this contemplative practice.

Thomas Merton, Thomas Keating, and John Main recognized meditation not as a newfangled innovation, let alone the grafting onto Christianity of an Eastern practice, but rather, as *something that had originally been at the very center of Christian practice and had become lost.*

Centering Prayer is a *pathway of return* in which every time the mind is released from engagement with a specific idea or impression, we move from a smaller and more constricted consciousness into that open, diffuse

awareness in which our presence to divine reality makes itself known along a whole different pathway of perception.

Each time you manage to disengage from a thought, you are doing so in solidarity with Jesus’ own kenotic stance; and in the process patterning that stance more and more deeply into your being until it eventually becomes your default response to all life’s situations.

It could be said that in Centering Prayer your intention is “to be totally open to God”: totally available, all the way down to that innermost point of your being; deeper than your thinking, feelings, memories, and desires.

There is a deeper current of awareness, a deeper and more intimate sense of belonging, which flows beneath the surface waters of your being and grows stronger and steadier as your attention is able to maintain itself as a unified field of objectless awareness.

Once you get the hang of it, attention of the heart allows you to be fully present to God, but at the same time fully present to the situation at hand, giving and taking.

Following is the simple method for practicing Centering Prayer as taught by the Rev. Thomas Keating. Choose a sacred word as the symbol of your intention to consent to God’s presence and action within.

- Sitting comfortably and with eyes closed, settle briefly and silently introduce the sacred word as the symbol of your consent to God’s presence and action within.
- When engaged with your thoughts [including body sensations, feelings, images, and reflections, return ever so gently to the sacred word.
- At the end of the prayer period, remain in silence with eyes closed for a couple of minutes. (Keating, *The Method of Centering Prayer: The Prayer of Consent*).

Search Update

by Paul Jokerst

The Discernment Committee continues to move forward in its work to identify a candidate to serve as our next vicar.



Committee members met with Canon to the Ordinary Doris Westfall, via a Zoom meeting on Monday, July 13. Canon Westfall provided the committee with information for each candidate that was submitted to the diocese. Doris explained that five candidates originally applied, but three withdrew their application for personal reasons. These reasons were completely understandable by not only the Discernment Committee, but Canon Westfall and Bishop Johnson as well.

The committee then met again on July 20 via a Zoom meeting to begin discussion on the candidates and to continue work on the draft questions to be used during the interviews. The committee currently has a couple more meetings scheduled before interviewing the candidates in the near future. The committee discussed the process that lies ahead and continue to pray on our search process.

I ask the congregation to continue praying for the discernment team, pray for our candidates, and to pray for our entire congregational family as they wait during this process. If anyone has any questions, please contact me anytime.

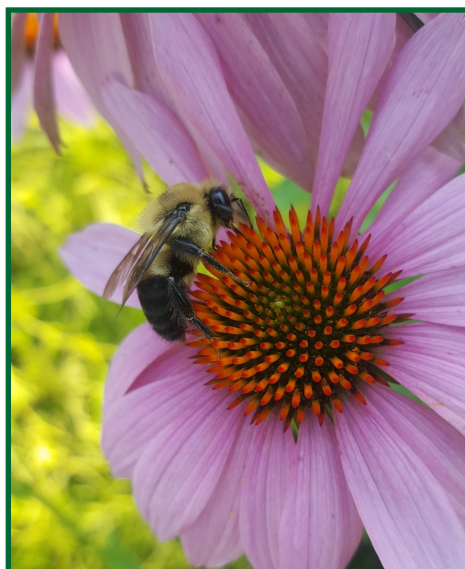
Stump the Vicar

Question: On the Liturgical Calendar I purchased the first Sunday in August (2) is named the Ninth Sunday after Pentecost and Proper 13. Why don't the Sundays after Pentecost and Propers match?



Answer: The number of Sundays after the Feast of Pentecost is determined by the date of the Feast of Easter on the front end and the First Sunday of Advent on the other end; and includes from twenty-three to twenty-eight Sundays. The first Sunday after Pentecost is always Trinity Sunday and the last Sunday is always Christ the King. The set of readings (Proper) for each Sunday in this season are fixed by the Lectionary Year (A, B, C). The last Sunday, Christ the King, is always Proper 29, so the Sundays after Pentecost with companion Propers are counted backwards to the Sunday after Trinity Sunday.

