

GRACE  
EPISCOPAL  
CHURCH  
SHEBOYGAN  
WISCONSIN



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JUNE 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!*

Imagine a conversation you might have with a person who is not a follower of Jesus Christ, someone who is not hostile to faith and the Church, but who describes himself as “spiritual but not religious”. We are surrounded by many people like this, and by those who claim to be Christian but are self-described “nones” (as in not belonging to any particular denomination or congregation). We are surrounded, as well, by people who used to claim to be Christians and no longer do so, because they no longer feel any societal pressure to belong to a church.

Your conversation is not with an avowed atheist. Your conversation is not with someone who dismisses faith out-of-hand, but they don’t “get it,” or see any need for faith. Faith and the practice of faith are not part of their world, and they cannot name any sense of being diminished because of this absence. Before you can make any connection with your indifferent or even interested partner in conversation you have to first ask yourself two important questions:

1. How am I a different person because of my faith, and how is this seen by others?
2. Am I speaking a language (in matters of faith) that is understood by others?

Let’s look at the second question first. If, for example, in describing what I do in church I describe how we are sacramentally centered, what happens when I am speaking with someone who is thinking “What’s a sacrament?” If I

speak about Jesus as releasing me from sin, what happens when the person with whom I speak isn’t sure he believes in sin, or thinks of sin only in terms of human dysfunction? Until I can understand and use the language my conversation partner uses, I and the faith remain a phenomenon to which he may not be hostile, but for which he feels no need.

The era in this country in which a conversation between new acquaintances might include the question “What church do you attend?” is *gone*. We are surrounded by people who think of church purely in terms of personal choice, in the same way they might acknowledge that I am really interested in Russian opera, and they are not. They are not going to make fun of me for being passionate about Russian opera, but if I try to hold their attention through a conversation about the differences between the 1869 and 1872 versions of *Boris Godounov*, they’re probably not going to engage in further conversation! In faith, if I start speaking about the differences between a sacramental church and an “evangelical” one, my focus on what I know ends up just excluding those not “in the know”.

When Jesus spoke, when the apostles spoke, they did so in the context of first establishing a relationship with their listeners. Our first focus must be on establishing community, and as people become comfortable in community, it is then that they can start to better understand and appreciate what is at the core of the community—the Body

of Christ—and it is then that they can respond in faith.

Which brings us back to the first question: How am I seen to be a different person because of my faith? When the Church speaks of love of neighbor, if I am seen to be indifferent to my neighbor the faith itself becomes no more than my own particular interest, like Russian opera. But if I proclaim love of neighbor and am seen to engage in sacrificial service to those around me in need, despite the many differences that may exist between me and them, then others will start to notice that faith matters.

The passing of “cultural Christianity” is a *good* thing, because when the practice of religion is just a default cultural expectation the practice is seen to be hollow. But when the cultural reinforcements are gone the Church exists because of the faith of her members and the grace of God alone. It is when the Church feels (and is) vulnerable that she knows that she is dependent on God’s grace alone, and it is then that we can communicate with people who are themselves vulnerable, often vulnerable in ways that they cannot name. It’s when we can share in brokenness that the words and acts which God gives can foster transformation.

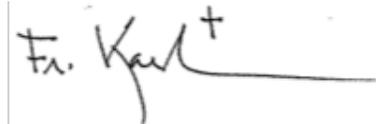
Be vulnerable, that you can be changed and can participate in the change in others. Speak their language. Meet them where they are, inviting without any condition. As a parish we are going to focus very much on how to communi-

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cate outside the parish, and how to do so in language that presupposes no knowledge. We will do this using electronic media (expanding our web presence) and in person, and—most importantly—by and through the persons who make up this church, all of you.

A final note: On Pentecost Archdeacon Michele preached a powerful sermon in which she reminded us how the Holy Spirit uses us to fulfill God’s will. What she didn’t say is that the Holy Spirit has a sense of humor, to take a dinosaur like me and throw me into the world of blogs, podcasts, Twitter, etc. (I still prefer to write with a fountain pen!) When God makes a fool out of me (cf. 1 Cor. 1 & 4) then may we rejoice together that by this foolishness some one may be reached in a language not mine. (Oh, and by way of a post script, the *yurodivy* or Holy Fool is a prominent character in *Boris Godounov*!)

