

GRACE
EPISCOPAL
CHURCH
SHEBOYGAN
WISCONSIN



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AUGUST 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!*

What should we be teaching in order to allow a refocus on faith? I could go on at length about specific content, but an overarching answer must include: (1) It's not about self; and (2) The fear of the LORD is the beginning of knowledge (right living) (Prov. 1.7). Let me elaborate, a little. When we focus on self (this is the sin of pride), we are not focused on God and we are not focused on others. God becomes a "condition" of our lives, and worship and service become just priorities that compete with other priorities which we define with reference to our own wants. If I focus on myself first, my first question will always be "What's in it for me?" Consider, for a moment, what shape we'd all be in if Jesus had looked into the "cup" in Gethsemane and decided that it looked none-too-good for His immediate human interests. We need to teach again, and again, that we are in all of life to echo our Lord's words to His Father, "...not what I will, but what you will" (Mark 14.36).

What about the fear of the Lord? Why should we preach and teach this? Have not all our sins been covered, has not Jesus cancelled the record that stood against us, with the bill marked "PAID" nailed to the cross (see Col. 2.14)? In answering this my response is both practical and theological. At a practical level, while fear can make me focus back on myself, it can do so as a motivator, to remind me of what I need to do in order

to have no reason to fear. Fear can remind me of who God is. At a theological level, quite apart from Scripture teaching that such fear is the beginning of knowledge and wisdom, the judgment of God is something taught again and again by Jesus. Which leads us to this paradox: (1) God does not know a sin that He does not hate. (2) God does not know a sinner whom he does not love. God is infinitely righteous, and sin is an affront to His righteousness. We are all fallen, and if God were the God of justice alone, we would all be lost. But God is also Lord of mercy, and He cares so much about mercy that He gave His only-begotten Son, that whoever believes in Jesus shall not be lost (John 3.16). So, here's what fear can do: it can allow me to focus on my life in Christ. It is by Jesus' sacrifice that I am declared one who can stand before the throne of judgment. I am justified to stand before the Judge because, if I have faith in Jesus, then through this faith He declares me righteous. What fear does, then, is to remind me that if I don't live in Christ, and struggle each day to do this, then I am lost.

But, let's get practical again. How do I struggle to live in Christ? That's where the content of the faith becomes especially important. The content of the faith—what I believe, why I believe it, and how I live it—allows me to keep focused on God's will. It allows me to focus on what God

expects of me and calls me to. It reminds me of the supreme majesty of God, and of the supreme goodness and love that reaches out to me and asks that I reach out in return. It reminds me that God's will for me is not obscure, but is revealed in His holy Word, in the sacraments, and in two millennia of teaching. It reminds me that truth is not something that we claim to be seeking, but something we know to be found—revealed in Jesus Christ—who calls us to reveal His truth to all.

Finally, let's note that how we teach is changing, just as how we learn is changing. I can write in a newsletter like this, or teach a class, or post a document or podcast, and some people will pay attention. A few may agree and respond. But most teaching only happens through day-to-day life in common. When we walk alongside each other, when we build community, then we can both teach and learn. We're going to try to increase the ways in which we can walk alongside each other, and the ways in which we can reach others, through our web-based ministries, *Grace Abounds*. Elsewhere in this newsletter Archdeacon Michele Whitford provides an update on the project, and on what we are seeing in the evolution of digital evangelism. In all that we do a focus will be on building community, that we may walk beside each other daily. Continue in your prayers as we continue

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together in seeking greater knowledge of God, and of His will for us.

Yours in Christ Jesus,



The Rev. Dr. Karl C. Schaffenburg
Rector

MASS IN THE GRASS

Please join us **Sunday, September 13, 2015** for an outdoor **Mass and All Church Picnic at Deland Community Center**, 901 Broughton Dr., Sheboygan, the **Mass will begin at 10:15 a.m.** with lunch following. There will be games and an appearance by Hiccup the Clown for our children's enjoyment. Inviting guests is encouraged.

There will be **ONE MASS** only that day.
Please sign up on the sheet on the Narthex table.

