

GRACE  
EPISCOPAL  
CHURCH  
SHEBOYGAN  
WISCONSIN



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

APRIL A.D. 2015

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!*

3.14159265358979323846264338327  
950288419716939937510... You probably recognize this number. It is  $\pi$  (pi) the mathematical constant for the ratio of the circumference of a circle to its diameter. The number written above is  $\pi$  to its first 50 digits, but the number of digits to the right of the decimal point is in fact infinite, because  $\pi$  is an “irrational number” (a number that cannot be expressed as the ratio of any two integers). Moreover, the digits of  $\pi$  do not follow any pattern; they are statistically random, and so  $\pi$  is both irrational and “non-normal”. The first trillion digits of  $\pi$  have been calculated. If you were able to print these digits side-by-side in the type font found on this page, the sequence would stretch in a line that would circle the earth at the equator sixteen times.

$\pi$  was remembered by many on the 14th of March ( $\pi$  Day): 3-14-15, at 9:26.53, etc. But we should remember the number for another reason. The number is a given constant in creation. It is nothing we have made or can change. It is a thing that we need to know in order to properly measure and understand many things in the world around us. The ratio of a circle’s circumference to its diameter may not play any role (that we know of) in the rise of life in creation, but as a thing that does not change it becomes a measure of many things in life. There certainly are other constants, factors in nature that do not change,

that do very much affect whether life is possible. This reality perhaps explains why cosmologists (who focus on how the universe works) are the most likely of all scientists to believe in a supernatural power (whether or not they call this power God).

Cosmologists are concerned with the universe, and in their study they have identified what are called “dimensionless physical constants” or “fundamental physical constants”. Each one of these numbers—which describe how things like atomic particles bond, how gravity works, and how the density of the universe relates to the energy present in the universe—does not change. The numerical value is the same in any system of units. Even if, following a popular argument, the number of these “fundamentals” is reduced to six the percentage of variation possible in the numbers is so small that the statistical probability of life just happening would require a number in excess of all of the atoms in the known universe. In other words, the mathematics involved reveal that life is not just “random” and didn’t just “happen”, which goes a long way to explain why four out of five cosmologists believe in a supernatural higher power.

As Christians we call this power God, and this month we celebrate the resurrection of Jesus, the eternal Son who took on our nature in order that we may share in His eternal life. In this season

of celebration, this story of the triumph of life over death, this truth that in making “all things new” (Rev. 21.5) our Lord calls us into this life everlasting, we witness that Jesus’ resurrection is punctuated with a series of encounters. In the Sunday lessons we read and hear in Eastertide we participate in the diverse reactions of Peter and the beloved Disciple, of Mary Magdalene, of the other disciples gathered in the upper room, and of Thomas. Each reaction is different, but in each reaction there is a common element of an initial lack of understanding. Why might this be so? It is because the disciples first reaction is to seek to understand what has happened. (Is this really Jesus? How can we be sure? How can this be?) They seek, in other words, to measure something that is beyond measurement.

We are never going to know all of the digits of  $\pi$ , no matter how long we set a computer working the algorithm to calculate the value. More importantly, we are never going to know why this ratio exists, or why the fundamental physical constants of the universe are what they are. These are matters beyond human understanding, if we define understanding to be knowledge of causation and mechanism (why and how). But if we define understanding to be knowledge in the sense of participation in reality then we *do* understand  $\pi$  and the fundamentals in the sense of accepting and using them. Analogously, this

continued from pg 1

happens in faith, in which a mystery is not something unknowable but is something that can only be understood through participation.

We want definite “knowledge” as a thing which can be grasped and measured (hence our fascination with technological solutions). But even in the realm of science, even in the realm of testable hypotheses and reproducible measurements, we find that limits exist. For example, a basic principle of quantum mechanics is uncertainty. The Heisenberg Uncertainty Principle states that it is possible to accurately measure the position or the momentum (velocity and direction) of an electron, but not both. As soon as you know the position you cannot know the momentum, and *vice versa*. One cannot associate exact position and momentum together because in nature the two do not exist together. Nature is itself “uncertain” in this sense, which is why “particles” like electrons sometimes act like particles and sometimes act like waves.

