

GRACE
EPISCOPAL
CHURCH
SHEBOYGAN
WISCONSIN



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

February is the month associated in our popular culture with romance. As detailed elsewhere in this newsletter, St. Valentine's day has nothing at all to do with popular conceptions of romantic love. The 14th of February is, in fact, commemorated in the Church as the feast of Sts. Cyril and Methodius, apostles to the Slavs, and it is in this contrast between secular celebration and faithful commemoration that we get an interesting hint about real love.

The brothers Cyril and Methodius literally wore themselves out in the course of taking the Good News of God in Jesus Christ to the pagan Slavs. They worked tirelessly to proclaim the Gospel, traveling many thousand of miles, enduring hardships, even inventing the alphabet used to allow the Slavs to learn Scripture in their own language. (This alphabet is the basis of the Cyrillic alphabet used in Russian and many modern Slavic languages.) Inspired by their love of God and their zeal for truth, the brothers gave all of themselves, and it is in this giving of self that we see the archetype of Christian love.

When the apostle John writes that "God is love" (1 Jn. 4.8) he uses the word *agapé*. This word is sometimes translated as "charity," and is found throughout St. Paul's famous "love chapter" at 1 Cor. 13, in which Paul uses fifteen verbs and adverbial phrases to describe love. Nowhere do we find love described as an emotion. In fact,

when Jesus asks Peter three times "Do you love me?" (Jn. 21.15-19), and Peter replies that he does, Jesus tells Peter what he must do. Godly love must be translated into action.

Godly love is being translated into action in the ministries of LoveINC (Love in the Name of Christ), of which the parish is a founding partner. The parish also provides substantial funding and willing volunteers to support LoveINC, as together with many churches we work to meet our neighbors in need, and help them in the context of the best help of all—sharing the Gospel. We are working in ministry, not in the provision of a service. Ministry is not about just helping somebody meet a need; it is about developing a relationship with them in the context of identifying needs and causes, to allow for transformation of life to begin. It is about reaching out and sharing the reality that whatever the pressing need we may have is, the one need that underlies all human want and dysfunction is the need for a healthy relationship with God.

As LoveINC enters the official launch phase on the 17th of this month, you will encounter press and broadcast stories centered around a campaign about "Look at what love has done." That sentence could describe the reality of salvation, although a perhaps better phrasing would be "Look at what Love is doing." When we recognize and are open to what God is doing in our lives,

in the life of the world, and in our life together as a worshiping community, we are transformed and our lives become lives dedicated to self-giving. We become more Christ-like, and are made (returned) more and more into the image and likeness of self-giving Love which is Our Lord.

Giving of self always involves an other. There has to be somebody else to whom we give, with whom we share. And what is it that we share? It is God's love; it is love as a verb; it is love in action. This love is embodied in how we share the truth found in Jesus, and are ready to testify to faith in a world that is indifferent to faith. It is embodied in meeting physical needs. It is embodied in the witness of worship. It is embodied in all aspects of life in Christ, but it is fundamentally centripetal as opposed to centrifugal. Love reaches out, just as the Cross is not a closed thing like a circle, but holds the arms of Our Lord with which He reaches out to all.

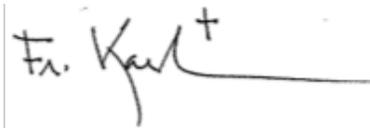
As detailed at our parish annual meeting on 25 January, we have spent more than three years focused on healing, and in healing we have necessarily focused mainly on ourselves. But we are now by many measures healthy, and it is a healthy Body that we can now focus on reaching out, on proclaiming and inviting. By God's grace, if we write the history of this parish in another ten years, we should see 2015 as a year in which we pivoted, turned to look more

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outward; a year in which all members of the parish could and did invite those to known to them to join them in worship and praise and thanksgiving; a year of invitation and growth fostered by a desire to invite, to give of self, and fostered by all of the people being equipped to invite.

Our ministries will focus on evangelism and outreach in ways in which we have not been so focused in the past. This is not to in any way diminish what we do now; it is to share it, to give of the blessings in which we live.

Yours in Christ Jesus,



The Rev. Dr. Karl C. Schaffenburg
Rector

ADULT EDUCATION: (9 to 10 a.m. each Sunday):

Adult Education in February will begin a three week class on the theology of the psalms, on the psalms as the “prayer book of the Bible” (in Bl. Dietrich Bonhoeffer’s phrase). How do we use the psalms? What is revealed of God, and of our relationship to Him? What do we do with the troubling emotions sometimes expressed? The class will meet 2, 9 and 16 February, as facilitated by Fr. Karl.

