

GRACE  
EPISCOPAL  
CHURCH

SHEBOYGAN  
WISCONSIN

gracesheboygan.com



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JANUARY A.D. 2019

## A Word from the Rector: *Greetings in the Name of our Lord, Jesus Christ!*

In the new year the focus is most often on what is new, what is anticipated or hoped for. It is a time of optimism (sometimes forced) in the world around us, and in the Church a time (the season of Epiphany) in which we are reminded that God manifests His presence to us in all places, at all times. God is present to us, and reveals His will, and this focus on presence harks back to the Advent theme of Immanuel, “God with us” (Isa. 7.14).

Let us contrast this thankful realization of God’s presence with the projection of *human* will that an emphasis on the new can tempt us to. We must ask the question: Will what is new—what is anticipated or hoped for—be determined only by what we decide and how we strive, or shall we, rather, strive to discern what it is that God is revealing, how God is manifesting His presence and His will? We have to ask this question, for we are bombarded with the messages of advertising and the cult of technology that seek to beguile us that it is our wishes that must be translated (and right now!) into action. Think, for example, about all the television advertisements you have witnessed in just the past month for “smart speakers” and voice-activated computer devices like Amazon Alexa or Google Home. These are devices intended to be always on, listening for your commands, so that your will may

be effected (except, perhaps, when you could *really* use help, and find yourself disappointed when you say “Alexa, fold the laundry!”) Is there not a danger that a “magic” device can be (to construct a questionable pun) not Immanuel (“God with us”) but “*Immanubaal*” (“Baal with us”)?—the false god of human will projection?

To be clear: there is nothing inherently wrong in the expression of human will. What makes us human—created in the image and likeness of God—is that we each have a will, that we can choose. But to choose is not the same thing, necessarily, as to choose wisely, and the path of wisdom lies in choosing to conform our wills to God’s. In an age in which technology tempts us to seek to gain mastery over nature, we must remind ourselves that in faith we seek to discern God’s will and do it. “Magic” involves the quest to manipulate the world around us to do our will, and much of technology is no more than magic grounded in reproducible cause-and-effect reality.

The great science fiction author, Arthur C. Clarke, famously said, “Any sufficiently advanced technology is indistinguishable from magic.” What Clarke was getting at is that in the absence of an understanding of cause-and-effect it can be easy to start experiencing the alternate realities *created by*

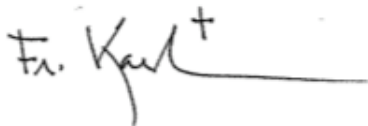
*others* to be real. Leaving aside virtual reality experiences (involving another technology now much promoted), the fact that the most popular “influencer” on the Instagram social media platform is a computer-generated character, Lil Miquela, should give us pause, even if we don’t really care about social media and what an influencer is, because it means that there are both parts of society who do care and other parts (*e.g.*, the creators and controllers of synthetic influencers) who care enough to seek to control other peoples’ tastes and choices through this magic.

God has not created us to be controlled by the projection of human will. God has created us to participate in the blessing of His will, and His will is perpetually new. Therefore, the best New Year’s resolution any one of us can adopt is to focus on how we seek God’s will. The season of Epiphany testifies to the blessing that God comes to us and manifests both who He is and what His will for us is. He comes to us when we seek Him in prayer. He manifests His will when we seek to discern it in His holy Word. He manifests His presence when we gather in the Name of His Son and participate in the blessing of His Body and Blood. Let the new year and all years be a time of “God with us”; one in which we banish the Baals of wish projection, to remain grounded in the reality and blessing

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that God calls us to know Him, to love Him, and to serve Him, and to do this in our knowledge, love and service of each other. Blessing is ever new. God is ever and always with us.

Yours in Christ Jesus,



The Rev. Dr. Karl C. Schaffenburg  
Rector

### OUTREACH UPDATE:

Outreach provided in the prior month (as of 12/19/18) was to a total \$1,455.00. This includes:

- A \$500.00 parish contribution to LoveINC.
- A \$915.00 parish contribution for disaster relief, for relief of fire victims in Paradise, CA .
- \$60.00 for emergency transport relief.