Yours in Christ Jesus,



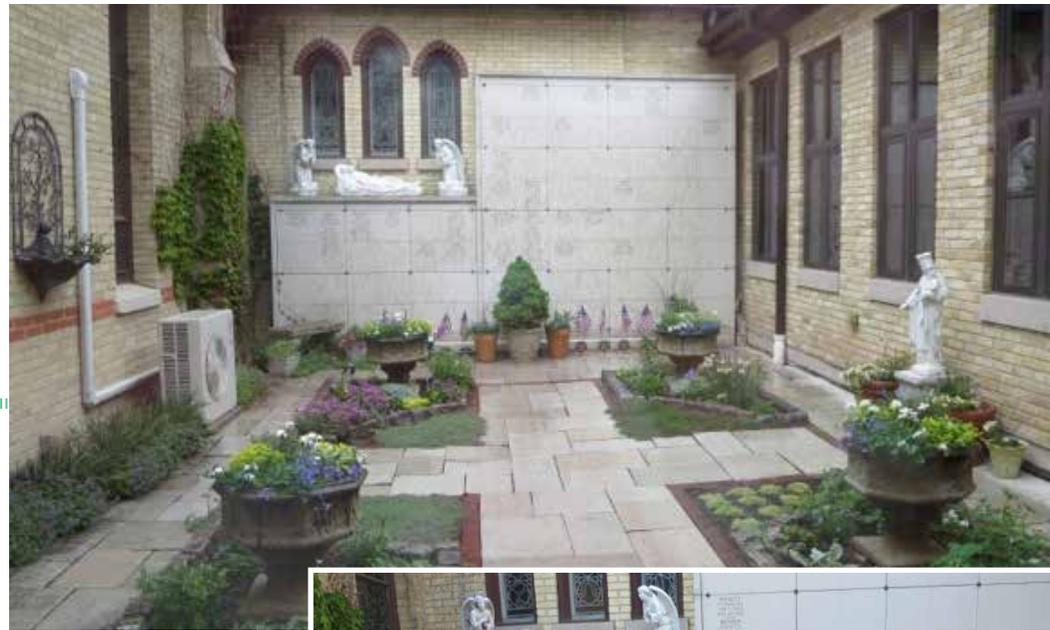
The Rev. Dr. Karl C. Schaffenburg  
Rector

**DIACONAL DISCERNMENT/FORMATION:**

As we prepare to bid Godspeed to Bobbi Kraft, who will depart for seminary in August, we now form a discernment committee to assist Paul Aparicio in the examination of his possible call to ordination as a deacon. A committee of parishioners and others, chaired by Mary Snyder, has formed, and will work with Paul throughout the summer and fall. The diocesan deacons’ school will begin next January. Fr. Karl and Dcn. Michele have both been appointed to the faculty of the school.

**VETERANS IN THE GRACE CHURCH COLUMBARIUM**

- Palmer Beebe** 1933-2014 Army 1956  
Palmer was commissioned as a 2nd Lieutenant.
- Wendall Davis** 1920-2004 Army 1943-1946.  
Wendall attended officer school, then served in the Pacific with the 43rd Division, Combat Engineers in New Guinea, the Philippines and Japan
- Earl Hammett** 1928—1996 Army
- Robert Hansen** 1927—1999 Army 1946-1948
- John Keller** 1915—2005 Army 1942-1945  
John served in the Fifth Army under General Patton in Europe and as part of the Aleutian Campaign in WW II.
- Henry Kunsman** 1936—2000 Army  
Henry served during the Korean Conflict.
- Gordon Utes** 1909-1969 Army 1942-1945  
Gordon was a staff sergeant in the 9301st Technical Service Unit during WW II
- F. Harrison Whaley** 1920—1987 Army 1945  
Bud was a Lieutenant in the US Army Band and Orchestra during WW II



## THE KALENDAR by Fr. Karl

The month begins with the Feast of the Visitation (transferred from 31 May), which commemorates the visitation of Mary to her cousin Elizabeth, a visit in which the unborn John the Baptist leapt in his mother's womb at the presence of his Lord in Mary's womb, and in which Elizabeth famously proclaimed to Mary, "Blessed are you among women, and blessed is the fruit of your womb!" (Lk. 1.42). In response to this greeting Mary breaks forth into the prayer of praise we know as the *Magnificat* (Lk. 1.47-56), in which she praises God for what it is characteristic of Him to do.

