



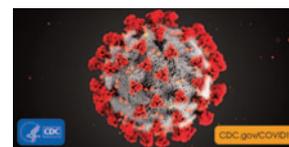
# st. mary's messenger

## holy week & easter

### SPECIAL EDITION: April 10, 2020

St. Mary's Episcopal Church, Dousman, Wisconsin

## LATEST UPDATE from St. Mary's during the Covid-19 Pandemic (Coronavirus)



*With all the changes from the social distancing and quarantining, we will have a more frequent newsletter to communicate updates to the parish.*

### Update from Mother Pippa



We are now in Holy Week, a most odd and unusual Holy Week, to be sure, but I like to think that the very unpredictability gives us a better sense of what that first Holy Week was like. After all, on Sunday the disciples watched as Jesus entered through the Eastern Gate, hailed with palm branches and cheers. Surely, Jesus will save the people from Rome! But then on Monday Jesus goes into the Temple and chases out the money changers. The disciples would have started worrying at this point, such actions would not find favor with the Temple leaders, or with Rome. By Thursday, Jesus is celebrating Passover with his disciples and telling them how he's going to die. Thursday night he prays with such agony that he sweats blood. Friday morning he is arrested, tried, condemned and executed. Friday evening they barely have time to place him in the tomb before the Sabbath begins at a shocking, disorienting, roller coaster of a week.

So, as we gather for worship in new and unexpected ways, perhaps we have a small sense of what life was like that week – uncertain and eventful.

### Online Worship

With the great success of the last two Sundays, we will continue to worship with the entire Diocese on Sunday mornings at 10 a.m. This is a lovely opportunity to hear more presiders, preachers, readers, deacons and musicians than we would normally hear. We will continue to send

out the links for worship and the bulletins as they become available.

Of course, it remains important to nurture fellowship at St. Mary's. Sunday mornings we will continue to have Zoom Coffee Hour at 9 a.m. and whenever the Diocesan service ends, generally around 10:45 a.m.\*

**Special Holy Week Services** include Maundy Thursday Service at 7 p.m., Good Friday Service at noon, & 7 p.m., Easter Vigil on Saturday at 7 p.m. and Easter Sunday Service with the Diocese at 10 a.m.\*

We will also continue to offer these mid-week services: Contemplative Prayer on Tuesdays at 4 p.m., Morning Prayer and Book Study on Wednesdays at 9 a.m., and Saint of the Day themed worship on Thursdays at Noon.\*

I am trying to stay in touch with people, and am calling through the directory as best as I can. However, you should always feel free to give me a call (651.341.9629) or send me an email ([motherpippalindwright@gmail.com](mailto:motherpippalindwright@gmail.com)). I am "at work" Monday through Thursday from 9 a.m. to 5 p.m. If it is urgent, of course, you can call me other times as well.

We are currently sticking with all online interactions through the end of April, and I am meeting weekly with the Bishop to get updates.

Prayers and blessings,  
Mother Pippa

\*see [clickable links](#)  
for these services on page 2



## National Episcopal Historians and Archivists: COVID-19 Episcopal Church Records Project

National Episcopal Historians and Archivists (NEHA) is initiating a new project, the NEHA COVID-19 Episcopal Church Records Project. They are asking members to:

- Share their churches' COVID-19 responses and adaptations
- Describe how they're tracking and preserving them
- How they are using their COVID-19 stay-at-home time. Transcribing documents? Developing a filing system? Writing histories?

Click the link below for more information.

<https://www.episcopalhistorians.org/releases/neha-covid-19-episcopal-church-records-project>

The Very Rev. Steve Peay is our diocesan historian and a member of NEHA.



### Prayer for People Critically Ill or Facing Great Uncertainty

God of the present moment,  
God who in Jesus stills the storm  
and soothes the frantic heart;  
bring hope and courage to all  
who wait or work in uncertainty.  
Bring hope that you will make them  
equal of whatever lies ahead.  
Bring them courage to endure  
what cannot be avoided,  
for your will is health and wholeness;  
you are God, and we need you.  
Amen

*adapted from New Zealand Prayer Book, p. 765*

## Clickable Links for Worship Services

### St. Mary's Holy Week Services

**Maundy Thursday** Service at 7 p.m.

<https://zoom.us/j/535384213>

**Good Friday** Service at noon

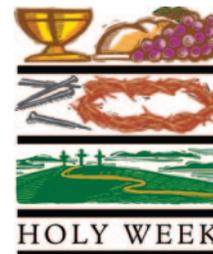
<https://zoom.us/j/271778709>

**Good Friday** Service at 7 p.m.

<https://zoom.us/j/861979053>

**Easter Vigil** on Saturday at 7 p.m.

<https://zoom.us/j/952547718>



### Diocesan Worship Service

**Easter Sunday at 10 a.m.**

Youtube

**Watch your e-mail for the link!**

We haven't received it from the diocese yet!

