



The Angelus

November 2022

From the Rector's Desk

Miscellanies:

- When I first interviewed to be your rector, lo these two and a half years ago, I asked the vestry and search committee what people randomly selected on the street in Sheboygan would say if asked what they knew or thought about Grace. I heard from a lot of you that random Sheboygan people wouldn't really know who we were and would have nothing to say. But I'm getting an answer to my own question now as I live here and interact with people. When I talk to people who know Grace is here, they usually say, "Oh, you guys are the church with the doors that are always open!" Our doors to our nave and chapels are open from Morning Prayer through Evening Prayer during the week. And all kinds of people who have no place else to go, or who need to pray, or who need some quiet and rest and consolation know they can come in. Not bad, eh? Thanks be to God!
- Spiritual fruit promises to be borne in the buds I see in our vestry's work and deliberations. We, your vestry, have been trying to listen to all of you this year, to learn from you what God might be up to in our midst at Grace, after so much shifting and change during Covid, after Covid, and even during many seasons before the pandemic. Of course, we the vestry haven't been asking you so much for customer preferences or things you all like and don't like. And we're not listening just to find out what programs to offer to be "more inviting," though new programs could very well develop as a result of our listening to you. But I've charged our vestry with listening to you above all to find out who we are now, instead of who we think we are or who we remember being years ago: to tease out what **God** might want from us. I'm only speaking for myself here and not officially for the vestry when I say this. But I hear: 1) a deep stirring for Grace to engage in service in the community around us, and just maybe in conjunction with what some of the churches right next door to us are doing with people who are rather poor and often have no place to live, as well as through some connection with Love INC; 2) a spiritual hunger in our vestry that has led them to ask me for teaching about what it means to be "catholic." This is not at all "informational" but is from their deep desire to know who we at Grace really are, and what that has to do with service for God and the world; 3) the vestry's sense that we are to be deeply committed to each other, grow in love and relationship with each other, and just spend more time together as a congregation.
- In early October, I was on pilgrimage to the Shrine of Our Lady of Walsingham in England, with a number of people from Grace and with a few people from some other Episcopal parishes in Kentucky.

Pilgrimage is travel to a holy place. What can happen in the openness and greater vulnerability that being a wanderer affords, is that the journey, holiness of place, and offering of prayer (both Masses and unworded groans of the heart) can let God get at us and bring us deeper into our salvation and communion. I trust that this pilgrimage will bear fruit as God sees fit for many years to come. I'll say now that love for Christ and His Mother, for my fellow human beings and Christians, and for the life of serving and praying has been beautifully deepened. More on this pilgrimage is sure to be seen in future newsletters.

- Some Grace pilgrims with others from our diocese went on further pilgrimage to Israel/Palestine directly from Walsingham. They have just returned as of this writing. I'm very eager for our pilgrims to do some kind of presentation about their time in the UK and Israel/Palestine. One of the great joys of pilgrimage is the fruit that is borne in us because of the experience of our wandering brothers and sisters. No doubt these saints have prayed for us in some very thin places.
- The "Anglican Quote" below is from a great Anglican and poet, TS Eliot, whose play, *Murder in the Cathedral*, and quote below came to mind, as the weather and seasons change to cool and cold, and after so much pilgrimage and contemplation of holy people in holy places, in England and here at our shrine at Grace. I happened to visit our cathedral in Fond du Lac recently, too, and saw in one of the chapels a window of St Thomas a Becket, also known as St Thomas of Canterbury, and who, as the Archbishop who chose to obey the rule of Christ's Kingdom over that of an earthly king, is the one murdered/martyred by King Henry II in Eliot's play. Canterbury is where he was martyred and the place worldwide Anglicanism considers as one of its fountainheads. Place, pilgrimage, season, daily life, martyrdom and holiness, thanksgiving and mercy.... All that came together in my mind to lead me to offer this Anglican quote.
- It's important to remember, too, that for us Anglicans, poets and artists are teachers and guides to God as more than academic theologians usually are. In our form of Christianity, intellectual, theological rigor, as being joyfully in communion with God through the mind, is predominantly known in the context of

Blessing of the Hunters
In Honor of St. Hubertus, Patron of Hunters!

**Saturday
November 5
11:00 am**

All hunters are invited to get their dogs, gear, clothing, and themselves blessed at All Saints Chapel and St. Hubertus Hall, Elkhart Lake, with brief prayers and blessing for a safe, respectful, and bountiful hunt.

All Saints Chapel
N7902 County Road P, Elkhart Lake
920.452.9659
www.gracesheboygan.com

practical prayer and sacramental life, service in church and world, *and* in art and science. That's why in Westminster Abbey in London there are buried or memorialized great poets, like TS Eliot, along with other artists and scientists, in the place in the Abbey called "Poets' Corner."