In Lent our seminarian, Christopher Wood, will facilitate a class on the Sacrament of Reconciliation (Confession). Confession or the Sacrament of Reconciliation, is not just for Roman Catholics. Come to the adult class and learn about this vital sacrament. We will explore the

biblical beginnings of confession, how making a sacramental confession differs from the general confession we say during Mass, when we should make sacramental confession, and how to prepare for confession. If Confession is something you have done in the past, or something you feel strongly about not doing, please come to the adult education class. This will be very informative, and there will be absolutely no pressure about whether you should make an individual confession

2015 ELECTIONS:

Elections held at the parish annual meeting on 25 January produced the following results:

1. Elected as Senior Warden:
Paul Aparicio.
2. Elected as Junior Warden:
Ed Clabots.
3. Elected to Vestry:
Randy Barrows,
Scott Gedemer,
Kevan Revis.
4. Elected as delegates (5)/alternates (3) to Diocesan Convention (in order of priority):
Elizabeth Schaffenburg,
Jon Whitford, Tasha Crouse,
Steve Larson, Mary Massey/
Sutton Cecil, Jack Britton,
Katy Larson.



ATTENDANCE AND FINANCES:

Average Sunday attendance for 2014 was 120, down from 121 in 2014. We are, in other words, holding our own against an overall negative trend in church attendance in society. However, holding our own is not what our Lord calls us to, and we will focus very much in 2015 on church growth.

Financial reports for 2014 reflect real growth. A projected deficit was to less than one fifth of expectation! This resulted from giving which exceeded budget by almost 1%, and expenses being managed to 98% of budget. Overall, the year-end deficit was reduced from the 2013 year-end number by over 92%, and we begin 2015 with no accumulated deficit. The 2015 budget project includes a small surplus.

Between spiritual blessing, financial health, and parishioner engagement, all conditions are in bless for 2015 to be a year of growth.

OUTREACH UPDATE:

Parish outreach activities over the past month included:

- Support of LoveINC (\$1,000.00), plus payment of LoveINC's rent (\$800.00). The general support for this ministry is provided from the parish operating budget. The support for rent is provided by an individual parishioner.
- \$188.62 in payments for 2 cases of housing relief. The use of LoveINC to screen eligibility for relief in cases involving medical need has resulted in many applicants being disqualified due to improper or deficient documentation. This system, coupled with a plan to provide assistance only through pharmacy vouchers, is identifying and eliminating possible abuse. As the protocol for providing relief in medical cases is in transition, there has been a material drop in demand. Demand is likely to return to historical levels once the new protocol is fully implemented.

MINISTRY OF THE MONTH

Coffee Hour. After each service every Sunday we gather to share in fellowship and refreshment. This time is also an ideal time to invite newcomers and visitors to meet members of the parish. Mary and Dale Massey have assumed the ministry to coordinate how these coffee hours happen, and need hosts to sign up. You can sign up for one or both services on a given Sunday (or more than one) throughout the year. A sign-up sheet is on the table in the narthex, or you can contact the Masseys or the parish office.

SENIOR WARDEN REPORT - Paul Aparicio

What does the number 168 mean to you? Think about that for a minute... Come up with anything? Well, 168 is the number of hours in one week. God gives you 168 hours to sleep, eat, work, get dressed, get your kids dressed, look up weird facts on Wikipedia, and all the other things we fill our lives with. And generally we'll spend one hour of that time in worship. If you're like me you spend that hour praying, singing (except the 8 o'clockers), listening, repenting, celebrating the Eucharist, sometimes chasing a young boy who just learned to crawl, but for the

most part anything we can do to focus on our relationship with God. All of these things are vital for that relationship and are vital in how we live out our baptismal vows. But when we look closer at those vows we're not hitting all of them in that hour. If you haven't memorized them (I know I haven't) here they are:

1. [to] continue in the apostles' teaching and fellowship, in the breaking of bread, and in the

Prayers.

2. [to] persevere in resisting evil, and, whenever you fall into sin,

repent and return to the Lord.

3. [to] proclaim by word and example the Good News of God in Christ.