A quick look at a Church calendar for June reveals a lot of red and a lot of white. Red days commemorate martyrs. These include those killed under Roman persecution (2 June, The Martyrs of Lyons; and Sts. Peter and Paul, 29 June, both killed under Nero, ca. A.D. 64–66; those killed for taking the faith into a new territory (5 June, St. Boniface, d. 754; Barnabas the Apostle, 11 June); and those who died witnessing to the faith in their own land (3 June, The Martyrs of Uganda; 18 June, Bernard Mizeki, d. 1896). The word "martyr" is Greek for "witness". Those who die for the Lord witness to the faith, to the truth that Jesus is Lord; that He is the Way to salvation. As Anglicans we may claim a special relationship with St. Alban (22 June, d. ca. 304), the first martyr recorded in England. Alban was

a Roman soldier, a pagan. Alban gave shelter to a Christian priest who was fleeing persecution. The priest spent several days with Alban, and Alban was converted to the faith. When pursuing soldiers arrived, Alban presented himself to them clothed in the priest's cloak, allowing the priest to escape. It is not clear if Alban was baptized by the priest. Regardless, his martyrdom constituted a "baptism of blood". He is remembered as the first known witness to the faith in Britain, and commemorated in many parish churches throughout the Anglican Communion.

White days commemorate saints who were not martyred. In June these include a notable monastics (Norbert of Magdeburg and Columba of Iona), teachers and theologians (Ephrem of Edessa, Cyril of Alexandria), and the teacher/mystic, Evelyn Underhill (d. 1941). White days also include "high" feasts, even if the saint was martyred (Nativity of St. John the Baptist, 24 June), and the feast of Corpus Christi (4 June). This latter feast arose in response to a forty year effort by the thirteenth century Norbertine abbess, Juliana of Liège. The feast is a solemnity commemorating devotion to the Real Presence of Jesus in the Blessed Sacrament.

*Why does the Church calendar matter?* Transformation is real but gradual. Just as two people can live together f

or fifty or more years of marriage, and end up looking very much like each other through daily personal contact and close identification with each other, we can each become more Christ-like through daily personal contact and close identification with our Lord. Each prayer we make to God orients our being more toward Him. Each time we seek His word in prayer or in Scripture, our being is set more on the path He intends. Each time we receive His Body and Blood in the Holy Eucharist, our own bodies become more identified with His. Each time our hands do His work in helping others we become members attached all the more strongly to His Body. So in journeying onward focus on little steps, little steps in which you are assisted above all by our Lord's grace, but also by the fact that you take those steps alongside those who journey with you in your parish family. Focus on habits that facilitate those little steps, habits like daily prayer and study.

All journeys involve little steps, and the first ones are the hardest to make. The little steps we each make to our Lord are taken best when practiced in habits of holiness, and when practiced together. Just as the Church observes the calendar as a *habit* of small steps in the life of our Lord, let us become "habitual Christians" worthy of a sentence of everlasting life!

## MINISTRY OF THE MONTH

**Grounds maintenance.** Ben Dobey, Bobbie May, and Elizabeth Schaffenburg are active in maintaining the cutting garden, but we need help in overall maintenance. If you have the skills and interest to work on shrub trimming, trimming of ground cover, etc., please contact Ed Clabots or Fr. Karl.

**WEBSITE UPDATE:** Most of you have experienced our new website, with its many improvements, including podcasts. It turns out that our webmaster is ahead of the curve, for on 21 April Google announced that it is changing its search algorithm to cause a result to be ranked higher if the site is "mobile friendly". The new site is certainly mobile friendly! Thanks to Jon Whitford for being so proactive and dedicated.

