

GRACE
EPISCOPAL
CHURCH
SHEBOYGAN
WISCONSIN



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FEBRUARY A. D. 2014

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SHEBOYGAN, WISCONSIN 53081

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

Few people can whistle a few bars from “The March of the Swiss Soldiers” in the overture to Gioachino Rossini’s opera, *Guglielmo Tell*. But, most people recognize the theme to “The Lone Ranger,” and both the music and the character have become cultural icons of sorts, which may well make us pause to ask “Can a Christian be a ‘Lone Ranger’?”

Early Christian doctrine as formulated by St. Cyprian of Carthage (d. 258) taught *Extra Ecclesiam nulla salus*, “Outside of the Church there is no salvation.” During the Protestant Reformation this formulation changed radically in the popular mind, for a keystone of the Reformed understanding of doctrine is that faith involves a personal response to God’s call, and that we are “justified by faith” in Jesus Christ as our personal Lord and Savior. In this understanding salvation outside of the Church is possible. But how much of this understanding turns on what we want to hear, anyway (*e.g.*, that it is “about me”)?

When St. Paul writes about justification by faith at Romans 3.21–31, justification is connected with righteousness, with *God’s* righteousness being manifested. Theologians have argued for centuries about what Paul means by the Greek word *dikaiosynē*, which can be translated variously as “righteousness,” “uprightness,” or (adverbially)

as “rectifying rectitude”. Regardless of arguments, the points that can be agreed upon are that righteousness refers to a fundamental attribute of God (whether or not this is imputed to believers), and that this attribute can be characterized in part as *God’s faithfulness to His own promises*.

God is faithful to His promises, His plan. The covenant to which He called Israel remains, and when we read Paul’s argument in Romans carefully we realize that chs. 9–11 are integral. Paul teaches that: 1. God is faithful to the promises He made to Israel. 2. Through Jesus Christ these promises are extended to all people (not just to Israel) and all who believe in Jesus Christ are saved by being included in covenant relationship with God.

What does this mean in terms of the practice of faith? By focusing on faith as an individual response, and on justification as resulting in God’s righteousness being imputed or imparted to believers because of Jesus’ sacrifice, theologians have tended to frame debate as an either/or opposition between faith and works of righteousness. As long ago as the Letter of James, the apostle pointed out that this distinction is not valid, when he wrote, “But be doers of the word, and not hearers only, deceiving yourselves ...” (1.22), and “Show me your faith apart from your works, and I by my works will show

you my faith” (2.18). Which brings us back to the Lone Ranger.

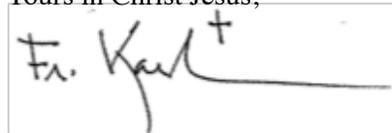
On our own any one of us can respond to Jesus’ call. On our own we can respond in faith and in works. But, on our own our response is incomplete. We are called together to respond in and as one Body. In Paul’s own words, also from Romans, “[W]e, though many, are one body in Christ, and individually members one of another” (12.5). It is as one Body—elected into one covenant by God’s call first, and our response second—that we live into the fullness of faith, manifested in works of righteousness, *i.e.*, into the fullness of new life in Jesus Christ.

Which brings us back to the Lone Ranger. In the original radio version of the Lone Ranger, each episode began with the words “In the early days of the western United States, a masked man and an Indian rode the plains, searching for truth and justice.” In other words, even the Lone Ranger worked with somebody. The Lone Ranger and Tonto sought to effect truth and justice. As the way, the truth, and the life (John 14.6), Jesus incarnates ultimate truth in His Body here on earth, in us when we gather in His Name. As the way He leads us into truth together. As the life He effects God’s saving promises: He brings us into covenant relationship with God as a people, not as individuals. Let us gather in His Name. Let us

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“... do the work [God has] given us to do ...” (BCP 366). Show your faith in how you gather in God’s Name, and in how you respond to His call.

Yours in Christ Jesus,



The Rev. Dr. Karl C. Schaffenburg
Rector

ATTENDANCE AND FINANCES:

Average Sunday attendance in January was 103. This compares to a 2013 figure of 99.

As of 31 December 2013 the parish was in a *negative* operating cash position. \$13,549 in 2013 pledges have not been paid. This non-payment rate (4.5%) is more than double the non-payment rate for pledged contributions to charitable organizations in Sheboygan County (2%).

Pledges for 2014 total approximately \$282,000, a 6.9% decrease from the 2013 aggregate as pledged, and a 2.8% decrease from pledges as paid. The Vestry are exploring all options to increase fund-raising, while managing costs.

