

GRACE
EPISCOPAL
CHURCH
SHEBOYGAN
WISCONSIN



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MARCH A.D. 2015

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

In an era when we routinely encounter images and accounts of extreme violence—much of this violence perpetrated in the name of religious identity—it is easy to become desensitized. But add up all of the people killed (let alone those attacked, maimed, displaced, or otherwise traumatized) in the past year alone by extremists, only in Nigeria; the result is a figure in excess of the number of those killed in the infamous attacks on 9-11-2001. Extreme violence, losses to extreme violence, and the expressions of hatred based on creed, worldview, race hate, etc., have become so commonplace that the reports of losses start to look like casualty reports from a war front, even when the facts speak, for example, of twenty-one migrant workers beheaded for confessing Christ (brothers who I, for one, am now referring to as the Martyrs of Derna).

Before we become too desensitized, let's remember what it felt like in this country on 9-11. The trauma was real. Much of it remains. The emotions and fear were real, as was the anger. We each felt a sense of personal violation. That rawness is now all too commonplace in all too many places around our world, and—sad to say—how others feel in faraway places correlates more with how much we perceive our self interest to be threatened than with how we are outraged by injustice or feel empathy for the oppressed. The “casualty”

figures in Nigeria, for example, would elicit much more response in the American body politic if gas prices were higher and the warfare threatened the supply of oil.

The thoughtful observer is tempted to think that extremism is much more common, that something is broken. It is popular to blame this upsurge in extremism on various causes and ideologies, and it is common for people—including political leaders—to attempt to score points by pointing a finger of blame. Leaving aside any theory of a “clash of civilizations,” we have to consider that any increase in extremism, and any resurgence of such old examples of hate-filled ideology as anti-Semitism, may be less about cause and more about symptom. In other words, the many things we can legitimately decry may not be the problem but symptoms of an underlying problem, of a root cause.

In Lent we name this root cause. It is sin, our fallen state, the ways in which we have distanced ourselves from God. What is wrong in the world, and what is expressed in extremist violence is not simply human dysfunction. Progress at a human level only, the type of progress we measure in socioeconomic terms, and the type we speak of when we speak of enlightenment, has been measurable and trumpeted in this same era of extremism—and let's not forget that Nazism arose in a country

and culture that by most measures was considered the most advanced in the Europe of the 1930's. What is wrong in the world is not something that we can remedy by human agency, no matter how hard we try.

There are extremist groups, such as those in Libya and Nigeria, in which the separation of means and ends is not clear. Violence is used not as a means to a declared end, but for its own sake, the expression of a will of destruction. (Is this an echo of the Nazis' “triumph of the will”?) Most individuals who espouse extreme ideology don't, in fact, engage in violence, and most groups that do engage in violence declare themselves to have ideological ends that their violence is supposed to be a means to. In Lent we remind ourselves that regardless of our stated ends or agenda, that as Christians we confess that human agency will never and can never bring about the kingdom; that it is God's will, and our assent to and cooperation with His will, by which He accomplishes the final consummation of all purpose.

I would pray to be the last person to defend the violent who claim the mantle of any faith to seek to justify their actions. They cannot justify their actions. But while we recognize this truth, and while we claim (not always with undivided heart) that violence cannot be reconciled with the teaching and example of Jesus Christ, let us

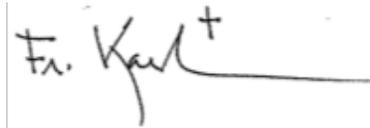
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recognize, as well, that we live in an era when the prevailing ideology is itself extreme, and that the extremists we condemn are at some level responding to what they perceive as threat. What is this extreme ideology? It is the prevailing belief that the only thing that matters is human agency; that we are in charge; that “truth” must always be named using quotation marks; that all problems are subject to technological solution; that our consumerist focus on pleasure is the definition of human flourishing. What now passes for culture is itself quite extreme when viewed through the lens of history or through the lens of cultures foreign to our own. When we realize and confess that we are not in charge, and that we don’t get to define (or define away) truth, we confront the first and most deadly of the sins to which we seek to die in Lent: pride (false pride, theological pride, the failure to acknowledge God’s

sovereign will).

Let Lent be a season where we call to mind our sinfulness even more than our sins, when we seek our Savior because we know and confess that we are in need of salvation. Let this be a season in which we turn yet again to God, to seek His face, His will; to live in His love, that this love may be shared with all. It is the humble heart, and not the proud one, which is not so extreme as to claim any right to decide what true, and good, and loving, and beautiful, but which seeks all that is true, and good, and loving, and beautiful in the revelation of all Being in God.