- Finally, so many of you have warmly welcomed my fiancée, Tomomi Kanemaru, during her month-long visit here in October and November. I can't thank you enough, though I am not the least bit surprised at your wide-open hearts and generous care. She tells me she feels home here already—more than she ever felt in all her years in Tokyo. (She is from another town and prefecture in Japan, a town, it turns out, not unlike Sheboygan in size and feel.) Please keep her and me in your prayers. We're still waiting for approval of her visa to live here permanently and for us to marry. Consider yourselves invited to the nuptials! They'll be at Grace, of course, with the Bishop presiding.

Peace,
WLB+



That's a Good Question!

This is an Angelus newsletter column that responds to the questions you drop in the "That's a Good Question!" box in the foyer at Grace Church, or that you call or email in. Your questions so far are GREAT! Keep them coming! The ones you're afraid are "dumb" are best because those are probably the important, basic ones.

Why is the newsletter called "The Angelus?"

"Angelus" is the Latin word for "angel." It's a word that simply means "messenger." Not a bad choice for a newsletter, right?

More deeply, it's the first word of an old devotion or prayer "Angelus," because that's the first word of the prayer. "The **angel** of the Lord announced unto Mary..." The Message, or Good News, is that God has a Son born of Mary who will be crucified and raised. Mary receives this announcement from the Angel Gabriel and agrees to be Bearer of God made flesh. "He was conceived by the Holy Spirit and born of the Virgin Mary."

You may have noticed that every day at Grace bells toll in the morning, at noon, and in the evening. These are called "Angelus bells." They ring around the times of day when "The Angelus" is to be said, so we can ask for Mary's help and prayer, and remember with gratitude the saving mystery of Christ's Incarnation, Crucifixion, and Resurrection.

This praying Angelus at the tolling of bells in the morning, at noon, and in the evening, started many centuries ago. Christians in the world like us are called on to pray throughout the day and treat our own lives as centers of prayer and God's saving love. Some of you may have seen a beautiful painting by Millet of two farmers standing in the field praying the Angelus. Here are these two crazy-busy people with no end of work in

sight. And in this painting they are so centered and peaceful and radiant and still with love for God and Christ's Mother.

The same thing happens at Grace as it has for centuries throughout the Church and just like in the painting by Millet, when the Angelus Bells ring, as they have in churches for centuries. We can do this prayer in the morning, at noon, and in the evening, even if we don't hear the bells ringing at Grace. If we hear them or don't, it's great to stop whatever we are doing, like the busy farmers in the painting, and pray the Angelus with all the saints, seen and unseen. Our Walsingham pilgrims in England and at our own pilgrimage here at Grace have been praying this prayer, too.

At Grace, the times for this are 7:30 am, 12 noon, and 5 pm.

Here's how it works:

Bells ring three times, we make the sign of the Cross and say:

“The Angel of the Lord announced unto Mary,
And she conceived by the Holy Ghost.
Hail Mary, full of grace, the Lord is with thee.
Blessed art thou among women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.”

Bells ring three times again:

“Behold the handmaid of the Lord.
Be it unto me according to thy word.
Hail, Mary, etc.”

Bells ring three times:

“And the Word was made flesh
And dwelt among us.
Hail, Mary, etc.”

Bells ring eighteen times as we say:

“Pray for us, O holy Mother of God;

That we may be made worthy of the promises of Christ

“We beseech thee, O Lord, pour thy grace into our hearts; that we who have known the Incarnation of thy Son Jesus Christ by the message of an angel, (+) may by his Cross and Passion be brought unto the glory of his Resurrection, through the same Christ our Lord. Amen.”



Can you imagine your work day as a holy place for the Mystery of God made Human, Crucified and Resurrected? Can you imagine entering into that kind of love with such a prayer throughout the day?

If God embraced life in this ordinary world by offering to become one of us in Jesus, how might all the activities, service in the world, prayer that's in our Angelus newsletter be an offering to God and be God's own heavenly love here and now?

Anglican Quote

This is from TS Eliot's play about the martyrdom of St Thomas a Becket, called *Murder in the Cathedral*. It seemed right somehow, after pilgrimage to holy sites in England and as the seasons change. (FYI, our pilgrimage group didn't go to Canterbury this time around.) I sometimes think this play would be perfect for holy reading during Lent.

Don't let the fact that this is **Poetry** prevent you from diving in or trusting you can "get it" or from simply enjoying it. Just open heart and mind and let yourself savor the words in your ear and on your tongue. The Spirit will do the rest.

