

GRACE
EPISCOPAL
CHURCH
SHEBOYGAN
WISCONSIN



PHONE: 920-452-9659
EMAIL: office@gracesheboygan.com

MARCH A.D. 2014

1011 NORTH SEVENTH STREET (ONTARIO AVENUE & SEVENTH STREET)
SHEBOYGAN, WISCONSIN 53081

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

“Happy Lent!” is not an expression likely to be heard, but we may seek a holy Lent. In Lent we are intentional about turning away from all that separates us from God, and toward all that reconciles us to Him and His will for us. One practice common in Lent is denial. This practice (*e.g.*, of fasting) reflects both Jesus’ temptation in the wilderness, prior to the beginning of His earthly ministry, and His word at Matthew 9.15: “The days will come, when the bridegroom is taken away from them, and then they will fast.” In the modern Church the practice of fasting is very much a matter of individual conscience. More particularly, Lent should not be thought of in terms of denial only, but in terms of refocusing upon the Lord.

Traditionally, during this period pagan converts to Christianity were instructed and prepared for baptism at the Great Vigil. Thus, this season started as a time of welcome and new beginning, and assumed a penitential character only after the collapse of the Roman Empire in Western Europe. The collapse of the empire was viewed as a divine judgment, and Lent became a time for penitence and self-denial, but it is perhaps healthier to recall that all penitence and self-denial is genuine only if it is focused on God. We deny ourselves to better allow God to work in us. We “repent” (literally “turn

around”) to once again walk with God on the pathway He sets before us. Seen in this light, Lent can be thought of not just in terms of denial, but in terms of growth in holiness, in the depth of our relationship with God.

Even if we do think of Lent in terms of penitence, it is *not* about guilt. When we repent and return to the Lord, He removes our sins from us (in the words of Psalm 103) “as far as the east is from the west.” The sin is *gone*, and God greets us anew as His new creation. As individuals, as family members, as a parish family, let’s focus on that new creation, on new growth in holiness.

The three year cycle of the Gospel readings (we are currently in Year A) is taken from Matthew, Mark and Luke. In Lent and Eastertide the Gospel lessons come from John, and this allows us to contrast Johannine theology with that found in the synoptic gospels. The synoptic gospels are so-called from the Greek *synoptikon* (“through the same lens”). Much of Matthew and Luke are based on Mark, and the overall structure of each of these gospels is similar. John is completely different. The structure in John can be characterized as being comprised of a “Book of Signs” (1.1–12.11), a transition (12.12 through 13) and a “Book of Glory” (chs. 14–21). John refers to Jesus’ miracles as “signs” (Greek = *semeia*). Beginning with the turning of water into

wine (2.1-11) and culminating with the raising of Lazarus (11.1-44), the signs point to who Jesus is and what His mission is. Jesus’ glory is then revealed in His discourses with His disciples and His prayer to the Father (chs. 14–17), and finally on the Cross and in His resurrection.

In parallel with the signs by which Jesus’ identity and mission are revealed, He makes clear who He is in seven “I AM” sayings. I AM (generally written in our Bibles as “the LORD” [all capitals]) is the Holy Name of God revealed to Moses at Exodus 3.14. Jesus says:

1. “I am the bread of life” (6.35),
2. “I am the light of the world” (8.12 and 9.5),
3. “I am the gate” (10.7-9),
4. “I am the good shepherd” (10.11-14),
5. “I am the resurrection and the life” (11.25),
6. “I am the way, the truth and the life” (14.6), and
7. “I am the vine” (15.1-5).

He also invokes the Name in telling the Pharisees, “... before Abraham was, I am” (8.58), for which they try to stone Him.

