

GRACE
EPISCOPAL
CHURCH
SHEBOYGAN
WISCONSIN



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

APRIL A.D. 2018

1011 NORTH SEVENTH STREET (ONTARIO AVENUE & SEVENTH STREET)
SHEBOYGAN, WISCONSIN 53081 • WWW.GRACESHEBOYGAN.COM

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

We say that the Church is to be in the world but not of the world. But how often do you stop to think about what that really means? The Church is in the world, of course, in that we are together on this planet, but we are only really in the world to the extent that we engage with all around us; to the extent that we reach out from within the Church to all those who do not know God, or who think they might know something about God, but could really not care less. Being in the world involves crossing boundaries.

Boundaries are part of our everyday life; they are “of” the world. We separate ourselves in society—whether intentionally or reflexively (and yet to our shame)—by things like gender, generation, socioeconomic class, political philosophy, creed, race, ethnicity, language, and our definition of sexuality as involving or not involving moral philosophy. We often may sing words like “Jesus is Lord of all the earth” (from hymn 178) but we tend to accept that what really happens is more like what is described in hymn 549, “Let every creature rise and bring, *peculiar* honors to our King”. In other words, we expect and believe that all should honor God, but are content to allow for the peculiarities by which we are separated. We define being “in the world” as being engaged with other people *like us*, on our side of whatever boundary may be imagined. But, when we do this, are we not “of” the world? Are we not al-

lowing worldly differences to separate us from the oneness which is our Lord’s will (John 17.21)?

Jesus crossed all societal boundaries, and still does. He shared table fellowship with sinners and tax collectors, with publicans and harlots. He spoke with a woman in public, at a time when a Jewish man did not do this, even when the woman was a foreigner (a Syrophoenician or a Samaritan). He entered a woman’s house, when she was under the protection of no man (when He visited with Mary and Martha) and, indeed, Mary Magdalene was the first disciple to whom He appeared, and whom He commissioned to go and tell the other disciples of His resurrection. He had children brought to Him, and treated both with Pharisees and Roman soldiers. Most importantly, Jesus even crossed the boundaries of ritual, declaring Himself lord of the sabbath. The point is that Jesus is Lord of all, and not being “of” the world, He ignored worldly distinctions so important to others.

We are called to do the same. No matter our good intentions, when we allow worldly distinctions to trump the commission given to each of us by Jesus to go to all the world, we are seeking to make Jesus our own particular God. We say that the Father, the Son, and the Holy Spirit is our God, but that even if you worship this same God (in *another* church), since you are different He must be different to you, and different enough

that we cannot share in His presence and work together. Or, in the name of tolerance and pluralism we say something truly silly like, “Jesus is our way to God, but we honor our brothers and sisters of other faiths, and recognize that they are seeking God in their own way.” Compare a statement like that to “I am the way, and the truth, and the life; no one comes to the Father but by me” (John 14.6). Compare this, as well, to the fact that in scripture the disciples best experience Jesus when they *share His message*.

Consider the reactions of the disciples to encounters with the risen Lord. Peter races to the tomb, looks in, and then leaves, wondering. But the Beloved Disciple, in gazing on the burial cloths, knows that Jesus is risen. “He saw and believed” (John 20.8). He believes, and yet leaves with Peter, leaving Mary Magdalene. Mary remains and weeps, but when Jesus calls her by name she acclaims Him and clings to Him, and is then commissioned to take the news of His resurrection to the other disciples, saying “I have seen the Lord,” and carrying the message that He has given her (John 20.18). Having received Mary’s message, the disciples gather, and Jesus comes to them. They rejoice at His presence, and receive the Holy Spirit from Him.

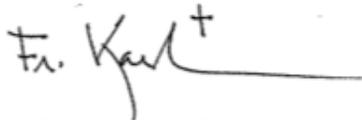
But not Thomas. He’s not there to see Jesus and to receive the Spirit. When Jesus appears to him, and when he receives a palpable physical experience of Jesus,

continued from pg 1

he acclaims Jesus using the highest title assigned to Him in the gospels, “My Lord and my God” (John 20.28). The infinite and eternal is expressed in acclamation, just as it has been expressed in bewilderment, faith, witness, and joy.

What’s the common element here? It is that we can best experience God, we can most fully participate in His life-giving love and grace, when we express this presence to others. We, too, may at times be bewildered. We may weep. We may abide in quiet faith. We may rejoice, and we pray that we may abide in God’s Spirit, but when we *share* our experience—like Mary saying, “I have seen the Lord,” and telling of His resurrection—it is then that the experience of God becomes complete, for it becomes a living experience in the life of the world, and not in our own life alone. It is then that those who have not experienced God may come to acclaim Him, “My Lord and my God!”