4. [to] seek and serve Christ in all persons, loving your neighbor as yourself.

5. [to] strive for justice and peace among all people, and to respect the dignity of every human

Being.

When you walk outside the walls of Grace ask yourself this: Where

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in the rest of the week do I talk to someone about the Gospel or show them what I've learned from it? Do I spend time expressing love for those outside my family either at work or in my neighborhood? How do I stand up for those that are in need of love and justice and are hurting?

I know what you're thinking: "Those commitments are really tough to fill. I barely accomplish getting through the day let alone getting all that done each week". The important thing to remember is God knows that. That's why He equips us with all that we need to fulfill them. He expects and wants us to rely on His strength to share the love He has for us. All He asks of us is to open ourselves to the Holy Spirit. And to be fair, do you think one hour a week is enough to open ourselves up? If I allotted one hour a week to my children I think I'd end up at the bottom of the "Dad of the Year" list. Or if I set one hour aside to eat for the week I'd be struggling to do anything. We need to offer more of ourselves so that our spiritual health can thrive.

I'll tell you four years ago I had no idea what that looked like. All I could see was how unprepared I was, how difficult it was to commit more of myself to the Church and the obstacles that were in the way. I tell you I didn't do anything to change that situation. It wasn't by my own will that I write to you today as

Senior Warden. All I did was close my eyes and say, "Here I am Lord". That's it. He did the rest. He found the time in my schedule. He moved the mountain, I thought was in my way. Once I stopped concentrating on what I could DO I was able to see what God wanted me to BECOME.

Now I'm not saying it's going to be an easy road. We all stumble as we try to keep ourselves living in Christ but that's the amazing part about the Church. We are a family that supports each other in times of need and understand that we are constantly tempted to forget about our vows and forget about what the Gospel teaches us. If you allow the Holy Spirit to be your guide, then you will have more clarity in how your vows are obtainable goals rather than just wishes. It's through our collective Christianity that we resist those temptations and rely on Jesus and each other to persevere. As you answer His call, your ability to see the Holy Spirit working will get stronger and that vision will feed the burning bush deep inside of you. It's real and powerful and will bring you bliss no matter what part of your faith journey you reside.

Last month we were presented with an extensive agenda for 2015. Your Vestry will have one mission this year: To execute our baptismal vows as God has commanded. We will strive to be your catalysts. We want each of you to truly live in Christ

not only on Sunday but the rest of the week. We want each of you to be on fire for the Lord and make that fire visible.

With Lent around the corner we will be in prayerful reflection, repentance, and preparing ourselves for Easter. During this time your spiritual priority should also be on discerning what God has called you to become. Our 2015 initiatives have 10 committees that range in every aspect of the Church. God is calling you to one if not more of those committees. He may be calling you to lead or to support. Both which are vital to the success of each initiative.

We started out with the number 168. Now I want you to concentrate on 167. How do you fill the 167 hours left in the week after you leave the pew? Does your 167 feed your burning bush? Now is the time for Grace to move from Maintenance to Mission. Allow God to take more charge of the 167 and your life will be changed forever!

In Christ,

Paul Aparicio
Senior Warden



The Bible Challenge

On the First Sunday in Lent in 2013 we began The Bible Challenge, a program in which participants can read all of the Bible in one year. *More than 10%* of our membership participated, and the growth in faith and understanding in those who have so immersed themselves in God's holy Word is a powerful testimony to the reality that God's Word is alive, and that *what the Word means is what the Word does*.

This year you can participate. The entire 52 week reading schedule, together with study summaries to help you put readings in context, is now posted on the parish website, using a schedule that is not tied to the Sunday lectionary. You can start The Bible Challenge on any Monday in the year. Start when you are ready, and stick with it! Use the *Introduction to Holy Scripture* document found with The Bible Challenge study summaries to give yourself an overall background and thematic view of Scripture, and then use the study summaries to clarify how what you are reading each week fits together. When you immerse yourself in God's Word, you will find how God's Spirit comes to you because of how your heart and mind have been opened to Him.

COMMITTEE STRUCTURE AND WAYS-OF-WORKING:

How we live together matters. People need to know how "things get done," and who to work with. This promotes transparency and community, and also ameliorates the danger of burn-out in dedicated leaders. It allows us to move beyond the "usual suspects" in recruiting, and it allows us to focus better on executing what we have agreed to do. To this end, the following committee structure is being adopted. For each committee a member of the Vestry will be present, but will not necessarily chair the meetings.

