



# Angelus

Grace and Holy Trinity Cathedral  
Kansas City, Missouri  
July 2003

- Weekly Services -

## Sunday

8:00 a.m. - Holy Eucharist

10:15 a.m. - Holy Eucharist

5:00 p.m. - An Order for  
Evening and Holy Eucharist

## Wednesday

12:05 p.m. - Holy Eucharist

## Mon, Tue, Thu, Fri

12:05 p.m. - Daily Office



The Right Rev. Barry R. Howe, *Bishop of West Missouri*; The Very Rev. Dr. James A. Hubbard, *Dean Interim*; The Rev. Benjamin J. Newland, *Associate Priest*; The Rev. Dr. John O'Hearne, *Assisting Priest*; The Rev. Bryan England, *Deacon*; The Rev. Linda Yeager, *Deacon*; The Rev. Michael Shaffer, *Deacon*; The Very Rev. J. Earl Cavanaugh, *Dean Emeritus*; Mr. John L. Schaefer, *Canon Musician*

## For God Alone My Soul in Silence Waits

BY FR. JAMES, DEAN INTERIM



I observed those who could not keep the silence. They would move around from person to person whispering about this or that.

Next they became very busy in the kitchen anticipating every need, looking for things to do.

It was as if the silence were pursuing them and they could not abide its dogged presence.

Psalm 62 uses as its antiphon this phrase, "For God alone my soul in silence waits." It is the fundamental confession of the author. God is found in the silence. It was my privilege last week to be on a silent retreat.

Oh, there were conference times, there was a daily eucharist, but 21 hours a day were lived in silence. What a blessed privilege. Just the availability of silence was restful, apart from the possibility of much rest. Even my tinnitus receded.

No need to communicate with others, no expectation of availability, we enjoyed the complete freedom to order our own time. It is possible, of course, to so fill the silent hours with study and reading and bicycle-riding that there is still no discovery of God, but for me that was not the case.

Plentiful food, ready rest, strenuous exercise and hours to read and study and pray lead to a different level of awareness of the love of God.

One would think that shy of verbal communication, not much takes place, but I was impressed this week

about how much I learned of others and from others who were continuously being silent. If it is possible for me to learn about the character of another human being, if I can experience love from another, or suspicion or distrust all in the silence, how much can I learn of God in that same silence.

One of the things that I have learned to do through the years is to read body language, and one of the principles of communication learned through this venture is that 93% of all communication is non-verbal. Amazing. Then how well God can know us, omniscience aside. Whether we speak to God or not, God knows us.

Could it be that we too can know God in the silence? That is my experience. It is possible, as millions through the centuries have testified, that God speaks, God calls, God addresses us in our sinfulness, in our best moments, in the mundane and unremarkable details of living life in God's presence.

Summer is upon us and at least in our expectation we will have more leisure time. Time on warm evenings, time on vacation, time on quiet picnics. Explore the possibility of a few hours of silence and leave some of it for communing with God. Psalm 62 may be for you, as it is for me, a provocative way to begin to explore the possibilities. Enjoy.

# Cathedral Nursery, Home to Artists

In coming and going to and from the nursery, you may have easily missed one of the greatest art exhibits around.

You may not have noticed, but our nursery is proud to host a collection of art on loan from an incredibly talented group of artists - some of them might be your own children!

Next time you come to the Cathedral, be sure to visit our "Children's Art Display" at the south end of Haden Hall.

It is common knowledge that children love to draw and color. While introducing our young ones to the wonderful world of art, we must remember the most important thing about it is the process, and not the product. Children's art in its purest form is child-centered, as opposed to teacher-directed.

Perhaps the best thing we can do for our children when it comes to art is to give them the freedom to explore their creativity with the use of various media, such as water colors, pastels, tempera, chalk, markers, crayons along with various papers and instruments.

Brushes, sponges, fingers are great tools; but have

you ever thought of using everyday items such as leaves, cut vegetables, or string as applicators? You would be surprised at the possibilities!

Allowing our young artists to be directors of their own work gives them the opportunity to expand their own horizons, thus encouraging their creativity for a lifetime.

- by Joan Bock, Nursery Coordinator



# Nancy Cavanaugh receives award

Pembroke Hill School honored Nancy Cavanaugh by awarding her a place in the Faculty and Staff Hall of Fame.

