



Grace Notes

July/August 2019

From the Rector

By Rev. Chris Morck

“... that they all may be one.” - *John 17*

In John 17, Jesus prays that his disciples would be examples of unity, and that through this the world would know who God is. Jesus was not praying only for those who were with him at that particular moment, but for all of his followers. He was praying for us as well.

Unity may sound far off, especially in a society such as ours where division and polarization are not only increasing but even encouraged, all within a seemingly constant news cycle of people belittling one another while scapegoating and demonizing even whole groups of people.

At times it feels like we are immersed in this national discourse, this environment, filled with discord and hostility. Maybe we struggle with some of these same things ourselves.

Of course, these same evils can happen in the church as well.

And yet here is Jesus, praying for us, that even in these things, especially in these things, his followers “may all be one.”

In the midst of heartbreaking division, aggression, hatred, Jesus is praying that we would express unity through being living examples of God’s own love, and that by this “the world may believe”; that the world would come to believe that God truly is love by the very love that we show forth.

Jesus’ prayer here in John makes me think back to when I worked with the Latin American Council of Churches (CLAI), an organization devoted to bringing about visible unity among the different Christian church bodies throughout Latin America, rooted specifically in this prayer of Jesus.

Now, historically, different groups have thought very different things about what Christian unity might

look like. Some think of it in terms of having one single church, one structure, liturgy, or doctrine. The idea that unity is based on uniformity, on everyone having the same beliefs and practices.

But CLAI doesn’t think of unity in this way. They follow Jesus’ prayer through finding common ground in working together and through expressing God’s love within their relationships.

So, they have very different people from many different places, across distinct languages, cultures, and faith traditions, all working together; on environmental issues or economic ones, promoting peace among young people or tackling HIV/AIDS, helping communities obtain access to health care or clean water.

There would be Pentecostals from Chile with Lutherans from Bolivia, Episcopalians from Colombia with Baptists from Nicaragua, Quakers from Cuba with Evangelicals from Panama; different indigenous groups

– like Kichwa Ecuadorians with K'iche' Guatemalans; Brown Mexicans, Black Brazilians, and White Argentineans; worshipping and working together.

This is a testimony of God's love.

We see diversity even in those first followers of Jesus, with very different personalities, attitudes, and idiosyncrasies, outlooks and circumstances. We see this in our own community. We are drawn together, united, not because we are homogenous, not because we all believe or think the same.

We discover our commonality, our oneness in Jesus, as we worship and pray, fellowship and work, together, recognizing that we are all one body, even as we have varied and different ways of living this out. We are one as we learn to love one another, visibly expressing God's goodness through our community.

The unity that Jesus prays for is not about uniformity or similarity, but about the richness of our diversity to build up the common body; about mutuality, a shared giving and receiving; supporting each other as we live into our calling in so many different ways.

Let us continue to live into Jesus' own prayer for us. Through this we show the world who God is. It is a sign to the world of God's love for all of us. And we know how much our world needs it.

Gratefully,
Chris+

Liturgy & Liturgical Ministry

By Jerré Croteau, Verger

July-August: Season of Pentecost

It is summer at last, and we have gone into our summer mode with one service on Sundays at 9AM thus freeing everyone to start their recreation earlier and enjoy the hopefully beautiful weather. Liturgically this is what is called "ordinary time." The color is **green** like the leaves and grass of nature. The Sundays march on, numbering themselves after the Feast of Pentecost. Thus July 6th-7th is the **Fourth after Pentecost** and the subsequent Sundays continue through August 31st-September 1st, the **Twelfth after Pentecost**. All of these weekends will feature the **Holy Eucharist Rite II** at 5PM on Saturdays and 9AM on Sundays, with two exceptions: Sunday, August 4th, there will be the **Baptism** of two new members of our Church Family at the 9AM service; and on August 11th at the 9AM service, **Children's Liturgy** will be used at the Eucharist and the service will be followed by a **Cookout**.

