



ST. PETER'S
EPISCOPAL
CHURCH

302 MERCHANTS AVE.
FORT ATKINSON, WI 920-563-3889



In-person Services to Resume Inside the Church on June 20 Other Gatherings to Slowly Reemerge

Great News!! **On Sunday, June 20**, we will welcome parishioners back into the church for worship. We will continue to worship at 10:00 AM inside the church with this service being livestreamed as long as disease counts stay down. Masks will be required for this indoor service for everyone and please continue to social distance when seating yourself. We are still working on obtaining a special camera that will be non-obtrusive, but for now please be aware that there will be a camera in the middle of the aisle to continue streaming for our digital audience. This is temporary; please continue to be patient with our digital progress.

In addition, we will still offer our outdoor 12:00 Noon service, for which masks will no longer be mandatory. If you do not want to wear a mask, this is the better option for you for worship. We will continue with outdoor Noon services through at least July.

Weekday Morning Prayer will resume on **Thursday, July 1 at 8:00 AM**. We will meet in the gathering room because there is more room to spread out for social distancing. Morning Prayer is part of the Daily Office in the Book of Common Prayer and is an amazing and wonderful way to start out your day. **Tuesday Morning Men's Breakfasts** are set to resume soon. Please stay tuned.

On Sunday, July 11, at Noon we will baptize five members of the Walls family into the body of Christ. Service will be held in their garden, directly next to the Peace Garden, around their fountain at 332 Merchants Ave. In addition, since the water in the fountain will be blessed to create Holy Water, you are welcome to bring vessels to collect Holy Water and invite friends to come and collect Holy Water as well. The Walls will invite the community to gather Holy Water for the week after the baptisms. This is a huge blessing to our church and to the community to welcome Jerry, Elliott, Fiona, Piper, and Summer into the body of Christ and to have a mature commitment to follow Christ from Stephanie. Please pray for the Walls Family as they prepare to officially join St. Peter's.



WONDER AT THE CENTER Leslie Scoopmire

Psalm 29

The writer Annie Lamott observed that there are three basic prayers: “Help!” “Thanks!” and “Wow.” She wrote a book about it.

Scripture attests to that as well, especially in the psalter. But it reorders Annie’s list a bit. “Help!” certainly comes first in most people’s experiences, and “Thanks!” certainly follows. But “Wow,” as an expression of wonder, seems most appropriate and necessary as the middle. We pray for God’s help; God rides in clothed in might and yet hearing our humble, often

unsteady plea, assuring us that no need is too small for God’s notice; and after that brush of divine presence, then we give thanks.

“Help!”

“Wow!”

“Thanks!”

This morning, we hear of the glory and wonder of God in Psalm 29. If you step back, and look at Psalm 28, you find a plea for help. In Psalm 30, you find thanksgiving for help. Psalm 29, one of the oldest psalms, declares God’s power and glory.

The first surprise to most listeners is that this psalm mentions other gods, sometimes translated as “heavenly beings” or “mighty ones.” It’s plausible. But what if, as Calvin translated, “gods” instead means mighty rulers here on Earth, those who think they are god-like? Then this psalm could be looked at as a call for humility in the face of divine power, to “know our place” within the created order.

We are compelled here, to recover the “wow!” within our lives, especially our spiritual lives, a welcome reminder. Many people, both within and without communities of faith, have lost a sense of

wonder and awe in the world around us. Especially as adults, we too often are prone to try to explain away or domesticate mystery in our lives, to brush it off in an attempt to declare ourselves the masters of our surroundings.

Even in our spiritual lives.

Too often, we try to put God into a nice tiny little box—maybe only polishing God up and bringing God out on Sundays or special occasions. If we do think about God’s power, it’s often only when we are in trouble, and want God to “save” us. Yet even there, we try to erect fences around our relationship with God. Save us—give us help— but please don’t demand anything too