This is an honor reserved for those faculty and staff members who have served twenty five years or have demonstrated outstanding dedication to teaching.

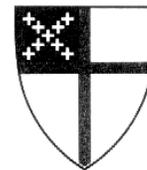
Nancy began her career with Pembroke Hill in 1976 while teaching at Sunset Hill School in the second grade as a long term substitute.

She then taught sixth grade and in 1980 returned to the second grade

until retirement in 1996. Since then she has substituted extensively in the Wornall Campus.

Other recipients this year were Carol Robb and Ashe Jones. The award was presented at the All-Alumni Awards Luncheon on Saturday, May 17.

At that same luncheon, the Alumni Service Award was given to Mimi Steinhaus, daughter of Marge and Bill Dietrich, and Dick Woods, Jr., son of the late Dick Woods. James M. Kemper was awarded the Distinguished Alumni Award.



**EPISCOPAL  
SOCIAL  
SERVICES**

It is getting close to backpack time again! Backpack Sundays are: July 13th, 20th and 27th.

The "Stuffing Party" will be held at St. Paul's, 40th and Main, on August 2nd at 9:30 a.m.

You and your family are invited to join us! We could use lots of helpful hands to get the job done!

You may also send a contribution if you wish. \$10 buys a backpack full of supplies and we have 4,000 needy children that are hoping for a backpack to begin school.

For further information please call Marilyn McElliott at (816) 941-2707.

*True prayer, whatever outward form it might take, is first and foremost a condition of loving attentiveness to God to which we find ourselves open.*



# The Angelus

*A laypersons' newspaper published in the interest of Grace and Holy Trinity Cathedral.*

## CONTRIBUTORS TO THE ANGELUS

Cynthia Newmann	John Hornbeck
Mary L. Byrne	Emily Akins
Keith Jordan	Chris Morrison
Erin Myers	Janet Frizzle
Rachel Chambers	Sergio C. Moreno

*The Angelus is published monthly, submissions from parishioners and small groups are welcome and may be sent via e-mail:*

*communications@ghtc-kc.org,  
or fax:*

*(816) 474-5856*

*Submissions are requested by the 15th day of the month preceding publication..*

## Hospitality - Reaching Out in the Name of Christ



"Hospitality: a friendly welcome and kind or generous treatment offered to guests or strangers."

For many visitors, it is hospitality that invites them into spiritual fellowship. Holy Hands is a group at the Cathedral that has provided hospitality in many ways: through the offering of coffee hours following worship, through the providing of food for those who suffer from loss or illness, and through the serving of meals and receptions for ordinations, weddings and funerals, to name a few.

Genuine caring is obvious in a worshipful community. It is a ministry to which many are called.

We will be updating and revising our Holy Hands Hospitality in order to better extend and expand our welcoming love for one another and for our guests.

If you feel called to be a part of this ministry, please come and bring a friend to our reorganization reception on Tuesday, July 8, at 6:30 p.m. in the Common Room. When we offer hospitality, we are reaching out in the name of Christ.

- by *The Rev. Linda Yeager, Deacon*

COME ONE, COME ALL! ITS NOT TOO LATE TO JOIN US FOR:

**GODZWERKUS**  
CIRCUS SCHOOL

5 Summer Sundays of VBS—  
July 6 through August 3,  
10-10:45 a.m. in Haden Hall  
for children ages 3-12

- Crafts
- Skits
- Activities
- Games
- Snacks

- Join us as we explore how God works in unlikely heroes to accomplish His purposes.
- Parents & older siblings are invited to participate.



\*\*Please send a plain, white t-shirt for your child (with their name on it) on the first day you attend.\*\*

## The Angelus Small Group Meets for the First Time

On Tuesday, June 10, the first meeting of The Angelus Small Group was held. Gathered around the conference room table were ten parishioners filled with excitement and ideas for this promising new group.

Among the issues discussed were the history of our Cathedral's newsletter, the meaning behind its name, and ways in which The Angelus could be improved. Opinions and suggestions were as diverse and constructive as the group members themselves.

As we became acquainted with each other we learned of the experience and gifts each of the members bring to the group. We have a fair assortment of English and Journalism majors, as well as those with years of experience in newsletter writing and editing and a couple of very talented photographers.

In the months to come, the impact of the group will be significant. Stories about parish events, families, small groups

and so many other issues will be featured in these very pages. The content of the newsletter will not be drastically changed, rather it will be enhanced in an effort to bring parishioners

closer as we learn more about our Cathedral and the people with whom we worship week after week.