Which brings us back to faith. There are limits to what we can explain, just as there are limits in all human knowledge. But by the Holy Spirit there are not limits to what we can experience. We can experience the Body and Blood

of Jesus—of Jesus abiding in us as we abide in Him—despite “measuring” (tasting and smelling and seeing) a thing to be bread or wine. We can experience new life even in dark places. We can experience God’s power, His mercy, His glory when we do not attempt to simultaneously define these. Just as the position and momentum of an electron cannot both be determined in or by any measurement, we cannot both experience God and at the same time measure *how* we experience Him. But just as we can use  $\pi$  without knowing its ultimate value, we can be changed by God, and participate in others’ change, knowing that God is present; that God is the Creator of all and the Redeemer of all who turn to Him, all who confess His Name and cry out in joy, “*Alleluia! The Lord is risen indeed!*” In an uncertain world we *can* be certain of joy.

Yours in Christ Jesus,



The Rev. Dr. Karl C. Schaffenburg  
Rector

# Podcasts!

The parish is blessed with many gifts that allow for more effective communication and outreach. We have a truly superior website (thanks to Jon!), with many useful links; there is a weekly blog; and we have now added podcasts. A podcast is a short audio and video broadcast received over an internet connection, on your smart phone or computer or tablet. We podcasting on a Mon—Wed—Fri schedule, with links posted to the blog and website. On Mondays we will simply post the Sunday sermon as an audio file. Wednesdays will feature a brief talk that might involve teaching or discussion of a current issue. Fridays will feature a broadcast of evensong. Evensong is being offered, initially, by Ben D. and Fr. Karl, but we would like to migrate to a four part *capella* offering. Come sing with us! Evensong is recorded in advance, and we can be flexible about when to schedule the recording.

Podcasts can be found on the website, under “Media”, here: <http://www.gracesheboygan.com/index.php/gec-media>.

## SEMINARIAN SUPPORT:

In her separate column, “The Postulant’s Path” (on p. 6 in this newsletter), Bobbi Kraft describes her decision to pursue training and formation in seminary. Please discern prayerfully how you can support formation to the priesthood. The parish is establishing a “Seminarian Support Fund” which will serve as a vehicle for the support of a seminarian to be selected by the Vestry. If you wish to donate to this fund you can make a check payable to Grace Episcopal Church, with the memo. line filled in as “Seminarian Support”. Any such gift will be treated as separate from any plate or pledge donation that you make. This fund will remain open on an ongoing basis, for ongoing donations.

## 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.
- \$ 605.49 in payments for 5 cases of medical need, and 1 case of housing need.

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

The Christian Faith and the Old Testament For many Christians the Old Testament is an enigma. How do these writings, which include descriptions of events and practices in a culture very far removed from our own, relate to our own growth in faith? We are not nomadic pastoralists. We do not live in a strictly patriarchal, Bronze Age society in which slavery is an accepted institution, and which God is explicitly invoked to give bring destruction on enemies. We are a pluralistic society, not a chosen people identified by blood and clan.

The God of the Old Testament can Himself seem foreign. He is described as jealous, wrathful, as One who “hardens the heart” of the opponent. This seems to be a very different Person from Jesus Christ, in whom we encounter supreme examples of compassion, mercy and forgiveness. And, we at least believe we have been taught that the Old Testament is mainly law, and that this law has been superseded by Jesus Christ.

Faced with these challenges, the default option that many Christians engage in is to opt out from any close examination of the Old Testament, or to view it as something specific just to the time and place of its revelation. To engage in this option, however, is to ignore certain uncomfortable facts:

- That the Old Testament comprises the majority of the Bible.
- That when Jesus refers to Scripture He is talking about the Old Testament, and cites it as authoritative.
- That Jesus Himself says that He has come to fulfill that Law, and that not the least part of it will pass away (Mtt. 5.17ff).
- That when Paul, Peter, James, and John are writing the only Scripture in existence is the Old Testament, which they cite as authoritative.

Beginning on Sunday, 12 April, we will offer a six week course on the nuts-and-bolts of the Old Testament and how God’s Word continues to speak to us through this living testimony. Classes will meet on Sunday mornings at 9 a.m. in the fellowship hall, and will be facilitated by Fr. Karl.