**OR**

Facebook Live

<https://www.facebook.com/DioceseOfMilwaukee/>

### St. Mary's Weekly Services

Join us weekly for services online via the Zoom app.

Please attend any or all of the following:

Sunday Coffee Hour at 9 a.m.

<https://zoom.us/j/896114375>

Sunday Coffee Hour at 11 a.m.

<https://zoom.us/j/262431436>

Tuesday Contemplative Prayer at 4 p.m.

<https://zoom.us/j/686442757>

Wednesday Morning Prayer at 9 a.m. followed by

Book Study at 9:30 a.m.

<https://zoom.us/j/708675077>

Thursday "Saint of the Day" Themed Worship at Noon

<https://zoom.us/j/556187329>



**The St. Mary's Weekday Service  
links will stay the same week to week.**

## The Gathering Needs Supplies

Last week's Diocesan E-news reported that The Gathering has been serving between 50-170 adults per day across their Breakfast and Dinner Programs. They have also had a few children come through.

They are in need of the following items for bag lunches:

- Juice boxes or bottled water
- Snacks (fruit, chips)
- Packaged desserts
- Plastic grocery bags
- Quart size Ziplock bags
- Gallon size Ziplock bags
- To-Go containers with lids for soup
- 20 oz. To-Go coffee cups with lids
- Small tubes of toothpaste

Donations may be dropped off at Running Rebels, 1300 W. Fond du Lac Ave., Milwaukee, Monday-Friday, between 7 – 8 a.m. or 9:30 – 11 a.m.

They ask for continued support of their Mission as they fight hunger in Milwaukee during this crisis. For more info, go to <http://www.thegatheringwis.org/>

## Family Promise Needs Supplies too!



**SUPPLY DROP OFF DAYS**  
543 AJ Allen Circle Suite D Wales, WI 53183

Family Promise is seeking the following items:

- Dish soap
- Razors
- Deodorant
- Toothpaste
- Paper Towels
- Disinfectant Lysol Wipes
- Toilet Paper
- Financial Donations

Drop by on any of these days and times:

- Saturday, April 4 2-3 pm
- Wednesday, April 15 9-11am
- Saturday, April 25 9- 11 am

To practice social distancing this is a drop and go. We will be in the parking lot to assist you. Email [info@familypromisewaukesha.org](mailto:info@familypromisewaukesha.org)

### Need Hand Sanitizer?

Does anyone need small bottles of hand sanitizer?  
If so, please contact **Mary Alice Eschweiler** at (414) 614-6564 or [sheppatch@aol.com](mailto:sheppatch@aol.com).

## Give Online to the Good Friday Offering

Episcopalians in congregations across The Episcopal Church give hundreds of thousands of dollars each year to support ministries in the Middle East through the church's annual Good Friday Offering.

Unfortunately, Good Friday will look a lot different this year. Social distancing to slow the spread of COVID-19 means in-person worship won't be an option April 10. Instead, Episcopalians will gather online and worship in their homes on Good Friday to remember Jesus' death on the cross. Offering plates will remain unused at the 1,500 or so congregations that typically participate in the Good Friday Offering each year.

Contributing to the Good Friday Offering, however, will still be possible this year, as The Episcopal Church has launched an online donation page – the first time such an option will be available to Episcopalians who are inspired to support the important work of Anglican churches in the Middle East.

The money is given to the Province of Jerusalem and the Middle East and its dioceses to address the most pressing needs that they find, and like the United States and other countries where The Episcopal Church has dioceses, the Middle East is struggling with the unique challenges posed by the growing coronavirus pandemic. The financing of Anglican ministries there also has been "hit hard because our people are not able to congregate and give their own offerings," said Archbishop Michael Lewis, primate of the province.

"The Good Friday Offering is something that this Province of Jerusalem and the Middle East, as a whole, and individual dioceses within it, have always hugely valued. For us it's a lifeline," said Lewis, who also serves as bishop of the Diocese of Cyprus and the Gulf. In his diocese, "we have such extremes of situation and such a wide variety of congregations, almost all highly mixed, many including worshippers without much money or influence, and all in a real sense fragile because of political uncertainties and the vagaries of employment, let alone the present health pandemic."

