

# Say it with flowers: a look at flower memorials and thanksgivings

Each Sunday, our bulletin lists “Memorials and Thanksgivings” to remember those who have died and to recognize those whose life and work we wish to celebrate. This ministry is part of the Altar Guild and it has been managed by Mary Byrne since 1991.



Mary Byrne  
photo by Jan Frizzle

“The flower procedures have not changed in decades and the descriptions used are in the time-honored wording of Episcopal tradition – and tenure of Dean Cavanaugh,” said Mary.

Mary gladly assists donors in selecting the phrases of their choice: in loving memory of; in thanksgiving for the life and work of; in memory of; to the glory of God and in loving memory of. Mary adds “we are also careful for parents to indicate “in thanksgiving for their children, not our children.”

What does Mary like best about this ministry? “It is being able to talk to so many parishioners, providing the link, the continuity, and respecting relationships of things past and present.” Her position as one of the archivists enhances her ability see that the listings are correct.

One person indicated to Mary, “As people read his mother’s memorial it gives him pleasure to know that others are reminded of her life and work.”

Although many members have given Mary standing orders for flowers each year, she will make approximately fifteen to twenty calls each month to reconfirm the listings in the bulletins. Now that we have an option to include fresh

wreaths on the tower door, additional memorial and thanksgiving possibilities are available.

There are still several steps to follow once the weekly list is confirmed. First, Betty Phillips, Sacristan, will do the actual ordering of the flowers, being careful to order appropriate flowers and colors for the liturgical year.

Deacon Linda Yeager consults the listings to include those names as intercessions in the Prayers of the People each Sunday. David Stoll, Financial Administrator, then posts your payment in the Altar Guild flower account.

Even with prudent ordering, donations seldom cover the cost of our flowers.

Effective June 1, rising costs of flower production necessitates a modest increase in memorial flowers (see box for new prices).

Our flowers in the nave are a special gift to the glory of God. Anyone interested in giving flowers should contact Mary Byrne or call the Cathedral office.

—by Jan Frizzle

## NEW FLOWER PRICES

\$75	Tower Door Wreath
\$40	Altar
\$30	Chapel
\$25	Font
\$10	Candle

Effective June 1, 2004



The flowers in the Nave are gifts from friends and families in thanksgiving or memory of their loved ones.  
photo by Jan Frizzle

## Flower memorials and thanksgivings for the month of May

Sunday, May 2, 2004 • The flowers at the altar are given to the glory of God and in thanksgiving for the wedding of Jennifer Christen Alley and John Trumbull Carr by Mary Jo Browne; and in thanksgiving by Mrs. Roland Elmquist. The flowers at the baptismal font are given in thanksgiving for their granddaughters, Gracelyn Frances Leonard and Maya Ellen McLeroy by Carolyn and Ron McLeroy; and in thanksgiving for Haley Beggs. The flowers in the chapel are given in loving memory of her sister, Dorothy, by Laura Leib; and in thanksgiving for the anniversary of Carl and Vicki Ryder by Alan and Phyllis Ryder.

Sunday, May 9, 2004 • The flowers at the altar are given to the glory of God and in thanksgiving for H. Tully Moss and in joyous celebration of their mother, Ruth, by their children; and in loving memory of Marie Hall Pence and Elizabeth Shelton Sifers by Mr. and Mrs. William L. Pence. At the baptismal font, flowers are given in loving memory of their grandmother, Cynthia Warrick Kemper, by Cynthia, Andrew and August Dietrich; and in thanksgiving for Caro Fowler. At the chapel altar, flowers are given in loving memory of Edward Gordon by Elizabeth Gordon; and in memory of Helen Adelia Sackett Curdy and William Wilson Curdy by Isabel Curdy.

Sunday, May 16, 2004 • The flowers at the altar are given to the glory of God and in loving memory of her husband, Albert Franklin Wallace, by Sharyl L. Wallace; and in loving memory of Bill Haberland by his wife, Clint, and his family. At the baptismal font, flowers are given in thanksgiving for the Church School community, clergy, teachers, parents committee and the congregation supporters, by Joe and

Jackye Finnie. Memorial candles are given in memory of The Right Reverend Jackson Kemper, first Missionary Bishop in the United States, by Shelia Kemper and Walter Reich Dietrich.

Sunday, May 23, 2004 • The flowers at the altar are given to the glory of God and in loving memory of Charles Rex Fowler and in thanksgiving for Jason McDowell; and in loving memory of Louise T. Morrison and Peggy Sloan by Mrs. Herbert A. Sloan. At the baptismal font, flowers are given in loving memory of their grandfather, Leslie Shaw, by Page Branton Reed and Leslie Branton Hoffecker. At the chapel, flowers are given in thanksgiving for their daughter Elizabeth, and for the anniversary of Kathleen and Brad, by Ron and Carolyn McLeroy; and in thanksgiving for the birthday of Mela Mlivo, by Alan and Phyllis Ryder.