The Easter message, the Easter joy of new life, new creation, and triumph over death, is a *message*. This means it must be shared, and shared across any and all boundaries. It is not something that can be held as a private joy. The joy of God must always reach out, and God calls each of us to do this reaching out. Just as Jesus tells Mary that she must not cling to Him and try to keep Him for herself, He tells each one of us to “... go to my brothers and sisters ...” (John 20.17). Let this season of joy be magnified in proclamation, *Alleluia! The Lord is risen!*, that all may come to know that the Lord is risen in their own lives, in the lives of all faithful people, and in the lives of all who come to know, and love, and serve God.



The Rev. Dr. Karl C. Schaffenburg
Rector

ADULT EDUCATION:

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. Bible study summaries for each week’s lessons are found on the parish website.

There will be no Adult Formation on 1 April (Easter). Please join Leslie Kohler on **22, 29 April, AND 6, 13, 20 May** as she finishes guiding us through the sacrament of Holy Eucharist using the book *Sacramental Life* by David DeSilva. This book explores spiritual formation through the Book of Common Prayer. “Those that have participated before know that this is a fairly freeform guided discussion. I am as interested in learning from you, as I am teaching you.” (Leslie).

On 8 and 15 April the adult formation hour will include **Rector’s Forum** (questions about the Church and our ministries) and “stupid church questions”. Come and share a coffee and questions!

MINISTRY OF THE MONTH

Internal: Greeters: If you ask almost any congregation (in the CCV, we have), one strength people often identify for themselves is that a church is “friendly and welcoming”. It is also common to have church members refer to the church as “family”. But let’s be careful! Families are not really open, even if friendly, and we can sometimes think of ourselves as friendly and welcoming based just on our experiences with people we know. More to the point, we must be *intentional* in welcoming.

We’re looking for people to serve on a regular basis at each Sunday service to spot visitors, make a point of welcoming them, give them information about the parish, invite them to coffee, and ask if they have any questions or need any help in the service. If you are willing to serve, please contact the parish office.

External: Parish Spring Clean-Up Day: (Okay, it is a bit cheesy to make this “external”.) Saturday, 7 April has been set for clean-up of the buildings and grounds. (Rain date is Saturday, 14 April.) We will begin at 8:30am and work until noon. Please put this date on your calendar; many hands will make light work. A subs and chips lunch will be provided. A sign-up sheet is on the Narthex table.



PARISH SPRING CLEAN-UP DAY

Saturday, 7 April has been set for clean-up of the Grace Church buildings and grounds. (Rain date is Saturday 14 April) We will begin at 8:30am and work until noon. Please put this date on your calendar; many hands will make light work. A subs and chips lunch will be provided.

A sign-up sheet is on the Narthex table.



THE KALENDAR by Fr. Karl

The month begins with Easter, which is, of course, the high point of the Church year. The first Mass of Easter occurs at the end of the Great Vigil, after sundown on Saturday. Technically, this is still March, but in Church reckoning (following Jewish practice, which comes from the fact that in the Creation story each day is described using the formula found at Gen. 1.5, "And there was evening and there was morning, one day.") The vigil allows us to relive the history of salvation, with our attention being first focused (in darkness lit only by candle light) through the words of the ancient chanted prayer *Exsultet* ("Rejoice, heavenly hosts and choirs of angels ..."), in which we recall the great gift that God has made in the life of His only-begotten Son. At the end of the vigil, the lights will come up in the church; we will ring bells of celebration (and to chase away the devil!); the organ will make a "holy noise": and we will begin with the first *Gloria* of the season.

April 19 marks the commemoration of the martyrdom of Alphege, Archbishop of Canterbury (d. 1012), who was murdered by Vikings when he refused to have his people raise a ransom for his release. 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 the Christian hero, and is considered patron both of England (and Canada, Ethiopia, Georgia, Germany, Greece, Lithuania, Malta, and Portugal) and of soldiers and firefighters (as well as

many others). George reminds us that by the Lord we may do things far beyond our own powers. (*Take a look at the shield painted on the side of the fire house in Kohler!*)

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. Mark is reputed as an early bishop of Alexandria, Egypt (anciently a Greek city), but His relics are claimed by Venice.