As always, The Angelus will continue to publish stories from parishioners, belonging to The Angelus Small Group will never be a requirement! However, anyone wishing to join this group is welcome, meetings are held the second Tuesday of every month at 7:00 p.m.

The possibilities are endless as we work towards making

our parish newsletter the best it can be. Perhaps you have an idea for a story that could be covered, let us know and we will make every effort to make it happen.

Feel free to contact Sergio Moreno, group facilitator, for further information at the Cathedral Office.



*Group members from left to right: Erin Myers, Jan Frizzle, John Hornbeck, Cynthia Newmann, Keith Jordan, Emily Akins, Chris Morrison, Mary Byrne, Rachel Chambers and Sergio Moreno (behind the camera).*

# Ida McBeth Sings the Song of Songs

BY THE REV. BENJAMIN J. NEWLAND, ASSOCIATE PRIEST



On Friday the 13th, I took a good friend to Jardine's on Main Street for dinner and music. We went to hear Ida McBeth sing.

For those of you that have not had the pleasure, Jardine's (French for Garden and pronounced with a soft "J," although in Kansas City we say, Jar-Dean, as in "someone who's in charge of a cathedral full of Mason jars") is a cozy little bistro dedicated to live music. In fact, the area for performers to set up is larger than their kitchen (although not larger than their bar).

To get a table up close to the music, you have to spend \$20.00 per person, which if you want to be able to drive home, means buying food. We had baked brie, bruchetta, and a bottle of wine.

We sat down at about 8:30, just in time for the second set of the evening. The band—keyboards, drums, base, and guitar—took the stage and played a couple of nice tunes to warm up the room for Ida. Then she appeared, rising from the booth next to the band where she had been concealed.

Ida McBeth has some fairly serious stage presence. As she took the five steps from her booth to the stool waiting for her, the band went from a groovy little skipping stone to the rock upon which a dragon sits. She took control of those four guys with a snap of her wrist and they were off. Then she started to sing.

If I were a music reviewer I would have remembered some of what they played, at least the tunes that I recognized. Yet just days later I can remember only the molten stream of her voice erupting from the stage and rising fast around the legs of our bistro chairs.

Jardine's is a great place to hear live music, but not everyone goes there to listen. Like I said, they have a big bar. The place was noisy, and if my friend and I hadn't been sitting just one table back from the musicians it might have

been hard to hear clearly. Lots of folks talked over the quiet tunes, but hey, this is a jazz club right? If I wanted silent attentiveness I would have gone to a classical concert. An hour later they finished up the set and as Ida left the stage the band broke into the swingingest rendition of The Flintstones I have ever heard, as if Ida's residual presence were driving them into their smoke break with a fury.

All of this made for a nice evening, but apparently Ida had been waiting for the last set of the evening. Just before

10:00 rolled around, a party of eight crowded around the table in front of my friend and I, nearly spilling onto the stage. After the band warmed us up again and Ida came back out of the booth, these folks were identified as her family. Maybe it was having her family there that night, but she was inspired during that last set. By request she

did a gospel tune called Sweet Inspiration and I swear that her voice bore a hole straight through my skull and grabbed my brain, forcing my feet to tap madly and my hands to clap along.

Nobody was talking over her anymore, and when she finished there was only a low rumble from the bar as she introduced the next tune. Again, I wish I could remember what it was called. What I do remember is that she introduced it by telling us that she had a twenty-three year old son who had brought her this song. She also told us that her son was autistic, and that at twenty-three he had only just learned how to talk.

The opening lines of this song were just her: no drums, no bass, no keyboard. And when she paused at the end of a line, whether because her voice really broke or because she wanted to tell us how sad it all was, the place was quiet. It would have been unnerving had I thought about it at the time, a whole boisterous jazz club and bar stricken silent by this one woman's pas-

sion-laced voice. I'll admit it: there were tears in my eyes when she finished.

We clapped and we cheered, but the room was disquiet. We had all come out for a good time, to share drinks and food, to chat, to celebrate the weekend and the beautiful day. Then this woman had taken us all somewhere else, somewhere we hadn't planned on going and were just a bit nervous about having been.