In 2020 the Feast of Pentecost was on May 31; the first Sunday (Trinity) after Pentecost was June 7 and the Propers started with the Second Sunday after Pentecost, June 14. Because there are twenty-five Sundays after Pentecost in 2020, we started with Proper 6 on June 14. The number of each Sunday after Pentecost rarely lines up with the fixed Propers for this season, hence August 2, 2020 is the ninth Sunday after Pentecost and the readings are from Proper 13.



Gardening for the Planet

by Marsha Smith

I recently read an article in the May issue of National Geographic magazine entitled Where Have All the Insects Gone? The article discusses the documentation of the decline of insects by an astounding 76% in the past twenty years. This finding is not limited to one part of the globe; studies have documented declines in insect populations in Germany, the Netherlands and the United States. We hear much about the decline of the Monarch butterfly but that is just the tip of the iceberg. Many different species of insects are declining. Most of us can relate to what is called the "windshield test"; we know that our windshields are not splattered with nearly as many insects as they were after taking a drive 30 years ago. Other than butterflies (or perhaps honey bees), insects are not as well-loved as other animal life but they are perhaps the most critical to the health of our planet. As one biologist observed, if humans disappeared, the Earth would "regenerate back to the rich state of equilibrium that existed 10,000 years ago but if insects were to vanish, the environment

would collapse into chaos." It is easy to see why insects are so important to our planet's health; they are in nearly every food chain of larger animals, they are important as predators of agricultural pests and as pollinators of many crops and other plants. It is difficult to pin the decline of insects on any one cause; it may be caused by pesticide use, global warming or loss of habitat. It is considered likely that all three may play a part. Because nearly 85% of the United States is privately owned, we have an opportunity to help preserve insect life and biodiversity in our own yards and gardens. We

Bishop's Committee Members

Jackie Selle, Bishop's Warden
Donna Bernert, Jr. Warden

Class of 2021

Mike Rohan
Barb Sacco
Bob Smith

Class of 2022

Sylvia Ahmad
Donna Bernert
Jackie Selle
Herb Smith

Class of 2023

Mary Ann Kinder
Doris Schaefer
Bill Thompson

Delegates

Max Starbuck (2021)
Paul Jokerst (2023)
Michael Booker (2022),
alternate

can reduce our use of pesticides and use native plants more extensively. For more information on using native plants to increase biodiversity in your gardens, see <http://www.bringingnaturehome.net/>.



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WEEKLY SUNDAY WORSHIP ATTENDANCE STATISTICS

2019	SUNDAY ATTENDANCE	2020
66	4th Sunday after Pentecost	52
63	5th Sunday after Pentecost	56
74	6th Sunday after Pentecost (Bishop Deon Johnson's visit)	78
72	7th Sunday after Pentecost	50
51	8th Sunday after Pentecost	63

Spanish Manicotti

(Submitted by Charley Coleman)

Ingredients:

1.5 lb ground pork
18 oz pork chorizo
4 poblano peppers
4 slices jalapeno peppers
1 large onion
3 cloves garlic
1 pack manicotti noodles
smoked Spanish paprika
1 jar Sofrito tomato cooking base
8 slices pepperjack cheese
16 oz grated Chihuahua cheese



Instructions:

Roast the poblano peppers in oven until charred. Place roasted poblano peppers with skins into food processor and chop roughly. Chop onion and 3 cloves of garlic; set aside. In large frying pan sauté onions and garlic; set aside.

In the empty frying pan cook the ground pork, pork chorizo, and tomato cooking base until fully cooked. Add in the chopped peppers and the sautéed onion mixture. If mixture is too runny add flour to thicken.

Boil noodles per package instructions, then set aside on a wire rack to cool.

Sprinkle noodles while still wet and warm with the smoked paprika.

Gently stuff the noodles with the meat mixture using your hands and fingers to make sure every noodle is filled.