ADULT EDUCATION - LITURGICAL WORKSHOP:

Adult education during the 9 to 10 a.m. period on Sundays resumed on 12 January. Our first offering in 2014 is a four week series of liturgical workshops to better equip participants in their prayer life.

Our practice in this parish is to have a full service booklet for the use of worshippers on Sundays. The advantage to this practice is that it is more user-friendly—a stranger can walk in on a Sunday and participate in worship, without having to know the order of service in the prayer book, where to find service music in the hymnal, etc. There is a disadvantage to this system, however, and it is that many people are less well-equipped to use the prayer book on their own, in daily prayer with others or by themselves. The workshops are intended to allow participants to become much more familiar with a life of prayer, and the resources of the prayer book.

The workshops will be led by parish clergy and seminarian. Those who do not already have their own prayer book at home can also get one to use at home!

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OUTREACH UPDATE:

As of the December Vestry report outreach provided in the prior month was to a total \$918.38. This include 4 cases of medical need, 2 cases of housing relief, and 1 case of help with necessary care supplies for an infant.

In 2014, outreach support is being shifted more to response to cases managed through the LoveINC (Love in the Name of Christ) ministry, of which Grace is one of six founding sponsors for the county. Grace is contributing \$1,000.00/month to Love INC. When the organization has raised sufficient funds from the six sponsors, plus other churches to be recruited, the LoveINC office will open for case intake and management. This is anticipated to happen during the summer.

DISCIPLESHIP:

On 1 February we concluded the *Being the Body* discipleship program. Our immediate follow-up involves our Lenten meditations project, which will run in parallel at St. Paul’s, Plymouth, and St. Peter’s, Sheboygan Falls. This, coupled with the small group ministries growing out of the Faith Alive parish retreat, both involve how we know, love and serve God, and each, other, together.

SOUP AND CINEMA:

The movie series continues on Wednesday, 12 February (6 p.m.) with 2009 release *Get Low* (Robert Duvall, Bill Murray, Sissy Spacek), a meditation set on sin and redemption set in Tennessee in the late 1920’s.

THE KALENDAR by Fr. Karl

Two important feasts (as classified under the rules of the *Calendar of the Church Year* (BCP pp. 15–33) fall in February. The first is the Feast of the Presentation of our Lord Jesus Christ in the Temple (2 February) which falls this year on a Sunday. This feast is, in fact, defined as a “Holy Day” (*i.e.*, a feast of our Lord as opposed to a saint), and so the lessons take precedence over what would otherwise be The Fourth Sunday after the Epiphany. “Presentation” was known until the 1979 prayer book as “The Feast of the Purification of the Blessed Virgin Mary” (see Luke 2.22-38), and is known popularly as “Candlemas”. The popular name derives from the tradition of blessing candles for use throughout the church year on this day, this tradition probably deriving from the Christian supplantation of the Anglo-Saxon pagan practice of bearing torches on this day in honor of the earth goddess, Ceres.

The second important feast is that of St. Matthias the Apostle (24 February). When the apostles met and prayed in the nine days between Jesus’ ascension and the day of Pentecost, St. Matthias was selected

to replace Judas Iscariot. This story is found at Acts 1.21-22, which tells us nothing more about Matthias. Traditionally, Matthias is remembered as an example to Christians of one whose faithful companionship with Jesus qualifies him to be a suitable witness to the resurrection of our Lord, and one whose service is unheralded and unsung.

Another Anglo-Saxon day that has become associated with a Christian saint is 14 February, St. Valentine’s day (which is *not* on the Church Calendar). St. Valentine was a third century martyr in Rome, and his life bears no connection with traditions of romantic love and betrothal. However, on the Anglo-Saxon calendar this was the day when birds were thought to select their mates, and the saint’s feast “baptized” this day into a Christian consciousness, furthered by the growth of the idea of romantic love in Medieval times. The Church observes 14 February as the feast of Sts. Cyril and Methodius, apostles to the Slavs (and inventors of the Cyrillic alphabet as used in Russian), but this feast is not observed this year because it falls on a Sunday.

Lesser feasts in February include that of St. Brigid of Kildare (St. Bride, d. 523, feast 1 February), an important figure in Celtic Christianity, as the leader of a “double house” (a monastery with both monks and nuns) in Ireland; Bl. Absalom Jones (13 February), the first African-American ordained (1802) a priest in the Episcopal Church; and Simeon of Jerusalem (18 February), whose words, as found at Luke 2.29-32, are prayed in the *Nunc dimittis* (*e.g.*, at BCP 66) St. Scholastica (d.543), the first Benedictine nun, is remembered on 10 February. To this day all Anglican nunneries follow some form of the Benedictine Rule.