Into this uncomfortable atmosphere Ida McBeth stood up and proclaimed, "I feel like singin' the blues." And just like that she had us back again. She and the band just tore into this classic blues tune about a woman who loves her man but is fed up with his cheatin' ways. And while it could have been cliché coming from some singers, from Ida it was raw and furious passion, a deadly stream of invective skewering all who had ever taken love for granted or treated their lover as less than they deserved.

Again, I'll admit it: I hid. I ducked down in my seat so that the lady in front of me blocked my view. I couldn't look Ida in the eye! I was sure I hadn't been treatin' my baby bad, I was pretty sure I didn't even have a baby to treat bad in the first place, but I felt guilty by association. I wanted to get up and do nice things for all the women in the place, open doors, or buy drinks, or something!

It says in my New Interpreter's Bible Commentary that the Song of Songs (aka the Song of Solomon, although he didn't write it) has as its closest modern musical equivalent the American Blues, with their first person,

unashamed address of matters intimate and personal. The verse quoted above has been on my mind of late mostly because it has been wedding season and this is the last line of a popular pick for a reading at

weddings. I have to smile at the irony when a bride chooses this passage because it says love in it while failing to notice the darker suggestions about the nature of love.

The Song of Songs is one of only two books in the Bible that never mention God (Esther being the other) and it is the only book of the Bible with a predominantly female voice. And what

*Set me as a seal  
upon your heart,  
as a seal upon  
your arm;  
for love is strong  
as death, passion fierce  
as the grave. Its flashes  
are flashes of fire,  
a raging flame.*  
-Song of Songs 8:6

*I feel like  
singin'  
the blues.*  
-Ida McBeth

a female voice it is! She speaks frankly of love and desire and longing. It is not all sweet love either, as separations of class and ethnicity bar the lovers from each other. Over the course of their poetry, she and her lover grow together and consummate their love, and then she speak the line written above.

The seal she demands of her lover is a promise, often in the form of a sealing, given between lovers as a pledge of their faithfulness. Yet in the very last verse of the Song of Songs she will hurry her lover away from their tryst in the garden, and we are left unknowing. Were they interrupted? Did they ever get back together? Could they overcome the difficulties in their way and make their love a lasting one?

"...for love is strong as death, passion fierce as the grave." This is where I find the sharp edge of truth between *Ida McBeth* and the *Song of Songs*. Not in the seal/pledge of love, but in the assertion that if there is anything in our lives that might be stronger than the death we all live with, then that thing is love. Not *Cinderella* and *Prince Charming* love, not *Martha Stewart Weddings* love, but love of a strength to defy the permanence of death, love that can rise from the grave.

If there is anything in our lives stronger than death, then it can only be a love that flashes fire and rages flame, and when sung through a microphone with a four piece jazz band can arrest the conversation of a bistro full of happy partiers and tell them how it feels to have a twenty-three year old autistic son, or to love someone who hurts you in return. That is true love.

## Scottish Episcopal Church to Ordain Women Bishops

The General Synod of the Scottish Episcopal Church (SEC), meeting in Edinburgh this June made an historic decision by voting to accept women bishops and ending centuries of tradition. The decision on June 12 could lead the way to give Scotland the first female bishops in the UK.

Churches throughout Scotland had the opportunity to spend a year discussing the issue further in their own dioceses. The motion required two-thirds majority for it to be passed. Out of 153 votes cast, 124 voted in favor, including all seven bishops of the SEC.

At present, only the Anglican/Episcopal Churches of the USA, Canada and New Zealand have elected women as bishops, although the Anglican Church in Ireland has voted to allow women bishops but has yet to appoint one.

After 70 years of formal discussion and debate in the Anglican Communion, the General Synod of the Church of England voted to open the priesthood to women, five years after women were first ordained to the diaconate. Currently, one in five Church of England priests is female.

The first women priests in the Anglican Communion were ordained in Hong Kong in 1944. During the 1960s and 70s there was a movement in many countries across the world towards the ordination of women as priests. In 1974 there was an irregular ordination of 11 women in the United States, and the Episcopal Church in the US authorised women's priestly ordination two years later. In 1993 and 1994 the Scottish Synod agreed to allow women to be ordained as priests and the first ordinations took place in December 1994.

Responding to today's decision, the Most Rev. Bruce Cameron, Primus of the Scottish Episcopal Church, said, "The decision is a momentous one. For some it will be received with great joy, for others pain, but I know that most of us will want to be members of the same family in the Episcopal Church. We must seek to be sensitive to all people in our church."