**Paperback books appeal:** In January, please bring gently used books (*paperback only*) for donation to the prisoners in the county jail. (The library is depleted.) General titles in fiction and nonfiction are appropriate. We will supplement this donation with the purchase of more bibles for inmates, funded through donations gathered at Advent Lessons & Carols.

### ADULT EDUCATION:

1. The Language of Faith: Starting on Sunday, 13 January, our 9 a.m. Adult Education hour will feature instruction and discussion on how we express our faith. What we believe and trust in, what we do in the practice of religion, the questions we ask, the ways in which we look upon ourselves and share any insights with others—these are things which are first experienced as intensely personal. In order to be able to better understand how God is forming me, I need to be able to use words (to myself). And I can never share faith with anyone else unless I can first “share” it with myself by being able to put an experience into words. Our classes will focus on how we can describe the experience of faith first to ourselves, and then how we can share this experience to help others come to know and love and serve God. The emphasis will be more upon how we describe faith for our own continued growth within it. Equipping people of faith for evangelism will be a secondary focus. Come prepare to ponder what it means to “believe”, what words we use in prayer (and why), and how any of this can be shared.
2. John’s Gospel: Insights in the Original: 1900 – 2030 on Thursdays in St. Nicholas Hall, starting on 10 January. In this course we will explore the Gospel of John using an interlinear bible, in which both the English text and the original Greek appear. We’ll explore how to better understand what is happening in the gospel, and the message of the gospel, by gaining insight into how the original language is different enough (e.g., in how verbs work, in how what a “case” system for nouns reveals about what is being described) to allow us to see an otherwise familiar message in new lights. And we’ll also be able to dive more deeply into John’s Gospel by studying it systematically.

To participate in this course *will not require any prior study of Greek*. You won’t need to know the first thing about Greek. The insights we’ll gain will be gained together on the bases of resources used together and discussion engaged in together. Join us, to know this gospel to a new depth.

### STATISTICS:

- Average Sunday Attendance through the year was 113, the same as 2017. The maintenance of this attendance number resulted from a 28.2% increase in attendance at All Saints’, Elkhart Lake.
- Daily Holy Eucharist/Morning and Evening Prayer: There has been an less than 1% increase in frequency of services, with a less than 1% decline in attendance.
- Pastoral visitations in the home/hospital/jail: There has been a 20% decrease in the number of visitations, occasioned in part by the deaths of two parishioners who had been shut-ins for many years.

Financial information: As of the end of November we were at 100% of budget for income/giving and 107.7% of expenditures. The over-budget amount of expenditures has resulted from the costs of the landscaping and regrading projects undertaken last Summer, but the funds for these projects were separately donated. Therefore, if these costs are removed from the operating budget results, our level of expenditure has remained within budget.

Please review your record of 2018 giving. Year-end statement will be available by the end of January.

## THE KALENDAR by Fr. Karl

The month begins with the feast of the Holy of the Most Holy Name of Jesus. The feast is also known as the Feast of the Holy Circumcision. Falling eight days after Christmas, this would have been the day for Jesus to be circumcised under Jewish Law, but is a day used to commemorate that our Lord's Name is holy. The name Jesus means "the Lord saves" in Hebrew, and in an ancient calculus a name connotes power; a name effects what it says, and for this we give thanks.

The Feast of the Epiphany is 6 January, our first Sunday of this year, when we celebrate the manifestation of Jesus to all the world. The lessons make it clear that God's saving word is for all people, not just Israel, and so we as Gentiles may keep this feast with an especial thanksgiving. On the 18th and 25th, respectively, we commemorate the Confession of St. Peter (the first recognition by a disciple that Jesus is the Christ) and the Conversion of St. Paul (his conversion from persecutor of Christians to the apostle to the Gentiles). The week between these two dates is considered the Week of Christian Unity, in which we reaffirm that there is far more that connects us with other worshipping communities and traditions than separates us.

Other January feasts include that of St. Aelred of Rievaulx (patron saint of friendship, 12 January), and that of the early and notable martyr, Pope St. Fabian (d. 250, feast 20 January).

St. Paul of Thebes (d. 345, feast 15 January) and St. Antony of Egypt (d. 356, feast 17 January) are remembered as examples of the eremitical (hermit) life, of those who separate themselves from society for the sake of the Lord, but in Timothy and Titus (feast 26 January) we see the active life, of those who take God's word to others. This active life was also exemplified in the martyr Vincent of Saragossa (d. 304, feast 22 January), patron saint of deacons.