Finally, let us not forget St. Cornelius the Centurion (Acts 10; feast 4 February), the first Gentile to be baptized; Titus, Paul’s companion (6 February); and George Herbert (d. 1633; feast 27 February), an Anglican priest important in the development of a distinctive Anglican understanding of life in the Spirit, and remembered for his poetry, five poems of which are set to music in our hymnal.

—MINISTRY OF THE MONTH—

A favorite New Year’s resolution is to take on a new act of service. Consider this to be an invitation to act! In Lent (which begins on 5 March) we will promote a spiritual discipline of daily meditation on Scripture. To do this, we will prepare our own parish book of meditations, written by parishioners.

For each of the forty days of Lent season, a Gospel lesson taken from the eucharistic lectionary for the weekdays in Lent, plus the Sunday eucharistic lectionary will be provided. Following each Gospel lesson will be the Collect prayer for the celebration of eucharist on each day. The Collect “collects” our

prayers as founded in the Scripture appointed for each day. The method envisaged for use of this booklet is that parishioners will read the Gospel lesson—perhaps more than once, perhaps underlining the words or phrases that resonate with them on that day—then reflect on the Collect, and then write down their own reflections on the page appointed for the day. These reflections will be gathered (in January) to allow for a February publication of a parish devotional to be published to the whole parish, in print and on our website. Parishioners may submit their meditations anonymously or for attribution. In

Lent we can better appreciate our spiritual journey together, by reflecting on the meditations of the members of this Body.

Tasha Crouse is managing the collection of parishioner devotions. You can sign up to read, pray and write about a day’s lessons, on a signup sheet in the parish narthex. The lessons for each day are available with the signup sheet. You can then send your submission to Tasha at gpvehicle@yahoo.com, or submit hard copy to the parish office, by 26 February.

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MUSIC FROM BEN **The Return of Light – February 2nd**

Candlemas, as it has been called for centuries in English-speaking countries, appropriated many pre-Christian observances and customs that celebrated the half-way point between the winter solstice and the spring equinox. In milder southern European climates and parts of England, it was time to prepare the fields for planting. Groundhog Day in this country is a descendant of those ancient customs. Conveniently for the medieval church, it was also appropriate on the second of February to commemorate the day, forty days after the birth of Christ, when Mary, as an observant Jewish mother, presented Jesus to the temple priests, and was ritually purified. The feast is complicated, and so has many names – in the Eastern Orthodox Church it was called the Meeting of Christ with Simeon. Simeon, the old man who had been promised by God that he would not die before he had seen the Messiah, recognized Jesus as the “light to enlighten the Gentiles, and the glory of thy people Israel.” This recognition of Christ as the Light of the World led to the custom of blessing all the candles for use during the church year on that day, hence the informal name of the feast, “Candlemas.” A lighted and blessed candle carried home from this service was thought to drive the devil away from the house and cure diseases, one reason for the importance of this feast to medieval Christians.

Our processional hymn for that day refers to another theme of this celebration. When Mary placed her infant into Simeon’s arms, the old and the new were encountering each other. The old burnt offerings and symbolic sacrifices were done away with; a new, perfect offering had come to the temple in person.

O Zion, open wide thy gates,
let symbols disappear;
A priest and victim, both in one,
the Truth himself is here.
No more the simple flock shall bleed;
behold the Father’s Son

Himself to his own altar comes for sinners to atone.

We sing Simeon’s canticle, the Nunc Dimittis – “Lord, now lettest thou thy servant depart in peace” - twice on that day – once to Gregorian chant during the lighting of the congregation’s candles before the procession, and again as a communion motet, to our favorite setting by Stanford. This year, we will also sing Mendelssohn’s anthem based on Numbers 24:17 –

There shall a star come out of Jacob,
And a scepter shall rise out of Israel.

You can hear this anthem on the Grace Church choir’s CD, How shall I sing that majesty. From Mendelssohn’s unfinished oratorio Christus, it concludes with the chorale How brightly shines the Morning Star:

Like some bright Morning Star is he,
The promise of the coming day,
Beyond the night of sorrow.
Break forth, O Light!

We, our joyful hearts uplifting with thanksgiving
Hail the brightness of thy rising.



2013 Annual Meeting Senior Warden Report

"I know the plans I have for you, says the Lord" (Jeremiah 29:11)

Over the past year, God has been revealing those plans to us here at Grace. As I look back at the year, I see the journey being laid out before us with His plans being revealed with each step we take towards Him. His plans continue to be revealed with steadfast pace as we make steadfast steps toward being His church.