A saint trumped this year by Easter (and one who, frankly, appears little in Anglican consciousness) is one who has for years followed your rector around (or gone before him!), this being St. Mary of Egypt, whose image I have encountered in every place I have engaged in ministry (both lay and ordained)—even the most unlikely places. Mary is venerated principally in the Eastern Orthodox Church, but is remembered, as well, in parts of Bavaria as one of the Fourteen Holy Helpers (e.g., to include the angels invoked in the famous "Children's Prayer" from Humperdinck's opera *Hänsel und Gretel*.)

Mary of Egypt was a young girl in Alexandria, taken to a life of prostitution. She boarded a ship of pilgrims traveling to Jerusalem, seeking to increase her earnings. In Jerusalem she tried to enter the Church of the Holy Sepulchre, but was repelled by an unseen force, whereupon she fled to the desert and lived an ascetic hermit. She was encountered by St. Zosimus, who brought her Communion, and agreed to bring the sacrament the following year, after Easter. Zosimus found her dead, but uncorrupted, with words written next to her indicating that she had died following her reception of Jesus' Body. Zosimus, an old man, was assisted in her burial by a lion, a figure who is prominent of icons of the saint. You can view a Palekh School icon of Mary (written in 2003) in the rector's office. Her story may be explored in full here:

<https://oca.org/saints/lives/2015/04/01/100963-venerable-mary-of-egypt>

Why Mary (who is a patron of penitents) proceeds and follows your rector remains a mystery, but her presence cannot but be connected with the ministry in this parish focused on rescuing victims from prostitution and slavery!

Save the Date! Annual Bake/Plant Rummage Sale

This annual event takes place, in conjunction with St. Luke United Methodist Church Rummage Sale, on **Friday, April 27th and Saturday, April 28th.**

We are in need volunteers to provide baked items (brownies already provided) and help monitor the tables, set-up and take down. Sign-up sheets will be on the Narthex table after Easter Sunday.

Do you have rummage items to donate? Please price and bring to the lower level room marked "Rummage Sale items".

STATISTICS:

Average Sunday Attendance through March = 99, up 3 from 3017.

Holy Eucharist: 67

Daily Office: 86

Other prayer Offices: 7

Visits to homes/hospitals, etc.: 11

Visits to jail: 3

Finances: Year-to-date income remains higher than budget (on a flat line basis)

due to many gifts being made at the beginning of the year. Expenses are slightly over budget; again, due to front-loading. Pledges almost exactly match budget, due to accelerated giving from 10 pledging units exceeding delayed or no giving from 16 pledging units. If you are challenged in meeting your pledge commitment, please alert us so we can take this into account for budget planning.

Oh for a Thousand Tongues

At Eastertide we are blessed with a wealth of hymns, and it should not surprise that many are quite old. Two favorites originate in the writings of St. John of Damascus (676—749). John was a Syrian monk and priest, who lived most of his life in the monastery at Saba, near Jerusalem. A polymath remembered as a Doctor of the Church in by Rome, and whose catechism still forms the basis of adult formation in Eastern Orthodoxy, John served as an administrator for the Muslim caliph in Damascus prior to ordination. He was instrumental within Orthodoxy in the defense of images during the Iconoclastic Controversy, but is remembered, as well, for his hymns. In our hymnal we are treated to three, all focused on Easter. These are *Come, ye faithful, raise the strain* (nos. 198 and 199) and *The day of resurrection!* (no. 210).

When we examine the words of John's hymns we enter a very vivid appreciation

of the reality that Creation and our place in it *changed* with Jesus' triumph over death. Not only may we mix our tears of sorrow at any funeral with the tears of joy which spring from the realization that those whom we mourn are born anew, but any time we are tempted to think of the world as "going to Hell in a hand basket" we can refocus that the ultimate victory—Jesus'—is *ours*. We who are in Christ can raise our voices to praise God with John, to "raise the strain of triumphant gladness!" We can join our voices with all Creation, singing as John describes:

*Now let the heavens be joyful,
let earth her song begin,
the round world keep high triumph,
and all that is therein;
let all things seen and unseen
their notes together blend,
for Christ the Lord is risen,
our joy that hath no end.*

Note that in these words (from hymn 210, as translated by Bl. John Mason Neale), we not only share in Jesus' conquering of death, we joy in Christ Himself. At Easter we joy in the new reality, not only that life is changed to become life immortal; not only in the reality that fallenness, death, evil, alienation are demonstrated to be false shadows that would obscure from us the true Light, but that in Christ we enter into this new reality of blessedness now.