In Lent we call to mind how we have strayed from God and seek through

continued from pg 1

prayer, repentance and worship to so identify ourselves with Jesus Christ that just as He and the Father are one (John 10.30) we may be bound in this love by the Holy Spirit. We do well to focus on who Jesus tells us He is. Look back at the I AM sayings in John, and ask yourself a series of questions to gauge your progress in pilgrimage:

1. Do you "taste and see that the Lord is good" (that He is the bread of life) in your regular participation in the Holy Eucharist?
2. Is Jesus the light of your world? Do you seek His guidance in prayer?
3. Do you have faith that Jesus is the one and only "gate" by which you gain entrance to the kingdom of heaven?
4. Is Jesus your shepherd? When He says "Follow me," do you follow?
5. Do you live in Christ, trusting in the resurrection to life everlasting?
6. Is Jesus the one and only way, truth, and life, or an option in your life?
7. Are you a branch grafted into the vine by participating in Jesus' Body in the fellowship of the Church?

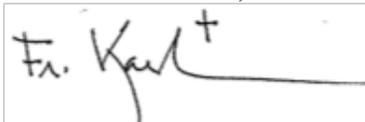
SOUP AND CINEMA:

The movie series continues on Wednesday, 12 March (6 p.m.) with the 1977 feature *The Duellists* (Keith Carradine and Harvey Keitel). Based on the Joseph Conrad short story *The Duel*, the film follows the history of a personal enmity, of an unjust search for vengeance, and of the need for forgiveness.

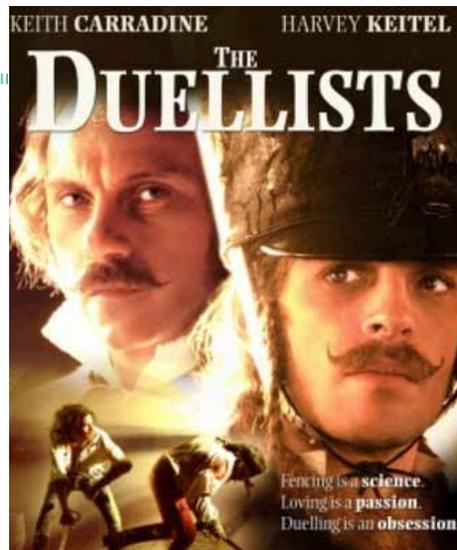
We all stumble in our pilgrimage, and our answer of "yes" to each of the above-listed questions can be at times imperfect. But we never walk alone. We walk together in fellowship, knowing that where two or three are gathered together in the Name of our Lord, He is with us (Matt. 18.20). (Faith is something that we do *together*.) We walk with faith that God has sent us His Spirit to guide us into all truth (John 14.17). Each time we stumble our Lord picks us up when we but turn to Him, and so as we gather over the next weeks to continue our pilgrimage together; as we gather to recall our Lord's passion and resurrection from the grave, we gather knowing that this glorious, risen Lord is the same Lord who says to us, "Peace be with you," that we too may say "My Lord and my God!" (John 20.26-28).

Let us each have a holy Lent that at Easter our joy may be more complete.

Yours in Christ Jesus,



The Rev. Dr. Karl C. Schaffenburg
Rector



OUTREACH UPDATE:

As of the 16 February Vestry report outreach provided in the prior month was to a total \$995.06. This include 4 cases of medical need, 3 cases of housing relief, and 2 cases of help with transport.

In 2014, outreach support is being shifted more to response to cases managed through the LoveINC (Lobe 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.



Fundraiser: On Sunday, 6 April, we will enjoy a concert of music for violin and organ, performed by The Gough Duo of the United Kingdom, praised in *American Record Guide* for "spectacular playing" and "wonderful" music. For details of their repertoire see <http://www.goughduo.co.uk/> The concert is free, but we will hold a fund-raising high tea reception afterward in St. Nicholas Hall. The cost of the reception will be \$20 per person. A generous donation has been received from a member of Vestry for parishioners who wish to attend the reception but are challenged by the cost.

THE KALENDAR by Fr. Karl

Holy days are secondary to the season in Lent, but before we start Lent we first celebrate St. David's day (1 March), when it is traditional in Britain to eat a leek as a token of Welsh heritage. David (d. 601) was an early missionary who succeeded in converting pagans in Britain and in the Middle East, as well. He ended his ministry as archbishop of Wales. John and Charles Wesley (feast 3 March) were Anglican priests responsible for the spiritual awakening in the 18th century Church that gave rise to Methodism. They were nick-named "Methodists" by their fellow students at Oxford, in token of their systematic approach to devotions.