Professor David Atkinson, lay member of the Diocese of Edinburgh,

spoke in favour of the motion, saying, "Jesus took a common sense approach to what would be seen by others as very difficult questions. We need to look at what the purpose of our church is to mission and ministry. Ordination of women to the priesthood makes available to the Church the talents of a group of committed and skilled Christians."

He admitted that issues such as these always have upsides and downsides. He added, "I believe that common sense, fairness, inclusively of talented Christians and our ability to be effective in our ministry and mission, which needs to be seen as in touch with and understanding of society, dictates that we must pass this change to our canons."

The Rev. Ruth Edwards, Diocese of Aberdeen and Orkney, also supported the motion saying that it follows on from the ordination of women to the diaconate and the presbyterate. "It seems very strange to fix on them a stained glass ceiling," she said. "It will help our ecumenical work much more if God can call men and women equally to all levels within the church...It is about faithfulness to the truth."

David Fuller, a member of the Diocese of Argyll and the Isles, strongly rejected the motion and asked for more debate. "We live in times of great change," he said. "No one before us has had to live in such a volatile world...but there is an understanding trend towards unity. We should try to steer clear of making serious doctrinal mistakes."

The Rev. Canon John Riches from the Diocese of Glasgow and Galloway spoke briefly about his experience as a member of the International Anglican Orthodox Dialogue. He said that the Old Catholics and Orthodox in Eastern Europe issued a joint statement saying that they could find no reason why women should not be ordained. "The question really is, 'whatever decision is made will it cause a division?'" he said. "It would be discrimination if, in the absence of valid theological reasons, we chose not to support the motion."

- adapted by Jan Frizzle from the Anglican News Service



*Reading  
is good  
prayer.*

- *Ancrene Riwle,  
XIII Century*

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Visit the Cathedral Bookstore  
Sundays before and after  
services and Wednesdays  
from 11:00 a.m. to 1:00 p.m

# Benefit Event Provides Elegant Entertainment

When Gene Wattenberg participated in an auction for a local public radio station and bid on and won the services of the KC Prime Dance Band, he realized that he would need a venue.

He posed this question to Father Ben Newland, who suggested "Why not do a benefit for the Kansas City Community Kitchen?" And so began the idea for the first Evening of Elegance.

Held in Haden Hall on Saturday, May 31, 2003 the Evening of Elegance drew approximately 80 people to a night of dinner and dancing.

Upon arrival, guests mingled and mixed to the sounds of Jack McHenry's "Elegant Piano Stylings" while they drank champagne cocktails and wine and sampled an array of hors d'oeuvres prepared by the Culinary Cornerstones Class, a division of the Kansas City Community Kitchen.

The 11 students of the culinary program prepared a rich dinner of Chicken Marsala, Rice Pilaf, Mixed Greens Salad and Asparagus Vinaigrette. By the time the guests began their dessert of cheesecake, KC Prime Dance Band had taken the stage.

Exciting and stylish, the band took over the rest of the night to round off the elegant meal with high energy entertainment. Many standard and well-loved tunes pulled people out of their chairs and onto the dance floor. Song after song, guests sang along and swayed; even the Cornerstones students doffed their chefs' hats and joined the fun - a well-deserved celebration of their hard work and culinary talents.

Wattenberg and his wife Deborah collaborated with Jane Tally,

Director of the KCCCK, and with Chef Dave Nichols and Elizabeth Tally of the Culinary Cornerstones Class to prepare this stellar event. With the help of several other parishioners, they were able to blend all their efforts - arranging the additional entertainment, selling tickets on Sundays, and, thanks to the students, serving the elegant meal itself - into an incredibly successful event.

Weeks of preparation and diligent promotion resulted in over 80 tickets sold - this yielded

over \$1,500 in funds raised to benefit both the Community Kitchen and the Culinary Cornerstones Class.

"The event was absolutely a success; I have heard nothing but raves," Jane Tally said. "The students themselves had a wonderful time and I think they prepared a very nice meal. It's great for them to see people really enjoying something they prepared."

The Culinary Cornerstones Class, began four years ago, is a program under the direction of the KCCCK that is designed to help disadvantaged

people develop a career in the food service industry. The program teaches people food service, personal, and professional skills, and helps them overcome barriers to become successful employees. Seeing their efforts realized in the form of a well-attended and clearly-enjoyed evening of dining is a great step in the path to success for each of them.