If you are called to serve, or just have questions, please contact the parish office to discuss working with a committee.

- 1. Finance and Budget:** The committee works to actively manage the finances of the parish, to present to the Vestry a monthly reports of financial status, and to make recommendations for changes as the need for changes arises.
- 2. Fundraising:** The committee focuses on fundraising events and opportunities, on organizing parish initiatives to raise money.
- 3. Building and Grounds:** The committee works with the Junior Warden and sexton to organize periodic maintenance and clean-up events, and to address maintenance issues as they arise. The committee coordinates with the flower guild in maintaining the parish cutting garden.
- 4. Hospitality:** The committee organizes hospitality events, including Sunday coffee hours, special receptions, etc.
- 5. Pastoral Care:** The committee works with clergy and the lay eucharistic visitors to identify those in need of care/visits, and ensures that these happen on a regular basis. The committee organizes responses to specific needs (meals, transport, etc.)
- 6. Family Life:** The committee works with the Youth and Family Minister to identify and implement periodic events to build youth and family community, including game or movie nights, outings, retreats, etc.
- 7. Outreach and Evangelism:** The committee coordinates parish response in identified areas of service outreach, and works to facilitate opportunities for evangelism, public liturgies, etc.
- 8. Music and Liturgy:** The committee works with clergy and the Music Minister on the execution of special liturgies and musical offerings. The committee works with Altar Guild to coordinate planning for liturgies.
- 9. Publicity:** The committee works to ensure that all parish offerings and events are well-publicized in the community, and that invitations are coordinated.
- 10. Decorating:** The committee works with the flower guild to ensure timely decoration with flowers, throughout the year, and works on planning and executing special decorations (e.g., at Christmas and Easter).

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 Monday, and will be observed with a Solemn Eucharist at 6 p.m. This feast is, in fact, defined as a “Holy Day,” *i.e.*, a feast of Our Lord as opposed to a saint. “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.

Matthias is reputed to have died a martyr. On 5 February we remember the Martyrs of Japan (1597), who were killed when the ruling shogun concluded that the establishment by Jesuits of a thriving Christian community in Nagasaki posed a threat to his rule. The center for Christian life in Japan has remained Nagasaki, despite the fact that most Christians were killed in the 16th century persecution and the community then suffered from nuclear attack in the twentieth century. Alongside this Catholic community, the Protestant missionary efforts which followed the opening on Japan to foreigners after 1853 have planted a lively Christian presence throughout the Chrysanthemum Kingdom.

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).

Lesser feasts in February include that of St. Anskar (d. 865, feast 3 February), the missionary to the Nordic peoples; Bl. Absalom Jones (13 February), the first African-American ordained (1802) a priest in the Episcopal Church; and 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 Hebert (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.

WASH ME THOROUGHLY

by Ben Dobby

Yes, it was “thoroughly,” not “thoroughly,” both in Miles Coverdale’s psalm translation of 1535, and in the King James (“Authorized”) version. We may think we grew up with the King James Bible, if we are old enough, but we forget how much the spellings were modernized by the time it became part of our childhoods. In the edition of 1611, Psalm 51 began:

Haue mercie upon me, O God,
according to thy louing kindnesse:
according vnto the multitude
of thy tender mercies
blot out my transgressions.

Wash mee thoroughly from mine iniquitie,
and clense me from my sin.

For I acknowledge my transgressions:
and my sinne is euer before me.

Against thee, thee onely have I sinned,
and done this euill in thy sight:
That thou mightest bee iustified
when thou speakest,
and cleare when thou iudgest.

Printed in Gothic type, the combination of the appearance of the letters and the archaic spellings can slow you down a bit when reading – but this may not be a bad thing when studying scripture. Modernize the spellings, and what strikes me is not how archaic the language is, but how clear and modern it is, especially when compared to English of a few hundred years earlier. To read Chaucer, even with modern typeface, you need a dictionary or an edition with more annotations and footnotes than original text. For the King James Bible, entire chapters can sometimes go flowing by without any serious obstacles to understanding. Did the accessibility of the printed Bible, and the increasing literacy of the populace, act as a sort of brake on the development of the language? It’s certainly interesting to discover what a large proportion of our contemporary vocabulary and how many

of our expressions have their origins in the Bible or in Shakespeare. Our largest dose of King James at Grace Church occurs at the Advent Lessons and Carols service, when we use it for all the readings, but we also encounter Tudor English at Sung Compline (particularly the psalms) and in choral pieces from time to time throughout the year.