We do not get to observe the feast of St. Patrick (d. ca. 461, feast is 17 March) this year, but we may remember him for the evangelization of Ireland. As great a saint as Patrick was, let's not let him overshadow our Lord's foster father, St. Joseph (19 March). Joseph's feast is one of two (the second being the Feast of the Annunciation on 25

March) in which liturgical colors change in Lent, i.e., the feast takes precedence over the season. The Feast of the Annunciation, which commemorates the annunciation by the archangel Gabriel to Mary that she will bear the Messiah (Luke 1.26-38) was, in the West, New Year's Day until 1582.

Finally, note that Sundays are *not* part of the season of Lent. Sundays are feasts of our Lord, and spiritual disciplines such as fasting do not apply. In earlier times these disciplines were generally observed on Sundays in Lent, and the fourth Sunday was set aside as *Laetare Sunday* (the name derives from the incipit—a sort of opening line in the old Mass—for the feast), from the words "*Laetare Jerusalem*" ("Oh by joyful, Jerusalem," from Isaiah 66.10). The Sunday has traditionally been marked by expressions of joy not otherwise seen in Lent, e.g., flowers at the altar. This day is, for example, the only day during Lent when a wedding may be celebrated.

ATTENDANCE AND FINANCES:

Average Sunday to date is 104. This compares to a 2013 figure of 102.

Pledges for 2014 total approximately \$282,468, 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.

- Expenses to date are within budget. Giving to date is slightly ahead of budget, but there are a number of pledges that are falling behind.
- Easter Music: The brass music which we are blessed in at the great vigil of Easter, and on Easter

morning, *is not provided for in the parish budget*. The cost of this needs to be raised. If you wish to contribute to the costs of the music, please make a payment separate from your regular parish contribution, marked "Easter Music".

- Quarterly Pledge Statements: Giving is *one* reflection of spiritual health. Please examine your quarterly pledge statement with care. If you are challenged in meeting your commitment, please alert Fr. Karl, so that what you are facing can be shared as a common burden by this Body. All matters relating to giving remain anonymous.

ADULT EDUCATION :

In the rector's column in this newsletter, we read the words "we never walk alone". This reality will be given voice in what we do in adult education during Lent, and in what we do in our Friday night Stations of the Cross suppers.

Adult education on Sunday mornings (9—10 a.m.) will allow us to journey together through the Lenten meditations prepared in the parish. For each day in Lent or parish devotional booklet includes the collect prayer, the gospel lesson, and a meditation prepared by one of your fellow disciples in this parish. The booklet also includes space for you to add your own meditation. On Sundays, we'll explore together the meditations for the week, that together we can walk on our Lenten journey. We can experience our journey together by offering our own insights in small group settings.

The Friday night programs begin with Stations of the Cross (5:30 p.m.), followed by a light supper (6 p.m.) and program. The program will consist of facilitated discussion which will focus on particular stations of the cross in the context of our own spiritual lives. For example, a parishioner might offer a testimony relating his/her life to the eighth station (when Simon of Cyrene is given Jesus' cross to bear), by relating how in his/her life he/she was "blind sided" by the burden of somebody else, and how in bearing this person's burden with them, he/she participated in Jesus' life in the world. Such a testimony will be followed by facilitated small group discussions.

THE LENTEN INTROITS - MUSIC FROM BEN

In medieval times, the Introit was sung at the beginning of Mass – at the entrance of the ministers and during the censing of the altar. We follow this tradition in Lent, occasionally in Advent, and on some feast days. The Introit consisted of an Antiphon – a sung verse of scripture appropriate to the day – followed by a psalm verse, the Gloria Patri, and a repetition of the Antiphon. The antiphon was musically fairly ornate and melismatic (several notes for each syllable). In contrast, the psalm verse was sung to a simple melodic formula, just as we now do on most Sundays for the lectionary psalm.