Gene Wattenberg's decision to share the

KC Prime Dance Band with the KC Community Kitchen could be the start of an annual fundraising event. There are plans to hold a similar event in the spring of next year in hopes that the number of attendants can be increased.

More parishioners could join the fun, more Culinary Cornerstones students could realize their successes, and more funds could be contributed to the successes of the KCCCK. A benefit event such as the Evening of Elegance can be a great benefit to everyone involved.

- by Emily Akins

- photos by Jan Frizzle,

Gene and Deborah Wattenberg



## — THANK YOU —

Kansas City Community Kitchen is most grateful for the response to need in the month of May.

Through your generosity and two local corporate foundation grants, nearly \$45,000 dollars were raised in one month!

Hunger in this community continues to escalate. Our total number of meals daily has increased 125 per day in the last three months. That is a total of 30,000 meals a year!

Currently the Kitchen serves between 500-600 meals daily. Also the number of students attending Culinary Cornerstones classes has tripled in the last year. Your assistance and prayers have made it possible. Again, we are blessed that you were so generous in supporting this special ministry.

A special thanks goes to Gene Wattenberg and Culinary Cornerstones students for an "Evening of Elegance." This lovely evening raised about \$1,500 for KCCCK.

## Flower Memorials and Thanksgivings

**JUNE 1, 2003** • The flowers at the altar are given to the glory of God and in loving memory of her husband, Kenneth E. Arnold, and their beloved son, Charles R. Arnold, by Mrs. Mildred Arnold. At the baptismal font in thanksgiving for her grandchildren, Nathan, Sean and Erik, by Patricia Burns; and in thanksgiving for her grandson, Harrison Adams Sloan, by Mrs. Herbert A. Sloan. At the chapel altar in memory of Joseph D. Sampson by Rod and Dorothy Sampson, and in thanksgiving for Rod Sampson by his family. Memorial candles are given in memory of her father, Jacob E. Klassen, by Janet Seaman.

**JUNE 8, 2003** • The flowers at the altar are given to the glory of God and in loving memory of her parents, Constance and James Irwin, by Elizabeth Irwin Gordon. At the baptismal font in thanksgiving for their grandson, Brady Fowler, by Bud and Candy McDowell. At the chapel altar in thanksgiving for Patti Ryder, Vickie Ryder and Betsy Titterington by Alan and Phyllis Ryder. Memorial Candles are given in memory of her mother, Florence Klassen, by Janet Seaman.

**JUNE 15, 2003** • The flowers at the altar are given to the glory of God and in loving memory of her husband, Jim, by Teresa Hendrickson; and in memory of her husband, William, by Barbara Bucker and Bob Bucker. At the Chapel altar in thanksgiving for Stephanie Bess Biddle by her mother.

**JUNE 22, 2003** • The flowers at the altar are given to the glory of God and in thanksgiving for their children and grandchildren by Landon and Sarah Rowland; and in loving memory of Ed and Carolyn Campbell by Pat and Rodger Wright. Memorial Candles are given in memory of Florence Keeling.

**JUNE 29, 2003** • The flowers at the altar are given in loving memory of Maria Alexandra Mauro by her parents, Sandra and Albert Mauro, and her sister and brother, Rachel and Albert, Jr.; and in thanksgiving for Stephen, Monty and Lilly by Tricia Pellet Lyddon. At the baptismal font in loving memory of William Coleman Branton by his family; and in loving memory of her godmothers, Martha Abbott and Dorothy Canham by Nancy Tucker O'Shea.

## Divorce Support Group

If you are divorced or are close to someone who is, please take note of this date and time: Monday, July 14, 6:30 to 8:00 p.m. Those men and women interested in the organization of a divorce support group will gather to make suggestions and plan meetings. The purpose of this group is to help divorced people move ahead spiritually and positively with encouragement and support. Those attending will work together to discern God's grace in the midst of change. Some of the topics to be discussed in subsequent meetings include mutual support in resources, self-care, self-image, loneliness and solitude, rebuilding families, and issues such as finances, grief, loss, children, and forgiveness. Childcare is available. For further information, please call Linda Yeager at the Cathedral Office (816) 474-8260.