"The Good Friday Offering provides hope and opportunity for students, patients, needy families and more in the Province of Jerusalem and the Middle East," Presiding Bishop Michael Curry said in a letter to congregations earlier this year. "We do make a difference. This is important. I have witnessed this Jesus-inspired compassion and commitment at work with my own eyes."

Click the link below to donate online.  
<https://episcopalchurch.org/global-partnerships/good-friday-offering>

## On Our Theology of Worship

March 31, 2020

John Donne, Priest, 1631

Dear Friends in Christ Jesus,

We find ourselves in the strange position of fasting from physical gathering for worship of Almighty God, not out of sloth or disobedience, but in obedience to the Lord Jesus Christ, for whom the primacy of love for God and neighbor is the way of life. In the context of the coronavirus pandemic, refraining from physically gathering together to hear God's holy word and receiving the sacrament of holy communion is itself an act of love for God and our neighbor.

As one of our spiritual ancestors once cried, "*How shall we sing the Lord's song in a strange land?*" (Psalm 137). How shall we sing the Lord's song in this alien and strange land of COVID-19? How shall we conduct the public worship of Almighty God? How shall we provide pastoral ministrations to people who are sick, dying, and any in need? How shall we baptize? Ordain? How? I thank God for the bishops, priests, deacons, and the whole people of God who have been faithfully seeking ways to sing the Lord's song in ways that truly worship God and simultaneously help to heal and protect human life.

It is my conviction that the Anglican way of following Jesus has deep within it a way and habit of worship and liturgy that is of significant help to us in this moment. It may well be that the breadth and depth of the Anglican way of common prayer can come to our aid now, when for the sake of others, we abstain from physical, public gathering to hear God's Word and to receive the Sacrament.

With this in mind I convened a group to help me compose a theological reflection on how this Anglican way gives guidance in this moment. I hope this will be a framework, a theological context, or a signpost pointing in the direction of some of the wisdom of the Anglican way of common prayer. This is not in any sense a set of guidelines, directives, or mandates. I commend this work to you.

O God, our help in ages past,  
Our hope for years to come,  
Be thou our guide while life shall last,  
And our eternal home.  
God love you. God bless you.

Keep the faith,  
+Michael  
The Most Reverend Michael B. Curry  
Presiding Bishop and Primate  
The Episcopal Church

by Presiding Bishop Michael Curry

## On Our Theology of Worship: Questions in the Time of COVID-19

Across The Episcopal Church the current Pandemic has given rise to many questions about challenges to our liturgical life. Bishops are being asked, "May we do this or that? Will you permit this or that way of celebrating the Eucharist or delivering Holy Communion to the members of our congregations?" Some years ago in an essay titled "Is There a Christian Sexual Ethic?" Rowan Williams observed that in the then current debates about marriage rites for same sex couples, this "permissible/not permissible" way of conducting the conversation was a dead end. The real (and much more productive) question for a sacramental people, he said, was not simply whether a given practice was "right or wrong," but rather "How much are we prepared for this or that liturgical action to mean?" How much are we prepared for it to signify? Sacraments effect by signifying.

Sacraments are actions that give new meaning to things. The current questions about the way we worship in a time of radical physical distancing invites the question of what we are prepared for a given sacramental encounter to mean. Sacraments are communal actions that depend on "stuff:" bread and wine, water and oil. They depend on gathering and giving thanks, on proclaiming and receiving the stories of salvation, on bathing in water, on eating and drinking together. These are physical and social realities that are not duplicatable in the virtual world. Gazing at a celebration of the Eucharist is one thing; participating in a physical gathering and sharing the Bread and Wine of the Eucharist is another. And, God, of course, can be present in both experiences.

And that is surely the most important thing to remember. From the time of Thomas Cranmer, mainstream Anglicanism has insisted that the Holy Eucharist is to be celebrated in community, with no fewer than two people. In contrast to some medieval practices, the Prayer Book tradition was deeply concerned with reestablishing the essential connection between the celebration of the Eucharist and the reception of Holy Communion. Over time, of course, many factors contributed to a general decline in the celebration of the Eucharist well into the late 19th and early 20th centuries, and Morning Prayer became the common service of worship on the Lord's Day. And while it is good and right that the situation has changed dramatically, that the Holy Eucharist has again become the principal act of worship on Sunday across our church, few would suggest that the experience of Morning Prayer somehow limited

God’s presence and love to generations of Anglican Christians. There are members of our church today who do not enjoy a regular sustained celebration of the Eucharist for a variety of reasons other than this Pandemic — they are no less members of Christ’s Body because of it.