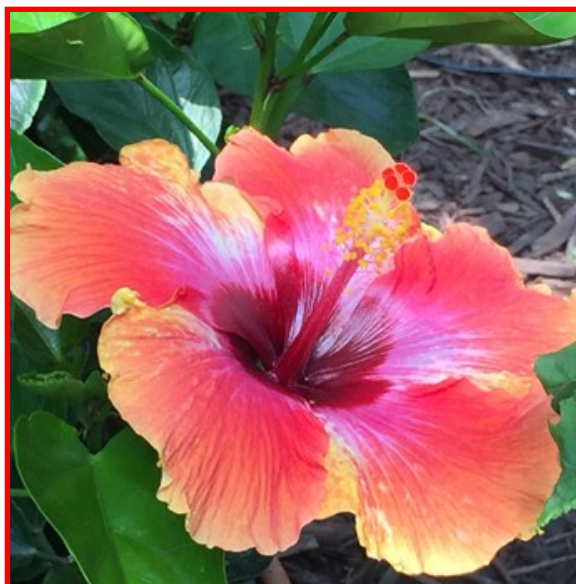
unguarded of us as we go about our busy, world-focused lives.

Yet God will have none of it, as we are reminded of God’s power in Psalm 29. God’s mere voice is emphasized again and again as a physical force that reordered nature—which is only logical for the One who spoke creation into being from disorder. Psalm 29 tells us God’s voice is one of splendor and explosive force.

We hear the repeated descriptions of the power of that voice, nine times over in these few direct verses.

How does one respond to such an awesome reminder of God’s wondrous might? The psalm reminds us that our proper response to God is “Wow!” Listen, for in verse 9: “And in the temple of the Lord, all are crying, ‘Glory!’” And then the psalm concludes by predicting the saving help of God, leading to the deliverance gratefully received in Psalm 30.

We sometime do not know how to pray, or the words we think we need. Psalm 29 reminds us not to worry about that. Just recover the sense of awe



and wonder that is in the middle of all our encounters with the Holy One, who loves us enough to call us again and again, and that is more than enough.

Help! Wow! Thanks!

The center of prayer is the embrace of wonder and awe.



The Rev. Leslie Scoopmire is a writer, musician, and a priest in the Diocese of Missouri. She is rector of St. Martin's Episcopal Church in Ellisville, MO. She posts daily prayers, meditations, and sermons at her blog Abiding In Hope, and collects spiritual writings and images at Poems, Psalms, and Prayers.

Source: <https://www.episcopalcafe.com/wonder-at-the-center/>

LAY EUCHARISTIC LEADERS SCHEDULE

JUNE 20, 2021

10:00 AM LIVESTREAM

Lector: Cole Jones

AV Technician: Bob Krumm

12:00 NOON OUTDOORS

Lector: Cole Jones

Usher: Scott Fernhaber

Setup & Teardown: Scott, Cole

JUNE 27, 2021

10:00 AM LIVESTREAM

Lector: Ginny Laurent

AV Technician: Breck McHenry

12:00 NOON OUTDOORS

Lector: Ginny Laurent

Usher: Bill Cannon

Setup & Teardown: Scott

JULY 4, 2021

10:00 AM LIVESTREAM

Lector: Bev Wille

AV Technician: Bob Krumm

12:00 NOON OUTDOORS

Lector:

Usher: Bob Krumm

Setup & Teardown: Scott

ACTIVITIES AT ST. PETER'S

Wednesday, June 16

6:00 PM Vestry Meeting on Zoom

Sunday, June 20 –Father's Day

10:00 AM Sunday Worship

In-Person and Live Streamed on YouTube

Masks Required inside the church

**12:00 PM Outdoor In-Person Worship
(No Mask required)**

5:00 PM Evening Prayer

Premieres on YouTube

Sunday, June 27

10:00 AM Sunday Worship

In-Person and Live Streamed on YouTube

(Masks Required inside the church)

**12:00 PM Outdoor In-Person Worship
(No Mask required)**

5:00 PM Evening Prayer

Premieres on YouTube

Sunday, July 4

10:00 AM Sunday Worship

In-Person and Live Streamed on YouTube

(Masks Required inside the church)

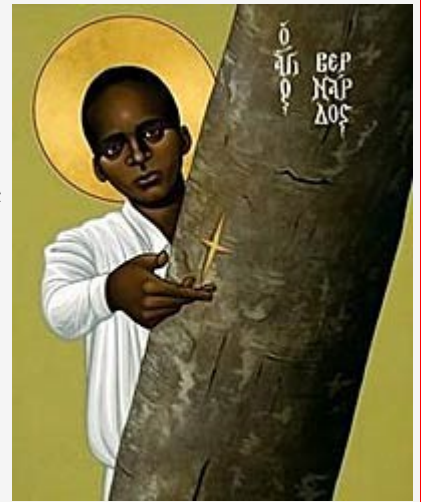
**12:00 PM Outdoor In-Person Worship
(No Mask required)**