The Gregorian Introits include some of the most beautiful melodies in the chant repertoire, and their words effectively set the tone for the particular day, helping to focus the worshiper on the liturgy and put the spoken lectionary texts in context. For Ash Wednesday, the Introit text, from chapter 11 of the Book of Wisdom, is not as overwhelmingly penitential as one might expect, emphasizing instead the mercy and love of God:

Your mercy extends to all things,
O Lord, and you depise nothing
which you have created, for you
would not have made anything if
you had hated it.

You overlook the sins of men for
the sake of repentance.

How would anything have endured
if you had not willed it?

You spare all things, for they are
yours, O Lord who loves the living.

This is combined with the first verse of Psalm 57:

Be merciful to me, O God, be
merciful,

for I have taken refuge in you.

The Introit for the First Sunday of Lent uses three verses from Psalm 91:

He will call upon me, and I will
answer him;
I will rescue him, and bring him to
honor.

With long life will I satisfy him.
He who dwells in the shelter of the
Most High,
abides under the shadow of the
Almighty.

Other Sunday Introits in Lent have the theme of rescue from tribulation:

Deliver us, O Lord our God, out of
all our misery and trouble.

Mine eyes are ever looking toward
the Lord,
for he shall pluck my feet out of
the net.

On the fourth Sunday of Lent, in contrast, we have Laetare Sunday. The day is named after the first word of the Latin Introit: Laetare Jerusalem, or “Rejoice, Jerusalem!” The text is based on Chapter 66 of Isaiah coupled with Psalm 122:

Rejoice, O Jerusalem, and be glad
for her, all ye that delight in her;

Exult and be replenished with her
motherly consolation.

I was glad when they said unto me:
“Let us go to the house of the
Lord.”

The music suits this Sunday, associated with a relaxation and relief from the rigors of Lent, the Church recognizing that our Lenten journey has been difficult. Now Easter is in sight. In Britain, Laetare Sunday is called “Mothering Sunday,” or “Refreshment

Sunday,” again after the words of the Introit.

The fifth Sunday in Lent used to be called “Passion Sunday,” to mark the beginning of a two-week period called Passiontide, when it was customary to veil crucifixes and statues until the Gloria of the Easter Vigil. In some places, the liturgical vestments were crimson beginning on this Sunday. The Introit, from Psalm 43, begins with a plea for vindication as well as deliverance:

Give judgment for me, O God,
And defend my cause against an
ungodly people;
Deliver me from the deceitful and
the wicked.

But it concludes with verse three:

Send out your light and your truth,
that they may lead me,

And bring me to your holy hill and
to your dwelling.

The next verse of the psalm is:

That I may go to the altar of God,
To the God of my joy and glad-
ness; And on the harp I will give
thanks to you, O God my God.

It is a contemplated thanksgiving yet to come, when the psalmist’s longing for the joy of approaching the altar in Jerusalem and celebrating God with song will be fulfilled. In the Christian calendar, the immediate suffering of the Passion is really placed here within an implied context of rejoicing.

Within the uniform structure of the Introits – Antiphon, Psalm, Gloria Patri, and repeated Antiphon – there is thus great variety of content and mood, as the music, both contemplative and expressive, turns our thoughts to the scriptures of each Sunday’s Mass.

Senior Warden Report - Bobbi Kraft

Since our Parish Annual Meeting, I have heard from a number of parishioners. Though we once again presented a budget with a deficit of \$14,251 (vs. the 2013 deficit of \$36,107), the number one topic parishioners have discussed with me is their gratitude for what they see in the Vestry. I've been told how much you appreciate seeing a Vestry and Rector who are working together, who listen to your questions and concerns. I've heard thanksgivings that there is a feeling that the Vestry is working hard to understand and tackle the challenges that we face. The overwhelming response is that you feel that the Vestry is approachable and that you can share your ideas and concerns with us. Please do.