Yours in Christ Jesus,



The Rev. Dr. Karl C. Schaffenburg
Rector

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.
- \$166.67 in payments for one case of emergency housing and transportation, plus \$227.44 on three cases of medical need, as screened by LoveINC. 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. Demand is likely to return to historical levels, once the new protocol is fully implemented.

Easter Vigil Dinner

The first Mass of the Resurrection is on SATURDAY, APRIL 4 at 7:00 PM
The Easter celebration then continues at TRATTORIA STEFANO
522 South 8th Street, at 9:30 PM

The actual cost of the meal is a gift to the parish, so you not only get a delicious meal but you help the coffers of the church by purchasing a ticket for the dinner. Tickets can be bought in the parish office or in the narthex after mass for \$50 A PERSON. Everyone is invited, but seats are limited. There are scholarships for anyone wishing to attend but are unable to donate.

Order of St. Luke - OSL Region 11 Healing Conference
Friday & Saturday • March 20-21

The Order of Saint Luke (OSL) will be holding their Region 11 Healing Conference at Trinity Episcopal Church, 409 East Court St, Janesville WI 53545 on March 20th and 21st titled Spiritual Path to Healing.

This conference will feature the Reverend Nigel Mumford.

The Reverend Mumford is an International speaker and author. In 2013, Nigel became the founder of By His Wounds, Inc (a non-profit 501(c)3 organization) committed to restoring the healing gifts of Jesus Christ to His Church, coming alongside all who are in need of His healing touch.

Nigel is committed to restoring the healing gifts of Jesus Christ to His Church. Reverend Mumford teaches people of all faiths in need of Christ’s healing touch how to reach out to Him for healing of mind, body and spirit. For more information call 608-754-3402 or www.trinityjanesville.org. There are brochures on the narthex table.

ATTENDANCE AND FINANCES:

Average Sunday attendance to date is 94, down from 104 in 2014. This material change probably reflects the reality that so far in 2015 we have had inclement weather on every Sunday! Additionally, three couples in the parish are wintering in warmer parts beginning this year. All this said, to the extent that attendance is a reflection of parish health we need to pay close attention to this drop.

Financial reports to date indicate that as adjusted for seasonal variation, giving is at budget. Thank you! Spending exceeded budget by about 3%, due to the front-loading of certain costs. Despite this good budgetary result, there are many members of the parish who have made pledges but have yet to make any donations as scheduled. Before the year starts getting older, if an issue presents itself please alert us!

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

MINISTRY OF THE MONTH

Altar servers. The altar party includes the celebrant, deacon and subdeacon, plus the following:

Acolytes assist in passing items necessary for worship to and from the altar, in receiving the gifts and offerings from the people, and it bearing torches (candles) in procession.

Boat bearer: The boat bearer assists the thurifer in preparing and offering incense. This position is generally the start of training for altar servers who are very young.

Crucifer: The crucifer carries the processional cross, and also assists in managing the worship space (e.g., the altar rail, kneelers).

Thurifer: The thurifer prepares and offers incense.

The subdeacon is an experienced altar server, who need not be an ordained deacon. He/she assists in the liturgy at the altar itself, and also serves as a lector (reader of lessons). The subdeacon serves as a eucharistic minister (chalicer) to administer communion in the wine/Blood to the people.

All of these positions are served by gifted and dedicated people, but some are leaving! We are losing two altar servers to college and a subdeacon to seminary. Now is the time to explore how you may be called and trained to serve. If you are just curious about a call, speak to the clergy, and we will insure that you are exposed to service at the altar as an observer, so you can ask all the questions you want to.

8TH ANNUAL APPRECIATION PANCAKE BREAKFAST SUNDAY, MARCH 8th AT GRACE EPISCOPAL CHURCH

SERVING ALL CONGREGATION MEMBERS, SCOUTS, SCOUTS FAMILIES AND FRIENDS. THE EVENT IS FREE (DONATIONS ACCEPTED) AS A THANK YOU FOR ALL YOU DO FOR THE TROOP.

IN ADDITION REAL MAPLE SYRUP WILL BE OFFERED FOR SALE FROM THE DREWERY FARM OF PLYMOUTH WI WITH PROCEEDS GOING TO THE TROOP.