Sunday, May 30, 2004 • The flowers at the altar are given to the glory of God and in loving memory of David C. Ludwig, Sr., by Samuel and Dorothy Gershman and Nan, Paul and Andie Schooling; 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, flowers are in thanksgiving for her children, Mary Ellen Heger and John Frances Toner, and their children, by Mrs. Evelyn Toner. The wreath on the tower door is given in loving memory of Raymond E. Watson by his wife, Sallie Watson.

The Angelus is available online.  
Read it at [www.ghtc-kc.org/](http://www.ghtc-kc.org/)

# Let us bow and bend low, an act for everyday

In Chapter 9 of his Rule for Monasteries, St. Benedict writes: *As soon as the cantor begins to sing "Glory be to the Father," let all the monks rise from their seats in honor and reverence for the Holy Trinity.*

It would be convenient if St. Benedict had gone on to tell us monks just what to do once we had risen. But he did not tell us, so we at St. Gregory's follow the usual Benedictine tradition of bowing, not just bowing but bowing profoundly, during the naming of the three Persons of the Holy Trinity.

The profound bow startled me when I first saw it on a visit to St. Gregory's in 1950. But one expects to find monks doing odd things; and I soon got used to the extravagance of the monks' standing up at the end of every psalm and bowing over so far that their heads were about on a level with their waistlines.

The rule of thumb is that one bows far enough to place the palms of the hands on the kneecaps. That's about as far as a bow can go. Such a bow is found mainly in monasteries, though in other places a profound bow rather than a genuflexion is the usual reverence paid to the Blessed Sacrament.

Bowing is not something that we do only in church. Various degrees of bowing are common in our secular society, although we don't come near to the formalized systems of bowing found in some far eastern cultures.

Perhaps the simplest form of the bow often used among us is the nod, the movement mainly of the head, by which we signal to an acquaintance on the far side of a crowded reception room or a few rows away at the theater that we see them, although we are too far away to speak. The nod can be friendly and welcoming or it can be cold and dismissive, depending on the facial expression accompanying it. In any case, it is an acknowledgment of someone's presence.

The minimal bow can also be used to acknowledge that you hear what someone is saying but have no wish to reply. In "Pride and Prejudice," when a remark of Mr. Darcy's touched on an awkward subject, "Elizabeth answered only by a slight bow."

More communicative is the kind of bow one makes if the emcee at a banquet or the chairman at a meeting says, "We're honored to have so-and-so with us tonight," and motions for so-and-so to stand. So-and-so takes a bow, as we say, nodding and maybe putting the shoulders a bit into it, to indicate appreciation of being noticed, or pleasure in being there, or something of the sort.

And then there is the curtain call after a successful performance, when the bow says "Thank you" to the applause of the audience. "I'm pleased that you liked what I did." This bow can be just as extravagant in its way as the monks' profound bow, depending on the

nature of the applause and the inclination of the performer. Bravas may bring forth deep curtseys and blown kisses, loud bravas a hand on the heart and an embrace-like motion of open arms.

The bow can express a variety of other human responses. It goes with obedience; the butler bows to show his acceptance of your request for brandy and cigars in the den. Monks bow (not profoundly) to one another when they enter or leave the monastic choir stalls in the course of a formal procession, bespeaking the injunction of the Rule to "vie in paying obedience one to another."

The bowed head goes with an apology and request for pardon. And a bow from the waist is a physical necessity for a man who shakes the hand of a seated woman, and in this case adds a note of respect.

Everything that a bow can express is summed up to the ultimate degree in the monk's profound bow: acknowledgment of the presence of Another, appreciation for being noticed, gratitude for being loved, sorrow for offenses, the promise of future obedience. And these thoughts carry beyond their humanly social meaning.

Obedience moves on to submission, apology to contrition, respect to adoration. If the monk can match his inner disposition to the outward movement of the profound bow, then the physical act becomes rich spiritual nourishment. The profound bow is disabling. With the back bent and the eyes properly lowered, you can see only the floor of the monastic choir and some feet. You may see the edge of the desk of your choir stall, but it's so close to your nose that the text of an open book lying there is only a blur. You are also defenseless.

The structure of your choir stall offers some protection, but a frontal attack by someone with a baseball bat could be damaging. (I've never heard of any monk being subject to such an assault, but it is a possibility, however remote.) Powerless and vulnerable, we take our true stance before our Maker. It's a moment of truth.

The profound bow is not for everyone everywhere. It would be odd, out of place, either at worship in a parish church or while saying grace at dinner at home. Monks do not indulge in the profound bow outside of the monastery church; it is not part of the mealtime ritual in the monastic refectory.