Sing lustily with St. John of Damascus! Raise your voices to crow aloud to all the world that anything we might complain of in this world is that which is passing away, passing away in the fulfillment of God's plan of salvation, and that we are within this plan as the those "brought over" (hymn 210, v. 1) into His kingdom.

BISHOP'S VISITATION:

On Sunday, 22 April we welcome Bishop Matthew Gunter for his annual visitation. The Bishop will preach and celebrate at both 8 and 10:15 services. We will celebrate the Sacrament of Confirmation and First Communion at the 10:15 am service. Please join us for a gala reception to welcome Bishop Gunter and honor those Received and Confirmed. A sign-up sheet is located on the Narthex table for savories, sweets and clean-up.

FIRST COMMUNION INSTRUCTION:

Pat Ford Smith will be providing Communion Lessons in preparation for the Bishop's visit on Sunday, 22 April. Classes continue on 8 and 15 April from 1:30-3:00 p.m. Children will meet Mrs. Pat at the Ontario Street entrance.

THE FEAST OF THE ANNUNCIATION:

We celebrate on Monday, 9 April at 12:10 p.m. the Eve of the Feast of the Annunciation, which commemorates the annunciation by the archangel Gabriel to Mary that she will bear the Messiah (Luke 1.26-38).

OUTREACH UPDATE:

As of the 18 March Vestry report outreach provided in the prior month was to a total \$608.23. This includes:

- A \$500.00 parish contribution to LovelINC.
- \$108.23 was paid for commissary costs for an incarcerated parishioner.

ADULT FORMATION-SACRAMENTAL LIFE (HOLY EUCHARIST):

Please join Leslie Kohler on 22, 29 April, AND 6, 13, 20 May as she finishes guiding us through the sacrament of Holy Eucharist using the book *Sacramental Life* by David DeSilva.

This book explores spiritual formation through the Book of Common Prayer. "Those that have participated before know that this is a fairly freeform guided discussion. I am as interested in learning from you, as I am teaching you." -Leslie

SPRING CONFERENCE 2018:

Faithful Innovation in a Disruptive Age, Saturday, 28 April, 9:00 am-3:00 pm, Liberty Hall in Kimberly. <https://www.diofdl.org/eventsblog/spring-conference-apr-28> Registration fee of \$30 per person, includes breakfast, lunch speaker and supplies. If you are interested in attending, but are challenged by the fee, contact the parish office.

MONARCH 74 CURSILLO WEEKEND:

Thursday, 3 May- Sunday, 6 May at Spencer Lake Christian Center in Waupaca.

What is Cursillo? It is a movement of the church. Its purpose is to help those in the church understand their individual callings to be Christian Leaders. The leadership may be exercised in work situations, in family and social life, in leisure activities and within the church environment. Leadership, in Cursillo, does not mean power over others, but influence on others; all of us need to be aware that we can exert a positive influence on those around us. Visit <http://www.monarchcursillo.org/> for more information or to register.

SAVE THE DATE! SUMMER CAMP:

The Diocese of Fond du Lac Summer Camp is for kids age 4 through graduating 12th graders. Camp is an opportunity for campers and staff to learn more about God, about community, about themselves and have fun!

Registration forms will be available soon. *Scholarships are available.

Senior Camp June 10– June 16
(completed grades 9-12)

Junior Camp June 17– June 22
(completed grades 2-5)

Middler Camp June 17– June 22
(completed grades 6-8)

KinderCamp June 22 – June 24
(parent & kids ages 4-7)

PARISH LIBRARY NOTES *Mary Massey & Bobbie May*

“The whole purpose of spiritual direction is to penetrate beneath the surface of a person’s life, to get behind the façade of conventional gestures and attitudes which one presents to the world, and to bring out one’s inner spiritual freedom, one’s inmost truth, which is what [Christians] call the likeness of Christ in one’s soul. This is an entirely supernatural (spiritual) thing, for the work of rescuing the inner person from automatism belongs first of all to the Holy Spirit.” -Thomas Merton, Trappist monk, USA

Neufelder, Jerome M. *Writings on spiritual direction, by great Christian masters.* 248 N39w

In our struggle to understand our spiritual experiences and hungers, to discern our vocation and to grow towards becoming holy, loving, and loved persons, there is much that we just don’t know. Throughout Christian history many have sought individual guidance from other Christians and many have given it.

This anthology of quotations on the nature of spiritual direction, from the Bible, Church fathers, mystics, scholars, saints, and modern directors gives an overview provided by no other book.