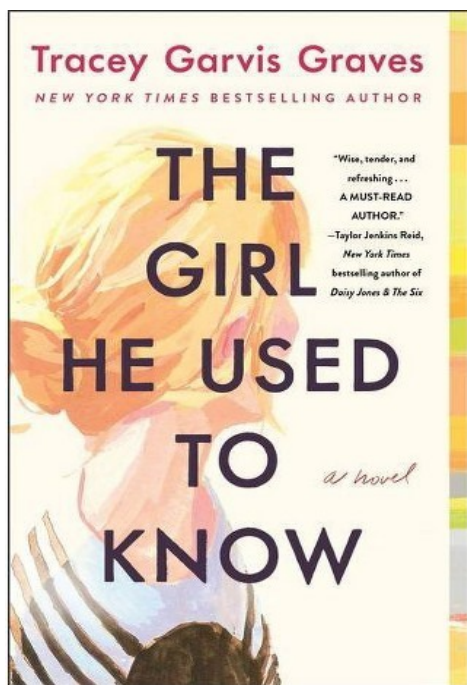
Place 3 or 4 filled noodles in a disposable metal container that has been sprayed with vegetable spray. Place 2 slices of pepperjack cheese over the noodles, then top with Chihuahua cheese. Bake in oven, covered with foil for 20 to 30 minutes at 350 degrees. Serve with shredded lettuce, diced tomatoes and sour cream. Enjoy!

Book Group

by Kathleen McDonald

The St. Francis' Book Group will meet on Monday, August 10 from 6:30-8:00 pm to discuss *The Girl He Used to Know* by Tracey Graves. We will meet via Zoom, and social time will be from 6:00 – 6:30 pm prior to the book discussion.

In Graves' story, Annika Rose is an English major at the University of Illinois. Anxious in social situations where she finds most people's behavior confusing, she'd rather be surrounded by the order and discipline of books or the quiet solitude of playing chess. Jonathan Hoffman joined the chess club and lost his first game—and his heart—to the shy and awkward, yet brilliant and beautiful Annika. He admires her ability to be true to herself, quirks and all, and accepts the challenges involved in pursuing a relationship with her. Jonathan and Annika bring out the best in each other, finding the confidence and courage



The Chalice

Prayer for God's Will in Seeking a new Vicar

Loving God, we pray that your will for us and for St. Francis' Church be done. Rid our minds of personal goals and expectations, doubts and fears so that we may be vessels for your will and your expectations. We pray that your will for our new Vicar be made manifest to us; and give us the courage to carry out your will whatever it is. We ask this through your Son, Jesus Christ, who always lived out your will in his life. Amen.



within themselves to plan a future together. What follows is a tumultuous yet tender love affair that withstands everything except the unforeseen tragedy that forces them apart, shattering their connection and leaving them to navigate their lives alone.

A decade later, fate reunites Annika and Jonathan in Chicago. She's living the life she wanted as a librarian. He's a Wall Street whiz, recovering from a divorce and seeking a fresh start. The attraction and strong feelings they used to share are instantly rekindled, but until they confront the fears and anxieties that drove them apart, their second chance will end before it truly begins (summary from www.amazon.com).

This fascinating story is available from Amazon and from St. Louis County Library. Please contact Kathleen McDonald. (mrs.mcbooks@gmail.com) if you'd like the link to the Zoom meeting.

Bible Study

By Kathleen McDonald

With Bibles, commentaries, and coffee in hand, Bible study fans still meet virtually each Friday morning. We share questions, a few learned answers, and a lot of speculation about what this week's scriptures ask us to step up to in our own time.

Participation varies from week to week depending on workloads, and all are welcome in this virtual place. If you would like to join us once or twice or if you're ready to commit to "most of the time," please send me a text or an email and I'll send you the Zoom link via email. Or if you are interested but "don't do Zoom" please call Kathleen McDonald at 636-667-6299 or email at mrs.mcbooks@gmail.com and we can talk about meeting together at my house where I can do the Zoom work.



July 8, 2020

"And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in them." -1 John 4:16

Dear Friends in the Risen Christ;

As people of faith and followers of Jesus Christ, we are called to love God and to love our neighbors as ourselves. Our highest ideal and primal calling to be a people grounded and guided in love. During the past few months of pandemic, we have demonstrated our love for God made real and present in each other by wearing face coverings, washings hands, and refraining from gathering in-person for worship.

We are once again being called into a time of sacrificial love as cases of COVID-19 begin to rise in the State of Missouri and around the world. Effective July 15, 2020 in-person public worship within the Episcopal Diocese of Missouri is suspended until September 1, 2020. Gatherings of 10 or fewer persons within the worship space may continue for the purposes of livestreaming, prayer, and office administration. At this time, all prior safety protocols remain in effect throughout the Diocese.

Like you, I long for a time when we can safely gather for worship and ministry, to break bread and fellowship. I long to be able to meet you in person and to hear your hopes and dreams for the future of our common life. However, during this time of uncertainty the best way we can show love of God and love of neighbor is to continue to refrain from gathering for a time.