But fitted into the Opus Dei, the Work of God (St. Benedict's name for the divine office), it serves as a reminder of what the Christian's posture before God ought to be. If it is accompanied by a movement of the will and an act of recollection, it is a grace-bringing moment of worship.

But you don't have to bow. Every Christian can, anytime, anywhere, offer to the Father, the Son, and the Holy Spirit what the profound bow symbolizes—the intellect's moment of recollection and the will's turning toward love.

—by Fr. Jude, Abbot of St. Gregory's Abbey

*Saint Gregory's Abbey is the home of a community of men living under the Rule of Saint Benedict within the Episcopal Church. The center of the monastery's life is the Abbey Church, where God is worshipped in the daily round of Eucharist, Divine Office, and private prayer. Also offered to God are the monks' daily manual work, study and correspondence, ministry to guests, and occasional outside engagements. St. Gregory's Abbey is located in Three Rivers, Mich.*

## Worship leaders recognized in appreciation

The various Cathedral choirs take very seriously their leadership of worship. Although you don't see them much of the time, the individual members are deeply involved with singing, spoken portions and ringing. I would like you to know the people that have led our worship in the last nine months.

The Trinity Mixed Choir: Amy Waldron, Agie Sparks, Leona Schaefer, Elizabeth Reefer, Abbey Cenovich, Arica Adams, Sandy Brennan, Meribeth Risebig, Claudia Risebig, Jan Duncan, Judy Rice, Mary Jane Hubbard, Lenette Johnson, Annette Schooling, Sally Livengood, Cathy Thomas, Tristan Putnam, Jay Carter, Patti Howell, Penny Citro, Melissa Carter, Cindy Sheppard, Randal Loy, Sharon Cheers, Kathy Krause, Adam Duncan, David White, Sam Gershman, Jason Cole, Timothy

Hankewich, Thomas Garrison, Harold Phillips, Bruce Brustert, Jared Zehring, Douglas Maag, Simon Buckner IV, Arnold Epley, Charles Bergston and Nelson McGee.

The Trinity Youth Choir: Agie Sparks, Meredith Rice, Gretchen Ryder, Andrea Schooling, Kitty Rice, Ginny Rice, Alexandra Connors, Annette Schooling, Drew Beggs, Luke Flora, Ian Flora, Zachary Ryder and The Rev. Ben Newland.

The Cathedral Bell Ringers: Mary Byrne, Leona Schaefer, Abbey Cenovich, Patti Howell, Barbara Born, Patricia Miller, Annette Schooling, Claudia Risebig, Sandy Brennan, Jieun Kim, John Schaefer and Charles Bergston.

The Grace Choraliers are listed to the right. All these people have my thanks.

—by John Schaefer, Canon Musician

# Cavanaughs celebrate golden wedding anniversary in June

In 1954, Roger Bannister ran the four minute mile, Linus Pauling won the Nobel prize, Brown vs Board of Education was decided and Nancy Gingrich and J. Earl Cavanaugh were married. The wedding took place on June 19 at the Philadelphia Central Methodist Church. They had been high school classmates where, Nancy reports, he carried her bass viol. He was serving a church in Gladwyne, Penn., and finishing Drew Theological Seminary in Madison, New Jersey and she worked for the Federal Reserve, going into Philadelphia every day, serving as a research assistant in the economics research department.

After moving to California in 1957, Earl was ordained a deacon in June and a priest a year later. He was at the Church of the Holy Father in Inglewood, and she started as a social worker but decided she would rather be a school teacher. They spent 12 years in Los

Angeles before coming to Kansas City and the Cathedral. Earl served as dean for 19 years before his retirement. He continues to serve as our dean emeritus and pastoral care adjunct.

They have decided to spend the month of June with their family – their daughter, son-in-law and four grandchildren. After driving to Northern California, where they will spend their actual anniversary, they will continue on to Seattle and to the Paradise Lodge at Mt. Rainier where they started camping many years ago. They are looking forward to having their grandchildren join them and hope they will grow up liking this experience.

This golden wedding anniversary is indeed a witness to achievement, durability and accomplishment. We are most fortunate to continue to have the Cavanaughs as part of our Cathedral family.

– by Mary Byrne

1954



50<sup>TH</sup> ANNIVERSARY

*“Golden anniversaries deserve attention. Often marking a birth, graduation, or a wedding anniversary, the many half-century celebrations witness to achievement, durability, and accomplishment. ...”*

*J. Earl Cavanaugh, The Angelus, May 10, 1992*

2004



## Youth involved in leading worship



photo by Jan Frizzle

Youth and children participated in Youth Sunday by greeting at the door, playing the prelude, reading the lessons, bringing the sermon and collecting the offering.