**EPISCOFACTS:**

How many kinds of holy oil are there, what are they used for, why do we use them? Why do some people make the sign of the cross over themselves, and when? If you have ever encountered an aspect of church life, or terminology which is unfamiliar (what’s an *aspergillum*?), then you are not alone, and to address this need for information we have added a section on “Episocofacts”

to the parish website. Text appears already, and we are in the process of populating the text with images (e.g., a picture of a *ciborium*).

It builds up the Body when we speak a common language, but as important as this is it is also important to recognize that most people outside of the Church have no idea of what we are talking about when we use “Church

**MINISTRY OF THE MONTH****Spring Cleaning: It’s Spring!**

A parish cleanup is scheduled for Saturday, 18 April, beginning at 8:30 a.m. (Refreshments will be provided.) This follows an 11 April cleanup at All Saints’, Elkhart Lake, spearheaded by Troop 801 of the Boy Scouts.

Outdoor and indoor crews will be formed. If you can help on either day, please let Ed Clabots know. Help is especially needed on the 18th. The outdoor crew will focus on grounds cleanup, trimming, planting, etc. (Please bring your own tools.) The indoor crew will tackle general cleaning in the nave and sanctuary (wood, glass, etc.), fellowship hall, nursery and classrooms, etc. (Please bring extra cleaning supplies.)

If physical labor poses a challenge please consider either helping prepare food or making a small donation toward cleanup costs. Thank you!

language”. The thought process behind the changes in the website has been to make it more of an internet communications tool and less of an intranet tool for those already “in the know,” so we have to provide a glossary of many terms that one who visits the site as a seeker might need defined.

As you read through the entries, please raise questions, and please make suggestions for terms we need to add.

## SENIOR WARDEN REPORT - Paul Aparicio

### OUT-REACH AND IN-REACH

In March, your Vestry had their annual retreat where there was a two-fold focus in our discussion: "What is the Vestry called to be as a group of leaders?" and "What is Grace Church called to in mission?" Both have been themes in the past and in reality are ongoing discussions that the Vestry should always have. When we met with Fr. Karl during our session he posed to us one more question: "What is the gap between where we are now and where those callings exist?" That's not an easy question to answer.

First, one must accept how wide that gap is. We must look at our priorities in life and see where they line up with the priorities that Christ has put in front of us. Are we dedicating enough time each week to our called-to ministry? How loud do our actions speak compared to our tongues? For a while now the concept of empowering the laity has been on my heart. I believe that the ministry of the lay has equal power when compared to the ordained and it's our duty to live out our lives as Christ intended no matter how challenging it may seem. Part of that intention is participating in the ministries that affect those outside our walls. And from what I have heard from many of you is that now is the time for our parish to tackle those ministries and for us to have more action outside our walls. I agree with that approach. I think that Grace needs more action in the community for us to narrow this gap. The reality though is that many of us are too scared to act. We're scared to step up get out of our comfort zone and say, "I want to do this ministry and I will help lead the charge." We're scared that people won't help or attend an event. We're scared that if the event isn't a success someone will be blamed and it might be me. Or we're scared to let these ministries tear up our current

schedule. The dilemma that we must face is that by letting this drive us away we basically spit in Christ's face as he carries our cross up the hill. By being passive in the dynamic of our ministries we are saying that our comfort is more important than God's sacrifice for us. The width of our gap is defined in how much we fail to respond to our call to ministry outside of Grace. The internal ministries have been greatly nurtured but now is the time to let them either self-sustain or perhaps be put on the back burner while we discern how to reach out into the community.

Ok that's the first part. The second is how do we fill that gap? In many situations churches will look to the clergy to lead this endeavor. If Fr. Karl and Dn. Michele were super human and had 36 hours in a day then that might be possible, but they're not. And the reality is that many of our internal ministries like worship, education, and pastoral care are already under their ownership. Now they're not the only that contribute to those ministries but they take on a large share of them. To ask them to take on more is not an option. That leaves us to step forward and make things happen. Who is "us"? If "us" is the core group of parishioners that already are stepping forward then we overload them like the clergy which isn't good. "Us" needs to be those that aren't actively engaged. We all are in different places when it comes to our journey in faith and so that engagement looks different to each of us but what is common is that the engagement must look new. It must look new and will be uncomfortable. In fact most times when a new ministry is presented to you and it makes you feel uncomfortable it probably means you should go down that rabbit hole. Nothing in the bible talks about people encountering God through comfort and easy means. And that's the cross that Christ has

asked us to carry.