We need your help. As you know, we started this year not only facing a deficit this year, but our cash flow has a negative carryover from the previous budget. We are a church looking for ideas. As you heard at the Annual Meeting, we are going to shine a light on ways we can help each other and the parish. One such is to allow all of us to participate in the special music that is provided at Easter and Christmas. A new item in the budget this year is to raise at least \$3,500 for the additional musicians we have on hand for Easter and Christmas. We have been blessed to have such beautiful music provided at these special services. However, we were unaware of what the costs involved were. Our hope is that, by making all aware what the expense is, that it will be an opportunity for each of us to "speak with our check-books" as to whether special music is important to us. So our first order of fundraising is to raise funds for special music. Some members of the Vestry have already provided \$1,100 towards that funding...because it's important to us and we believe it's important to you. Please consider making a donation...

any amount will show that special music is important to you. If we don't receive a positive response from the parish, we will know that special music is not something that the parish believes is important and we can make adjustments. When making out checks, please write "Special Music" on the memo line.

Speaking of fundraising. We are looking at a number of options and ideas for activities to provide additional funding. Our goal is to come up with ideas that can involve not only the parish but the community as a whole. Which of us hasn't been to the Lakefront when Greek Fest is going on or ordered a pie from Sheboygan Christian School? Sure, we don't expect to have anything that large this year. However, each of these started small and has grown as those entities have grown. And not only have they grown in their numbers, but when a parish works together toward a common goal, there is an opportunity to grow in fellowship. I've heard a number of stories of events that took place at Grace in the past and sensed the pride that serving together provided. Do you have a creative mind? Would you like brainstorm? Or share previous ideas? We need your thoughts & creativity. We are forming a committee and need you. Contact me (or any member of the Vestry) if you have a new idea or one that you miss that we used to do.

We want your input. The Mutual Ministry Review will be one step towards providing the Vestry with information as to where you believe we are and what is important to the parish. Another area the Vestry wants your input on relates to our experience with low attendance on daily masses, morning, evening, and shrine prayers. Is it important to you that these are available for us each day? If so, when was the last time you attended? Maybe we are no longer a parish

that wants daily offices. Or maybe we are a parish that has merely gotten out of the habit. March brings Lent and the wonderful opportunity to not only "give up" but "add to". If you are one who has gotten out of the habit of a mid week mass, Lent is the opportune time to add it back to your calendar. One mass, once a week...or morning prayer...or evening prayer. God speaks to us in a crowd AND in intimate settings. If you haven't been to one before, please make time and hear what He has to say to you in these quieter settings. I assure you, it'll be worth it.

We are called to serve together in spiritual leadership. We are called together as the Body. God will provide for us as we work together. My prayer is for many blessings during this Lent for Grace.

In Him,
Bobbi Kraft

MINISTRY OF THE MONTH

Acolyte: We are blessed in having a dedicated group of young and old who serve at the altar. Service as an acolyte enriches the individual's understanding and appreciation of the worship service. In addition it develops fellowship and teamwork among those who serve together. Acolytes serve important roles during our worship services by carrying the processional cross, carrying the torches, and by assisting the celebrant during the Eucharist. Please contact Deacon Michele Whitford if you are interested in serving as an acolyte.

LENTEN DEVOTIONS & PRACTICE

In the penitential season of Lent, as we prepare to relive our Lord's way to the Cross, that we may relive His triumph, we engage in special acts of devotion. These include:

Fasting: The weekdays of Lent are fast days, meaning that the amount of food is reduced. A good (if modern) rule is no snacks, no seconds, no desserts, and no alcohol. If you don't normally eat snacks or drink, you may consider giving up some favorite food. The idea is to undertake something sacrificial, yet not overwhelming. Ash Wednesday and Good Friday are strict fast days: one full meal in the evening, a very light one in the afternoon and generally nothing before 3 p.m. Those who are ill, elderly, pregnant or nursing as well as small children are excused from this discipline (*BCP 17*).

Abstinence: Abstaining from flesh meat on Fridays (as required by the Prayer Book) is a common discipline for Lent. The Ancient custom is to abstain from flesh meat on Wednesdays as well as Fridays. Flesh meat includes all meat except fish. Going vegetarian these days is also an option (*BCP 17*).

Holy Communion: Lent is a good time to add an additional service to your usual Sunday attendance. The weekday liturgies are of a rather more intimate and quiet nature than those on Sunday, which can be a great blessing.