On **Wednesdays** at the 10AM service during July and August there will be Morning Prayer on July 3rd celebrating **Independence Day**; Morning Prayer on July 10th, **Benedict of Nursia**; Holy Eucharist July 17th, **William White**; Morning Prayer July 24th, **St. James**; Holy Eucharist July 31st, **Ignatius of Loyola**; Holy Eucharist August 7th, **The Transfiguration**; Holy Eucharist August 14th, **The Blessed Virgin Mary**; Holy Eucharist August 21st, **St. Bartholomew**; and Holy Eucharist August 28th celebrating **Augustine of Hippo**.

In the next Grace Notes we will be outlining the busy **Autumn Schedule** beginning with **Homecoming Sunday**, September 7th-8th when we return to two services on Sundays.



ATTENTION CHILDREN & YOUTH EIGHT-YEARS-OLD OR OLDER and THEIR PARENTS ~ We always need additional Acolytes and other Lay Ministers to serve at the Altar. If serving at God's altar and helping your Church Family in their worship is of interest to you, or you would like more information, please let Jerré Croteau or Rev. Chris know. There will be classes for New Acolytes this Fall on three Sundays at 9AM before the 10AM service.

ATTENTION ACOLYTES, ACOLYTE PARENTS, LECTORS, EUCHARISTIC MINISTERS, SUBDEACONS, USHERS AND GREETERS: The next schedule will run from September 7th (Homecoming Sunday) through November 24th. It includes The Blessing of the Animals on October 6th, at which all available Acolytes are normally scheduled for the procession of St. Francis and his Friends. In addition, Acolytes will be needed on Saturday morning October 19th as Grace will be hosting this year's Confirmation. If you already know of restrictions as to when you can serve, have requests for specific Sundays that you would prefer serving, or have a cyclical availability, please let the Verger know by Sunday, August 18th.

Vestry Notes & Votes

May 1st, 2019 [*the April meeting*]: The Vestry heard several presentations on the Living Compass program and voted to approve the parochial report as amended.

May 29th, 2019 [*the May meeting*]: The Vestry voted to thank Ruth Jolliffe for her service as assistant treasurer and vestry person.

Book Studies

Book Study: Karen Armstrong

Through the summer, the noontime study (bring your own lunch optional) continues on the first and third Wednesdays of each month. We are reading **The Spiral Staircase**, Karen Armstrong's account of her struggles after leaving the convent. **Through the Narrow Gate**, her account of seven years in an English Roman Catholic convent, is also well worth reading!

Please feel free to join us whether you have read the book or not, to discuss the issues she raises. The summer dates are July 3rd and 7th and August 7th and 21st.

September 4th, I count as fall ... and we move on to the Psalms!

Bible Study: The Psalms

In the fall, the noontime study on the first and third Wednesdays of each month will be looking at the Psalms. We will look especially at the shorter, later psalms – 120 through 139 – in addition to the favorite psalms of those who participate. We will read the psalms aloud, listening to different translations, and reflect on their resonance to us today.

For those who cannot come midday, the same study will repeat at 4PM on the first and third Sundays, beginning October 6th and running through December 15th.

In each case, we meet in the office area, entering through the glass door at the back of Grace House.

Grace After School & Summer Program

The students have now begun the Summer Program with field trips to local parks along with weekly reading time with The New Bedford Downtown Library. They will continue to work and learn each week about the different States of the United States.

If you are interested in enrolling your child, please contact Donna L. Pires at 508-961-1622.

Have a wonderful summer!

Quiet Time

Carve out some quiet time for yourself this year ...

Saturday, August 3rd, Brother John of the Trinity will offer a reflection followed by a brief quiet time. Gather at 9:30AM for coffee, finish with conversation over lunch at noon.

Looking ahead to the fall, we will have **Taizé** services the second Wednesday of each month in the choir stalls of the main sanctuary at 6:00. The dates are **September 11th, October 9th, November 13th and December 11th.**

Sunday, November 3rd, join us for lunch in the library, at about 12:30PM, for a forum led by Brother John on the veil between this world and the next. Brother John has mentioned this several times in sermons, and parishioners have asked to hear more.

Saturday, November 23rd, Rev. Chris will offer a reflection followed by a brief quiet time.

Gather at 9:30AM for coffee, finish with the Eucharist and conversation over lunch at noon.