## Grace and Holy Trinity's Financial Status

MAY	BUDGETED YTD	ACTUAL YTD	VARIANCE
INCOME	\$ 562,050	\$ 544,877	\$(17,173)
EXPENSES	\$ 563,975	\$ 563,132	\$ 843
<b>VARIANCE</b>	<b>\$ 1,925</b>	<b>\$ 18,255</b>	

The monthly financials reflect a true cash basis budget based on a three-year trend. Our income continues to steadily decline due to budgeted pledge versus pledge receipts. Year-to-date plate and other income budgets are on target. Expenses continue to hold steady.

Summer is here along with much anticipated vacations. Please keep your Cathedral at bay as you rest ashore. Thank you for your continued generous support.

- by Michael Thomas, Treasurer

### • Membership Information Update Form •

*In order that we may better serve you, please let us know of any changes to your membership information as we are in the process of updating our database. Fill this form and drop it in the alms basin on Sundays or put it in an envelope and mail to the Cathedral. Thank you very much!*

Name: \_\_\_\_\_ Date of Birth: \_\_\_\_\_

Spouse: \_\_\_\_\_ Date of Birth: \_\_\_\_\_

Children, D.O.B: \_\_\_\_\_

Street Address: \_\_\_\_\_ City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Telephone: (\_\_\_\_) \_\_\_\_\_ E-mail: \_\_\_\_\_

Other Changes: \_\_\_\_\_

# Discovering the Daily Office, Worshiping Together

Most Episcopalians are familiar with the Book of Common Prayer. It has a few pages near the middle of the book that we use on Sundays, with some other stuff before and after it that you have to leaf through to get to the Sunday Eucharist service. Right?

Hopefully, you don't see the Prayer Book that way. The Book of Common Prayer has been in use in the Anglican world for several centuries. It has been revised many times, but it has always been one of the most reliable and constant forms of our Christian expression.

Many books and articles have been written about the history, traditions and theology of the Book of Common Prayer (the "BCP"). Let us rediscover together another part of the Prayer Book as we focus on one of the other services that we use at Grace and Holy Trinity Cathedral: the Daily Office.

The Daily Office actually consists of four different services: Morning Prayer, Noonday, Evening Prayer and Compline; and many Episcopal churches use one or more of them during the week. The Cathedral uses Morning Prayer at 12:05 p.m. on weekdays. We use Morning Prayer instead of Noonday because it is our first service of the day and is more comprehensive.

On Wednesdays we have a Holy Eucharist service instead of Morning Prayer. During Lent, we also have Morning Prayer earlier in the day and Evening Prayer.

The Morning Prayer service is simple and elegant. We begin on page 80 of the BCP with a short statement of God's glory and a Psalm. After that come two readings from the Bible that are read by lay readers with Canticles for each lesson read by everyone. We finish with a short meditation on the lessons, the Apostle's Creed, the Lord's Prayer, intercessions, a Collect and a blessing.

Those who have taken part in the Daily Office have experienced the quiet, contemplative nature of the service. It can be a welcome break in the middle of a busy day, a way to forget about daily life for 30 minutes and bring yourself to God.

If you can't make it to the Cathedral at noon, you can always worship on your own. You don't even need a priest — anyone can be the officiant.

If you wish to worship with the Daily Office on your own, or with your family or wherever you happen to be, all you have to do is find out which readings to use. These are listed in the Daily Office lectionary, which begins on page 936. We are currently in Year One, so use the left-hand pages. Just look up the week you need; for example, the week that starts on July 6 is Proper 9 on page

974. Two Psalms are listed, followed by an Old Testament reading, an epistle and Gospel reading. A table on page 144 lists suggested Canticles. You can also go to [www.satucket.com/lectionary/](http://www.satucket.com/lectionary/) which does all this work for you.

Evening Prayer is similar to Morning Prayer. Noonday and Compline, which is intended for the end of the day, are shorter and you can use them for your

private prayer in just a few minutes. The BCP also has daily devotions (page 136+) that are intended for individuals and families to use at home.

Everyone is welcome to join in the Daily Office at the Cathedral. We meet in the chapel shortly after noon. If you prefer to use the Daily Office as a model for private prayer, you

can think of yourself as one part of a great choir that is worshiping God in the same way and at the same time.

Take some time to read through the services of the Daily Office. Not only will you discover the great depth and tradition of the Book of Common Prayer, but you will also see how the Daily Office can help keep God in the center of your life and heart all week, not just on Sundays.

- by Chris Morrison



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