Daily Office: If you do not now read Morning and/or Evening Prayer from the Prayer Book, Lent is a good time to begin doing so. If you can attend the morning or evening office in the chapel at the parish, that would be ideal, but if not many people certainly pray the office alone or with their families. It takes some effort and discipline to get the habit established, but once accomplished, it can bear great fruit in your spiritual life. Each office takes 10-15 minutes a day. The clergy are available

for help in the mechanics of the rubrics and lectionary. There are also many websites that can help you with this. Either do an online search for "Daily Office" or just try <http://www.mission-stclare.com/english>.

Spiritual Reading: An ancient custom is to take a spiritual book for regular reading during Lent. This can be a book on the Scriptures, or one of the spiritual classics. Many are available in the parish library or you may see the clergy for suggestions. One great idea is to take *The Bible Challenge* (found on the parish website) as a Lenten discipline, and then continue throughout the year.

Confession: A sacramental confession, in private to a priest, is not only an opportunity for a thorough self-examination, but also a powerful weapon against the temptations which come our way in Lent. This sacrament (The Reconciliation of a Penitent, *BCP 447*) is offered from 7:45 to 8:45 a.m., on the second Saturday of each month, or by appointment. Although the Anglican Communion does not require Sacramental Confession, it is recommended, and helpful. In addition, on Wednesday the 19th of March (The Feast of St. Joseph) we will concelebrate Holy Eucharist with the clergy and people of St. Paul's, Plymouth, and St. Peter's, Sheboygan Falls, in a Penitential Rite of Holy Eucharist. This will be offered at St. Paul's, at 6 p.m., with priests from all three parishes available to hear individual confessions.

Self-Denial: You may want to give up some special pleasure or recreation for Lent (tobacco, sweets, television, Facebook), and perhaps give what you would have spent on it to charity. This can be done in conjunction with other practices. For example, if you give up an hour of TV every day, you might use it to read Evening Prayer and some Scripture.

Service: As well as giving up something in Lent, some wish to take on some special service, such as visiting a shut-in parishioner, volunteering at the hospital or a nursing home, running errands for an elderly neighbor, or some special project at the parish.

Scripture Reading: Delving into the Word of God is never out of season. Even if you do not take The *Bible Challenge*, Lent is a good time to establish (or re-establish) the discipline of a daily time of Scripture reading.

Educational Opportunities: Take the opportunity in Lent to join the Adult Education Class on Sundays at 9:00 a.m. We will journey through Lent together using the parish Lenten devotional booklet. Let us be guided by each other's devotions.

Corporate Special Devotions: Lent is a good season to explore the additional liturgies offered on every weekday. There are numerous opportunities for your spiritual growth throughout Lent. In addition to the Sunday morning Liturgies, on Friday's at 5:30 p.m. the parish will gather for Stations of the Cross, followed by a light supper and adult education. On Mondays at 5:30 p.m., a corporate Rosary is prayed at the shrine of Our Lady of Walsingham. At the Stations of the Cross suppers, we will explore the way to the cross using the testimonies of parishioners.

Evangelism: Lent is a good time to renew one's commitment to sharing the good news of Jesus Christ with friends and neighbors, and to invite them to worship with us here at Grace. Even if someone say's "no," your risk of disappointment is itself a Lenten sacrifice.

MINISTRY SCHEDULE

8:00 AM	SERVER	LECTOR	USHER	GREETER
3/2	B. Wood	B. Wood	L&C Schneider	J. Gardner
3/9	J. Davis	J. Davis	J Gardner	D&M Evans
3/16	B. Wood	J. Otte	L&C Schneider	J. Gardner
3/23	B. Imig	B. Imig	J. Davis & W. Sather	D&M Evans
3/30	J. Davis	J. Davis	S&C Fischer	J. Gardner

10:15 AM	LECTOR	USHER	GREETER
3/2	S. Bailey	E. Clabots & S. Gedemer	S. & K. Larson
3/9	B. MacEwen	J. Stagner & E. Clabots	C. Smith
3/16	K. Ambelang	S&M Gallimore	Z&D Whitford
3/23	C. Smith	J. Whitford & B. Evans	J. Stagner
3/30	S. Gedemer	E. Clabots & B. Evans	J&K Ambelang