The actual story of St Thomas is reasonably well presented in the movie with Richard Burton and Peter O'Toole, *Becket*. Artistic license, and all that. But Eliot's play also explores our relationship with martyrdom, the appearance of the holy among us and in holy places, how we are close to holiness and how we are distant, the cost of putting Christ's rule over all other authority, and in the midst of all our contradictions how we are compelled to give thanks and be penitent.

This text, said by the chorus at the very end of the play, comes after St Thomas is executed and the politicians involved have talked at length about what has been done. The last word is praise and pleading to God from the chorus of everyday people.

Chorus [*while a Te Deum is sung in Latin by a choir in the distance*]:

We praise Thee, O God, for Thy glory displayed in all the creatures of the earth,

In the snow, in the rain, in the wind, in the storm; in all of Thy creatures, both the hunters and the hunted.

For all things exist only as seen by Thee, only as known by Thee, all things exist

Only in Thy light, and Thy glory is declared even in that which denies Thee; the darkness declares the glory of light.

Those who deny Thee could not deny, if Thou didst not exist; and their denial is never complete, for if it were so, they would not exist.

They affirm Thee in living; all things affirm Thee in living; the bird in the air, both the hawk and the finch; the beast on the earth, both the wolf and the lamb; the worm in the soil and the worm in the belly.

Therefore man, whom Thou hast made to be conscious of Thee, must consciously praise Thee, in thought and in word and in deed.

Even with the hand to the broom, the back bent in laying the fire, the knee bent in cleaning the hearth, we, the scrubbers and sweepers of Canterbury,

The back bent under toil, the knee bent under sin, the hands to the face under fear, the head bent under grief.

Even in us the voices of seasons, the snuffle of winter, the song of spring, the drone of summer, the voices of beasts and of birds, praise Thee.

We thank Thee for Thy mercies of blood, for Thy redemption by blood. For the blood of Thy martyrs and saints
Shall enrich the earth, shall create the holy places.

For wherever a saint has dwelt, wherever a martyr has given his blood for the blood of Christ,
There is holy ground, and the sanctity shall not depart from it

Though armies trample over it, though sightseers come with guide-books looking over it;

From where the western seas gnaw at the coast of Iona,

To the death in the desert, the prayer in forgotten places by the broken imperial column.

From such ground springs that which forever renews the earth

Though it is forever denied. Therefore, O God, we thank Thee

Who hast given such blessing to Canterbury.

Forgive us, O Lord, we acknowledge ourselves as type of the common man.

Of the men and women who shut the door and sit by the fire;

Who fear the blessing of God, the loneliness of the night of God, the surrender required, the deprivation inflicted;

Who fear the injustice of men less than the
justice of God;

Who fear the hand at the window, the fire in
the thatch, the fist in the tavern, the push into
the canal,

Less than we fear the love of God.

We acknowledge our trespass, our weakness,
our fault; we acknowledge

That the sin of the world is upon our heads;
that the blood of the martyrs and the agony
of the saints

Is upon our heads.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Blessed Thomas, pray for us.



November Birthdays

| | |
|--------------------|-------|
| Bob Imig | 11/2 |
| Jean Mullen | 11/8 |
| Katie Maki | 11/11 |
| Polly Bohenstengel | 11/12 |
| Margaret Knocke | 11/13 |
| Cindy Weiss | 11/14 |
| Patricia Miller | 11/23 |
| Polly Schmeiser | 11/25 |

| | |
|-------------------------------|--|
| Kristin Plucar | |
| Thomas Sanders | |
| November Anniversaries | |
| Deb & Bill Gagin | |
| Jennifer & John Keller | |
| Paula & Jeffrey Solinger | |
| Claudia & Steve Fischer | |
| Kathy & Doug Jenkins | |

Parish Staff

| | |
|-------|--|
| 11/28 | The Right Reverend Matthew Gunter, <i>Bishop</i> |
| 11/28 | The Reverend William Bulson, <i>Rector</i> |
| | The Reverend Michael Burg, <i>Deacon</i> |
| 11/10 | The Reverend Paul Aparicio, <i>Deacon</i> |
| 11/16 | Dr R Benjamin Dobey, <i>Interim Organist Choirmaster</i> |
| 11/16 | The Reverend Deacon Nicci Beeck, <i>Parish Administrator</i> |

The Vestry

Stuart Schmidt, *Senior Warden*
 John Davis, *Junior Warden*
 Brian Heck, *Treasurer*
Vestry: Jack Britton, Tasha Crouse, Mary Gallimore,
 Robert McMillan, Jean-Margaret Merrell-Beech, Helen
 Mullison, Pat Sather, Connie Schneider, Mary Snyder

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