SERVING TIMES ARE: 9:00 TO 10:00 AM FOR EARLY SERVICE AND BIBLE STUDY PARTICIPANTS

10:45AM TO 1:00PM FOR LATE SERVICE PARTICIPANTS, SCOUTS, SCOUT FAMILIES AND FRIENDS OF SCOUTING



SENIOR WARDEN REPORT - Paul Aparicio

GROWING PAINS

Last month, your Vestry focused on finding parishioners that might be interested in specific ministries that are part of this year's mission. There was a lot of response throughout the church and part of that response involved some hesitation. There was a sense of: "I'm not sure what I'm signing up for", "That sounds like a lot of work and I don't know if I have time for that", "I'm not an expert, how can I contribute". All of these feelings of overwhelm, uncomfortability, and uneasiness about our mission this year is exactly what you should be feeling. That means the Holy Spirit is working and is challenging all of us. These are spiritual growing pains.

If you ask any person that has discerned their role in the church, whether it's to the ordained or a lay ministry, most will tell you that when the process started they felt nervous, unprepared, and decided to hop in Jonah's convertible and drive away from Ninevah. I have yet to run into someone who when asked for the

first time to live more in Christ say "Oh that sounds easy, sign me up!", "My schedule is wide open, let's do it!". That's not how God works so it shouldn't be what we expect. We have to realize that if we truthfully want to fulfill our baptismal vows and live in Christ there will be pain and uneasiness. It's our trust in God and reliance on each other as a church that will bring success.

There's a phrase that is often tied to these feelings that is "God never gives you more than you can bear". Which sounds good and hopeful but technically is not what He does. What is true is that He has sent His Son to us so that through Christ a Church can exist where no one has to bear their burdens alone. We together make up the Church and through our mutual ministry our mission will succeed. That Church is needed more than ever at Grace. In recent times, we have had parishioners that are overburdened and have felt alone in the struggles of keeping ministries alive. My biggest fear is that the overburdened will begin to doubt their faith. It's easy to

go down a road of self-doubt where you rely on your faith as strength and yet a ministry fails or doesn't happen due to poor planning or not enough manpower. No member of our Church should feel that way as long as we share the burden.

So as we continue into March where our next step is to put action into our ministries. All of our ministries need more sharing of ideas, sharing of manpower, and sharing of planning. Put trust in your Church that through each other and Christ this all can happen. And I want you to know that you are not alone with the growing pains that are here and might get stronger. We are surrounded by a community of love and support as we take on these new spiritual burdens. I pray that each of us can start to drive toward our own Ninevah and when the weight of our ministry becomes too much it is through the embodiment of our Lord Jesus Christ that we can share the burden.

Your Brother in Christ,
Paul Aparicio

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

Confession: In Anglican practice confession made to a priest is something of which we say "All may. Some should. None must." On 1 March our seminarian, Christian Wood, will offer a class on the Sacrament of Reconciliation: Confession. *Auricular* confession (that is, confession in person to a priest) is provided for

in the prayer book (at pp. 446-452) and is practiced in this parish (by appointment with the rector). The course will focus on the practice in terms of origins and rationale, and how to prepare for confession.

The Daily Office: A discipline which we are promoting in Lent is the praying of

the Daily Office. Our adult education classes on 8 and 15 March will focus on the practical "how to's" of praying the Daily Office of Morning Prayer and Evening Prayer (plus Noonday and Compline). This will be a very practically-oriented class to equip you for this spiritual discipline.

MINISTRY UPDATES:

Ministry Updates: To better manage how ministries in the parish overlap, and are sustained by dedicated lay persons, we have asked members of the Vestry (listed by focus area, below) to be “eyes and ears” in the parish, so that all in the parish can better know who they can raise an idea or question with. Ideas and questions can, of course, be raised at any time with clergy, but ministry is something that we all do together, and having laypersons named within specific ministry areas can serve to foster communication and feedback.

Finance and Budget: (Randie Barrows, Bev Evans, Scott Gedemer) As monthly reports of financial status are prepared these are reviewed to insure that we remain on-track within our budget assumptions, or can plan for necessary changes.

Fundraising: (John Davis, Bob MacEwen) Ideas for initiatives to raise money can be considered and helpers recruited.

- Initiatives under way: Soup d’Do;

Easter Eve dinner at Stefano’s; Antiques Appraisal show (23 July); Brat Fry at Miesfeld’s (8 August); Harvest Hoe Down (late September).

Building and Grounds: (Ed Clabots, Bob Hanlon) We periodically organize maintenance and clean-up events, and address maintenance issues as they arise. In season the cutting garden supplies flowers for use at the altar.

Hospitality: (Bob Hanlon, Mary Snyder) Hospitality events include Sunday coffee hours, special receptions, etc.