That does not mean that the work of serving Christ in others goes undone. That does not mean that kindness, grace, or hope are suspended. This time of pandemic challenges us as people of faith and as the Church to dream new dreams, to cast new visions, and to express our faith in Jesus Christ in new and creative ways. I invite you to join me in this sacred work of love.

As we continue on this journey, may God bless and keep you, those you love, and those whom you serve, now and always.

Yours in Christ,

A handwritten signature in black ink, appearing to read "Deon K. Johnson", is written over a small, faint, circular seal.

The Rt. Rev. Deon K. Johnson,
Eleventh Bishop of Missouri

The Episcopal Diocese of Missouri • 1210 Locust Street, St. Louis MO 63103 • 314-231-1220 • diocesemo.org



UPDATED GUIDANCE FOR IN-PERSON GATHERINGS FOR THE DIOCESE OF MISSOURI

MAY 27, 2020

"One bread, one body, one Lord of all, one cup of blessing which we bless.

And we, though many, throughout the earth, we are one body in this one Lord." -John B. Foley

As followers of Jesus Christ, we gather at table to re-member, to be re-united as one, with our spiritual ancestors and to recall our Savior's life, death, and resurrection. For Episcopalians the Holy Eucharist is not simply a reenactment of an event long past, but a stepping out of time to be present in the Upper Room with Jesus and his disciples on the night before he died. The Holy Eucharist is therefore central to our understanding of who we are as Christ-followers.

Over the last few months, we have fasted from receiving the sacrament and have practiced spiritual communion with our sisters and brothers across the diocese and across the world. This time of pandemic has heightened the sense that we, "though many, throughout the earth, we are one body in this one Lord." Now, in this season of preparing for in-person worship in the Diocese of Missouri, we are mindful that Jesus offers himself to us and joins our lives to his even when we are not able to gather or to receive Holy Communion.

While COVID-19 continues to be a part of our lives, and until such a time as a vaccine is developed, the best way we can love our neighbors is to continue those practices that science tells us will keep us safe. The following guidelines are to allow for the safe distribution of Holy Communion, should your community of faith choose to celebrate the Eucharist at in-person gatherings after June 1, 2020.

GENERAL CONSIDERATIONS

- **AT RISK MEMBERS:** Those older than 65 years old, with a compromised health condition or caring for the sick in any way, are encouraged to refrain from in-person worship at this time.
- Anyone who is ill, has a temperature, cough, respiratory infection etc., should stay home as an act of justice to the whole community.
- **PHYSICAL DISTANCING:** Physical distancing is to be observed and signified by signs, tape, or other means. This includes both indoor and outdoor areas.
- **NUMBER IN ATTENDANCE:** In-person worship offered indoors will be limited in attendance, depending on the guidelines set by public authorities (10% of total room capacity as of 5/26/2020)
- **CONGREGATIONAL SEATING:** Mindful of limitations and the physical layout of the church, seating should be clearly marked to allow for physical distancing (such as seating people in alternating pews with a 2-pew separation or seating in different sections for different Masses).
 - Those living in the same household may sit together without distancing.
- **FACE COVERINGS/MASKS:** Masks are to be worn by everyone, including the clergy, when approaching church and inside church (except for those under 2 years old per CDC guidelines).
- **COLLECTION:** Baskets or offering plates should not be passed from person to person.

- **FONTS AND HOLY WATER RECEPTACLES:** All containers for Holy Water should be drained and left empty at this time.
- **MUSIC/SINGING:** Music is considered an element of prayer and is therefore an important part of worship. Singing during in-person worship is strongly discouraged.
 - Health experts indicate that singing produces 6-10x more droplets from our mouths than speaking. Keeping singing to a minimum is advised and the congregation should not remove their masks to sing.
 - If there is a "choir" present, it should be as small as possible with each member spaced about 10'-15' apart.
 - Instrumental music is encouraged along with the play of hymns with the recitation of the text by the congregation.

GUIDANCE FOR THE DISTRIBUTION OF COMMUNION

These guidelines are intended to aid and a minimum standard in the safe distribution of Communion for in-person worship.