On Ash Wednesday, we sing Samuel Sebastian Wesley’s setting of “Wash me thoroughly” composed around 1840. S. S. Wesley was the best of the early Victorian composers of English church music. The choir has just done another anthem of his that we often use during Epiphany: “Thou wilt keep him in perfect peace, whose mind is stayed on thee.” It is appropriate almost any time, but we tend to sing it during Epiphany or Candlemas because of its theme of darkness versus light:

The darkness is no darkness with thee,
But the night is as clear as the day.
The darkness and the light to thee
are both alike.
God is light, and in him is
no darkness at all.

That piece is instructive for the creative way in which the composer assembles an anthem text from various parts of scripture, in this case Isaiah 26, Psalm 139, John 1, and Psalm 119. Given his family background, it shouldn’t be surprising that he had learned to think “theologically” and make connections between different parts of the Bible.

In order to be an Anglican church musician today, it is necessary to get the Wesley family tree sorted out to avoid constant confusion. Samuel Sebastian Wesley’s father was Samuel Wesley (1766-1837), the composer of substantial organ works, whose “Voluntary in D” I played in church yesterday. His organ works, the first to fully exploit the resources of the English

organs of that time, were published between 1802 and 1820. Samuel’s father was Charles Wesley (1707-1788), the composer of around 6000 hymn texts. Charles’s hymns include many we use today, including Jesus Christ is risen today, Christ, whose glory fills the skies, Hark! the herald angels sing, Lo! He comes with clouds descending, Love divine, all loves excelling, O, for a thousand tongues to sing, and many others which remain favorites. Charles was the brother of John Wesley, the “founder” of Methodism, but never really left the Church of England, preferring to criticize it from within. Samuel also had a brother, Charles, who was a composer, so this can be confusing, in addition to a plethora of “Samuels” of different generations.

Samuel Wesley the organist (father of Samuel Sebastian) was a child prodigy who had completed an oratorio by the age of eight, and was playing in church when he was seven.

Samuel had a stormy life, in part due to his insistence on defying the Church’s authority. He lived with his eventual wife, Charlotte Martin, in a committed relationship out of wedlock, only marrying her in 1793 when she was very pregnant, after which Samuel rather unchivalrously complained of the difficulties of her pregnancy. The couple feuded off and on until 1810, when Samuel got their fifteen year old maid with child. The maid’s child was to be Samuel Sebastian Wesley, the greatest English church music composer of his day. Anyway, the illegitimate pregnancy caused Charlotte to leave for good, whereupon Samuel happily set up housekeeping with the maid, Sarah Suter, who then bore him six more children. Divorce from Charlotte was impossible, divorce basically not being affordable to any but the wealthy, so a “Deed of Separation” was drawn up forcing Charles to support Charlotte and

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their legitimate children for the rest of his life. This proved difficult, and he ended up in debtor's prison for a brief period. Apparently it didn't help when, in 1787, he was walking home inebriated from a public house, and fell into an excavation from which he wasn't rescued until the following day, having been knocked unconscious. He then deteriorated from eccentric to mentally unstable, and eventually threw himself out of a window, imagining in his delusion that he was pursued by innumerable phantom creditors sent by Charlotte. A lengthy stay at a lunatic asylum enabled him to be pronounced cured, and he went on to become a well known composer, teacher, editor and organist, befriending Mendelssohn and contributing to the rediscovery and promotion of the music of J. S. Bach.

Illegitimate or not, Samuel Sebastian (his middle name a tribute to Johann Sebastian Bach) proceeded to become the most famous English church musician of his period, including tenures at Hereford, Exeter, Winchester, and Gloucester cathedrals. Several of his large-scale anthems have stayed in the repertoire of cathedral choirs ever since they were