Pastoral Care: (Bev Evans, Scott Gedemer, Jane Hanson) Clergy and the lay eucharistic visitors visit shut-ins, those in hospital or a nursing home, etc. When special needs arise (e.g., meals or transport) these can be addressed.

Family Life: (Randie Barrows, John Davis) Working with the Youth and Family Minister we identify and implement periodic events to build youth and family community, including game or movie nights, outings, retreats, etc.

Outreach and Evangelism: (Randie

Barrows, Jane Hanson, Kevan Revis) What are we called to in service outreach? How do we facilitate opportunities for evangelism, public liturgies, etc.

Music and Liturgy: (Scott Gedemer, Bob MacEwen) When we have a special liturgy (e.g., the Walsingham pilgrimage, public services) how do we recruit help to work with clergy, the Music Minister and choir, and the Altar Guild?

- Ideas for special liturgies being explored include community celebrations of service personnel (e.g., fire & police; healthcare, teachers, those in recovery).

Publicity: (Kevan Revis, Mary Snyder) All parish offerings and events must be well-publicized in the community, and invitations coordinated. For example, a parish Twitter page has now been established, to compliment our web presence.

Decorating: (Ed Clabots, Jane Hanson, Mary Snyder) Flowers are used in decoration throughout the year. In addition, there are special decorations at Christmas and Easter.

The Postulant’s Path

The “irony” of God’s timing is not lost on me. It is Lent; a time for examination, a time of preparation, a time to give things up, and a time to take things on. It seems fitting that I am spending much of Lent visiting seminaries and examining what God has in store for the near future.

Galatians 5:25 says, “If we live by the Spirit, let us also be guided by the Spirit.” With each visit, my prayer is to pay attention to what God is saying about His desires for my formation. This time of discernment is not about finding my favorite seminary but about finding the seminary best suited to form me for God’s ministry. At one visit, a comment that stuck with me was that we are each like oysters who can produce pearls but only because of the grit. Each school has their own distinct, wonderful attributes. However, in addition

to the aspects that may “woo” me, I need to watch for the pearl producing grit. Something that I don’t like might be exactly what God wants to use to mold me. I regularly remind myself that this decision is not about my desires but about His guidance.

At each seminary, I pay close attention to several aspects. In addition to the classes, work and the instructors, I look at how “community” is fostered. I go to every opportunity for chapel and Eucharist as possible (which varies from place to place) and pay attention to liturgy and preaching. In meeting with the students, I ask questions about how the seminary assists with spiritual direction and prayer life. The final decision will require an analysis of all these things and the ways God can use them in my life and calling.

At this point, however, I can report that



God has made it abundantly clear that one of the two schools visited so far can be removed from my list. Sewanee, despite its beautiful, mountain-top setting is not where God intends to form me. When we pray for a sign and/or pray for guidance, we need to be prepared and pay attention because God WILL answer! There were so many signs that I was in the wrong place

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at Sewanee (including actually being in the wrong place for Morning Prayer the first day) that it became laughable as the visit progressed. On the first day I was content to consider that the “signs” might actually be the “grit”. However, on the second day it became apparent that this was not pearl producing grit and I found myself crying, “Uncle! Enough already with the signs! I get it! I hear you loud and clear!”

One other thought I’ll leave you with regarding each of these visits is the

wonder of how “small” our church is. Each visit has me seeing old friends of Grace Church: Sue von Rautenkranz, Michael & Lauren Bordelon, Sherry Smies. Each visit has members of our diocese asking me to bring greetings to those known at the various institutions. Upon return, I end up bringing numerous greeting back. I’ve been astounded at how well so many within our diocese are known around the country. We are “one body”, interconnected in so many ways.

Two visits completed. Two visits to go. One seminary ruled out.

Please keep me in your prayers for discernment and travel mercies. I know without a doubt that my safe return despite an ice storm in TN was thanks to many prayer warriors. Thanks be to God! Your prayers are coveted and give me strength. Have a blessed Lent.

By His Love,
Bobbi Kraft

THE KALENDAR by Fr. Karl

Holy days are secondary to the season in Lent, and this year we do not even get to celebrate St. David’s Day (1 March), because this falls on a Sunday. When the feast is observed, 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. Northeast of Wales, what was then the kingdom of Mercia, is found the shrine of St. Chad (d. 672), at Lichfield. Chad is credited with introducing the Christian faith to the middle part of what is now England.