The Youth Choir and Grace Choraliers sang as part of Youth Sunday. Participants in the Youth Choir are listed to the left. The Grace Choraliers participants are: Tori Citro, Rebekah Czernik, Cassie Evans, Juliana Johnson, Marian McCasland, Sarah McCasland, Graham



photo by Jan Frizzle

McCasland, Ty Molbak, Abby Moore, Devon Sweeting and Will Wattenberg. Erik Burnsprung and Madeleine Bell were members earlier this year.

## Cathedral's Financial Status

Summertime traditionally sees pledge and plate giving decline as families go on vacations or otherwise have their attention diverted from the church. Needless to say, the cost of funding the ministry of the Cathedral does not take a summer vacation. Enjoy the summer and remember the church.

– by Doyle White, treasurer

APRIL	BUDGETED YTD	ACTUAL YTD	VARIANCE
INCOME	\$ 387,829	\$ 383,769	\$ (4,060)
EXPENSES	\$ 410,511	\$ 406,161	\$ 4,350
<b>VARIANCE</b>	<b>\$ (22,682)</b>	<b>\$ (22,392)</b>	

## Weekly Activities

### SUNDAY

8:00 a.m. Holy Eucharist  
 9:10 a.m. Adult Forum  
 9:15 a.m. Grace Choraliars  
 10:00 a.m. Summer Bible Study for Children  
 10:15 a.m. Holy Eucharist  
 5:00 p.m. Order for Evening & Eucharist  
 MON, TUE, THU, FRI  
 12:05 p.m. Daily Office

### TUESDAY

9:30 a.m. Cathedral Outreach Program  
 1:30 p.m. Women's Bible Study

### WEDNESDAY

12:05 p.m. Holy Eucharist  
 6:00 p.m. Benedictine Spirituality Group  
 7:00 p.m. Youth Group

### THURSDAY

7:00 a.m. Men's Bible Study  
 9:30 a.m. Cathedral Outreach Program  
 6:00 p.m. Cathedral Bell Ringers  
 6:30 p.m. Education for Ministry  
 7:30 p.m. Trinity Mixed Choir

### FRIDAY

9:30 a.m. Moms' Bible Study

### SATURDAY

9:15 a.m. Trinity Youth Choir

## Activities for the Month of June

### 2 • WEDNESDAY

6:30 p.m. Centering Prayer Small Group

### 5 • SATURDAY

10:30 a.m. Ordination, transitional diaconate

### 6 • SUNDAY

11:45 a.m. Music Committee

11:45 a.m. Parish Picnic

6:15 p.m. Centering Prayer Small Group

### 7 • MONDAY

4:00 p.m. Governance Committee

5:00 p.m. EMC Committee

6:30 p.m. Holy Hands

### 8 • TUESDAY

7:00 p.m. *The Angelus* Small Group

7:00 p.m. Cancer Support Group

### 10 • THURSDAY

5:00 p.m. ARCKC

6:30 p.m. Thursday Evening Bible Study

### 12 • SATURDAY

4:00 p.m. Kim/Newland Wedding

### 14 • MONDAY

5:15 p.m. Stewardship Committee

### 15 • TUESDAY

7:00 p.m. Book Discussion Group

### 16 • WEDNESDAY

7:30 p.m. Finance Committee

6:30 p.m. Couples' Bible Study

### 23 • WEDNESDAY

6:30 p.m. Reel People

### 24 • THURSDAY

5:00 p.m. Vestry

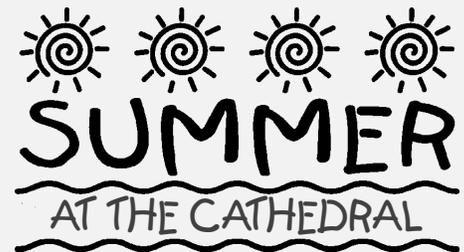
6:30 p.m. Thursday Evening Bible Study

### 25 • FRIDAY

6:30 p.m. Parenting Small Group

### 27 • SUNDAY

6:15 p.m. Centering Prayer Small Group



Please verify times and dates of the events listed with the appropriate person(s) or by contacting the Cathedral Office.



Grace and  
 Holy Trinity  
 Cathedral

*The Episcopal Diocese of West Missouri*

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*The Cathedral in full bloom.*  
 -photo by Julie Toma

The Right Rev. Barry R. Howe  
*Bishop of West Missouri*

The Rev. Benjamin J. Newland  
*Associate Priest*

The Rev. Dr. John J. O'Hearne  
*Assisting Priest*

The Rev. Linda Yeager  
*Deacon*

The Rev. Bryan England  
*Deacon*

The Rev. Bruce Hall  
*Deacon*

Mr. John L. Schaefer  
*Canon Musician*

The Very Rev. J. Earl Cavanaugh  
*Dean Emeritus and Pastoral Adjunct*