MINISTRY OF THE MONTH

"The Order of the Hexagon":

After fifteen months of effort the project to strip and refinish the church floor is complete. All areas in nave, sanctuary and chapels have been stripped and refinished, by hand. The floors under the pews have not been stripped, but cleaned, thoroughly. (We did not want to remove the pews, because of concerns of getting them placed back in the anchors!)

Many people have helped, and in recognition of this we are constituting The Order of the Hexagon (echoing the shape of all of those little tiles in the floor). Those who helped in the project included: Randie Barrows, Ed Clabots, Julie Davidson, John Davis, Bill and Deb Gagin, Scott Lubbers, Jennifer Pawlus, Karl Schaffenburg, Martha Shad, Pat Ford Smith, and Mary Snyder. And let us not forget Ben Dobey, who is an honorary member by virtue of putting up with hours of sound throughout organ recitals!

Refinishing the floor consumed about

\$700 in material costs, compared with quotations from cleaning services in the \$9,000 to \$10,000 range. The savings are monies available for ministry rather than maintenance. But, in addition to the need to be responsible stewards let us add that the 300+ hours of labor dedicated to the project constituted important offerings of self to God. It's in the little day-to-day offerings, over many months or years, that faith is lived and practiced. Compare, for example, the floor project to the multi-year offering made by Palmer Beebe in polychroming the church woodwork. Each hour of labor, each sore knee or back, allows those who labor to thank God for who He is and for what He does for us. May The "Order of the Hexagon", may Palmer's offering, serve to inspire all of us to continue to strive, that by God's grace His kingdom will continue to break into our midst!

OUTREACH UPDATE:

As of the 22 July Vestry report outreach provided in the prior month was to a total \$2,403.43. 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.
- \$603.43 in relief for 4 medical cases and one case of utilities relief.

ATTENDANCE AND FINANCES:

Average Sunday Attendance (Sheboygan only) to date is 107. This compares to a 2014 figure of 110.

Overall, pledge receipts are on schedule, due to prepayment by some, but about one third of all pledges are late. If you have encountered any difficulty in making the contributions you anticipated, please let us know. This will allow us to adjust budget assumptions and planning as necessary. If your situation is one in which your parish family can help, please see Fr. Karl.

- Expenses to date have been managed within budget.

STAFF CHANGES:

As the Grace Abounds initiative accelerates, Archdeacon Michele Whitford will assume half time duties as program manager. Reflecting these responsibilities, and the others ministries she engages in, both in the parish and in the diocese, her title will now be Pastoral Associate.

Ellen Aparicio will serve half time as Administrative Assistant in the parish office.

THE KALENDAR by Fr. Karl

The month of August includes three major and a number of lesser feasts.

• **Feast of the Transfiguration, 6 August** (to be celebrated with a Solemn Eucharist at 6 p.m.): Commemorating the time when Jesus was transfigured before Peter, James and John; when His glory was revealed and God the Father commanded, “This is my beloved Son ... listen to him” (Mt. 17.1-8; Mk. 9.2-8; Lk. 9.29-35). The figure of the transfigured Jesus is a foreshadowing of the risen and ascended Lord, of Jesus in His glory. Peter, James and John see Him as He really is, and not with His glory veiled. This reminds us that as we are created in the “image and likeness of God” (Gen 1.26-28), we too will rise one day in glory.

Transfiguration was not adopted on the Western calendar until the very eve of the Reformation, and so was not included in the Prayer Book calendar. In the 1892 revision to the American *Book of Common Prayer* this feast was included, and from this revision the observance has spread to all Anglican provinces.

• **Feast of the Assumption (St. Mary the Virgin) (15 August) transferred to 17 August:** We will offer our devotions at a 6 p.m. Solemn

Mass, to the human being closest to our Lord, and the tradition that at her death Mary was assumed into heaven.

• **St. Bartholomew the Apostle, (24 August):** We know very little about Bartholomew (“son of Tolmai”). He is always mentioned in connection with Philip, who brought him to Jesus. Tradition teaches that he preached and was martyred in Asia Minor. His feast is perhaps better remembered for the massacre in 1572, in which mob violence led to the deaths of thousands of French Huguenots.