Practices such as “drive by communion” present public health concerns and further distort the essential link between a communal celebration and the culmination of that celebration in the reception of the Eucharistic Bread and Wine. This is not to say that the presence of the Dying and Rising Christ cannot be received by any of these means. It is to say that from a human perspective, the full meaning of the Eucharist is not obviously signified by them. Our theology is generous in its assurance of Christ’s presence in all our times of need. In a rubric in the service for Ministration to the Sick (p. 457), *The Book of Common Prayer* clearly expresses the conviction that even if a person is prevented from physically receiving the Sacrament for reasons of extreme illness or disability, the desire for Christ’s presence alone is enough for all the benefits of the Sacrament to be received.

Richard Hooker described the corporate prayer of Christians as having a spiritual significance far greater than the sum of the individual prayers of the individual members of the body. Through corporate prayer, he said, Christians participate in communion with Christ himself, “joined ... to that visible, mystical body which is his Church.” Hooker did not have in mind just the Eucharist, which might have taken place only quarterly or, at best, monthly in his day. He had very much in mind the assembly of faithful Christians gathered for the Daily Office.

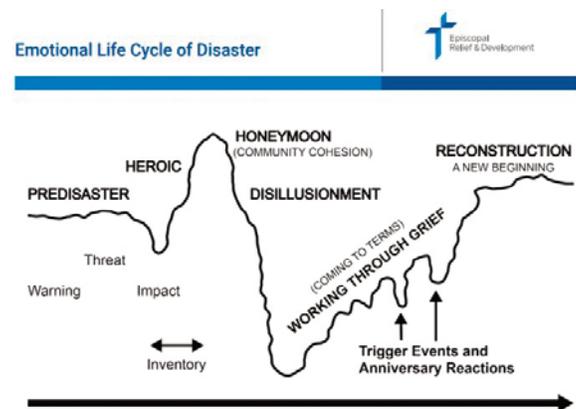
While not exclusively the case, online worship may be better suited to ways of praying represented by the forms of the Daily Office than by the physical and material dimensions required by the Eucharist. And under our present circumstances, in making greater use of the Office there may be an opportunity to recover aspects of our tradition that point to the sacramentality of the scriptures, the efficacy of prayer itself, the holiness of the household as the “domestic church,” and the reassurance that the baptized are already and forever marked as Christ’s own. We are living limbs and members of the Body of Christ, wherever and however we gather. The questions being posed to Bishops around these matters are invitations to a deeper engagement with what we mean by the word “sacrament” and how much we are prepared for the Church itself — with or without our accustomed celebrations of the Eucharist — to signify about the presence of God with us.

## Mapping What’s Ahead: The Emotional Journey of a Crisis

by Dwight Zscheile, the faith + leader  
April 3, 2020

Many of us are vacillating between feeling overwhelmed, energized, hopeful, anxious, and fearful in this moment of crisis brought on by the pandemic. We know the world has changed, but we aren’t sure what to expect in the coming days or months. The public health and financial experts can only make guesses and projections in the absence of good data on what will unfold. Yet the emotional process taking place has precedents.

I’ve found a chart created by Episcopal Relief and Development to be particularly illuminating. It is based on their decades of experience working in disaster zones. The chart shows the emotional process a community and its members often take through a disaster.



Disasters are typically preceded by a warning stage of anticipation and preparation. This gives way when the disaster strikes to a phase of heroic engagement. People rally, pull together, and make sacrifices for each other, and the community discovers a new sense of cohesion and focus. We’ve seen much of this in the early weeks of COVID-19 hitting the U.S.

However, this eventually gives way to a period of disillusionment, when loss and grief become primary and undeniable forces. We are no longer steeling ourselves for a looming crisis or rallying together in a honeymoon phase, but working through the long unraveling of what was and trying to figure out what we have left. Disillusionment is the loss of expectations, dreams, and hopes. It can cut our feeling of security out from underneath us, leaving us wobbly and frail.

Working through the grief and loss is a ragged process of fits and starts, good days and bad days. It involves trying to adjust to a new normal. While disillusionment can happen quickly (like the stock market dropping 30% in only a few days), there is no way to shortcut the grief process. People take that journey at different paces.