5:00 PM Evening Prayer

Premieres on YouTube

BERNARD MIZEKI—CATECHIST AND MARTYR IN AFRICA (18 JUNE 1896)

Bernard Mizeki was born in Portuguese East Africa (Mozambique) in about 1861. When he was twelve or a little older, he left his home and went to Capetown, South Africa, where for the next ten years he worked as a laborer, living in the slums of Capetown, but (perceiving the disastrous effects of drunkenness on many workers in the slums) firmly refusing to drink alcohol, and remaining largely uncorrupted by his surroundings. After his day's work, he attended night classes at an Anglican school. Under the influence of his teachers, from the Society of Saint John the Evangelist (SSJE, an Anglican religious order for men, popularly called the Cowley Fathers), he became a Christian and was baptized on 9 March 1886. Besides the fundamentals of European schooling, he mastered English, French, high Dutch, and at least eight local African languages. In time he would be an invaluable assistant when the Anglican church began translating its sacred texts into African languages.



After graduating from the school, he accompanied Bishop Knight-Bruce to Mashonaland, a tribal area in Southern Rhodesia (now Zimbabwe), to work there as a lay catechist. In 1891 the bishop assigned him to Nhowe, the village of paramount-chief Mangwende, and there he built a mission-complex. He prayed the Anglican hours each day, tended his subsistence garden, studied the local language (which he mastered better than any other foreigner in his day), and cultivated friendships with the villagers. He eventually opened a school, and won the hearts of many of the Mashona through his love for their children.

He moved his mission complex up onto a nearby plateau, next to a grove of trees sacred to the ancestral spirits of the Mashona. Although he had the chief's permission, he angered the local religious leaders when he cut some of the trees down and carved crosses into others. Although he opposed some local traditional religious customs, Bernard was very attentive to the nuances of the Shona Spirit religion. He developed an approach that built on people's already monotheistic faith in one God, Mwari, and on their sensitivity to spirit life, while at the same time he forthrightly proclaimed the Christ. Over the next five years (1891-1896), the mission at Nhowe produced an abundance of converts.

Many black African nationalists regarded all missionaries as working for the European colonial governments. During an uprising in 1896, Bernard was warned to flee. He refused, since he did not regard himself as working for anyone but Christ, and he would not desert his converts or his post. On 18 June 1896, he was fatally speared outside his hut. His wife and a helper went to get food and blankets for him. They later reported that, from a distance, they saw a blinding light on the hillside where he had been lying, and heard a rushing sound, as though of many wings. When they returned to the spot his body had disappeared. The place of his death has become a focus of great devotion for Anglicans and other Christians, and one of the greatest of all Christian festivals in Africa takes place there every year around the feast day that marks the anniversary of his martyrdom, June 18.

Source: http://www.satucket.com/lectionary/Bernard_Mizeki.htm

THE BIRTH OF JOHN THE BAPTIST (24 JUNE NT)

Our principal sources of information about John the Baptist are

- (1) references to his birth in the first chapter of Luke,
- (2) references to his preaching and his martyrdom in the Gospels, with a few references in Acts, and
- (3) references in Josephus to his preaching and martyrdom, references which are consistent with the New Testament ones, but sufficiently different in the details to make direct borrowing unlikely.

According to the Jewish historian Josephus (who wrote after 70 AD), John the Baptist was a Jewish preacher in the time of Pontius Pilate (AD 26-36). He called the people to repentance and to a renewal of their covenant relation with God. He was imprisoned and eventually put to death by Herod Antipas (son of Herod the Great, who was king when Jesus was born) for denouncing Herod's marriage to Herodias, the wife of his still-living brother Philip. In order to marry Herodias, Herod divorced his first wife, the daughter of King Aretas of Damascus, who subsequently made war on Herod, a war which, Josephus tells us, was regarded by devout Jews as a punishment for Herod's murder of the prophet John.