Those are the major feasts, but let’s not forget the many other commemorations in August, including *Joseph of Arimathea* (1 Aug.) Joseph recovered Jesus’ body from the cross, and provided our Lord with a tomb (as attested in all four gospels). He was assisted by Nicodemus (3 August). St. Jean-Baptiste Vianney (the “Curé d’Ars”, d. 1859, feast 4 August), a simple parish priest who became a notable confessor, and was instrumental in a revival of piety in France. The Curé d’Ars is a patron of parish clergy. His image is in a window in our chapel of Christ the King.

On 7 August *Bl. John Mason Neale* is remembered. Neale (d. 1866) was responsible for a revival of Eucharistic devotion in the Church of England, as a leader in Ritualist Movement of

which Grace Episcopal Church is an heir. Neale is also responsible for more hymns in our hymnal than any other translator or author.

Many other August saints are worthy of mention, including *St. Dominic* (founder of the Dominican order, and the originator of the Rosary), *Clare of Assisi*, *Bl. Jeremy Taylor*, *St. Bernard of Clairvaux*, *St. Augustine of Hippo*, and our own *Bl. Charles Grafton*. Bp. Grafton will be commemorated with a Solemn Eucharist at the cathedral in Fond du Lac on 29 August (4 p.m.) The second bishop of Fond du Lac, Charles Grafton, was a leading figure in the revival of sacramental devotion and catholic worship in The Episcopal Church. His feast is on 30 August. The Grafton commemoration on 29 August will be part of the diocesan Eucharistic Festival (which begins at 11:00 a.m.) Our own Archdeacon Michele Whitford will be the preacher at the festival eucharist.

Details! Details! If you are interested in exploring the stories and contributions of these saints, go to www.missionstclare.com/english, click on the calendar link, and you will find links to wonderful hagiographies written by James Kiefer.

JUNIOR WARDEN REPORT - Ed Clabots

At the July vestry meeting it was decided that we need to “borrow” money from our building fund for needed maintenance projects. We hope to get at least part of these costs paid for by foundation monies at a time in the near future. Approved was the reroofing of the Chapel for about \$15,000 and staining the south exterior doors, the doorframe on 7th St. and soffits and fascia on the entire old building for about \$5,700. It was felt that the repairs need to be done now before further deterioration occurs. Construction trades and painters are very busy this year and we need to go forward now so that the work can still be done yet this year.

We had an infestation of carpenter ants in July. They seemed to be focused in the Walsingham Chapel. The source was found to be the low lying tree to the west of the church near the air conditioning units. It needs to be removed and it may be a good idea to cut down a similar tree at the SW corner at the same time.

Failing to find garden volunteers is requiring us to hire a landscaper to clean up our gardens. Cost for that is \$1,400.

I hope Fr Karl stops finding things to fix.

Ed Clabots

MUSIC FOR THE FEAST OF THE TRANSFIGURATION by Ben Dobey

Towards the end of the 15th century, the Sarum Rite, used in Salisbury, England, was a rich source for new hymns, some of which are still found in our hymnals today. *O wondrous type, O vision fair*, which we sing every year on August 6th and on the Last Sunday after the Epiphany, was one of these: *Caelestis formam gloriae, Quam spes quaerit ecclesiae*, it began. Unfortunately, the first line is tricky to translate, and I don't know that “O wondrous type! O vision fair” is the best solution. Some hymnals have “O wondrous sight,” which is more idiomatic but less accurate. “Form” would be better. Some versions use “image,” which seems inadequate to express the poet's idea. It has been in Anglican hymnals since 1854, when the translator John Mason Neale published the following translation:

A type of those bright rays on high
For which the Church hopes longingly
Christ on the holy mountain shows,
Where brighter than the Sun He glows.

Tale for all ages to declare:
For with the three disciples there,
Where Moses and Elias meet,
The Lord holds converse, high and sweet.

The chosen witnesses stand nigh,
Of Grace, the Law, and Prophecy:
And from the cloud the Holy One
Bears record to the Only Son.

With face more bright than noontide ray
Christ deigns to manifest to-day
What glory shall be theirs above,
Who joy in God with perfect love.

And faithful hearts are raised on high
By this great vision's mystery,
For which, in yearly course, we raise
The voice of prayer, and hymn of praise.

Thou, Father, Thou, Eternal Son,
Thou Holy Spirit, Three in One,
To this same Glory bring us nigh,
That we may see Thee eye to eye.