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 nicknamed “Methodists” by their fellow students at Oxford, in token of their systematic approach to devotions. Each actually died as an Anglican priest. The split between the Church of England and Methodism resulted from the issue of how to provide for bishops in the American colonies. No bishop was ever named in an American colony, and attempts to do so met significant resistance from

independence-minded colonists who viewed bishops as agents of the English crown. This is perhaps another example of how politics can divide, and raises the question of what the Church would like absent the split between Anglicanism and Methodism.

St. Patrick (d. ca. 461, feast is 17 March) is remembered 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.

March can be remembered as the month of three Gregories: Gregory of Nyssa (d. 394; feast 9 March) was one of the “Cappodocian Fathers,” early theologians instrumental in the development of doctrine about the Holy Trinity. Gregory the Great (d. 604; feast 12 March) was Bishop

of Rome. He reformed much of the liturgy in the western church, with much church music being afterwards referred to as Gregorian Chant. Gregory the Illuminator (d. 332; feast 23 March) was missionary to Armenia, the first Christian kingdom.

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). *Laetare 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.

The last Sunday in March is Palm Sunday, the Sunday of the Passion. During the Mass the account of Jesus’ triumphal entry into Jerusalem, His betrayal and death, are retold.

LIKE AS THE HART

by Ben Dobey

Having given up “Alleluia” in the liturgy for Lent, our Alleluia before the Gospel is replaced at Grace Church by several verses of a psalm sung to plainsong. This is called a Tract. This comes from the Latin word “tractim,” which in this case may simply mean something sung without interruption or response – that is, there is no refrain. The original Gregorian melodies were more ornate than the simple psalm tones that are expedient to use here at Grace, but the words for the Tracts have always consisted of psalm verses from one psalm at a time, often more penitential than an Alleluia verse, but not necessarily sorrowful. Hopefully, the words of the Tracts are consistent with the themes of the readings, and enhance the surrounding scripture without impeding their flow. The objection to singing a hymn at this point, as some churches do, is that by the time the hymn is over one has been thoroughly distracted from what the previous scripture was, which detracts from the continuity of the readings rather than aiding it, unless a hymn can be found that is closely related to the Gospel.

For the Tract on the third Sunday of Lent, we normally use part of Psalm 42, “As the deer longs for the waterbrooks, so longs my soul for you, O God.” In the old Coverdale psalter from the 1500’s, which was changed very little in the 1928 Book of Common Prayer, the psalm began:

Like as the hart desireth the
waterbrooks,
So longeth my soul after thee, O God.
My soul is athirst for God, yea, even for
the living God,
When shall I come to appear before the
presence of God?

It is that translation which we sing for our Communion motet on that Sunday, in a twentieth century setting by Healey Willan of selected verses.

There are many psalms which emphasize the tribulations of the psalmist; this one, in contrast, emphasizes the soul’s passionate yearning for God. The poet is addressing God, but feels distant from Him, out of touch with the worship at the temple, and longing for God’s presence. While the poet is beset by tribulation and surrounded by enemies, it is the absence of God that troubles him the most. But verses 6 and 7 are more hopeful, and are also repeated at the conclusion to round out the psalm as a sort of refrain:

Why art thou so full of heaviness,
O my soul,
and why art thou so disquieted within
me?
O put thy trust in God,
for I will yet thank him,
who is the help of my countenance, and
my God.

This psalm has fared unusually well poetically and musically; there are many rhymed, metrical versions of it. One is in our hymnal at no. 658, sung to a simple early American hymn tune:

As longs the deer for cooling streams
In parched and barren ways,
So longs my soul, O God, for thee
And thy refreshing grace.

This is a modern adaptation of the version in the psalter by Tate and Brady published in London in 1698. It originally had many more verses, because the goals of these metrical psalters were to make each psalm singable in its entirety by the congregation. In fact, there was very little congregational singing in the Church of England at this period other than rhymed versions of the psalms sung to what we would call hymn-tunes. For linguistic colorfulness, though not for any other reason, I enjoy the version in the Scottish Psalter of 1633:

Like as the Heart doth breath and bray
the well-springs to obtain:
So doth my soul desire alway
with thee Lord, to remaine.

Verses 10 and 11 are particularly striking:

For why? they pearce mine inward parts
with pangues to be abhord:
When they cry out with stubborn hearts
where is thy God thy Lord?

So soone why dost thou faint and quaille
my Soul with paines opprest?
With thoughts why dost thyself assaile,
so sore within my breast.

Imagine that with a Scottish accent!

Over one hundred years later, the English poet Christopher Smart became one of the few poets to make a complete rhyming version all 150 psalms. His version of Psalm 42 has some very expressive moments:

Why do I drag this loathsome load,
Whence, O my soul, art thou oppressed;
And what are these the stings that goad
And wound my tortured breast?