Finally, we wrap up the month with one of the leading theologians in the history of the Church, St. Thomas Aquinas (28 January). Aquinas was the leading exponent of the system of Scholastic theology which dominated western thinking for more than six centuries, and remains the fundamental training in Roman Catholic seminaries. The inclusion of Aquinas on the calendar of The Book of Common Prayer is testament to the broad heritage of Anglicanism.

Finally, let us not forget two figures in Anglican history who (while in many

ways deeply flawed men) are commemorated for how their own witness preserved essential elements of the catholicity/universal nature of what became Anglicanism. On 10 January William Laud (d. 1645), Archbishop of Canterbury, is remembered. On 30 January Charles Stuart (King Charles I of England, d. 1649) is remembered. Both lost their heads (literally) because of their refusal to the radical deconstruction of the Church attempted by such radical Puritans as Oliver Cromwell. In effect, in defending episcopacy the archbishop and the king were focused on the reality of apostolic succession—that the Church is a holy mystery embodied in her three orders of ordained ministry through the serial laying-on of hands through time of the ministry of Jesus, tracing all the way back to the first apostles. We may give thanks for the witness of Laud and Charles I with some degree of relief that their flaws (including stubbornness and lack of charity!) were used by God to effect His will. May our own failings be of as much service to the kingdom as the gifts that God gives us!

## *Christmas Joy*

**MANY THANKS** to all the helpers who baked, packaged, and delivered Christmas Joy to 13 elderly, shut ins and sick parishioners. You are a blessing! They are: Elizabeth Schaffenburg, Sue Borland, Pat Sather, Bill and Deb Gagin, Anne and Bob Hanlon, Bob and JM Beech, Katy Larson, Bob and Barb MacEwen, Joyce Wessel, Art Imig, Andrea Aparicio, Jessica Ambelang, Mary Clabots, Mary Snyder, Pat Miller and Bobbi May.





## Oh for a Thousand Tongues

Our first Sunday of the month is the Feast of the Epiphany, and all of the month is included in this season. Epiphany is a word which comes from the Greek for “manifestation”. We celebrate how God reveals Himself and His will to us, supremely in the coming of His Son. We remember (in the account of the visitation of the magi to the infant Jesus found at Mt. 2.1—12) that the coming of the Messiah to Israel was manifested to all peoples.

In Epiphany we encounter the familiar carol, *We, three kings of Orient* are (no. 128), but this hymn is familiar enough that we can pass, for now, further consideration. Let us focus, rather, on hymns that are less familiar.

A recurrent trope in Epiphany hymns is one of light shining forth. This comes both from the theme of manifestation and from the story that the Christ was first manifested to the gentiles (the magi) by

a star, the Star of Bethlehem. Thus we encounter a favorite hymn, no. 124, *What star is this ...?*, with words by Charles Coffin (1676—1749), set to a much older melody found in the 15th C. collection from the cathedral in Trier, Germany. The tune (also used for no. 193) is known as *Puer nobis nascitur*, Latin for “a child is born to us”, and we encounter it in the form of a 16th C. reworking by the composer Michael Praetorius (Schultze: Praetor is Latin for “mayor”, rendered in German as Schultze). We can thank Praetorius, as well, for the beautiful Christmas hymn, *Lo, how a Rose e'er blooming* (no. 81) and for a wonderful set of secular dances known as *Terpsichore*.

Charles Coffin wrote the words for this hymn in Latin. We sing a 19th C. English translation. The words echo the reaction of the magi: “What star is this, with beams so bright, more beautiful than

the noonday light?” The words, however, recite both the coming of the Christ as the fulfillment of prophecy and with the reality that within all light (the star) shines “a brighter light” (the revelation of God).

Coffin was the rector of the University of Paris (Sorbonne). While acting as principal of a notable secondary school in Paris (the Collège de Beauvais) he rose to prominence after giving the funeral oration for Louis, Duke of Burgundy, father of King Louis XV. This did not prevent the king from cooperating in the Church’s denial of Last Rites to Coffin, because Coffin had appealed against the papal bull *Unigenitus*, which condemned a teaching associated with French Jesuits known as Jansenism. In one sense, then, Coffin was a sort of distant cousin of Protestantism, and his inclusion in the hymnal is another example of the ecumenical character of both good words and good music.