Let's circle back to the Vestry. We left our retreat with a two-pronged approach to help tackle these issues. The first is to investigate what existing out-reach opportunities need support in our community. We want to avoid starting from the ground-up. This will allow our blood pump a little easier. Perhaps one day we will have our own program that people will connect Grace to but for now many of us need baby steps into fulfilling our duty to God. To many of you this might sound like one more burden to take on. Which might be true. To squeeze one more activity into an already busy life of ministry can be too much for some to accept. But stopping there and letting someone else take on the burden will only result in these efforts failing. Some of you will need to change gears in how you fill your life with God. This isn't about saying that the existing ministries are less important. It's about spiritually-nourishing yourself in a new way. It's about responding differently to God's call. And responding to how He is calling us now. Not what our calling was five years ago but today.

The second is performing some in-reach within our walls. Our attendance at worship and other activities is declining at a good rate and we need to know why. We need to reach out to the people that consider Grace their home but don't participate in ministry or regular worship. We need to be better shepherds of our herd just like the Great Shepherd is of us. Hopefully the new habit of out-reach will attract some of these people from their passive faith but we're also interested in those that might be hurting and need healing from us. There are all kinds of reasons why people stop attending church and sometimes they're in pain. They need to know that they are an

continued from pg 4

important part of our flock and that we are here to share their burden. They need to know they are not alone in their suffering.

So now that Christ's suffering and sacrifice is fresh in our minds from Easter I want you to take some time and discern what ministry makes you feel uncomfortable. And when you feel

that uneasiness picture Jesus as He carries the cross after being whipped and beaten. Picture Mary as she watches her Son being ripped from her embrace. Picture all the burden that was carried. And then look at what burdens you carry in Christ's name.

I pray that as we imagine how uncomfortable these pictures are that they

are more powerful than any uneasiness we have with our own lives and that will be the source for our action in the Church.

Your Brother in Christ,  
Paul Aparicio

## THE KALENDAR by Fr. Karl

The month begins on Wednesday in Holy Week, and between Holy Week and Easter Week many feasts of saints that would otherwise be observed are trumped. Holy Week recapitulates the final days and passion of Our Lord, following His triumphal entry into Jerusalem (Palm Sunday). The opening Wednesday finds us, then, in the midst of Jesus' teaching in the Temple, prior to the final plot to kill Him. This is followed by Maundy Thursday, on which we commemorate the institution of the Holy Eucharist and Jesus' final teaching to His disciples. The day takes its name from the Latin *mandatum* (command), in commemoration of Jesus giving us His "new commandment" (that we are to love one another as He has loved us) at John 13.34.

Good Friday is "good" in the sense of being holy. We participate in Our Lord's passion. As we have heard the story of His passion on Palm Sunday (this year from Mark's account) so now we participate in John's account. Good Friday is the one day of the year on which Holy Eucharist is not celebrated. Our liturgy includes the distribution of Jesus' Body and Blood as these have been consecrated at the final Mass on Maundy Thursday.

On Holy Saturday, Jesus is in the grave in body and has descended into Hell in His Spirit. He asserts His dominion over all creation, preaching to those "in prison" (1 Pet. 3.18-22; Eph. 4.9). East-

ter is, of course, the Sunday of the Resurrection. The feast begins with The Great Vigil of Easter at sundown on Saturday. This is because days in the Church, following Jewish practice which derives from Gen. 1.5 ("And there was evening and there was morning; the first day."), begin at sundown. At the vigil the new fire, from which the Paschal Candle is lit, is ignited and brought within a dark church. The light of Christ enters, and the deacon brings the candle forward through the congregation, stopping three times to sing "The light of Christ!", to which the people respond "Thanks be to God!" Lent is over when the canon of the Mass begins, and we ring bells (in token of the joy of the triumph over death) as the lights come up with the *Gloria* (not sung in Lent).