You can find our composite (and slightly condensed) translation in the *Hymnal 1982* at number 137, beginning:

O wondrous type! O vision fair
Of glory that the church may share,
Which Christ upon the mountain shows
Where brighter than the sun he glows!

I think of the word “type” the way it is used here as being closer in meaning to our word “prototype.” To me it suggests that the vision of the Transfiguration is a symbol of some future reality, or a present reality which we are not yet ready to grasp, of which we will all be a part.

It is always worth comparing other translations, good or bad, to get one thinking afresh about the meaning of overly familiar texts, so here is one by Richard Ellis Roberts, a contributor to the *English Hymnal* of 1906:

An image of that heav'nly light,
The goal the church keeps ay in sight,
Christ on the holy mount displays
Where he outshines the sun's bright rays.

Let every age proclaimer be
How, on that day, the chosen three
With Moses and Elias heard
The Lord speak many a gracious word.

As witnesses to grace are nigh
Those twain the Law and Prophecy;
And to the Son, from out the cloud,
The Father's record thunders loud.

With garments whiter than the snows,
And shining face, Lord Jesus shows
What glory for those saints shall be
Who joy in God with piety.

The vision and the mystery
Make faithful hearts beat quick and high,
So on this solemn day of days
The cry goes up of prayer and praise.

O God the Father, God the Son,
And Holy Spirit, Three in One,

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Vouchsafe to bring us, by thy grace,
To see thy glory face to face.

Two of our songs for this feast day are from the German traditions. *When morning gilds the skies* is a paraphrase of a German hymn from 1828, *Beim fruhen Morgenlicht*. Much older in origin is the favorite *Fairest Lord Jesus*, originally an anonymous German hymn published in 1662. Finally, *Christ, whose glory fills the skies* comes from John and Charles Wesley. In their *Hymns and Sacred Poems*, printed in 1740, they entitled it “A Morning Hymn.”

Christ, whose glory fills the skies,
Christ, the true, the only Light,
Sun of Righteousness, arise!
Triumph o’er the shades of night:

Dayspring from on high, be near;
Daystar, in my heart appear.
Dark and cheerless is the morn
Unaccompanied by thee;

Joyless is the day’s return
Till thy mercy’s beams I see,
Till they inward light impart,
Glad my eyes, and warm my heart.

Visit then this soul of mine!
Pierce the gloom of sin and grief!
Fill me, radiancy divine;
Scatter all my unbelief;

More and more thyself display,
Shining to the perfect day.

The image of Christ as the “Dayspring” or “Daystar” reminds us of the ‘O’ Antiphons which we sing in Advent, and which form the basis for the hymn “O come, O come, Immanuel.” New Testament titles for Christ include “Dayspring” or “Morning Sun” (Luke 1:78) and “Bright Star of Dawn” (Revelation 22:16; “I am the root and the offspring of David, the bright morning star”). Related Old Testament prophecies include Balaam’s Third Oracle (Numbers

24:17): “a star shall come forth out of Jacob, and a scepter shall rise out of Israel,” as well as the “Sun of Righteousness” described in Malach 4: “But for you who fear my name the sun of righteousness shall rise, with healing in its wings.” Wesley’s line “Fill me, radiancy divine” suggests Christ’s Transfiguration, as in Mathew 17: “He was transfigured before them, and his face shone like the sun,” and the related account in Luke 17. Verses in 2 Peter look forward to a time when “the day dawns and the morning star rises in your hearts.”

In addition to the familiar hymn tune, another setting of this joyous text is one of the choir’s favorite anthems. This is by T. Frederick Candlyn, organist and choirmaster of St. Thomas Episcopal Church in New York City in the 1940s and 50s. A rousing rendition of it, making effective use of the Tuba stop, can be heard on our choir’s CD *How shall I sing that majesty*, which we recorded back in 2008.

Catechumenate 2015

Do you wish you knew more about the Creed, church history, the Book of Common Prayer and why we do the things we do during worship? Would you like to confirm your Baptismal Vows in the sacrament of Confirmation? Would you like to be received into the Episcopal Church from the Roman Catholic Church? Would you like to practice Discipleship?