One sea unto another calls.
As to the whistling winds they swell;
But at thy word the tempest falls,
And I am safe and well.

O trust in God his power to save
The cup of thankfulness fulfill,
He keeps thy head above the wave,
And is thy saviour still.

I recommend a wonderful recording by the British choir called The Sixteen, entitled “A New Heaven,” which is a selection of some of the best English anthems. This includes Herbert Howells’ twentieth-century setting of “Like as the hart,” verses from the Coverdale version of Psalm 42, which no CD library should be without. You can also find it on YouTube. It will enrich your life.

New Web Page

You may have noticed the Grace Church website has changed quite a bit. While there were many reasons for the change such as improved organization, the removal of clutter and the streamlining of updates, the main reason was to provide easy access to new visitors to find information about us.

Visitors to the new site will find links that make it easier to find answers to common questions about our church and the Episcopal Church in general. In addition to "What Episcopalians Believe" and "Who We Are", a "Frequently Asked Questions" page will provide answers to all of those questions people want to ask but never do.

The software was updated which allowed us to add features such as social media integration, enhanced document control and the dynamic re-sizing of the site to fit any screen size. The change also provides options for future updates to the site.

The most drastic change can be seen in the design of the "Home" page. This is an attempt to give the site a more contemporary look and to use current web-design features not available to the old site. Our church's focus on tradition and history will be conveyed to visitors through images of our building and services.

Below is a walkthrough of the "Home" page to help you get your bearings. If you have any suggestions, please let me or someone on the Publicity Committee know. If you have anything you would like to contribute such as images or spiritual reflections, send them to the church office or directly to me. Thank you to all of you who have already contributed and those of you who have been editing the new site.

Jon Whitford
Jon@advproto.com

HOW TO:

Smart Phone: Standard smart phone conventions apply, the most important of which is the button with three bars at the top. You will find this icon on most sites you visit and it refers to the main menu of the site.



FRONT PAGE WALKTHROUGH:

1. Top menu is arranged much as it was on the old site with the addition of a blog selection that lets you quickly reach any of the writings found in Grace Notes, the weekly blog; An Odd Work of Grace, the Bishop's blog; and the Angelus, our monthly newsletter.

2. On the background of the main image are a welcome message and three things for visitors who want to learn more about us as a church: "What do Episcopalians Believe", "Who we are" (at Grace Church) and our weekly service schedule.

3. The left column contains a search box to search the entire site, links to social media and eventually The Diocese of Fond du Lac and The Episcopal Church. And a link to the full calendar. When you scroll down past the top menu, the entire menu will show up in the left column.

4. The "This week at Grace" feature is the same as the old site. It contains parish notices, and other weekly information.