Episcopal Diocese of Massachusetts

Office of the Bishop *The Rt. Rev. Alan M. Gates, Bishop*

May 15, 2019

The Rev. Christopher R. Morck
Grace Church
133 School Street
New Bedford MA 02740

Dear Chris,

What a meaningful afternoon we enjoyed at Grace Church for Presiding Bishop Michael Curry's visit and the "Our Episcopal Big Tent" discussion program on April 28! We send our sincere thanks to you, the wardens and vestry, and all the good people of Grace Church for the gracious hospitality and the warm welcome we all received. We are well aware of the time, energy and behind-the-scenes effort that go into making an event like this a success, and we are so grateful to you and the many volunteers who made it so through your generosity and good spirit.

This comes with our appreciation and best wishes.

Faithfully,

A handwritten signature in blue ink, consisting of a plus sign followed by the name "Alan" in a cursive script.

The Rt. Rev. Alan M. Gates
Bishop

A handwritten signature in purple ink, consisting of a plus sign followed by the name "Gayle" in a cursive script.

The Rt. Rev. Gayle E. Harris
Bishop Suffragan

Are You Hungry?

[Excerpted from Meredith Wade's sermon of May 5th]

I like to think that Jesus knew the power of a shared meal. It's not about him conjuring fish to fill their empty bellies, just to show that he can. Rather, it is about Jesus recognizing the sacred mutuality of breaking bread together.

Over the last nearly two years in Life Together, I've learned again and again that my work is not about "helping people" who have less than me. There is no servant or served: when we come to the table, both of us are hungry.

And yet, that hunger is something we are often afraid to admit. Many of us are taught that to admit we have needs is to admit weakness. Or worse, selfishness. We are taught that as Christians we must serve those in need, often implicitly placing ourselves above them.

And, for those of us who come to ministry from a place of privilege, which is to say, all of us at some time or another, there is something deeply necessary in recognizing that the unequal systems that materially benefit us don't actually serve our spirits.

Earlier this week, I went with a friend to an open mic night where a friend of ours was slated to perform. The event was hosted by Dorchester Art Project, just a short walk from Field's Corner, near where I live. We climbed a flight of dark, narrow stairs, lit only by reflected streetlamps that sparkled off little mirrors along the banister. The staircase led us to a tiny exposed brick room, spilling over with people and awash with low purple light. I was struck by how permeable the

border was between audience and performer. Physically, the stage was elevated a foot or so above us - but poets, musicians, and rappers flowed out of the spotlight and into the crowd seamlessly.

I was taken aback by how deeply connected I felt to this room full of strangers, most of whom I wouldn't say a word to the whole night. A sense of physical and emotional warmth filled me. I was struck by how tangibly vulnerable this space was, how easily these artists shared their deep emotions, sensitivity, longings, and hungers. I felt nourished in a way I didn't even know I was looking for.

I am still wrestling with how to take up space and live into my wholeness and authenticity. Caught at the nexus of privilege and oppression, between whiteness and queerness, financial privilege and gender oppression, I want to be aware of the impact my presence and my actions have on communities I am part of. And yet, deep down, I know that making space for my desire, space for my *hunger*, is not only radical, it is holy.

I've come here to share my hunger: my hunger for a more just and loving world. My hunger for spiritual grounding and understanding. My hunger for connection with people who share my values, who see me unflinchingly and love me anyway.

Aboriginal activist Lilla Watson writes, "If you have come here to help me, you are wasting my time. But if you have come here because your liberation is bound up in mine, let us work together."

Tell me - what are you hungry for?

Meredith Wade is the Life Together fellow at St. James's in Cambridge.

She spoke to the Food and Faith group at Grace last year about her work with the Food Justice Team at St. James.

Three Approaches to Interpreting the Book of Revelation

The Road Map

Some have always read Revelation as a roadmap, looking for historical events which map to the incidents recounted in John's vision; the contemporary Left Behind movement takes this approach. The roadmap approach was a minority opinion among theologians down the centuries, as predictions based on current events such as the coming of the year 1000 and the French Revolution all failed to trigger the end times.