If you answered yes to any of these questions, I am inviting you to be a part of the Catechumenate this year. The Catechumenate is a nine-month course in the basics of the Faith and its practice. It is a period of training and instruction in Christian understandings about God, human relationships, and the meaning of life. It includes the Sacrament of Baptism, if you are not already baptized, and culminates in Confirmation, Reception, or Renewal of Baptismal Vows.

The goals of the Catechumenate are:

- To help each individual develop a deep, personal commitment to Jesus Christ and an openness to the work of the Holy Spirit;
- To provide knowledge and understanding of the basic tenets of the Christian Faith; the Sacraments, and the history of the Church;
- To help each individual establish healthy patterns of prayer and spiritual discipline;
- To help each individual discern his or her personal ministries and spiritual gifts;
- To experience the power of Christian community and fellowship;

- To have a lot of fun together in the process.

The Catechumenate will meet on an evening each week starting at 6:30 p.m. until 8:30 p.m. The class will begin in September and will continue until May when Bishop Matthew Gunter makes his annual visitation. The study is led by Deacon Michele Whitford, the Parish Catechist.

If you would like to be a part of this exciting study and fellowship or would like more information, please e-mail Deacon Michele at mwhitford@gracesheboygan.com or call the office 452-9659.

Please prayerfully consider this invitation.

Grace Abounds

Grace abounds here at Grace Church. We are blessed beyond measure. We have a faithful worshipping community that is active in and out of the walls of our building, and we have been blessed with a gift that will enable us to take the Good News of Jesus even further. We will be able to share our unique worship experience with those who are unable to physically come to church. Through this new ministry we are calling 'Grace Abounds' we will be able to minister in many new and familiar ways. For example, we can live-stream Morning and Evening prayer, so those who cannot physically be present to pray the office, can join with us in prayer wherever they are. Praying the Daily Office has been a practice of the faith that is particularly Anglican and a long standing piety here at Grace Church. We will be able to share this meditative experience beyond our chapel walls.

In a recent *Wall Street Journal* article we can see that online ministries are growing in importance and popularity. Author, speaker, and online evangelist, Fr. Robert Barron, from Chicago, heads up an online ministry called 'Word on Fire', and was very recently raised to Auxiliary Bishop of the Roman Catholic Diocese of Los Angeles by Pope Francis. His online presence, which boasts over 13 million views on YouTube, and the Word on Fire website which reaches millions of people each year, are a large part of why he is considered one of the Churches best messengers.

Likewise, this June, at General Convention, a resolution was passed to start an online ministry to specifically reach new people through online interactions. For example, being a voice in everyday mo-

ments and current events, and utilizing search engines to offer answers to common questions people are Googling (e.g. "Does God love me?" "Who is Jesus?" or "Will I go to Heaven?"). This shift toward online evangelism demonstrates that we, at Grace Church, are on the cutting edge, and will be able to minister to those who seek the Truth through the internet and social media.

Please note we not changing how we worship, we are changing who we are able to invite to worship, and to whom we are able to minister. This will expand some things. For example, our current podcast (which has been ongoing since March) will grow to include video, and a daily publication. The podcast currently has simple explanatory items like Stupid Church Questions, which answers questions you were too afraid to ask yourself; or conversations like What's Your Story where we dive into personal witnesses about faith and life. We also post some musical offering, or Daily Office, especially Evensong, which lately has been recorded in four part harmony, and sounds amazing, every Friday. These items and more will be available in the future in new and greater ways.

This ministry is not to be the work of a few only, but needs to be the work of all of us. We are reaching out to you. For your input, ideas, concepts, prayers, and anything else you can think to offer. The bounds of this ministry have not yet been imagined, and we look forward to seeing where the Spirit leads us.

If you want a taste of what we have been doing already through the audio podcast you can find it at: <http://bit.ly/GraceChurchPodcast> .

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

We gather for Bible study on Tuesdays at 7 a.m. (Fountain Park Restaurant), and on Thursdays following the 9 a.m. celebration of Holy Eucharist.