## SENIOR WARDEN REPORT - Paul Aparicio

### Keeping Up with the Lord

Recently, we have had many celebrations around the church. Bishop Gunter made his annual visit in May where we celebrated the confirmation, reception, reaffirmation of baptismal vows of many, a first communion, and the graduation of those that completed the Education for Ministry. All groups included dedication, study, and commitment to further their lives in Christ. A week prior to that celebration we celebrated our tripartite relationship with St. Peter Lutheran Church and St. Dominic Catholic held at St. Peter's. And last week, the new season at All Saints Chapel started where there were 35 in attendance and most stayed for the coffee hour which seemed like a mini-reception for the new year. And in our secular lives many graduated from High School and other accomplishments. In this season of celebration we continue to see the Holy Spirit active in our parish.

But like all seasons there is an end and a transition to what God has planned for us next. Often this brings great change familiar or unfamiliar to us. In both situations, spiritual discernment is vital to make sure we move with the Holy Spirit and continue to ensure that Christ is at the center of all that we do. The need for that focus is upon our diocese as Bishop Gunter invites each parish to begin a local dialogue regarding same sex unions and where our convictions lie. The intention here is not to sway our congregation to one side or to change our stance but for both sides to cross the aisle and have better understanding, acceptance, and love for one another. The reality is that this debate is one of many that the Church is engaged with. So it shouldn't be something that we put to the side and act like it doesn't exist. To aid this effort the Bishop has created a study guide with other materials available at this address for your review: <http://diofdl.org/misc.asp?page=guides>. At this time there isn't anything formal set up for this dialogue at our parish. But in the meantime I encourage all of you to look

at these materials and begin an introspective look at where your convictions lie and how they might differ with the other side of the debate. Do you think it is any surprise that we are in Pentecost and this type of dialogue is presenting itself to us? This type of struggle is probably what the early Christians dealt with when all the different groups of people gathered together: Parthians, Medes, Elamites, etc. I'm sure each of them had specific conflicts with each other over traditions, customs, and how lives should be lived. Knowing that all of these conflicts existed the disciples put focus on being devout witnesses of Jesus Christ. And it should be that example that we should follow. Realizing that our disagreement is real but that we continue in the breaking of bread and the prayers in the name of Christ.

Fr. Aran Walter was the celebrant at All Saints last week and mentioned an interesting observation about the day of Pentecost that struck with me in regards to how the ministry of Grace is moving. He brought up the irony that even though Jesus told the apostles to "go into all the world and proclaim the good news" it was the world that came to them on the day of Pentecost. I don't know about you but when I think of proclaiming the good news I always jump to the idea of how I can go out, physically, to the world rather than the world to coming to me. I always figure that's just how it works. At least that's been the tradition of outreach in the past. And that's what it looks like around our community. Other churches have all kinds of programs set up for them to get out into the streets to those in need. But perhaps it doesn't always have to look that way. Perhaps there is a way that we can proclaim the good news through the gifts that the Holy Spirit has given us and the world can come to us. Does this mean we expect the unchurched or the "nones" to walk into the narthex out of the clear blue, pick up a mass booklet, and start worshipping with us? I don't think we can expect that. Especially not from those that might be introverted. It's

just not something that they would be interested in doing regardless of how interested they might be in learning more about God. So where does that leave us when God presents this amazing example of the world coming to Jerusalem to hear the good news? Perhaps we can demonstrate our devotion to the Lord in a way that people everywhere can see, hear, read, and participate that doesn't require them to walk through our doors. They still can if they are so moved but beforehand they have the opportunity to experience the gracious and wonderful world that we know and love. A world of parishioners that are devoted to God in worship and prayer. A world where Christians are devoted to each other through love and empathy.

Often times it is the first hurdle that keeps us from breaking out of our self-containing bubble. And I think today's technology shows us countless examples where that first hurdle is thrown aside and the opportunity to have experiences while still feeling safe and secure. Today's technology presents a landscape for anyone to reach out to God without being too exposed. The more I discern about where God is leading Grace the more I think about how He always places stepping stones in front of us to build a path for our church to reach those in need of His salvation. Today's technology is that stepping stone. We can continue to have our traditions, be the Grace we have always loved, and be able to reach out to those in need. Those that would never walk into our sanctuary but are interested in taking a peak from a comfortable distance. Like a stranger that sits in the back pew. They are here to experience God but don't exactly want to sit in the front row and be the one that everyone looks to when it's time to stand, sit, and kneel. I've been a member at Grace my whole life and I still make a nervous glance over my shoulder every once in a while to make sure I'm not the only one standing or sitting during the service. It's not easy to figure out all the time and it's certainly daunting to those who know nothing about church