After the horrors of the Civil War in the US, the theory of dispensationalism took hold here, and was embodied by C. I. Scofield in his Study Bible. This theory holds that human history reflects two dispensations: first the Law of Moses in the Old Testament, and then grace through Christ as shown in the New Testament. All history since the time of Christ is subdivided into smaller dispensations, and Revelation shows the future rather than the past.

The Scofield Bible was read by many, but Hal Lindsey's book *The Late Great Planet Earth*, published in 1970, was read by millions. Wikipedia describes this book as "literalist, premillennial, dispensational eschatology." Unpacking this, we have:

- Literal--taking every word of the Bible as literally true, from the

snake in the garden of Eden to the closing of Revelation

- Premillennial—the end times have not yet begun—the roadmap refers to the future, where there will be a thousand years (millennium) of bliss
- Dispensational—human history is subdivided to fit the theory
- Eschatology—explanation of the end times

This approach is also seen in *The Left Behind* and its sequels. The expectation of the end times is that it will be collective, for all the faithful; it will occur here on earth; it will come soon and be sudden; life on earth will be totally transformed to perfection, through miracles.

The Poetic or Mythic Vision

Others see John's vision of Revelation as mythic or poetic. Here myth is an evocative way to describe the real and deeper nature of an experience, event or person, rather than a fairy tale. Images from Revelation have become subjects for many artists. In the early 19th century, William Blake created a series of watercolors called the Great Red Dragon Paintings, which illustrate the text of chapter 12, wherein a woman appears from heaven, giving birth, and a great red dragon appears to consume the child, but he is taken up to heaven and the woman escapes to the desert.

In the early third century, Origen argued that scripture has three kinds of meaning: literal, moral and spiritual or allegorical. Of these, he took Revelation to have allegorical meaning. In the Greek culture of that time, a spiritual meaning was held to be more valuable than a material one.

It was in the late fourth century that the order and content of the New Testament was established, by a series of church councils. St. Augustine's views were highly regarded, and he argued to include Revelation, which he believed had been written by the gopeller, St. John. Augustine did not take Revelation literally but interpreted the battle of Armageddon as the ongoing struggle for righteousness. His view was the official one of the church through the 12th century.

The Historical Critical Method

Historical criticism views the historical setting of a text as an important key to its meaning. Such inquiries date back to the second century. This is the accepted approach among most biblical scholars today, who view the author of Revelation to be, as he says, John of Patmos, who is neither John the Baptist nor the author of the gospel of John.

Here is what we know of the time and place where Revelation was written:

"Patmos is an island off the coast of Turkey. The seven churches to whom he writes are all in Asia Minor. It is believed that Revelation was written between 70 and 90 AD – it was in 70 AD that Rome destroyed the temple in Jerusalem. The congregations to whom he writes had been Jewish Christians who were expelled from their synagogues in that period. In 90 AD, the emperor Domitian required everyone under his rule to worship him as a god."

The images of horror and of blessedness are based in the experience of the Jewish people, who had been exiled to Babylon some centuries before. References to Babylon are linked to references to

Rome. The heavenly court is laid out exactly as a Roman emperor travelling through his realm lays out his court. The new Jerusalem calls out the twelve tribes of Israel and the twelve apostles.

According to the historical critical view, John is encouraging his embattled colleagues to hold the faith in very bad times, forsaken by their fellow Jews and attacked by the secular culture in which they live. He holds out a promise of redemption in the blood of the Lamb, in company with the heroes of Jewish history.

*[This description is based on the first three chapters of Frederick W. Schmidt's book **Conversations with Scripture: Revelation** -- Diana Ukleja]*

Children's Ministry Program

By Charlene Ryder, Children's Ministry Program Coordinator

We have had a wonderful year and our Recognition Sunday with sundaes and Pentecost cakes was amazing!

We are thankful for all our wonderful teachers this year: Pam Souza, Mark Bernardo, Betsy Pye, Patti Bedard, Pam McNamara, Erin Mingola, Roberta Iglar and Nadine Gomes.

We are looking forward to our August 11th parish event. This event includes a cookout and many activities to join in with or watch from the sidelines. Please join us!

In September, we will kick-off the year with our Homecoming Sunday events. Church School registration forms will be available.