published. Some choir members at Grace will remember an Easter when we rendered his anthem, Blessed be the God and Father, composed in 1833 for Hereford Cathedral on an Easter Sunday when the choral forces consisted of a handful of undertrained and woebegone boys, and the Dean's butler, who sang bass when he wasn't butting.* (As I recall, we were short of tenors and altos the year we did it.) The resulting anthem was a triumph over adverse circumstances. Thou wilt keep him in perfect peace is a good example not only of his choice of texts, but of a harmonic richness and adventurousness very modern for the period, with many colorful harmonic "clashes" ("dissonances") resulting from independent melodic lines converging on each other. Wash me thoroughly is a good example of the composer's treatment of short prayers of a penitential character, with beautiful melodies that seem to arise naturally from the strong and weak accents of the language, expressive harmonies that suit the emotion of the text, and counterpoint – independent melodic lines overlapping each other – that serves to heighten the poetic intensity of the psalm verses. S. S. Wesley also wrote hymn tunes: "Aurelia" is the tune for "The

church's one foundation," and "Hereford" is in our hymnal for the text "O thou who camest from above," the poem being from his grandfather, Charles Wesley:

O thou who camest from above
the fire celestial to impart,
Kindle a flame of sacred love
upon the altar of my heart.

There let it for thy glory burn
with ever bright, undying blaze,
And trembling to its source return
in humble prayer and fervent praise

Jesus, confirm my heart's desire
to work, and speak, and think for thee;
Still let me guard the holy fire
and still stir up the gift in me.

Still let me prove thy perfect will,
my acts of faith and love repeat,
Till death thy endless mercies seal,
and make the sacrifice complete.

The latter is recorded on the Grace Church choir CD, "How shall I sing that majesty."

* "to buttle" is a verb describing what butlers do, although I suspect it was invented by P.G. Wodehouse to depict Bertie Wooster describing Jeeves.

Diocesan youth event. Tubing day at Sunburst.

This past month we had yet another successful event for the youth of the diocese. We had a total of 42 youth flying down the hills at Sunburst, and having a blast together. The delegation from Grace consisted of Kaleigh K., Dee C., Ben C., and Nick W. We all had a blast, and only one of us flipped off of our tube. All in all it was a great time.

The goal of these get togethers is to keep up relationships between the youth in between our larger and more established events (namely Camp and Happening). This has just begun in earnest between the youth leaders of the diocese and in December we had our first event where we decorated cookies and went caroling at a number of nursing homes in Ripon. In February, at St. Anne's, De Pere, we will be having a lock-in known as 30 Hour Famine, which raises awareness about hunger issues around the world and in our own area. More information about this opportunity will be available shortly.

Nick



THE POSTULANT'S PATH

As many of you are now aware, on January 10th, after meeting with the Commission on Ministry (the COM) and our Bishop, I received the “green light” to continue on the path that may lead to my taking Holy Orders as a priest in the Episcopal Church: I am now a “postulant”.

I say “may lead” because, as I’ve learned over the past year, there are many opportunities between now and then where this path may take another course. In the meantime, I thought I’d share my observations along the way since you played a huge role in my being on this path.

First, here’s a bit to catch some up to speed. Over the course of the past year, I was in discernment to discover more about my walk with God especially as it pertained to serving Him and His church. I entered Circles of Light, a diocesan discernment program for those looking at lay and/or ordained ministries, and came out of the program discerning a call to the priesthood: I became an “aspirant”. (Be careful at the pronunciation of that word or it’ll end up sounding like something that’s been coughed up!) That led to a time of local parish discernment with a committee who

made the recommendation to the Vestry and Father Karl that my name should be put forward. That, in turn, led to the retreat for reflection time and interviews with the COM and Bishop where I was “green lighted”. (And, yes, that is the term that is used.) Which brings us to today.

So, where to next? Over the course of the next few months there are more hurdles to cross and decisions to make. The Bishop has recommended four seminaries for me to visit and consider. Many have presumed that I’d be heading to Nashotah. That’s easy to understand and would be awfully convenient but, as is true of any college, each has its own strengths that need to be compared. In February and March, I will visit the four schools that have been recommended: Virginia Theological Seminary at Alexandria, VA, The University of the South: School of Theology at Sewanee, TN (where our former seminarian Michael Bordelan currently is), Seminary of the Southwest at Austin, TX, and Nashotah House.

Eventually, and in some cases concurrently, there will be application and financial aid processes to go through which will also lead to decisions for housing and health insurance. Plus, in the midst of it all, there

is a required psychological evaluation to be conducted! (Honestly, it’s surprising anyone passes with everything going on!) Eventually, there will be decisions to be made about whether to rent or sell my house. (Though Kaleigh has already weighed in on her two favorite schools solely based on the fact that they would afford her the opportunity to take our car with her to MI Tech when she leaves for college.) But, as I have learned, it is best to remember to take one day at a time, trust in God’s plan, and make time each day to enjoy and give thanks for the journey... even the bumpy ones.