- At the start of liturgy, in printed bulletins, and again at the time of Communion, the priest should explain how Holy Communion will be distributed.
- During the Eucharistic Prayer, the Celebrant's mask may be removed, provided that the containers for the bread and wine remain covered (a pall or purificator may be used for this purpose).
- The distribution and consumption of the consecrated wine is suspended for clergy and laity. The chalice should be consecrated and reverently disposed of after the liturgy.
- The priest, deacon, or lay minister while distributing communion **must** wear a mask.
- The use of the altar rail for the distribution of communion is suspended.
 - Communion "stations" are encouraged with the clergy person or the Eucharistic Minister standing in a central location wearing a mask to distribute communion.
- The floors/aisles should be clearly marked at 6' intervals to ensure proper physical distancing.
- Maintaining a single-file is necessary for the distribution of Communion. Multiple Communion ministers may be used as long as one-way traffic patterns are observed.
- When approaching to receive communion, the communicant **should remain masked**.
- Communion is to be received in the hand only.
- **After receiving the bread the communicant should, at a distance of at least 6 feet, lower their mask below their chin in order to consume. The communicant immediately replaces their mask after consuming the bread.**
- Those distributing communion must sanitize their hands immediately before and after distributing Communion, and when at all possible, should utilize a sanitizing solution (at least 60% ethanol or 70% isopropyl alcohol) to sanitize their fingers when incidental contact is made with someone receiving communion.

DISTRIBUTION OF COMMUNION TO THOSE WHO ARE NOT PHYSICALLY PRESENT FOR IN-PERSON WORSHIP.

The Book of Common Prayer allows for the distribution of communion to those who are sick or to those who are unable to be present for the public celebration of the Holy Eucharist. During this time of pandemic the distribution of communion to members of the parish at home should be done as soon as possible following the celebration of the Holy Eucharist

- The Consecrated bread may be delivered to those who are homebound provided that:
 - There is no physical contact
 - The bread has been individually wrapped/prepared with limited contact.
 - After participating in the online celebration of the Holy Eucharist.
 - By the clergy at any time following the celebration of the Holy Eucharist.
 - By Eucharistic visitors only on the day in which the Eucharist was celebrated.

- Along with the bread the following prayers are to be included:

Before Receiving Communion

Be present, be present, O Jesus, our great High Priest, as you were present with your disciples, and be known to us in the breaking of bread; who live and reign with the Father and the Holy Spirit, now and for ever. *Amen.*

After Receiving Communion

O Lord Jesus Christ, who in a wonderful Sacrament has left unto us a memorial of your passion: Grant us, we pray, so to venerate the sacred mysteries of your Body and Blood, that we may ever perceive within ourselves the fruit of you redemption; who lives and reigns with the Father and the Holy Spirit, one God, for ever and ever. *Amen.*

Please contact the Office of the Bishop with any questions.





August 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
2 10:15 am Holy Eucharist (Livestream on Facebook) The 9th Sunday after Pentecost	3 8:30 am Morning Prayer 6 pm Discernment Team	4 8:30 am Morning Prayer	5 8:30 am Morning Prayer 11:30am Women's Lunch @Drewell Park	6 8:30 am Morning Prayer The Transfiguration of our Lord Jesus Christ	7 8:30 am Morning Prayer 10 am Bible Study	8
9 10:15 am Holy Eucharist (Livestream on Facebook) The 10th Sunday after Pentecost	10 8:30 am Morning Prayer 6:30pm Book Group	11 8:30 am Morning Prayer	12 8:30 am Morning Prayer 11:30am Women's Lunch @Drewell Park	13 8:30 am Morning Prayer 9:00 am Chalice Meeting	14 8:30 am Morning Prayer 10 am Bible Study	15 Saint Mary the Virgin
16 10:15 am Holy Eucharist (Livestream on Facebook) The 11th Sunday after Pentecost	17 8:30 am Morning Prayer	18 8:30 am Morning Prayer	19 8:30 am Morning Prayer 11:30am Women's Lunch @Drewell Park 6:30 pm Bishop's Committee	20 8:30 am Morning Prayer Chalice Deadline	21 8:30 am Morning Prayer 10 am Bible Study	22
23 10:15 am Holy Eucharist (Livestream on Facebook) The 12th Sunday after Pentecost	24 8:30 am Morning Prayer	25 8:30 am Morning Prayer	26 8:30 am Morning Prayer 11:30am Women's Lunch @Drewell Park	27 8:30 am Morning Prayer	28 8:30 am Morning Prayer 10 am Bible Study	29
30 10:15 am Holy Eucharist (Livestream on Facebook) Trinity Lunch The 13th Sunday after Pentecost	31 8:30 am Morning Prayer					