We welcome back our teachers for the 2019/2020 Church School year.

Let me introduce our teachers for this year:

Grades PreK/K/1 – Pam Souza, Courtney Botelho, Nadine Gomes and Andrea Medeiros

Grades 2/3 – Patti Bedard, Mark Bernardo and Erin Mingola

Grades 4/5/6 – Charlene Ryder and Jessica Cabral

Substitutes: Pam McNamara and Roberta Iglar

We are looking forward to our new Church School year, we will offer Kids' JAM events, children's chapel and Children's Liturgy (usually the third Sunday of the month).

If you have any questions or would like to register your child(ren), please contact Charlene Ryder by text, phone at 508-728-4374 or email cryder@umasd.edu

Please contact Charlene Ryder for a link to see a slide show celebrating our 2018-2019 program year in the children's ministry!

Sabbatical Forum

If you couldn't make the gathering on May 25th, you can still join us as we hear about the Morck's recent sabbatical on Sunday, August 4th (after the 9AM service) at Grace Church.

MID-YEAR CONTRIBUTION STATEMENTS ARE COMING IN JULY

In late July the church office will mail out mid-year contribution statements. Please review your statement and contact the office at office@gracechurchnb.org or 508-993-0547 if you have any questions or corrections.

SUBSCRIBE TO THE E-NEWS

* If you don't receive it already, you can subscribe to Grace Church's weekly e-news by going to www.gracechurchnb.org and clicking the "Subscribe" button at the top of the homepage

* You can also subscribe to the monthly e-mail newsletter of the Episcopal Diocese of Massachusetts, published the third Wednesday of the month. To subscribe, enter your e-mail address at <http://www.diomass.org/subscribe>



THE 40TH - AND FINAL - BITTERSWEET BAZAAR

is scheduled for November 9th, 2019. We want to go out with a bang and we need everyone's help!

If you are cleaning house and have treasures that no longer "spark joy" for you, the **SILENT AUCTION** will gladly take them off your hands!

Do you have extra seedlings or cuttings for a **PLANT TABLE**? Please keep them growing to grace our Bazaar!

GRANDMA'S ATTIC returns, and we welcome your donations of **clean and useful** household items (please - no clothing or stuffed animals).

Mark your calendars for these **DROP-OFF SATURDAYS**: July 13th; August 17th, September 14th and 28th; October 5th and 26th; November 2nd.

SAVE THE DATE - Friday, November 8th - we plan to honor the Bittersweet Bazaar founders and chairs at a parish dinner, so gather your photos and memories to share.

STAY TUNED FOR MORE!

Food and Faith

Consider doing your part for food justice and healthy eating by patronizing farmer's markets and making selections from the organic foods at the supermarket. Local stores have a selection of inexpensive reusable bags to carry our shopping home with us, as we prepare for the moratorium on plastic shopping bags in several of our local communities.

Need a reminder of the local farmer's markets? Here are the ones in New Bedford:

In New Bedford, the first three run from June through October; the first two have free parking:

- Clasky Common Park, Saturdays 10 am to 2 pm
- Brooklawn Park, Mondays 2 to 6 pm
- Custom House Square, Thursdays 2 to 6 pm
- The Kilburn Mill at Clark's Cove, 101 West Rodney French Boulevard Thursdays 3 to 5:30 pm has an indoor market with free parking. It is also open 1st and 3rd Saturdays from 10 am to 2 pm.

Check online at Local Harvest for many other offerings: <https://www.localharvest.org/farmers-markets/>