### TELL ME MORE: THE VESTRY

In England the annual election of churchwardens took place in Easter week. The parishioners gathered at the church to hear the outgoing wardens render their accounts and elect their successors. The parishioners assembled in the vestry, the room off the chancel where the clergy vested. The assembled parishioners came to be known as the vestry. These were open vestries in that all adult male parishioners could participate. It was like a modern annual congregational meeting. In Virginia the parishes were very large and it was difficult to get all the male parishioners together. So they would meet only once and elect twelve of their number to serve for life. This was known as a closed vestry. The transition to a closed vestry was completed by 1633 or 1634, when a Vestry

Act was passed. It provided that “there be a vestrie held in each parish.” The current vestry evolved from this colonial pattern.

The vestry is the legal representative of the parish with regard to all matters pertaining to its corporate property. The number of vestry members and the term of office varies from parish to parish. Vestry members are usually elected at the annual parish meeting. The presiding officer of the vestry is the rector. There are usually two wardens. The senior warden leads the parish between rectors and is a support person for the rector. The junior warden often has responsibility for church property and buildings. A treasurer and a secretary or clerk may be chosen. These officers may or may not be vestry members. The basic

responsibilities of the vestry are to help define and articulate the mission of the congregation; to support the church’s mission by word and deed, to select the rector, to ensure effective organization and planning, and to manage resources and finances.

**At the January 20, 2019 Annual Meeting, we will be electing two (2) new Vestry members and a Senior Warden. Please prayerfully consider if you are being called to this important Ministry.**

<https://www.episcopalchurch.org/library/glossary/vestry>

## PARISH LIBRARY NOTES *Mary Massey & Bobbie May*

A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic – on a level with the man who says he is a poached egg – or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.--C.S. Lewis

Sloyan, Gerard S. *Jesus in focus : a life in its setting.* 232 SI5j

Who was Jesus in His lifetime? He was a Jew in early first century Palestine, and based on extensive and well-informed reconstruction of the society in which He lived, the author recreates an image of Jesus that emerges as startlingly life-like in its complexity, its unanswered questions, its apparent contradictions, and its definite character.

Hodges, Andrew G. *Jesus : an interview across time.* 232.9 H36

In this fascinating and enlightening book, Dr. Andrew G. Hodges conducts an imaginary interview with the most influential person in history, Jesus Christ. A psychologist and a Christian, Dr. Hodges draws on his professional background and a profound knowledge of Scripture to “interview” Jesus on a fascinating variety of the most provocative and challenging topics from his life and teachings. Why did God allow evil in the first place? What was it like when you first realized who you really were? How did your family react when you performed your first miracle? Why were so many unable to believe in you even then ? Why did you have to die on the cross? What really happened at the resurrection? Jesus’ candid answers to these and many other questions give readers added insight and a clearer understanding of His timeless message. From this “first-hand” account of Jesus Christ’s remarkable life emerges a truly human portrait of Jesus-both as man and God.

Smith, Robert D. *The other side of Christ.* 232 Sm60

Lamb of God and Lion of Judah. Jesus Christ, the Lamb who gave his His life as a ransom for many, is a God of infinite mercy and loving kindness. Yet some people have dwelt exclusively on the love and mercy of God and concluded that He is so nice that He wouldn’t send anyone to hell, even those who disobey Him, persecute His church and hate Him. Father Smith looks at the other side of Christ: the God of infinite justice, who gives us every grace for salvation and who desires that none be lost, but who requires faith and obedience. In this book he presents the fullness of God’s love in redemption – not amnesty for all whether they repent or not, but an atoning sacrifice to save from the fires of hell those who believe and obey.