Whittemore, Alan G. *Joy in holiness : a collection of letters and other writings of spiritual direction.* 240 W58j

Throughout his busy life as a missionary in Liberia, Superior of the Order of the Holy Cross, and finally, contemplative at the Mother House at Holy Cross, Father Whittemore kept up a full schedule of writing on matters of spiritual guidance and direction. These writings – letters, magazine articles and tracts – are samples of the outward expression of that special flair for loving friendship which drove the author so relentlessly to proclaim the gospel, to counsel the doubtful or troubled, to instruct the students of holiness, and to assert the faith triumphant.

Hart, Thomas N. *The art of Christian listening.* 248.47 H25a

Christians often find themselves in the role of “helper” : the person who is called upon to listen to the story of another, to help the other to grow in relationship to people and the Lord. This listening may take place in the context of such informal relationships as friendship or parenthood, or in the more formal settings of teacher/student, confessor/penitent, and the growing ministry of spiritual direction. Hart’s book enables the Christian helper to understand better his or her role, as well as to comprehend the objectives and limits of such a role. The author clearly shows the many ways in which we can serve others through listening to their stories, and, at the same time demonstrates how this listening role is different from that of the psychological counselor.

Edwards, Tilden. *Spiritual friend : reclaiming the gift of spiritual direction.* 248 Ed9s

There is a special friendship of support and guidance that one Christian can give to another over time, a relationship in recent centuries called spiritual direction. The roots of this kind of friendship stretch back into Scripture and tradition, whether known as spiritual friend or companion, soul friend (an old Irish tradition), guide, or spiritual father, mother, brother or sister. We all share at bottom a certain sense of being – an unstable, painful/joyful, free/compelled, yearning being that is in the mysterious process of becoming. Just what this means and how it is lived out are the oldest existential questions. Much of the book is given over to practical considerations of what to look for in searching for a spiritual director, how to be one, and how to better prepare those who are gifted and called to this distinctive ministry.

Hoffman, Dominic M. *Maturing the spirit : a continuation of spiritual growth for contemporary men and women.* 248.47 H67

The spiritual life, like life itself, presents a distinctive appearance at different stages of growth, while maintaining the essential elements, and much else, of the previous stages. One major reason for this book is the fact that the prayer of the former beginner may be undergoing a basic and perhaps puzzling change. He may need instruction on this if he is not to become confused and discouraged. In this intermediate state in the spiritual life, the soul is illumined in the sense that it begins to understand more about itself and the way it is going to God. Hoffman’s book offers psychologically sound insights into self-knowledge and self-discipline. Optimistic in its approach, it is also extremely down-to-earth, even when pointing the way to the heights of union with God.

MINISTRY SCHEDULE

8:00 AM	SERVER	LECTOR	USHER	GREETER
4/8	B. Imig	B. Imig	NEED VOLUNTEER	J. Gardner
4/15	NEED VOLUNTEER		Wayne Sather	J. Gardner
4/22	NEED VOLUNTEER		Connie & LeRoy Schneider	J. Gardner
4/29	B. Wood	B. Wood	NEED VOLUNTEER	NEED VOLUNTEER

10:15 AM	LECTOR	USHER/GREETER
4/8	Bob MacEwen	Bev Evans & Jill Stagner
4/15	Mya McMillan	Steve & Mary Gallimore
4/22	Katy Larson	Ed Clabots & Scott Gedemer
4/29	Scott Gedemer	Ben Evans & Scott Gedemer