5. Information for new visitors.

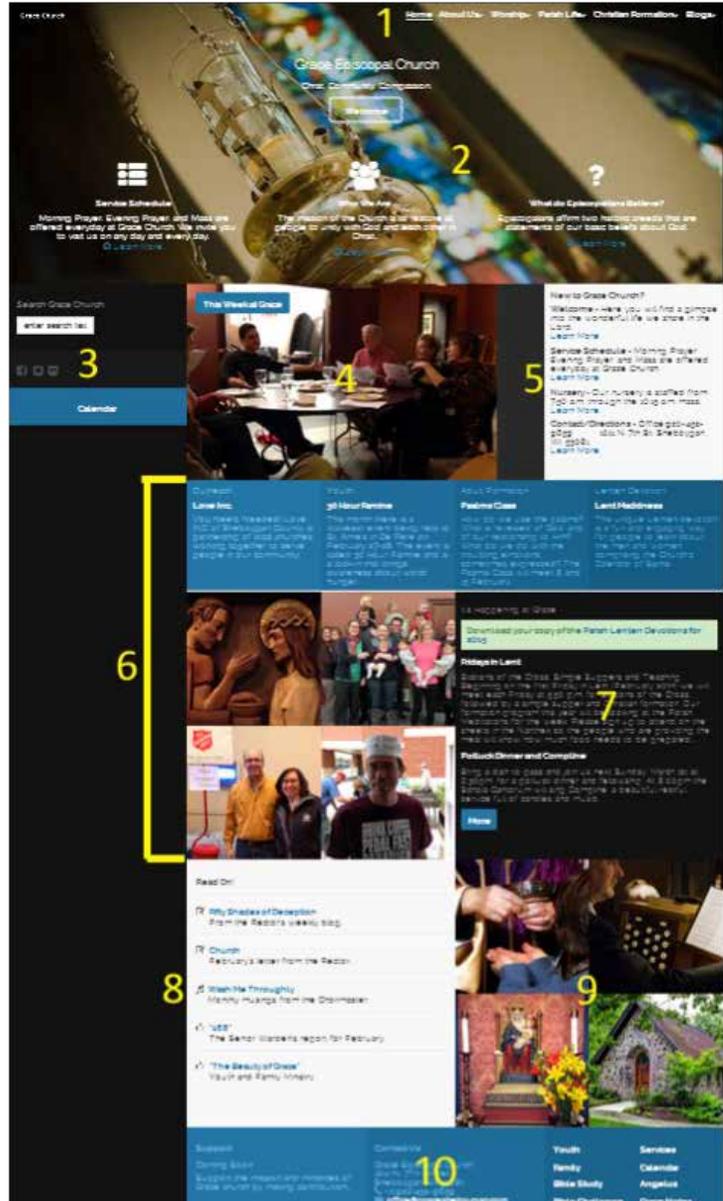
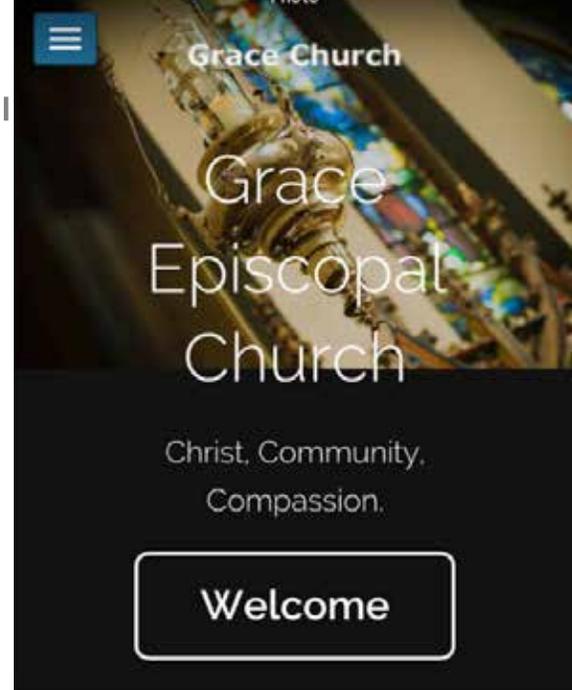
6. The center section of boxes and images are top menu items displayed as current things happening at Grace.

7. This section displays important notices, such as schedule changes, and lists one or two important upcoming events.

8. The "Read On" section repeats some of the blog entries from the top menu.

9. The four bottom images take you to popular sections of the site.

10. The footer contains contact information and the most popular links.



MINISTRY SCHEDULE

8:00 AM	SERVER	LECTOR	USHER	GREETER
3/1	B. Wood	B. Wood	L&C Schneider	J. Gardner
3/8	J. Davis	J. Davis	J Gardner	D&M Evans
3/15	B. Wood	J. Otte	S&C Fischer	J. Gardner
3/22	B. Imig	B. Imig	J. Davis & W. Sather	D&M Evans

10:15 AM	LECTOR	USHER	GREETER
3/1	Crawford Smith	E. Clabots & S. Gedemer	S. & K. Larson
3/8	Mary Clabots	J. Stagner & E. Clabots	Boy Scouts
3/15	Scott Gedemer	S&M Gallimore	Z&D Whitford
3/22	Pat Ford Smith	J. Whitford & B. Evans	J. Stagner
3/29	Bob MacEwen	E. Clabots & B. Evans	M. Shad

CALENDAR EVENTS FOR MARCH

March 1	6:30 pm 8:00 pm	Potluck Dinner Compline
March 4	6:00pm 6:30 pm	Choir Catechumenate
March 5	9:30am 7:00-9:00pm	Bible Study Hebrew Class
March 6	5:30pm 6:00pm	Stations of the Cross Lenten Dinner –Meditation Conversations
March 8	After both services	Boy Scout Pancake Breakfast
March 10	10-2	Office Closed –Clergy Day –St. Thomas, Menasha
March 11	6:00pm 6:30 pm	Choir Catechumenate
March 12	9:30am 7:00-9:00pm	Bible Study Hebrew Class
March 13	5:30pm 6:00pm	Stations of the Cross Lenten Dinner –Meditation Conversations
March 18	6:00pm 6:30 pm	Choir Catechumenate
March 19	9:30am 5:30pm 7:00-9:00pm	Bible Study Mass -St. Joseph Hebrew Class
March 19-22		Michele Gone –Archdeacon Conference
March 20	5:30pm 6:00pm	Stations of the Cross Lenten Dinner –Meditation Conversations
March 21	9:00 am	Ecumenical Stations of the Cross –Fountain Park
March 22	12:00-7:00pm	Vestry Retreat
March 24	6:00pm	Solemn Mass – Eve of the Annunciation
March 25	6:00pm 6:30 pm	Choir Catechumenate
March 26	9:30am 7:00-9:00pm	Bible Study Hebrew Class
March 27	5:30pm 6:00pm	Stations of the Cross Lenten Dinner –Meditation Conversations
March 28	11:00 am	Chrism Mass at St. Paul's Cathedral, Fond du Lac Deacon Michele will be installed as Archdeacon