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language. But if we can create a virtual back pew for the world to have a holy experience, it provides a stepping stone for the unchurched to start walking towards God. We don't have to change who we are. What requires change is how we disseminate our Lord's grace to the world. Let's create a way that allows the world to come to the Jerusalem at Grace and experience our continuation of following the apostles in breaking of bread and in the prayers. This is how the Holy Spirit is moving and it's our obligation to keep up with the Lord.

Your Brother in Christ,  
Paul Aparicio

# Spring Cheer Day

Thirteen parishioners were delivered flowers, soup or cookies on Spring Cheer Day, April 30th. The recipients were most grateful and happy. Please thank the following people for all their efforts in this endeavor:

Bernie Markevitch  
Ben Dobey  
Mary Snyder  
Mary Kohler  
Andrea Apparicio  
Leona Apparicio  
Joyce Wessel  
Dn. Mike Burg  
Julie Davidson  
Elizabeth Schaffenburg  
Mary Ann Neuses  
Katy Larson  
Mary Clabots  
Bev Evans  
Barb MacEwen



## JUNE JUNIOR WARDEN REPORT - Ed Clabots

Information this month is primarily a followup to the May report.

1. Work on the sidewalk by the 7th St. entrance should be done in late June. Cost should be about \$250.
2. I have received two bids for replacing the twenty year old carpeting in the outer office and hallways. They are for \$7,500 - \$8,800. The higher bid is for a method that uses squares rather than a roll of carpet. Using that style allows for any damaged squares to easily be replaced rather than replacing a whole roll.
3. I did get a "round numbers" bid for replacing the actual lighting fixtures in St. Nick's Hall. Doing such would cut back tremendously on electrical expense. Cost to do that would be about \$5,000.
4. I have solicited bids for reproofing the Chapel. These are promised shortly.

How will these projects be paid for? Number 1 is from GC budget. Number 4 we hope can be paid by a foundation (not GWF) Numbers 2 & 3 will have to wait for someone's generosity.

MANY THANKS to Randie Barrows and Paul Aparicio for figuring out how to get the St. Nick's Hall and Narthex lighting control system working properly again !!! The boiler control problem causing heat to be put out in church has been solved. The control has now been switched from winter to "summer mode".

*Ed Clabots*

## Thank you!!!

A big thank you goes to Mary Ann Neuses for planting the Pachysandra in front of the sign on Ontario Avenue. Also to Bobbi May for spring cleaning the cutting garden. Gene Wilhelm blessed the church with Canna tubers which will be a beautiful addition to the front of the Church. Thank you all so much.

# The Postulant's Path

"I've got the peace surpassing understanding down in my heart; down in my heart; down in my heart. I've got the peace surpassing understanding down in my heart; down in my heart to stay." This is one of my favorite verses to one of my favorite songs from vacation bible school of my youth. It's only over the course of the past month that I've understood its words clearly!

We've just celebrated Ascension and Pentecost. Father Karl, at the Tripartite Ascension service, spoke of the time between those two events. It was a time of the unknown for the disciples. They only had Jesus's instructions to stay in the city until they had been "clothed with power from on high" (Luke 24:49). "But you will receive power when the Holy Spirit has come upon you;" is what we read in Acts 1:8. In those ten days in the upper room, I'm sure there were plenty of times that they rehashed the things that Jesus had said and done before His departure. I like to imagine some of the following commentary: "Wait... what did He say?" "Clothed with power? What does that mean!!!" "When??" "Wait. Was that it!! How will we know when it happens?" Both Father Karl and Deacon Michele likened the time between these two events to labor pains and childbirth. I too find myself in the "between time" with a multitude of questions. At this moment, I don't know what it'll be like to be at seminary, or to live in a city nearly a 1000 miles from my family and friends, or to be without a car. It is an exciting and scary time.