CALENDAR EVENTS FOR APRIL 2018

4/1	8:00am	Easter Sunday-He is Risen! Alleluia!	4/14	9:00 am	Deacon School
	10:15 am	Easter Gala Reception following Mass	4/15	1:30 pm	Children's First Communion class with Pat Ford Smith (3 of 3)
4/2	All Day	Office Closed, No Daily Office or Mass	4/15	5:00 pm	Youth Group
4/3	7:00am	Parish Breakfast –Fountain Park Restaurant	4/17	7:00am	Parish Breakfast –Fountain Park Restaurant
4/3	All Day	Office Closed, No Daily Office or Mass	4/17	6:30 pm	Final Catechumenate Class before Bishop's Visitation
4/3	6:30pm	Catechumenate	4/18	6:00 pm	Choir
4/4	9:00am	Choir	4/19	9:30 am	Bible Study
4/5	9:30am	Bible Study	4/19	7:00 pm	Greek Class
4/5	7:00 pm	Greek Class	4/22	8:00 am	Bishop's Visitation and Celebration of Mass
4/7	8:00 pm	Parish Annual Buildings and Grounds Clean-Up Day	4/22	10:15 am	Bishop's Visitation and Celebration of Holy First Communion, Confirmation/Reception
4/7	9:00 am	Circles of Light- Location at Grace TBD	4/22	9:00 am	Adult Formation-Sacramental Life begins
4/8	1:30 pm	Children's First Communion class with Pat Ford Smith (2 of 3)	4/22	5:00 pm	Youth Group
4/8	5:00 pm	Youth Group	4/24	7:00am	Parish Breakfast –Fountain Park Restaurant
4/9	12:10 pm	Mass-The Eve of the Feast of The Annunciation	4/24	6:00 pm	Good News Jail Ministry Banquet-Blue Harbor
4/10	9:00 am	Clergy Day-Clergy out of the office	4/25	6:00pm	Choir
4/10	6:30pm	Catechumenate	4/26	9:30 am	Bible Study
4/11	6:00 pm	Choir	4/26	7:00 pm	Greek Class
4/12	7:00 pm	Greek Class	4/27	12:00 pm	Parish Annual Rummage Sale (12:00-3:00)
4/14	8:00 am	RAIN DATE: Parish Annual Buildings and Grounds Clean-Up Day	4/28	9:00am	Parish Annual Rummage Sale (9:00-2:00)
			4/28	9:00 am	Diocesan Spring Conference in Kimberly

2018 APRIL

WEEKLY SERVICE SCHEDULE

Grace Church is open daily Sunday through Friday 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

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.

ANNIVERSARIES

Wayne and Pat Sather	4-2
Scott and Martha Gedemer	4-4
Bob and Anne Hanlon	4-8
Nick and Jenni Whitford	4-14
Cory and Elizabeth Bouck	4-16
LeRoy and Connie Schneider	4-16

BIRTHDAYS

Jenni Whitford	4-2	Charlie Burgett	4-8	Benjamin Maki	4-16	Austin Barrows	4-22
Kayleigh Kraft	4-2	Nancy Yurk	4-10	Jairus Gallimore	4-17	Joyce Wessel	4-25
Alexandrea Hammes	4-5	Jasmine Palmer	4-11	Steve Gallimore	4-19	Jonathan Fischer	4-25
Jay Maki	4-5	Mary Ann Neuses	4-13	Bill May	4-20	Fr. John Ambelang	4-26
Gracie Burgett	4-8	Max Ehler	4-15	Nick Whitford	4-20	Marjorie Buttz	4-27

SPRING CONFERENCE 2018

FAITHFUL INNOVATION IN A DISRUPTIVE AGE

SATURDAY, APRIL 28, 2018, 9:00 A.M. - 3:00 P.M.
LIBERTY HALL, APPLETON

PARISH STAFF

The Rt. Rev. Matthew A. Gunter, Bishop of
Fond du Lac;
The Rev. Dr. Schaffenburg, Rector;
The Ven. Michele E. Whitford, Priest Associate;
The Rev. Michael Burg, Deacon;
The Rev. Paul D. Aparicio, Deacon;
Priest Associate; Dr. R. Benjamin Dobey,
Organist Choirmaster;
Nicole Beeck, Parish Administrator;
Nick Whitford, Director of Youth and Family;
Mr. William May, Sexton

THE VESTRY

The Rector
Senior Warden: Thomas Wright
Junior Warden: Bryan Stenz
Treasurer: Brian Heck
Vestry: Randie Barrows, Nicci Beeck,
Sutton Cecil, Steve Gallimore, Cathy Green,
Angel Klinzing, Mary Massey, Bobbie May,
Jerry Molitor

We live in a moment of profound disruption of established cultural norms, institutions, and structures, including the church. How might the church claim its treasures and carry them forward to connect with neighbors while we discern the new future God is bringing forth?

Too often we have continued to do the same thing while expecting different outcomes. If local congregations are to have a future (and that means us), we must be willing to engage in the deep and challenging work of learning new ways of embodying and communicating the gospel of Jesus Christ.

Registration fee of \$30 per person includes continental breakfast, lunch, speaker and supplies. After April 16 the registration fee increases to \$45 per person. <https://www.diofdl.org/eventsblog/spring-conference-apr-28>

If you are interested in attending, but are challenged by the registration fee, requests for a partial or full scholarship can be made by contacting the Parish office.

www.gracesheboygan.com

Email: office@gracesheboygan.com

Phone: 920-452-9659

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

GRACE EPISCOPAL CHURCH