HOLY WEEK

March 29	8:00 am 10:15 am	Palm Sunday Mass Palm Sunday Solemn Mass
March 30	12:10pm	Monday in Holy Week Mass
March 31	5:30 pm	Tuesday in Holy Week Mass
April 1	5:30 pm	Wednesday in Holy Week Mass
April 2	6:00 pm	Maundy Thursday Solemn Mass with foot washing and vigil
April 3	1:00 pm	Good Friday
April 4	9:00 am 7:00 pm	Holy Saturday Liturgy The Great Easter Vigil
April 5	8:00 am 10:15 am	Easter Mass Easter Solemn Mass and Gala Reception

2015 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	Colleen Darling	3/16	Maya McMillan
3/04	Nancy Gosse	3/18	Shephard Goodenow
3/10	Mary Grace Boland	3/19	Scott Lubbers
3/10	John Davis	3/19	Logan Lubbers
3/11	Fynley Bouck	3/19	Scott Mullen
3/11	Wendy Lynas	3/19	Martha Shad
3/13	Mary Evans	3/20	Beth Burns
3/14	Caleb Klinzing	3/20	Mary Kohler
3/15	Paul Aparicio, Jr.	3/25	Jessica Ambelang
3/15	Don Beeck	3/26	James Gardner
3/15	Xao Yang Lee	3/29	Chase Beeck
3/15	Bill Munns	3/30	Andrea Childs
3/16	David Bronson		

ANNIVERSARIES

3/11 Jeff & Wendy Lynas

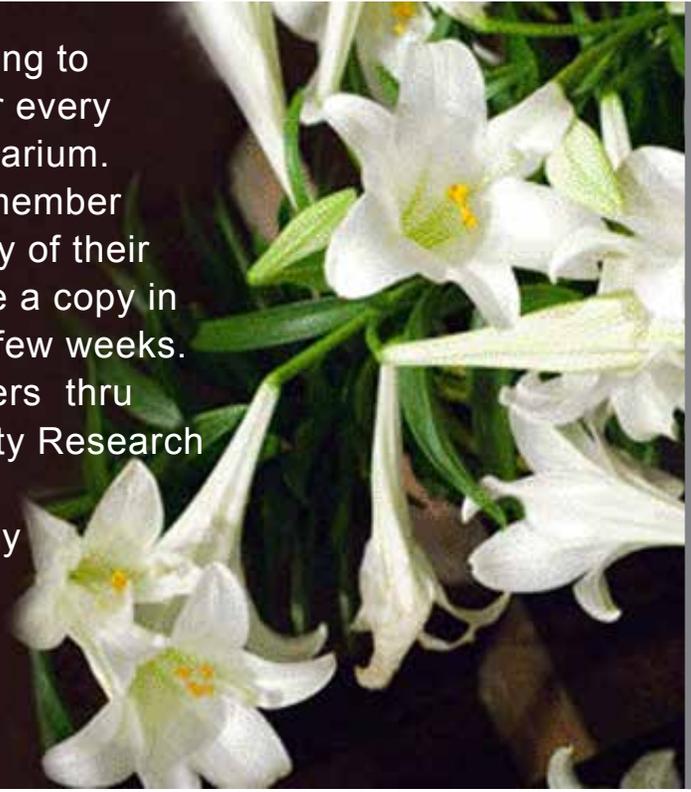
PARISH STAFF

The Rt. Rev. Matthew A. Gunter, Bishop of Fond du Lac; 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

Mary Clabots is working to collect an obituary for every person in the Columbarium. If you have a family member there and have a copy of their obituary, please leave a copy in the office in the next few weeks. She plans to find others thru the Sheboygan County Research Center, but any that can be found by family members will simplify the project.



GRACE EPISCOPAL CHURCH



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