Guthrie, Donald. *A shorter life of Christ.* 232 G98s

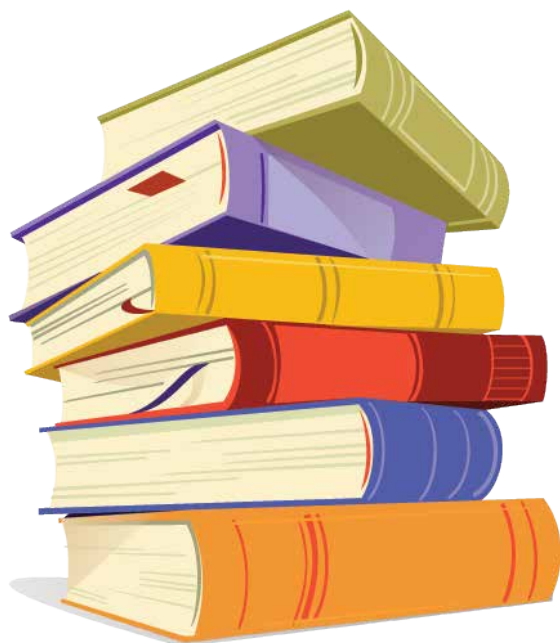
This is a concise but comprehensive survey of Christ’s life. The outstanding value of this work rests in its easy-to-read style and its completely inclusive content. Also of importance is the analysis of the problems surrounding the historicity of Jesus the man.

Piper, John. *Seeing and savoring Jesus Christ.* 232.8 P665

Essentially, this book is an effort to give a faithful, biblical portrait of Jesus so that believers and unbelievers can look at it. Behind this approach is the author’s conviction that people come to authentic, well-grounded faith not primarily by long, involved, historical arguments for the reliability of the Bible (though these are very important; see p. 131, note 3 in the book), but by the compelling power of the glory of Jesus Christ as He vindicates His own person and work set forth in the Bible. Piper’s prayer is that God will take this little, Bible-saturated book – this small portrait of who Jesus is and what He did – and use it to open the eyes of many to see and savor Jesus Christ.

Erskine, John. *The human life of Jesus.* 232 Er8h

The central doctrine of Christianity is the Incarnation. Jesus is the God who became Man. He took our nature upon him, and knew by experience our happiness, our sorrows, our temptations, our little strength. Assuming our limitations, He showed us how to live. He revealed to us our own possibilities. Yet the Christian usually studies the supernatural rather than the human character of Jesus. He came among men as one of them, as just another man. He was not introduced to society as a god, nor were His contemporaries asked to subscribe to a creed before they could meet Him.



## MINISTRY SCHEDULE

8:00 AM	SERVER	LECTOR	USHER
1-6	John Davis	John Davis	Wayne Sather
1-13	Bob Wood	Bob Wood	Wayne Sather
1-20	John Davis	John Davis	Bob Wood
1-27	Bob Imig	Bob Imig	Jim Gardner

10:15 AM	LECTOR	USHER
1-6	Mary Clabots	Ed Clabots & Scott Gedemer
1-13	Scott Gedemer	Ed Clabots & Bev Evans
1-20	Jean-Margaret Merrill-Beech	Steve & Mary Gallimore
1-27	Katy Larson	Ed Clabots and Jill Stagner

## CALENDAR EVENTS FOR JANUARY 2019

1/1	***	<b>OFFICE CLOSED</b>
1/2	9:00 am	Fr. Karl is back in the Office
1/3	9:00 am	AA Meeting - St. Mark's Room, Lower Level
	9:30 am	Bible Study - Conference Room
1/6	9:00 am	<i>Language of Faith</i> - Adult Formation class begins
1/6	9:00 am	Sunday School classes resume
	6:30 pm	Parish Potluck in celebration of The Epiphany of Our Lord
	8:00 pm	Compline
1/8	7:00 am	Parish Breakfast and Bible Study - Fountain Park Restaurant
	12:00 pm	Opioid Ministry Meeting - St. Nicholas Hall
1/8	6:30 pm	Catechumenate
1/9	6:00 pm	Choir rehearsal
1/10	9:00 am	AA Meeting - St. Mark's Room, Lower Level
	9:30 am	Bible Study - Conference Room
	7:00 pm	<i>Gospel in Greek</i> class - St. Nicholas Hall
11/13	5:00 pm	Youth Group - St. Nicholas Hall
1/15	7:00 am	Parish Breakfast and Bible Study - Fountain Park Restaurant
	6:30 pm	Catechumenate
1/16	6:00 pm	Choir rehearsal
1/17	9:00 am	AA Meeting - St. Mark's Room, Lower Level
	9:00 am	Bible Study - Conference Room
	7:00 pm	<i>Gospel in Greek</i> class - St. Nicholas Hall
1/19	9:00 am	St. Nicholas Hall - RESERVED until 11:00 pm
1/20	9:00 am	Combined Mass, followed by the Annual Meeting and Luncheon
	5:00 pm	Youth Group - St. Nicholas Hall
1/22	7:00 am	Parish Breakfast and Bible Study - Fountain Park Restaurant
	6:30 pm	Catechumenate
1/23	10:30 am	Caregiver's Group - Library
1/23	6:00 pm	Choir rehearsal
1/24	9:00 am	AA Meeting - St. Mark's Room, Lower Level
	9:30 am	Bible Study - Conference Room
	7:00 pm	<i>Gospel in Greek</i> class - St. Nicholas Hall
1/25	3:00 pm	St. Nicholas Hall - RESERVED until 9:00 pm
1/27	5:00 pm	Youth Group - St. Nicholas Hall
1/29	7:00 am	Parish Breakfast and Bible Study - Fountain Park Restaurant
	6:30 pm	Catechumenate
1/30	6:00 pm	Choir rehearsal
1/31	9:00 am	AA Meeting - St. Mark's Room, Lower Level
	9:30 am	Bible Study - Conference Room
	7:00 pm	<i>Gospel in Greek</i> class - St. Nicholas Hall