In Easter Week the events surrounding Jesus' resurrection appearances are recounted, and then following another week (this year) of no feasts we encounter our first saint's feast of the month on 21 April, when we remember St. Anselm of Canterbury (d. 1109), the great theologian best remembered for his writings on the incarnation, in his book *Cur Deus Homo?* ("Why the God Man?"). Another "English" saint is remembered on the 23rd, being St. George. George may or may not have existed. He is, at any rate, the type of Christian hero, and is considered patron both of England (and Canada, Ethiopia, Georgia, Germany, Greece,

Lithuania, Malta, and Portugal) and of soldiers (as well as many others). George reminds us that by the Lord we may do things far beyond our own powers.

St. Mark the Evangelist is remembered on the 25th. Mark was the son of a woman who owned a house in Jerusalem, perhaps the same house where Jesus ate the Last Supper with His disciples. He may have been the young man who fled naked when the soldiers came to the garden to seize Jesus (Mark 14.52), and Paul refers to him as Barnabas' cousin (Col. 4.10). Mark is thought to have written his gospel on the basis of Peter's recollections, and Peter refers to Mark as his "son" (1 Pet. 5.13). Mark is thought to have been the first bishop of Alexandria. His relics are claimed by Venice.

The month is rounded out with the feast of St. Catherine of Siena (29 April, d. 1380). A visionary who served as a Dominican nun in the care of lepers, and of those condemned to death by execution. Catherine displayed a woman's reconciling touch (and persistence) in her tireless campaign—writing to princes, kings, and popes, to bring about the end of the schism of the western Church, and to persuade rivals to the papacy to renounce claims, to allow for the reunification of the Church. May we be counseled and led by wise women in our own day!

## The Postulant's Path

"You are my crag and my stronghold"

The world calls it "irony", we call it "God's timing". Whatever you call it, it's not lost on me that God's timing would have me visiting seminaries and spending time further discerning my call to the priesthood during Lent. Lent, the time of year where we spend time praying and reflecting on the death that brought new life.

Some may look at my travels and think "how exciting" to be visiting such varied places: metropolitan DC, Austin, TX, the mountain ranges of TN, even our own backyard filled with history. However, while the traveling has been revelatory, it has also required time to reflect on all that I'll leave behind when I go...wherever that may be. In discernment, they call it "the little dying". It requires the discerner to take time to examine the parts of life and those relationships that will be impacted and forever changed.

During this Lent, I was blessed to come across a word in the psalms that I didn't know the meaning of. Actually, I thought I knew the meaning of the word the first time that I came across it in morning prayer. But the second time it showed up, just a few days later, I decided to look it up. The word is "crag".

The phrase "for you are my crag and my stronghold" showed up in Psalm 31:3 and 71:3 in March. "Crag" is defined as "a steep, rugged rock; rough, broken, projecting part of a rock." The first time I read it, I assumed (or maybe was remembered something from my Sunday School years) that a crag was a shelter within the rock. Kind of like the small cave Tom Hanks' character, Chuck Noland, finds protection in during the movie "Cast Away". Then, after looking the word up, I still wasn't clear of its meaning and needed a visual. So I did what so many of us do these days, I Googled it! To my amazement, I found numerous images that showed me a place quite unlike what I'd envisioned.



A crag is not a cave. It is out in the open! I've included one of the images I found. Some may think the psalmist wasn't thinking clearly to put both crag and stronghold in the same sentence. Imagine yourself standing on one of these overhangs during a climb in a mountainous/hilly area. It may be a little scary. But, it also made me reflect on how God wants each of us out in the open and the importance of reflecting with Him. It made me think of being a climber and getting to that place that is solid and allows us to look out at where we've come from and where we may be headed. Not every climber stops at the crag because being on the crag can be scary and requires taking time away from the climb. However, even in fear or determination, it can be awe inspiring while allowing for rest and reflection. Sometimes, being the crag will require (or provide the opportunity for) the climber to make a decision to either venture onward or return to home. However, in either case, we know just as the psalmist did that God is with us and we have been changed by our experience and reflection.