10 Good Reasons to Eat Locally Grown

- 1 Locally grown food tastes and looks better.**
Crops marketed close to home are picked at their peak and usually sold within 24 hours of harvesting. Food imported from far away must travel on trucks or planes and then it is stored in warehouses.
- 2 Local food supports local families.**
The wholesale prices that farmers get for their products are usually very low, sometimes not more than the cost of producing them. Local farmers who sell directly to consumers cut out the middleman and can get full retail price for their food—which helps farm families be able to afford to continue farming their land.
- 3 Local food builds trust.**
With all the issues related to food safety and homeland security, there's an assurance that comes from looking a farmer in the eye at the farmers' market, or driving by the fields where your food comes from.
- 4 Local food builds community.**
When you buy direct from a farmer, you're engaging in a time-honored connection between eater and grower and you're supporting a local business. Getting to know folks who grow your food helps you know more about the place you live. In many cases, it gives you access to a place where you can go to enjoy nature and the seasons, and to learn more about how food grows.
- 5 Local food preserves open space.**
When farmers get paid more for their products from nearby shoppers, they're less likely to sell farmland for development.
- 6 Local food keeps taxes down.**
According to several studies, farms contribute more in taxes than they require in services, whereas most residential development contributes less in taxes than the cost of required services.
- 7 Local food benefits the environment and wildlife.**
Massachusetts farmers are leaders in the use of environmentally sound growing practices. Our farms encompass a patchwork of fields, meadows, woods, streams, and ponds that provide essential habitat for wildlife.
- 8 Local food makes a lighter carbon footprint.**
On average our food travels 1,500 miles from farm to plate. Moreover, each calorie of food produced requires an average of 10 calories of fossil-fuel inputs from travel, refrigeration and processing. Purchasing locally-grown food is a simple way to address the increasing expense of fossil fuels and the adverse effects of global warming from increased carbon emissions.
- 9 Local food preserves genetic diversity.**
In industrial agriculture, plants are bred for their ability to ripen uniformly, withstand harvesting, survive packing and last a long time on the shelf, so there are only a few varieties in large-scale production. This leaves our food supply vulnerable to disease or disaster. Smaller local farms, in contrast, often grow many different varieties to provide a longer season, an array of colors, and the best flavors.
- 10 Local food is an investment in our future.**
When you buy locally grown food, you're helping to preserve the strength and character of our community for our children and grandchildren.

Massachusetts Department of Agricultural Resources
www.mass.gov/massgrows



This food does not come to us without cost. It comes to us through human effort – and we are thankful. But even more so, this food comes to us as a gift of the earth. Creation has given itself so that our lives can be sustained – and we are thankful. In our gratitude, oh God, we acknowledge the true cost of this food. And in our worship of You, help us renew our commitment to care for the earth.