Ideas for the Fall: Please pray and think about what you would be interested in studying this Fall. Consider your interest, and give us feedback on the following ideas:

- Archdeacon Michele's teaching has been very well received. What else would you like her to teach?
- In the Fall we can support additional teaching options with video. Are there particular video series that you would like to use, perhaps facilitated by a lay person?
- Would you be interested in a small group discussion on faith in the life of women, centered around a discussion of the BBC video series *Call the Midwife*?
- Would you be interested in a survey of biblical languages? This course would not be about learning biblical Hebrew or Greek, but about surveying the languages of the Bible, and how understanding how these language work differently from English allows us to better understand what is being revealed in Scripture. The course is intended to be non-technical.

LET THE LORD “TAKE” YOU

In the next few months there will be many opportunities for each of us to celebrate the community we are blessed to have at Grace. The annual Brat Fry will be held at Miesfeld’s Meat Market which should bring in a larger crowd than our location last year. More customers will require more volunteers to work the grill, take money, distribute food, etc. September brings our Mass in the Grass event where we have the opportunity to be our bell-ringin’-smoke-spinnin’-corporate-praisin’-selves at Deland Park with Lake Michigan a stone’s throw away. To transport ourselves there includes setting up an altar, seating, food, etc. And probably the most important activity is being present in public as we worship our Lord. Your attendance here is crucial so that we can be witnesses to the world and show how we are called to break bread together each Sunday. In October, we will hold our annual Feast of Our Lady of Walsingham. This two day event will require greeters both days, help in the kitchen and hall on Saturday, and other areas. Pilgrims from all over the country will travel to Grace to share in our community. Please don’t miss out on another chance to show those outside our walls the joy we are blessed with. And looking into November, I am currently putting together the logistics of Grace co-hosting an Ecumenical Thanksgiving Dinner open to the public. Various companies like Culvers, Lakeland College, Nourish, and others are committing materials for the event. A place to hold it and helping hands are what we have been called to offer in the name of the Lord. I can’t think of a better way to show thanks on this national holiday than serving others and again being a witness to the loving grace of living in Christ. And throughout all these months our Stewardship campaign will launch. What that launching looks like is still to be determined so if you feel called to aid in this effort please let me know.

As you can see there’s a lot going on and our sacrificial clergy and core lay volunteers won’t be able to hold all of these events afloat. And we shouldn’t expect them to. Yet there are times when it feels like many who call Grace their home rarely are active at these types of events. Do you fall into this group or know someone who might? Why does this happen? Is it because schedules outside the church are too hectic to attend one more activity? Boy, I can relate to that dilemma. My little ones don’t allow Drea and I much time to stop spinning as we move from one daily appointment to another. Or is it because when requests are made for helping hands we feel that this type of work is outside our skills or calling. Again, I understand that feeling. When I agreed to run for your Vestry or be your Senior Warden I had no idea what I was getting into. I’m not sure I really know what I’m doing now to be honest. My education is in engineering not finances or business or organizing events. However, I can tell you that what I have learned so far is that when God calls us in ministry the success of our witness has nothing to do with the skills we have or where our experience lies.

Time and time again our own history and scripture shows us that it is by our Lord’s will not our own that will result in successful ministry. No true prophet or disciple set forth unless they first thrust themselves in relying on the Spirit of God. All authority and power comes from Him. One of our readings earlier this season takes us through the Book of Amos where in 7:14 he says “I am no prophet, nor a prophet’s son; but I am a herdsman, and a dresser of sycamore trees.” Amos is telling us that he was not born into or studied to be a prophet. Rather he was breed to be a herdsman and his livelihood was partially dependent on gathering fruit from sycamore trees. The next verse begins with “the Lord took me

from following the flock”. “Took me” as if Amos was content with his current situation. His mind was concentrated on his flock and his business of picking figs. It wasn’t his will to go out and prophesy but rather the Lord was in charge in making it happen. Often we say we “follow” the Lord but perhaps a more accurate statement would be the Lord “takes” us. Almost like a parent grabbing hold of a child’s hand as they cross the street.