In the Book of Acts, we find sermons about Jesus which mention His Baptism by John as the beginning of His public ministry (see Acts 10:37; 11:16; 13:24). We also find accounts (see Acts 18:24; 19:3) of devout men in Greece who had received the baptism of John, and who gladly received the full message of the Gospel of Christ when it was told them.

Luke begins his Gospel by describing an aged, devout, childless couple, the priest Zechariah and his wife Elizabeth. As Zechariah is serving in the Temple, he sees the angel Gabriel, who tells him that he and his wife will have a son who will be a great prophet, and will go before the Lord "like Elijah." (The Jewish tradition had been that Elijah would herald the coming of the Messiah = Christ = Anointed = Chosen of God.) Zechariah went home, and his wife conceived. About six months later, Gabriel appeared to the Virgin Mary, a kinswoman of Elizabeth, and told her that she was about to bear a son who would be called Son of the Most High, a king whose kingdom would never end. Thus Elizabeth gave birth to John, and Mary gave birth six months later to Jesus.



After describing the birth of John, Luke says that he grew, and "was in the wilderness until the day of his showing to Israel." The people of the Qumran settlement, which produced the Dead Sea Scrolls, sometime use the term "living in the wilderness" to refer to residing in their community at Qumran near the Dead Sea. Accordingly, it has been suggested that John spent some of his early years being educated at Qumran. All of the gospels tell us that John preached and baptized beside the Jordan river, in the wilderness of Judea. He called on his hearers to repent of their sins, be baptized, amend their lives, and prepare for the coming of the Kingship of God. He spoke of one greater than himself who was to come after. Jesus came to be baptized, and John told some of his disciples, "This is the man I spoke of." After His baptism by John, Jesus began to preach, and attracted many followers. In fact, many who had been followers of John left him to follow Jesus. Some of John's followers resented this, but he told them: "This is as it should be. My mission is to proclaim the Christ. The groomsman, the bridegroom's friend, who makes the wedding arrangements for the bridegroom, is not jealous of the bridegroom. No more am I of Jesus. He must increase, and I must decrease." (John 3:22-30)

Continued on page 6

Continued from page 5.

John continued to preach, reproving sin and calling on everyone to repent. King Herod Antipas had divorced his wife and taken Herodias, the wife of his (still living) brother Philip. John rebuked him for this, and Herod, under pressure from Herodias, had John arrested, and eventually beheaded. He is remembered on some calendars on the supposed anniversary of his beheading, 29 August. When John had been in prison for a while, he sent some of his followers to Jesus to ask, "Are you he that is to come, or is there another?" (Matthew 11:2-14) One way of understanding the question is as follows: "It was revealed to me that you are Israel's promised deliverer, and when I heard this, I rejoiced. I expected you to drive out Herod and the Romans, and rebuild the kingdom of David. But here I sit in prison, and there is no deliverance in sight? Perhaps I am ahead of schedule, and you are going to throw out the Romans next year. Perhaps I have misunderstood, and you have a different mission, and the Romans bit will be done by someone else. Please let me know what is happening."

Jesus replied by telling the messengers, "Go back to John, and tell him what you have seen, the miracles of healing and other miracles, and say, 'Blessed is he who does not lose faith in me.'" He then told the crowds: "John is a prophet and more than a prophet. He is the one spoken of in Malachi 3:1, the messenger who comes to prepare the way of the LORD. No man born of woman is greater than John, but the least in the Kingdom of God is greater than John."

This has commonly been understood to mean that John represents the climax of the long tradition of Jewish prophets looking forward to the promised deliverance, but that the deliverance itself is a greater thing. John is the climax of the Law. He lives in the wilderness, a life with no frills where food and clothing are concerned. He has renounced the joys of family life, and dedicated himself completely to his mission of preaching, of calling people to an observance of the law, to ordinary standards of virtue. In terms of natural goodness, no one is better than John. But he represents Law, not Grace. Among men born of woman, among the once-born, he has no superior. But anyone who has been born anew in the kingdom of God has something better than what John symbolizes. (Note that to say that John symbolizes something short of the Kingdom is not to say that John is himself excluded from the Kingdom.)