It could be a stressful time at our house. On top of the usual stresses for our family with a soon to be high school graduate, there are two major moves to prepare for plus the changes

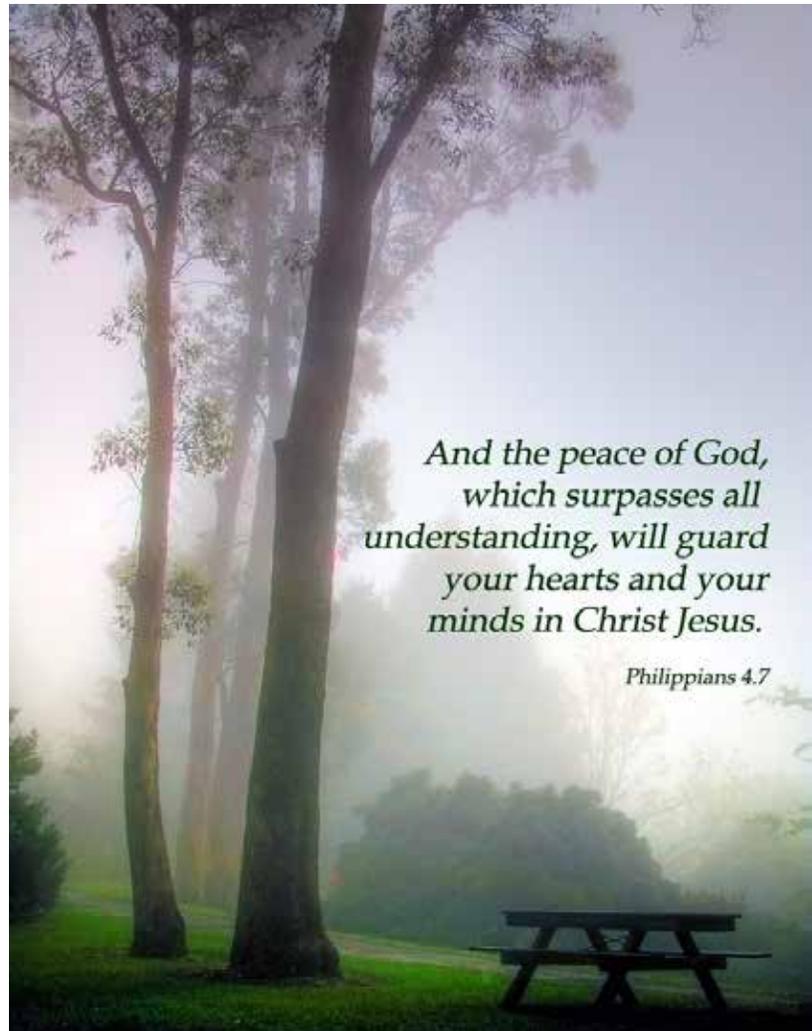
in our current "vocations". There are a LOT of loose ends to tie up before August 1st and less than 70 days in which to tie them all up. However, instead of heightened stress, there is peace... in abundance...in our house. (Though, admittedly, my body realizes it is under stress and has manifested such stress with a face full of acne!) Despite a future that is FULL of unknowns, Kaleigh and I know that we're headed in the directions God has in mind for us. This peace surpasses our understanding... except to know that this peace is from God.

Father Karl frequently mentions that with God there are no coincidences. I take great delight in discovering God's irony. As I sat down to write this, the words of Phillipians 4:7 seemed appropriate, "The peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus." Then I looked at last month's article and realized that I'd shared Phillipians 4:6: "Do not worry about anything, but in everything by prayer and supplication let your requests be made known to God." I found it interesting that these two con-

secutive verses ended up being the reflection points for these two consecutive months. Martin Luther King said, "Faith is taking the first step even when you don't see the whole staircase." It seems this journey is taking place step by step and verse by verse...with a whole lot of prayer!

I am thankful to have you on this journey with me. As always, your prayers are coveted and felt.