Recently, while chatting with Mary Snyder, I mentioned that I was planning to write this month's Postulant's Path column about the "little dying" and about the people, places, and things that I am coming to terms

with that I'll need to leave behind either for the near future or forever. I loved her response! "That's too depressing." She said that she didn't like to think about it that way. And then she gave me a great quote that I will forever credit her for; "I love to go, but I hate to leave." Soon I will go, and I will hate to leave.

Today, I know that this Lent has gotten me to this craggy place. I'm out on that ledge, talking to God, trusting in Him, and looking with Him at both where I've come from and where I may be headed. Soon it will be time to leave this craggy place and continue "the climb". Hopefully, there will be other craggy places that will allow for awe and reflection as this journey continues. Soon, there will be a seminary decision. New life. And then, once again, God's timing will not be lost on me as it will be Eastertide!

Your prayers for me are both coveted and felt. Please continue to do so. Please also remember my family, friends, and employers who face the task of adjusting to life without my presence and assistance. Please also pray for all the seminaries who work so hard to prepare priests for the Church. Blessings to all of you this Eastertide! You are all in my prayers!

Yours in Him- Bobbi Kraft

# THE SPRING OF SOULS by Ben Dobey

The problem with being one-half of the team of Gilbert and Sullivan is that no one ever takes you seriously. But, in addition to the fourteen operettas, Sir Arthur Sullivan, having studied classical composition in Leipzig for three years in his youth, wrote serious symphonic music and church music which he hoped would be his legacy. His oratorio, 'The Light of the World,' composed in 1873, held a place in English church music for decades. And we all know at least a few of his many hymn tunes, which include "Onward, Christian soldiers," "Welcome, happy morning," and "Come ye faithful, raise the strain."

We always sing "Come ye faithful, raise the strain" during the Easter season. The text is based on the "Song of Moses," or "Cantemus Domino," from Exodus 15, which begins:

I will sing unto the Lord, for he hath triumphed gloriously;  
the horse and his rider hath he thrown into the sea.

The Lord is my strength and my song,  
and he is become my salvation;

he is my God, and I will prepare him an habitation;

my Father's God, and I will exalt him.

We sing a few verses from the "Song of Moses" every year at the Easter Vigil. It was John of Damascus who wrote a hymn based partly on that canticle in the middle of the eighth century, which became part of the Greek Orthodox liturgy for the Sunday after Easter. We owe the existence of an English version of the ancient Greek hymn to the nineteenth century translator, John Mason Neale, who published "Come, ye faithful, raise the strain" in 1859. It has been in the Episcopal hymnal, with Sullivan's tune, since 1894. In our current hymnal, you can find it at number 199. The hymnologist Erik Routley offers a more literal translation from the Greek in his book, "A Panorama of Christian Hymnody," (Collegeville Press, 1979):

All peoples: let us sing praise to him

who has delivered Israel from Pharaoh's

bitter bondage, and who has led him through the depths of the sea dry-shod,

by a way of victory, to his glory.

Today is the spring of souls, for Christ, like the sun shining after a dark winter, has shone out again after three days, driving away the winter of our sin;

we sing praise to him, to his glory.

On this royal light-bringing day of days, the gift-bearing Queen of seasons brings joy to the chosen people of the church, ceaselessly praising the risen Christ.

Neither the gates of death, nor the seals on the tomb, nor the keys of its doors, held you back, O risen Christ; but risen, Master, you gave your Peace to your

friends, a gift which exceeds all understanding.

## JUNIOR WARDEN REPORT - Ed Clabots

1. April 11 th has been set up for clean up of All Saint's Chapel. The Boy Scouts will be involved in this.

2. April 18 th has been set for clean up of the Grace Church buildings and grounds. Please put this date on your calendar, many hands will make light work.

3. A minor accident occurred at the chapel on March 6th. A driver skidded on the slippery road and knocked over a few gate posts. Damage is minor and will be repaired after the frost is out of the ground.

4. St Nicholas Hall lighting. The dimmer switches for the hall, narthex and

adjacent hallway have failed. We have been in contact with the manufacturer of the control box and it can be fixed. Berke Electric removed the controls and we have sent those to the manufacturer for repairs. The parts were insured for \$6,000, so be prepared for an expensive fix. We don't have a date when this will be fixed.