Amen



2019 Pledgers

Timothy Abisamra	Lisa & Kenneth Dunaway	Muriel & John Medeiros
Kristine Ainsley	Norma Dyer	Pamela & David Mello
Helen and Frank Allen	Richard Fabio	Filomena Melo
Judith Almy-Couto	Nancy & David Faria	David & Janet Miranda
John & Arlene Amaral	Peggy Fellouris	Michael Monast
Richard Anderson	Kathleen Ferreira	Trish & Chris Morck
Marcia & Fred Anselmo	Fred & Phyllis Figueiredo	Polly-Ann Mort
David & Jan Baker	Patricia & David Fowle	Nancy Mularczyk
Sarah & Stephen Barkhuff	George & Betsey Fuller	Brett & Amy Nadeau
David Barnum	Cheryl Gammell	Charlene Nelson
Dennis & Shirley Beck	Jane Garcia	Carole Nichols
Patti & Gerald Bedard	Marie & Robert Gardner	Patricia Nieman
Mary Been	G. Kenneth & Mary Lou Garrett	Joan Ann Niles & Larry Correia
Edward & Eleanor Begley	Nadine Gomes	Theresa Nowell
Sharlene Begley	Michael & Karen Goulart	John Oliver
Heather & Mark Bernardo	Joanne Greaves	Elaine O'Neill
Michael & Caroline Blais	Barbara & Harry Greeding	Jim & Katherine Parker
Norma Bossé	Christine & Charles Green	Muriel Pehrson
Melissa Botelho	Richard & Jeanne Greenhalgh	Laura & Frank Perrine
Jerry & Ruth Bowden	Doranne Grenon	Jean Pitcairn & Len Boyce
Travis Bowie	Priscilla Guillemette	Linda Polchlopek
Margaret Boyce	Lucy Gundersen	William & Suzanne Prescott
Eric Braitmayer	Jack Haney	Betsy Pye
Jean & Richard Brown	Paul & Joyce Hardy	William Reed
Brother John of the Trinity	Carol & Steven Hegarty	Michael & Wendy Rego
Antonio & Jessica Cabral	Ned & Barbara Hines	James Ring & Merita Hopkins
Cindy & Jason Cabral	Artie Hodge & Lavard Blanche	Pauline Roderiques
Tom & Paula Cabral	Memory Holloway & James Bisagni	Linda & Glenn Rodrigues
Charles & Valerie Capizano	Robert & Deborah Huckabee	Charlene Ryder
W. Gardner Chase	Rosalie Hutchinson	Donald & Cyd Ryle
Randall Chase	Roberta Iglar	Barbara Santos
Robert & Joan Chase	Mark Jeffrey	Donna & Thomas Sargent
Anita Chirigotis	Carole Johnson	Cynthia & Leon Sepuka
Jennifer & Angela Clarke	Ruth Jolliffe	Roland & Harriet Shaw
Jerome Cline	Louise Kelly	Cynthia & Michael Shea
Colleen & Scott Cook	Ann & Thomas Kenney	Roger & Ermelinda Silva
Pearl Corbett	Thornton & Sandra Klaren	Bonnie Silverstein
Randall & Bernardine Correia	Judy & Harland Knox	Gwendolyn Skinner
Marilyn Saint-Aubin & Chuck Cotter	Edith Lauderdale	Alfred Smialek
Gerald Croteau	Geraldine Lopes	Pamela Souza
Jack & Simone Custodio	D'Arcy & Ivy MacMahon	Joan Swain
Ann & Doug Dailey	Ada Macomber	Mary & Donald Sweet
Robert & Erin DaSilva	Ka & Mei Mak	Cecilia Sykes
Elizabeth & Thomas G. Davis	Dyan Martin	Lisa Thibeault & Martha Silveira
Allen & Maureen Decker	Linda & Edward Massa	Carol & Nathan Tynan
Carole Delano	Harriet McDonald	Diana Ukleja
James & Diane Doe	Carl McGregor	Robert & Jane Walker
Janet & Kingsley Doe	James McKay & Elizabeth Sharp-McKay	Betsey White
John & Zelinda Douhan	Pamela & George McNamara	John F. Whiteside
Donald & Claire Driesen	Carl & April Medeiros	David & Sarah Wordell

May-June 2019 Gifts

Community Breakfast

Gift of Jerré Croteau, Norma Bossé, James Bisagni, Pamela & David Mello

Laundry Love

Gifts of Edith Lauderdale, Pamela & David Mello

Memorial Gifts

Gift of Pauline Roderiques

Pastoral Leadership

Gift of Pauline Roderiques, Sally & Andrew Frazee

Restoration Fund

Gift of Richard Anderson

Leaflet Color Printing

Gift of Jerré Croteau **in memory of Robert O. Boardman**

Martha's Pantry at Grace

Gifts of Linda Austin, Edith Lauderdale, Donald Driesen

Gift of Debbie Clark **in memory of Mary & Henry Simon**

Rector's Discretionary Fund

Gifts of Jack Custodio, Norma Bossé, Donald Driesen, Carl Medeiros, Edward & Eleanor Begley, Richard Warburton, Alfred Smialek, Nancy & David Faria, Anita Chirigotis, Barbara Santos, Darci Moran

Flower Fund

Gift of Janice Chadwick **in loving memory of Olive Chadwick**

Gift of the Howcroft Family **in honor of John Howcroft's 80th Birthday**

Gift of Janice Chadwick **in memory of her parents Olive & Harry**

Provided by Diana Ukleja **in Thanksgiving**

Provided by Sean Corwin

Scholarship Fund

Gift of Anne M. White **in memory of Tom Kenney**

Interchurch Council

Gift of Jack Custodio, Norma Bossé, Nancy & David Faria, Alfred Smialek



July 2019

Wednesday, July 3

9:30AM Martha's Pantry at Grace
10AM Morning Prayer & Healing
12PM Book Study

Friday, July 5

9:30AM Martha's Pantry at Grace

Saturday, July 6

5PM Holy Eucharist, Rite II

Sunday, July 7

7:30AM Community Breakfast
9AM Holy Eucharist, Rite II

Wednesday, July 10

9:30AM Martha's Pantry at Grace
10AM Morning Prayer & Healing

Friday, July 12

9:30AM Martha's Pantry at Grace

Saturday, July 13

5PM Holy Eucharist, Rite II

Sunday, July 14

7:30AM Community Breakfast
9AM Holy Eucharist, Rite II

Wednesday, July 17

9:30AM Martha's Pantry at Grace
10AM Holy Eucharist & Healing
11AM Staff Meeting
12PM Book Study