Peace,  
Bobbi Kraft



*And the peace of God,  
which surpasses all  
understanding, will guard  
your hearts and your  
minds in Christ Jesus.*

*Phillipians 4.7*

# GUIDE ME, O THOU GREAT JEHOVAH by Ben Dobey

I am not quite old enough to remember the first release of *The African Queen*, the 1951 film starring Katherine Hepburn and Robert Morley as prim Methodist missionaries in German East Africa just before World War I. Humphrey Bogart plays the rude, gin-swilling captain of a dilapidated steamboat (the *African Queen*) who Katherine Hepburn somehow persuades to attack a German warship, the *Koenigin Luise*, by transforming the near derelict *African Queen* into a makeshift torpedo boat. I have added this to my collection of movies with favorite terrible hymn-singing scenes, as Katherine Hepburn furiously pumps away at a wreck of an old reed organ, desperately singing “Guide me, O thou great Jehovah” while the native congregation drones away loudly but uncomprehendingly in no particular key.

The rousing Welsh tune, *Cwm Rhondda*, used for this text, is one that manages to survive the worst possible conditions; hence its common use by crowds at Welsh rugby matches, substituting the words “You’re not singing anymore” for “Feed me till I want no more” when taunting fans on the losing side. The words are also originally Welsh, having appeared first in a collection of hymns by William Williams in

1773, “The Songs of Those upon the Sea of Glass,” which gave as the title of this hymn “A Prayer for Strength to go through the Wilderness of the World.” Williams was an Anglican deacon before becoming a leading figure in the Welsh Methodist Revival, and most of his hymns and writings were originally in the Welsh language.

The hymn refers to the Book of Exodus, with God’s people traveling through the wilderness from the escape of slavery in Egypt, guided with a cloud by day and fire by night, being fed with manna, and finally arriving in Canaan. This is used as an allegory for the Christian life, a journey which requires the Redeemer’s guidance, and ends at the gates of heaven (the “verge of Jordan”) and the end of time (“death of death and hell’s destruction.”)

The original had six verses, rather than only the three in our current hymnal. The following translation, while not singable, gives one a closer sense of the original poem.

Lord, guide me through the wilderness,  
A pilgrim of poor appearance,  
There is neither strength nor life in me,  
As though we were lying in the grave;  
Almighty, it is thou who will take me to

that shore.

I wandered for long years,  
Seeing not the break of dawn;  
I despaired, without thy strength,  
Ever to leave the desert land;  
Grant me the occasion to escape.

Give a pillar of fire to lead me in the night,  
And a pillar of mist in the day,  
Hold me when I travel places  
Which are rough along the way,  
Give me manna, that I shall not despair.

Open the sweet springs  
Which gush forth from the rock;  
All across the great wilderness  
May a river of healing grace flow.  
Give this to me, not for my sake,  
but for thine.

When I go through the river Jordan  
Destroy all my fears.  
Thou thyself suffered death before,  
Why should I fear destruction?  
Let me cry out “Victory!” in the torrent.

I shall trust in thy power,  
Great is the work thou hast always done,  
Thou hast conquered death,  
hast conquered hell,  
Crushed Satan beneath thy feet;  
Hill of Calvary, this shall never  
leave my memory.

## OUTREACH UPDATE:

As of the 18 May Vestry report outreach provided in the prior month was to a total \$2,183.68. This includes:

- A \$1,000 parish contribution to LoveINC.
- An \$800 contribution for LoveINC rent, as paid by a parishioner through the Rector’s Discretionary Fund.
- \$383.68 in relief for 3 medicals cases and 2 housing cases.

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

Spiritual Healing: How is spiritual healing and the unction (anointing) of the sick practiced, and how can you participate? The laying on of hands and anointing of the sick is provided for in the prayer book (pp. 455-457), and described in the Catechism as a sacramental rite bestowing “... God’s grace ... for the healing of spirit, mind, and body” (p. 861). The biblical authority for this practice is found, among other places, at James 5.14-15.

Beginning on Sunday, 31 May, Archdeacon Michele Whitford is leading a

class on healing, on what is involved and on how all Christians can participate in healing, both as practitioners and prayer warriors, and as the recipients of healing. This is a “hands on” (no pun intended!) class involving practical questions, intended to allow all to become more familiar with how God uses the prayers and hands of others, together with the ministry of the ordained, to provide healing in times of illness and affliction. The class meets at 9 a.m. on Sundays.