The year was filled...literally. At times, the pace seemed more than we could bear. At other times, we waited anxiously to see what He desired next for us. A review of the year's activities shows that there was so much more happening in the life of Grace in addition to our regular services. There were the ordinations of our former seminarians Charleston Wilson and Ryan Delaney. The triumphant Easter Vigil with the dinner afterwards that always feels like "family supper". Being the Body, Education for Ministry, and Greek Class continued to be offered in order to develop disciples and delve deeper into God's Word. In the Diocese, Happening was restarted and touched the lives of three of our teens. We celebrated with Bishop Jacobus for his retirement. At Diocesan Convention, we elected Matthew Gunther to be our next (8th) bishop. Delegates were elected for the 2015 General Convention, which will include me as a lay delegate (with big shoes to fill to honor the many years that Bill & Deb Gagin represented our Diocese!). We witnessed a bit of our heritage called "home"; Tillie Imig, Lu Fessler, and recently our beautiful, young warrior Pa Kou Yang. Many other funerals took place (more than I can name here), yet new life with multiple baptisms and confirmations also took place. Each one reminded us of our vows to God and God's promise for our future; a "future" which someday may be attributed, in part, to the results of our transforming Faith Alive weekend in October.

As we enter 2014, we are a parish who is reestablishing relationships with one another. Faith Alive revealed our desire for small group ministries and the desire to know one

another on a spiritual level beyond worshipping together. These new (and renewed) endeavors are in their infancy. It will be exciting to be part of their feeding and growth, since I believe God will reveal His plans for Grace through them. At the same time, His hand has been at work in the Vestry to prepare us for whatever the next step may be.

I see God's hand at work in providing us with the leadership of Tom Wright and others who wrestled with a budget that didn't fully capture the life of Grace. They came up with one that more fully encapsulated our finances giving the Vestry a more transparent picture to review. Their efforts allowed this past year's Vestry the opportunity to gain a level of understanding that will allow this and future Vestry's the opportunity to make informed decisions. In addition, through the Vestry's commitment to being involved in the life of the parish, by the end of the year it was evident that there is a new level of "ownership" displayed by the Vestry that was exciting and will be valuable in the coming year.

There is much work that needs to be done yet, but God has equipped us over the past year and is equipping us as we go into this year. A year ago we embarked on managing a budget in a form we'd not used before. Now, we were able to make evaluations, identify areas that need further work, and develop a working budget together as a Vestry. I say "working" budget because there are areas that we as the Vestry have identified need further review with the parish's guidance and aid. We have learned so much this past year and recognize that there is so much more for us to learn. All the while, doing what needs to be done in order to continue to move God's Kingdom forward.

We are called to "do" God's work. In the compensation committee's research, we were reminded by the diocesan office and the national church office that ministry is not about one person. "WE do ministry together." That phrase was heard over and over again in our research. Seems odd (especially when charged with reviewing individuals), and yet,

here we are today, seeing it take hold in the form of small groups that are being led by the lay people of the church and a vestry who has embraced ownership of the life of the parish. I am thankful for a rector who came to us with the administrative tools that the search committee was looking for and who also offers us the encouragement and tools to do ministry together. How we are fed, how we develop and grow is not the result of one person. It comes from all of us being together.

As I've mentioned before, we will be conducting a Mutual Ministry Review for Grace. It is the model used by the diocese and national church. It typically is conducted annually though not necessarily by the entire parish. This year, in light of the absence of any recent review and our new and renewed efforts as a result of Faith Alive, we will have all who wish to participate fill out the MMR survey. We are called to "do ministry together". Therefore, the survey will identify areas that you are pleased with and areas that you see a need for improvement in both your own spiritual journey and that of Grace. We then will be able to set goals and see where God is leading us.

Time and again He has revealed His plans for us; in our own lives and in the life of this parish. I am excited to see what He has in store for us. We have worked to evaluate our "foundation" and identify areas that need cleaning up, firming up or removal. As any homeowner will tell you, the work never ends. I like to imagine Him considering us as one of His "homes". He provides us the tools we need, when we need them. To paraphrase Jeremiah, He knows the plans He has for us...and is willing to tell us, if we are willing to be with Him.

Thanks be to God!!