Friday, July 19

9:30AM Martha's Pantry at Grace

Saturday, July 20

5PM Holy Eucharist, Rite II

Sunday, July 21

7:30AM Community Breakfast
9AM Holy Eucharist, Rite II
10AM Teachers' Meeting

Wednesday, July 24

9:30AM Martha's Pantry at Grace
10AM Morning Prayer & Healing

Friday, July 26

9:30AM Martha's Pantry at Grace

Saturday, July 27

5PM Holy Eucharist, Rite II

Sunday, July 28

SCHOLARSHIP SUNDAY

7:30AM Community Breakfast
9AM Holy Eucharist, Rite II

Monday, July 29

2PM Laundry Love

Wednesday, July 31

9:30AM Martha's Pantry at Grace
10AM Holy Eucharist & Healing
11AM Staff Meeting

August 2019

Friday, August 2

9:30AM Martha's Pantry at Grace

Saturday, August 3

5PM Holy Eucharist, Rite II

Sunday, August 4

7:30AM Community Breakfast
9AM Holy Eucharist, Rite II with
Baptism
10AM Sabbatical Forum

Wednesday, August 7

9:30AM Martha's Pantry at Grace
10AM Holy Eucharist & Healing
11AM Calendar Planning Meeting

Thursday, August 8

6:30PM Children & Youth Commission

Friday, August 9

9:30AM Martha's Pantry at Grace

Saturday, August 10

5PM Holy Eucharist, Rite II

Sunday, August 11

7:30AM Community Breakfast
9AM Holy Eucharist, Rite II
10AM Parish Picnic

Wednesday, August 14

9:30AM Martha's Pantry at Grace
10AM Holy Eucharist & Healing
11AM Staff Meeting

Friday, August 16

9:30AM Martha's Pantry at Grace

Saturday, August 17

5PM Holy Eucharist, Rite II

Sunday, August 18

7:30AM Community Breakfast
9AM Holy Eucharist, Rite II

Monday, August 19

6:30PM Finance Commission

Wednesday, August 21

9:30AM Martha's Pantry at Grace
10AM Holy Eucharist & Healing
11AM Staff Meeting

Thursday, August 22

6:30PM Worship Commission

Friday, August 23

9:30AM Martha's Pantry at Grace

Saturday, August 24

5PM Holy Eucharist, Rite II

Sunday, August 25

7:30AM Community Breakfast
9AM Holy Eucharist, Rite II

Monday, August 26

2PM Laundry Love

Wednesday, August 28

9:30AM Martha's Pantry at Grace
10AM Holy Eucharist & Healing
11AM Staff Meeting
6:30PM Vestry Meeting

Friday, August 30

9:30AM Martha's Pantry at Grace

Saturday, August 31

5PM Holy Eucharist, Rite II

Church Staff

Rector	Rev. Christopher Morck
Director of Music	Brian Roderick
Parish Administrator	Katie Brengle
Sexton	Patrick Victor
Verger	Gérald Croteau

After School Program Staff

Program Director	Donna L. Pires
Group Leader Assist	Brianna Pires
Group Leaders	Courtney Souza Brittney Dutton

Wardens & Officers

Senior Warden	Jean Pitcairn
Junior Warden	Charles Green
Treasurer	Sharlene Begley
Assistant Treasurer	Roberta Iglar
Clerk	Diana Ukleja

Vestry Members 2019

Travis Bowie
 Rob DaSilva
 Maureen Decker
 John Evans
 Kathleen Ferreira
 Nadine Gomes
 Mike Goulart
 Judy Knox
 Elizabeth Pye
 Dana Sargent
 Ryan Shea

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