When I get out of the car at the grocery store I always grab Leona’s hand and say, “OK let’s go, there are cars to look out for”. I move briskly through the parking lot with Leona in tow as she tries to keep moving, trying not to trip over her feet, and not be distracted by things around her. If I got out of the car and said, “OK I’ll meet you inside” and take off while she tries to find her way I’m sure it wouldn’t end well. She would probably end up running in circles while cars swerve around her, “Ooh a bird just flew into that tree, let’s look at that”, brakes screeching...you get the picture. I would never do that to her and neither does the Lord. When He takes us into ministry He also equips us with all that we need to bear witness to the love we have for Him. He gives us the tools and skills in all that we do especially in the things that we often say to ourselves, “that’s not for me.” All we have to do is trust in His everlasting guidance. Just like Amos, the disciples were taken from their livelihood of fishing to proclaim the Kingdom of God. They weren’t born with the skills but rather again were equipped with them by our Lord. When opportunities arise these next few months look to these inspiring accounts of faith and trust that the Lord will deliver all that we require to bear witness and proclaim the good news of our Lord and Savior.

Your Brother in Christ,
Paul Aparicio

MINISTRY SCHEDULE

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

10:15 AM	LECTOR	USHER	GREETER
8/3	Jack Britton	E. Clabots & S. Gedemer	J. Stagner
8/10	Katy Larson	J. Stagner & E. Clabots	B. MacEwen
8/17	Bernie Markevitch	S&M Gallimore	C. Smith
8/24	Bob MacEwen	J. Whitford & B. Evans	J. Stagner
8/31	Mary Clabots	E. Clabots & J. Stagner	B. MacEwen

CALENDAR EVENTS FOR AUGUST

8/3-8/7	Michele gone –Continuing Education
8/4	7:00am Parish Breakfast –Fountain Park Restaurant
8/4	Episcopal Day at Six Flags
8/6	9:30am Bible Study
	6:00pm Solemn Mass –Transfiguration of our Lord
	6:00pm General Convention Forum –Intercession, Stevens
Point	
8/7	Office Closed
8/8	Brat Fry –Miesfeld’s
8/11	7:00am Parish Breakfast –Fountain Park Restaurant
	10-12pm Clergy Day –Fond du Lac
8/13	9:30am Bible Study
8/14	Bishop’s Night at the Ballpark –visit diofdl.org
8/17	6:00pm Solemn Mass –St. Mary the Virgin –transferred Followed by Ice Cream Social
8/18	7:00am Parish Breakfast –Fountain Park Restaurant
8/20	9:30am Bible Study
8/24	12:10pm Mass –St. Bartholomew
8/25	7:00am Parish Breakfast –Fountain Park Restaurant
8/27	9:30am Bible Study
8/29	11:00am Eucharistic Festival –St. Paul’s Cathedral, Fond du Lac Followed by picnic lunch
	2:00pm Bishop Grafton Commemoration –St. Paul’s Cathedral, Fond du Lac
8/30	8:00 & 10:15 Blessing of the Backpacks, and Teachers

2015 AUGUST

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				ANNIVERSARIES	
8/2	PaNhia Yang	8/10	Renee Stauffacher	8/17	Danie Wilson
8/4	June Herr	8/12	TouMoua Lee	8/18	Fong Vue
8/5	Grace Zangara	8/12	Nicole Yedica	8/19	Connie Schneider
8/6	Robert Erickson	8/14	Ben Dobey	8/19	Barb Drewry-Zimmerman
8/6	Nolan Gallimore	8/14	Kathleen McClure Meulemans	8/24	Bev Evans
8/7	Sherry Smies	8/14	Katie Williams	8/27	Emily Williams
8/7	Crawford Smith	8/15	Mary Massey	8/29	Wayne Sather
8/8	Ben Crouse	8/16	Jeff Lynas	8/31	Pat von Rautenkranz
				8/9	Ed & Mary Clabots
				8/10	Michael Boland & Susan McIntosh
				8/10	George & Jane Hanson
				8/12	Robert & Nancy Erickson
				8/17	Frederick & Louise Trost
				8/23	Paul & Andrea Aparicio
				8/24	Marshall & Joan Horne

PARISH STAFF

The Rt. Rev. Matthew A. Gunter, Bishop of Fond du Lac; The Rev. Dr. Schaffenburg, Rector; The Rev. Michael Burg, Deacon; The Ven. Michele Whitford— Archdeacon and administrator, 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

SATURDAY AUGUST 8, 2015

BRAT FRY AT MIESFELD'S!

All proceeds go to
Grace Episcopal Church
and Missions



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