CALENDAR EVENTS FOR MARCH

March 2	8:45-12:00	Boy Scout Pancake Appreciation Breakfast
	6:30 pm	Potluck Dinner
	8:00 pm	Compline
March 3	6:00pm	EFM
	6:30 pm	Catechumenate
March 4	5:30 pm	Shrove Tuesday Mass
	6:00 pm	Shrove Tuesday Dinner
March 5	12:10 pm	Ash Wednesday Mass with Imposition of Ashes
	6:00 pm	Ash Wednesday Solemn Mass with Imposition of Ashes
March 6	9:30am	Bible Study
	7:00-9:00pm	Greek Class
March 7	5:30pm	Stations of the Cross
	6:00pm	Lenten Dinner with Teaching
March 10	6:00pm	EFM
	6:30 pm	Catechumenate
March 11	10-2	Clergy Day –Cathedral, Fond du Lac
March 12	6:00 pm	Soup & Cinema
March 13	9:30am	Bible Study
	7:00-9:00pm	Greek Class
March 14	5:30pm	Stations of the Cross
	6:00pm	Lenten Dinner with Teaching
March 14-16		Happening
March 16	2:00pm	Happening Closing
March 17	6:00pm	EFM
	6:30 pm	Catechumenate
March 19	5.30pm	Mass -St. Joseph
March 20	9:30am	Bible Study
	7:00-9:00pm	Greek Class
March 21	5:30pm	Stations of the Cross
	6:00pm	Lenten Dinner with Teaching
March 22	1:00-3:00pm	Knit Together
March 23	11:45am	Vestry Meeting
March 24	6:00pm	EFM
	6:30 pm	Catechumenate
March 25	6:00pm	Solemn Mass –Annunciation
	7:00pm	Dinner
March 27	9:30am	Bible Study
	7:00-9:00pm	Greek Class
March 28	5:30pm	Stations of the Cross
	6:00pm	Lenten Dinner with Teaching
March 31	6:00pm	EFM

2014 MARCH

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

3/01	Jerry Hansen	3/19	Scott Lubbers
3/04	Nancy Gosse	3/19	Scott Mullen
3/10	Mary Grace Boland	3/19	Martha Shad
3/10	John Davis	3/20	Beth Burns
3/11	Fynley Bouck	3/20	Mary Kohler
3/11	Wendy Lynas	3/25	Jessica Ambelang
3/13	Mary Evans	3/26	James Gardner
3/14	Caleb Klinzing	3/29	Chase Beeck
3/15	Don Beeck	3/30	Andrea Childs
3/15	Xao Yang Lee		
3/15	Bill Munns		
3/16	David Bronson		
3/16	Maya McMillan		

ANNIVERSARIES

3/11 Jeff & Wendy Lynas

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

Since 1898 (yes, EIGHTEEN ninety-eight), Christmas at Sea has provided commercial mariners with handknit hats, scarves, vests, and socks each winter as our way of saying “thank you” for making our lives more comfortable. Indeed, international seafarers and inland river mariners deliver the goods that make our own gift-giving celebrations possible. (<http://www.seamenschurch.org/christmas-at-sea>)

On Saturday, March 22nd we will gather together from 2:00-4:00 PM to hear more about this organization and the ways we could possibly help. We will have the 1898 Hat pattern on hand and some supplies available. Whether you're a new knitter or



an experienced one, whether you want to bring a project you're working on or try this new one, whether you don't even knit but want to bring a project to work on while in fellowship...please join us. And if you'd like to find out what supplies to bring to make an 1898 Hat, contact Deacon Michele or Bobbi Kraft for more details.



www.gracesheboygan.com

Email: office@gracesheboygan.com

Phone: 920-452-9659

Sheboygan, Wisconsin 53081
(Ontario Avenue & Seventh Street
1011 North Seventh Street

GRACE EPISCOPAL CHURCH