5. With help from Randie Barrows we are also looking into what can be done to retrofit the lighting in St. Nichols Hall to reduce the energy usage. Whatever fix is made to the controls (#4), will be compatible with any retrofit in the lighting.

6. We have received the bill for repairing the shower and ceiling in the rectory. It is just over \$2,200! This is more than expected but a new shower enclosure was needed due to misalignment of old and new plumbing fixture dimensions.

7. The church dishwasher. The dishwasher takes a very long time to heat water. Paul was acting on this when he was junior warden. The plumber is waiting for some parts to resolve the problem.

## MINISTRY SCHEDULE

8:00 AM	SERVER	LECTOR	USHER	GREETER
4/5	J. Davis	J. Davis	W. Sather J. Gardner	D&M Evans
4/12	B. Wood	J. Otte	L&C Schneider	J. Gardner
4/19	B. Imig	B. Imig	J. Gardner & W. Sather	L&C Schneider
4/26	B. Wood	B. Wood	S&C Fischer	J. Gardner

10:15 AM	LECTOR	USHER	GREETER
4/2 Maundy Thurs 6:00pm		J. Stagner & E. Clabots	
4/3 Good Friday 1:00pm		J. Whitford & B. Evans	
4/4 Easter Vigil 7:00pm		J. Whitford & B. Evans	C. Smith
4/5 Easter	P. Aparicio	E. Clabots & S. Gedemer	J. Stagner
4/12	S. Gedemer	J. Stagner & E. Clabots	S. & K. Larson
4/19	S. Bailey	S&M Gallimore	M. Shad
4/26	M. Clabots	J. Whitford & B. Evans	Z&D Whitford

## CALENDAR EVENTS FOR APRIL

### Holy Week

April 1	5:30 pm	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	Holy Saturday Liturgy
	7:00 pm	Easter Vigil
April 5	8:00 am	Easter Mass
	10:15 am	Easter Solemn Mass and Gala Reception
April 6-7	Office Closed	
April 8	6:00 pm	Choir
	6:30 pm	Catechumenate
April 9	9:30 pm	Bible Study
	7:00-9:00pm	Hebrew Class
April 11	Chapel Clean-up	
April 12	8:00 pm	Compline
April 14	10:00-2:00	Clergy Day –Grace
April 15	9:30 pm	Bible Study
	7:00-9:00pm	Hebrew Class
April 16	9:30 pm	Bible Study
	7:00-9:00pm	Hebrew Class
April 18	8:30-12:30	Clean-up Day –Grace
April 22	6:00 pm	Choir
	6:30 pm	Catechumenate
April 23	9:30 pm	Bible Study
	7:00-9:00pm	Hebrew Class
April 24	12:00-3:00	Bake/Plant/Rummage Sale
April 25	9:00-2:00	Bake/Plant/Rummage Sale
April 29	6:00 pm	Choir
	6:30 pm	Catechumenate
April 30	9:30 pm	Bible Study
	7:00-9:00pm	Hebrew Class

# 2015 APRIL

## 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

## ANNIVERSARIES

4/2	Kaleigh Kraft	4/13	Dan Griswold
4/2	Jennifer Whitford	4/13	Mary Ann Neuses
4/5	Jay Maki	4/16	Leah Darrah
4/5	Alexandrea Hammes	4/16	Benjamin Maki
4/8	Charles Burgett	4/17	Jason Ambelang
4/8	Grace Burgett	4/17	Jairus Gallimore
4/9	Henry Ambelang	4/19	Steve Gallimore
4/9	Patricia Reiss	4/20	Nicholas Whitford
4/10	Nancy Yurk	4/21	Ryan Yedica

## BIRTHDAYS

4/2	Wayne & Pat Sather
4/4	Scott & Martha Gedemer
4/8	Robert & Anne Hanlon
4/14	Nicholas & Jennifer Whitford
4/16	Cory & Elizabeth Bouck
4/16	LeRoy & Connie Schneider

## 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



[www.gracesheboygan.com](http://www.gracesheboygan.com)

Email: [office@gracesheboygan.com](mailto:office@gracesheboygan.com)

Phone: 920-452-9659

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

GRACE EPISCOPAL CHURCH