Yours in Him,

Bobbi Kraft
Senior Warden
January 26, 2014

MINISTRY SCHEDULE

8:00 AM	SERVER	LECTOR	USHER	GREETER
2/2	B. Wood	J. Gardner	J. Gardner	L&C Schneider
2/9	B. Imig	B. Imig	S&C Fischer	J. Gardner
2/16	J. Davis	J. Davis	J. Gardner	D&M Evans
2/23	B. Wood	B. Wood	L&C Schneider	E. Schaffenburg

10:15 AM	LECTOR	USHER	GREETER
2/2	P. Ford Smith	E. Clabots & S. Gedemer	S&K Larson
2/9	B. Markevitch	B. Evans & E. Clabots	P&P Beebe
2/16	L. Kohler	S&M Gallimore	Z&D Whitford
2/23	B. Kraft	J. Whitford & B. Evans	J&K Ambelang

CALENDAR EVENTS FOR FEBRUARY

2/3	6:00pm	EFM
	6:30 pm	Catechumenate
2/6	9:30am	Bible Study
	7:00 -9:00pm	Greek Class
2/ 9	6:30 pm	Potluck Dinner
	8:00 pm	Compline
2/10	6:00pm	EFM
	6:30 pm	Catechumenate
2/12	6:00 pm	Soup & Cinema
2/13	9:30am	Bible Study
	7:00 -9:00pm	Greek Class
2/14	7:00 pm	Lakeshore Choral Concert
2/16	11:45-3:30	Vestry Retreat
2/17	6:00pm	EFM
	6:30 pm	Catechumenate
2/20	9:30am	Bible Study
	7:00 -9:00pm	Greek Class
2/22	1:00-3:00pm	Knit Together
2/24	Office Closed -Clergy Retreat –No Mass or Catechumenate	
	6:00pm	EFM
2/25	Office Closed -Clergy Retreat –No Mass	
2/26	Office Closed -Clergy Retreat –No Mass	
2/27	Office Closed -Clergy Retreat –No Mass, Bible Study or Greek Class	
2/27-3/2	Fr. Karl & Elizabeth on vacation	

2014 FEBRUARY

WEEKLY SERVICE SCHEDULE

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

SUNDAY

8:00 a.m. Low 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
5:10 p.m. Evening Prayer & Shrine Prayers

FRIDAY

7:00 a.m. Morning Prayer
7:15 a.m. Mass
5:10 p.m. Evening Prayer & Shrine Prayers

SATURDAY

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

BIRTHDAYS

2/1	Colin Fessler	2/11	Ellen Aparicio	2/21	Edward Clabots
2/1	Lila Schaffenburg	2/11	Melissa Davis	2/22	Sia Yang
2/2	Kelly Schmitz	2/11	Robert McMillan	2/25	Nancy Imig
2/3	Shirley Kade	2/12	Elizabeth Boland	2/27	Noah Fabiano
2/5	Elizabeth Bouck	2/16	Austin Barrows	2/27	Brooklynn Schmitz
2/6	Brian Munro Jr.	2/16	Deb Gaglin	2/28	Bobbi Kraft
2/7	Liz Schumacher	2/17	Joann Otte	2/28	Elli Westfall
2/8	Michele Whitford	2/20	Carver Beek	2/28	PaNhia Yang

PARISH STAFF

The Rev. Dr. Schaffenburg,
Rector; The Rev. Michael Burg,
Deacon; The Rev. Michele
Whitford - Clerk, Deacon; Dr.
R. Benjamin Dobey, Organist
Choirmaster; Nick Whitford,
Director of Youth and Family;
Mr. William May, Sexton

THE VESTRY

The Rector-Bobbi Kraft, Senior
Warden; Paul Aparicio, Junior
Warden; Brian Heck, Treasurer;
Bob Hanlon, Mary Snyder, Bev
Evans, Jack Westfall, Barb
MacEwen, Jeremy Williams,
Ellen Aparicio, Susan McIntosh,
and Nicholas Whitford.

Knit Together

Do you have some of these dishcloths around your house? Would you like to learn how to make them? Would you like to help us stock some of these in the church kitchen for wiping tables and counters (instead of using paper towels)?

Saturday, Feb 22nd, we will gather and Knit Together from 1:00-3:00 PM in the St Nicholas Hall. Our focus this month is this dishcloth (a great knit for beginners!) as our service project of the month. Supplies needed are: 50-70 grams of dish cotton (such as Sugar n Cream available at Hobby Lobby or JoAnn Fabrics) and size 7 or 8 knitting needles. We'll have some supplies and teachers available, especially if you've never knit before.



All are welcome to join in making dishcloths to bless our kitchen and provide for those who serve and bless us from it! Or, feel free to bring any craft project you're working on and spend time together. Invite your friends to join you for this time of fellowship.

Contact Deacon Michele or Bobbi Kraft for details (or the pattern, if you are unable to join us).

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