The word “postulant” comes from the Latin “postulare” which means “to ask”. I can think of no better word to describe this time! Questions!! I’ve got plenty of them!! For now, I’ll covet your prayers for peace and discernment as I visit the four seminaries and work my way through this next set of questions. I am blessed by the knowledge that “we do ministry together” in the Body of Grace Church and can take rest and comfort in knowing that I have your prayers!

-By His Love, Bobbi Kraft



A belated thank you to all who donated gifts for families in our community through the Salvation Army adopt a family. Thank you also for all those who gave of their time to work at the Salvation Army Christmas Castle.

MINISTRY SCHEDULE

8:00 AM	SERVER	LECTOR	USHER	GREETER
2/1	B. Wood	J. Gardner	J. Gardner	L&C Schneider
2/8	B. Imig	B. Imig	S&C Fischer	J. Gardner
2/15	J. Davis	J. Davis	W. Sather & J. Gardner	D&M Evans
2/22	B. Wood	J. Otte	L&C Schneider	E. Schaffenburg

10:15 AM	LECTOR	USHER	GREETER
2/1	Julie Davidson	E. Clabots & S. Gedemer	S&K Larson
2/8	Scott Bailey	B. Evans & E. Clabots	J. Stagner
2/15	Bernie Markevitch	S&M Gallimore	Z&D Whitford
2/22	Paul Aparicio	J. Whitford & B. Evans	J. Stagner

CALENDAR EVENTS FOR FEBRUARY

2/2	6:00pm	Solemn Mass –Presentation of our Lord in the Temple/Candlemass All Parish Potluck Dinner
2/4	6:00pm	Choir
	6:30 pm	Catechumenate
2/5	9:30am	Bible Study
	7:00 -9:00pm	Hebrew Class
2/ 8	10:15am	Boy Scout Sunday
	6:30 pm	Potluck Dinner
	8:00 pm	Compline
2/9		Office Closed-Clergy Retreat –No Mass
2/10		Office Closed-Clergy Retreat –No Mass
2/11		Office Closed-Clergy Retreat –No Mass or Catechumenate
2/12		Office Closed-Clergy Retreat –No Mass, Bible Study or Hebrew Class
2/14	7:00 pm	Lakeshore Choral Concert
2/17	5:30 pm	Shrove Tuesday Mass
	6:00 pm	Shrove Tuesday Potluck Dinner
2/18	12:10 pm	Ash Wednesday Mass with Imposition of Ashes
	6:00 pm	Ash Wednesday Solemn Mass with Imposition of Ashes
2/19	9:30am	Bible Study
	7:00 -9:00pm	Hebrew Class
2/20-2/22		Fr. Karl & Elizabeth on vacation
2/20	5:30pm	Stations of the Cross
	6:00pm	Lenten Dinner with Teaching
2/24	5:30pm	Mass –St. Matthias
2/25	6:00pm	Choir
	6:30 pm	Catechumenate
2/26	9:30am	Bible Study
	7:00 -9:00pm	Hebrew Class
2/27	5:30pm	Stations of the Cross
	6:00pm	Lenten Dinner with Teaching
2/28	9am-3:30pm	Vestry Retreat

2015 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

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

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
Senior Warden: Paul Aparicio
Junior Warden: Ed Clabots
Treasurer: Brian Heck
New Vestry: Bev Evans
Bob Hanlon, Mary Snyder -Clerk,
John Davis, Jane Hanson
Bob MacEwen, Randie Barrows
Scott Gedemer, Kevan Revis

JUNIOR WARDEN REPORT - Ed Clabots

Grace Church family:

Thanks for giving me the opportunity to serve you again as junior warden. With all that Paul Aparicio has done so well the last two years I assume there won't be much for me to do! We certainly all hope there won't be need for any expensive projects anytime soon. But, may I be the first to ask for a few people to volunteer to be on the building and grounds committee that Fr Karl mentioned at the annual meeting. (Explanation is elsewhere in this Angelus.) And of course anyone noting anything that needs the committee's attention should let me know. And remember—turn off those lights!

Ed Clabots

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