## MINISTRY SCHEDULE

8:00 AM	SERVER	LECTOR	USHER	GREETER
6/7	B. Wood	B. Wood	J. Gardner & W. Sather	J. Gardner
6/14	B. Imig	B. Imig	L&C Schneider	D&M Evans
6/21	J. Davis	J. Davis	J. Whitford & J. Gardner	L&C Schneider
6/28	B. Wood	B. Wood	L&C Schneider	D&M Evans

10:15 AM	LECTOR	USHER	GREETER
6/7	Mary Clabots	E. Clabots & S. Gedemer	J. Ambelang
6/14	Scott Gedemer	J. Stagner & E. Clabots	C. Smith
6/21	Katy Larson	S&M Gallimore	Z&D Whitford
6/28	Scott Bailey	J. Whitford & B. Evans	J. Stagner

## CALENDAR EVENTS FOR JUNE

June 1	12:10pm	Mass –Visitation of the BVM
June 2	7:00am	Breakfast –Fountain Park Restaurant
June 4	9:30am	Bible Study
June 5	11:00am	Prayer Team
June 9	10:00-2:00pm	Clergy Day –Deanery, St. Thomas
June 11	9:00am	Mass –St. Barnabas
	9:30am	Bible Study
June 12	11:00am	Prayer Team
June 14	9:00am	Bishop Visitation –All Saints' Chapel, Elkhart Lake
June 14-20	Michele Gone –Camp	
June 16	7:00am	Breakfast –Fountain Park Restaurant
June 18	9:30am	Bible Study
June 19	11:00am	Prayer Team
June 23	7:00am	Breakfast –Fountain Park Restaurant
June 24	5:30pm	Mass –Nativity of St. John the Baptist
June 25	9:30am	Bible Study
June 26	11:00am	Prayer Team
June 28	11:45am	Vestry Meeting
June 29	12:10pm	Mass –St. Peter and St. Paul
June 30	7:00am	Breakfast –Fountain Park Restaurant

# 2015 JUNE

## 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. Said 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 †

### FRIDAY

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

### SATURDAY

No services/church closed.

\* Evening Prayer is followed each day by intercessory prayers in the chapel of Our Lady of Walsingham. On Mondays, intercessory prayer is offered in a corporate Rosary.

† Mass is followed immediately by bible study

Feast days will be celebrated as announced in the monthly calendar.

## BIRTHDAYS

6/2	Thomas Crouse	6/11	Charlie Williams	6/17	Dana Yedica
6/4	Jonathn Adleman	6/12	MaryAnn Portz	6/19	Sidonia Kim
6/4	Leslie Kohler	6/12	Andrew Hammes	6/19	Beatrice Kim
6/5	Cha Yang Vue	6/14	George Hanson	6/20	Deanna Yang
6/5	Neng Her Yang	6/16	Nicci Beeck	6/24	Caleb Bronson
6/6	Eric Meulemans	6/16	Kyle Yedica	6/25	Teagan Yedica
6/6	Jennifer Pawlus	6/17	Lillian Bailey	6/28	Michael Burg
6/7	Judy Goes	6/17	Laura Bain	6/30	Josten McMillan
6/8	Jay Gosse	6/17	Danielle Whitford		

## ANNIVERSARIES

6/10	Jon & Michele Whitford
6/15	Robert & Barbara MacEwen
6/16	Don & Nicci Beeck
6/19	Tony & Leda Fessler
6/21	Thomas & Hannah Sanders

## 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

# SAVE THE DATES

**THURSDAY, JULY 23, 2015**

## What's it Worth Antiques Appraisal Event

Back by popular demand! Hosted by Mark F. Moran  
4:00 PM – 7:00 PM, St. Nicholas Hall

Contact Barb MacEwen at 920-912-4505 to find out how you can help! More news to follow next month



**SATURDAY AUGUST 8. 2015**



## BRAT FRY AT MIESFELD'S!

MORE NEWS TO FOLLOW, WE NEED YOUR HELP!

Brat fryers, stand attendants, baked goods attendants, bakers! Contact Bob MacEwen @ 467-6909 to lend a hand now!

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

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GRACE EPISCOPAL CHURCH