## BIRTHDAYS

1-1	Sutton Cecil	1-10	Robert Hanlon	1-22	Bryan Stenz	1-28	Steven Schmeiser
1-2	Karen Ambelang	1-10	Matthew Medich	1-23	Rachel Boland	1-29	Doris Yang
1-5	Leslie Bronson	1-13	Brian Heck	1-24	Anne Hanlon	1-30	Aaron Bronson
1-8	Robert MacEwen	1-18	Steven (SJ) Schmeiser	1-27	Julie Davison	1-31	Darlene Bain
1-9	Katie Schumacher	1-18	Louise Trost	1-28	Barbara MacEwen		

# 2019 JANUARY

## WEEKLY SERVICE SCHEDULE

Grace Church is open daily Sunday through Friday from 8:00 a.m. to 6:00 p.m. for prayer and meditation.

### SUNDAY

8:00 a.m. Said Mass  
10:15 a.m. Solemn Mass

### MONDAY

8:45 a.m. Morning Prayer  
12:10 p.m. Mass  
5:10 p.m. Evening Prayer & Shrine Prayers with Rosary. Intercessions, healing prayer, and sprinkling of Holy Water are offered after the Shrine prayers

### TUESDAY

8:45 a.m. Morning Prayer  
5:10 p.m. Evening Prayer & Shrine Prayers  
5:30 p.m. Mass

### WEDNESDAY

8:45 a.m. Morning Prayer  
5:10 p.m. Evening Prayer & Shrine Prayers  
5:30 p.m. Mass

### THURSDAY

8:45 a.m. Morning Prayer  
9:00 a.m. Mass †

### FRIDAY

7:00 a.m. Morning Prayer  
7:15 a.m. Mass

### SATURDAY

No services/church closed.

\* Evening Prayer is followed each day by intercessory prayers in the chapel of Our Lady of Walsingham. On Mondays, intercessory prayer is offered in a corporate Rosary.

† Mass is followed immediately by bible study

Feast days will be celebrated as announced in the monthly calendar.

## ANNIVERSARIES

1-9	Dale and Mary Massey
1-9	William and Ana Thornton

## PARISH STAFF

The Rt. Rev. Matthew A. Gunter,  
Bishop of Fond du Lac;  
The Rev. Dr. Schaffenburg, Rector;  
The Rev. Michael Burg, Deacon;  
The Ven. Michele Whitford,  
Priest Associate; Dr. R. Benjamin  
Dobey, Organist Choirmaster;  
Ellen Aparicio, Parish Administrator;  
Nick Whitford, Director of Youth  
and Family; Mr. William May,  
Sexton

## THE VESTRY

The Rector  
Senior Warden: Paul Aparicio  
Junior Warden: Randie Barrows  
Treasurer: Brian Heck  
Vestry: Angel Klinzing, Roberta  
May, Steve Gallimore, Scott  
Gedemer, Nicci Beeck, Cathy  
Green, and Bryan Stenz.



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