See Mapping What’s Ahead on page 6

## Habits of Grace:

An invitation for you, from Presiding Bishop Curry

*As we learn how to adjust our lives given the reality of the coronavirus and the request to do our part to slow its spread by practicing social distancing, I invite you to join me each week to take a moment to cultivate a “habit of grace.” A new meditation will be posted on Mondays through May.*

## His Eye is on the Sparrow

April 6, 2020

There is a prayer that begins the Good Friday liturgy that may be perfect for this time. It’s found on page 276 in the prayer book and it prays, “*Almighty God, we pray you graciously to behold this, your family, for whom our Lord Jesus Christ was willing to be betrayed and given into the hands of sinners and to suffer death upon the cross. Who now lives and reigns with you and the Holy Spirit, one God forever and ever. Amen.*” That may well be a prayer for us this Holy Week.

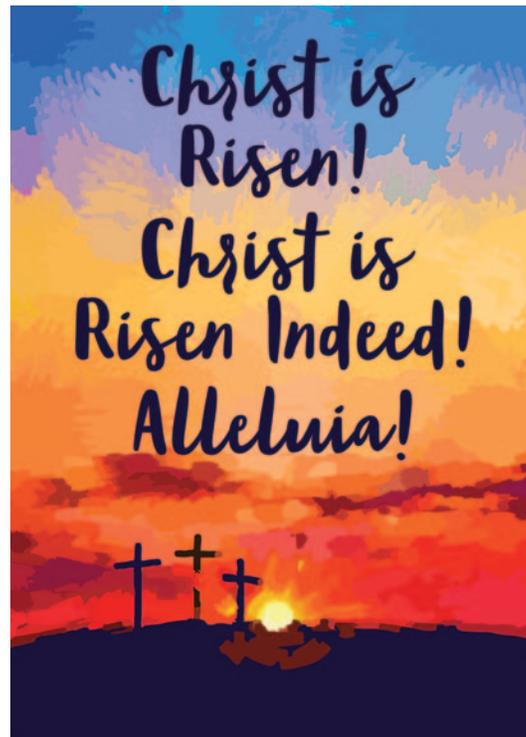
*“Almighty God, we pray you graciously to behold this, your family, for whom our Lord Jesus Christ was willing to be betrayed.”* Over the years that I’ve prayed that prayer, almost some 40 years now as a priest, I’ve often asked myself the question, who’s the family? Who’s the family we are asking God to behold? Is it the family of faith? Those who have been baptized and accepted and follow Jesus as savior and Lord? I think that’s true. But is it bigger than that? And during this Holy Week, in the midst of COVID-19, I believe we must pray it, praying it bigger than praying for ourselves. I have a feeling this prayer is for the entire human family of God.

John 3:16, speaking of Jesus giving his life as an act of love on the cross, says, “*God so loved the world.*” Not just the church, not just his faithful followers, not just any particular nation or any particular race or any particular ideology or religion. No, no, no. “*God so loved the world that he gave his only son.*” The family in the prayer, let it be the human family of God. Let it be all of us. Asking God to behold us now. To behold us in these moments. To behold those who are sick, who suffer, who die. To behold their families and loved ones. Behold all who care for them. Behold us all.

When I hear that word behold, praying God behold this your family, particularly during this Holy Week, which may be one of the toughest times during this pandemic, I remember that old song that says this, “Why should I feel discouraged? Why should the shadows come? Why should my heart be lonely and long for heaven and home when Jesus is my portion, my constant friend is he? His eye is on the sparrow and I know he watches me.” And then the next

verse says, “Let not your hearts be troubled. His tender word I hear. And resting on his goodness, I lose my doubts and fears. Though by the path he leadeth, but one step I may see, his eye is on the sparrow, and I know he watches me. Oh, I sing because I’m happy, I sing because I’m free. His eye is on the sparrow, and I know he watches me.”

God love you, God bless you, and may God hold us all, the entire human family of God, in those almighty hands of love.



## Mapping What's Ahead

(continued from page 5)

Eventually, on the other side, there is a time of reconstruction, when the community rebuilds its life out of the ruins of what was. For many churches, the future will look very different than before this crisis. COVID-19 will accelerate (by years even) trends of institutional fragilization and demise. Yet there will be a time to build, to discover new forms for Christian community life and witness amidst the collapse of the old.

Don't be surprised if you see evidence of this emotional journey in yourself, in your congregation, and in your neighborhood. It may play out somewhat differently for each of us, but I'm struck by how it traces the arc of Holy Week, which I suspect will be particularly poignant this year. Even if we celebrate Holy Week in physical isolation, we will be reminded how God joins us in this painful journey in the death and resurrection of Christ.