Traditionally, the Birth of Jesus is celebrated on 25 December. That means that the Birth of John is celebrated six months earlier on 24 June. The appearance of Gabriel to Mary, being assumed to be nine months before the birth of Jesus, is celebrated on 25 March and called the Annunciation, and the appearance of Gabriel to Zechariah in the Temple is celebrated by the East Orthodox on 23 September. At least for Christians in the Northern Hemisphere, these dates embody a rich symbolism.

John is the last voice of the Old Covenant, the close of the Age of Law. Jesus is the first voice of the New Covenant, the beginning of the Age of Grace. Accordingly, John is born to an elderly, barren woman, born when it is really too late for her to be having a child, while Jesus is born to a young virgin, born when it is really too early for her to be having a child. John is announced (and conceived) at the autumnal equinox, when the leaves are dying and falling from the trees. Jesus is announced (and conceived) at the vernal equinox, when the green buds are bursting forth on the trees and there are signs of new life everywhere. John is born when the days are longest, and from his birth on they grow steadily shorter. Jesus is born when the days are shortest, and from his birth on they grow steadily longer. John speaks truly when he says of Jesus, "He must increase, but I must decrease." (Of course, it is to be noted that none of this symbolism proves anything, since the Scriptures do not tell us that Jesus was born on 25 December. The symbolism of the dates is used by Christians, not as evidence, but as material for the devout imagination.)

Source: http://www.satucket.com/lectionary/John_Baptist.htm

Meals on Wheels

Meals on Wheels is a wonderful program that provides a hot midday meal to people in need because of mobility, health, or food insecurity issues. To participate in meals on wheels, volunteers pick up the food at Fort Healthcare and are provided with detailed instructions on the route and special food needs, which are clearly marked and easy to follow. The route takes about an hour and goes quickly once the route is learned. Usually volunteers work in partners, one partner drives and the other delivers the food, hopping in and out of the car to do so. At one point, St. Peter's was able to do both daily routes, but because of changes in our membership, COVID, etc., we have only done one route the last couple of years.



We now find ourselves needing both volunteers and a volunteer coordinator. I am hoping that next year we will have a new coordinator discern that they are called to this ministry. Thank you so much to Laurie McHenry, who faithfully and wonderfully coordinated Meals on Wheels in the past few years. Because this year we are in between coordinators, Meals on Wheels will be coordinated directly through Mary Ellen Miller, who head the Meals on Wheels program. Mary Ellen's phone number is 920-563-9085. If you are able to volunteer and help in the month of July, please call her directly. Also, please pray and discern if coordinating volunteers for one month for Meals on Wheels may be a ministry to which you are called. Even coordinating one route, meaning the church provides 2 volunteers a day for that month, would make a huge difference. Thank you in advance for your prayerful discernment.

PRAYERS

- Parishioner Cycle of Prayer - Brad and Linda Morgan
- Ministry Rotation Prayer - Altar Guild
- For those who are sick: Bob & Kitty Martin, Jerry Swanson, Jack Schark, Bev, Marilou, Gary, Vickie, Janet, Joleen
- Happy Anniversary Jim and Georgia Mode
- Diocesan search for next Bishop
- Prayer for difficult times (coronavirus)

To add someone to the parish prayer list, please e-mail the office at: office@stpetersfort.org, or contact Eda Wilson, our prayer net coordinator, edesw2@gmail.com.



ALTAR FLOWER DEDICATIONS

Now that we are meeting in person, we would like to restart having people sign up to donate flowers for the altar. If you have a particular date in mind, you may want to be proactive to request the Sunday that is available closest to that date. The donation for a flower arrangement is \$55. **Please call Judy at 920-723-7106** so she knows to order flowers.

You can also bring in flowers from your garden or cut flowers purchased at a store or farmers market. We thank you in advance for your participation in bringing the beauty of flowers to our worship.



June 15, 2021 Newsletter

ST. PETER'S EPISCOPAL CHURCH

302 Merchants Avenue
Fort Atkinson, WI 53538

Return Service Requested



**ST. PETER'S
EPISCOPAL
CHURCH**

302 MERCHANTS AVE.
FORT ATKINSON, WI 920-563-3889

office@stpetersfort.org
www.stpetersfort.org
Rector: Mother Mindy
Valentine Davis

ST. PETER'S MISSION STATEMENT

To Lead Each Person into a Living Relationship with Jesus Christ,
Train Them as Disciples, and Make Jesus Known to Others.