



# The Angelus

Grace and Holy Trinity Cathedral • Kansas City, Missouri

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## FROM THE DEAN

Our Lenten pilgrimage begins in ashes and ends in glory. We travel from the desert through the waters of baptism, from bondage to deliverance. We journey from darkness into light, from sin into grace. We experience again the Gospel truth that the way of the Cross is the way of Life. This Lent at Grace and Holy Trinity Cathedral will hold before us a particular challenge and opportunity to plumb the depths of God's grace, love, and redemption. Our practice for the last several years of joining together with the clergy and people of the Cathedral of the Immaculate Conception on Ash Wednesday evening will not take place.

The Lenten Academy, while open to all, will not reflect any joint planning and leadership with our sisters and brothers at CIC as in years past. And sadly, this will also likely mean that we will not be joining together at the end our Lenten journey to kindle the New Fire on Easter Eve.

In the spirit of the Covenant<sup>1</sup> between the two cathedrals created in 1974, Bishop Howe and I are seeking a meeting with our counterparts, Bishop Finn of the Roman Catholic Diocese of Kansas City – St. Joseph, and Msgr. Gregory, rector of the Cathedral of the Immaculate Conception, to discuss this current situation. It is our fervent hope that as brothers in Christ we might engage in face-to-face conversation about any issues which need to be addressed. An unofficial conversation has suggested that the vote this fall of the Convention of the Diocese of West Missouri to support the position of the 2003 General Convention of the Episcopal Church that embryonic and adult stem cell research, conducted with certain restrictions, is consistent with the moral practices and teachings of the Episcopal Church<sup>2</sup> is the reason that our two congregations are not joining together this Lent.

The leadership of the Roman Catholic Church in Missouri publicly opposed Amendment 2 which protected stem cell research, yet it now appears that because the Episcopal Church publicly endorsed the research described in the amendment, the people of our cathedrals will not share what we have in the past. This situation has created sadness and a sense of profound emptiness for Bishop How and me and for so many in both of our congregations.

The Covenant between the Roman Catholic and Episcopal cathedrals in Kansas City has been a beacon of hope for church unity and model of what our traditions can share not only in this city, but throughout the country. Since its

creation the Covenant has flourished amidst significant differences between our two churches: the ordination of married men, the ordination of women, contraception, the role of the laity in the governance and mission of the Church, the place of gay and lesbian people in the life of the Church, and divorce and remarriage.

The Covenant did not end when the first women deacons and priests were ordained, nor when the first woman bishop and then the first openly gay male bishop were consecrated in the Episcopal Church. The Covenant continued amidst revelations of priestly abuse throughout the Roman Catholic Church and how in many places past complaints had not been dealt with adequately.

In November, Pope Benedict and Archbishop of Canterbury Williams met in Rome, and pledged that, despite current realities and tensions both within the Anglican Communion, and between the Roman and Anglican churches, that the work of unity must not stop. A joint statement said: "... in renewing our commitment to pursue the path towards full visible communion in the truth and love of Christ, we also commit ourselves in our continuing dialogue to address the important issues involved in the emerging ecclesiological and ethical factors making that journey more difficult and arduous."<sup>3</sup> It seems right that we on the local level should make the same commitment.

I hope that you will join me in praying and working toward strengthening our resolve to be faithful to the Covenant. What we as Roman Catholic and Anglican Christians share in Baptism is an indissoluble bond with Christ and all Baptized people. This common faith and our affection for each other must enable us to speak honestly to each other and face our differences.

As we engage in dialogue, we can continue to serve the people of this city, especially the most vulnerable. Let our prayers and deeds echo the hope expressed by St. Paul: I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Let it be so.  
*With affection,*  
Terry+

*I hope that you will  
join me in praying  
and working toward  
strengthening our  
resolve to be faithful  
to the Covenant.*

<sup>1</sup> [www.ghtc-kc.org/cathedrals/newcovenant.shtml](http://www.ghtc-kc.org/cathedrals/newcovenant.shtml)

<sup>2</sup> [www.diowestmo.org/pages/documents/WMSNNovember2006.pdf](http://www.diowestmo.org/pages/documents/WMSNNovember2006.pdf)

<sup>3</sup> [www.archbishopofcanterbury.org/releases/061123.htm](http://www.archbishopofcanterbury.org/releases/061123.htm)

## Adult Formation

February 4, 11

### How to Read the Bible and Why Bother?

Led by Fr. Michael Johnston

Common Room • Sundays at 9:15 a.m.

This class continues to meet in February and is led by Fr. Michael Johnston. If you attended this class in January, you know there's still quite a bit to discuss and discern about strategies for reading the Bible that work in community.

If you did not attend in January, you'll be joining us as we all gain a deeper encounter with the biblical literature, how it has shaped the content and character of Christian life throughout the centuries, and what its narrative might mean for us today.

We'll wrap up this series with some thoughts about all the things you've always wanted to know about the Bible but were afraid to ask!

February 24-25

### Let's Stroll through the Scrolls

Want to learn more about this important archeological find? In case you didn't get the 'word,' fragments

of the Dead Sea Scrolls, as well as more than 150 artifacts that reveal the mystery behind the daily lives of the scrolls' scribes are on display at the Union Station. We'll begin our excursion at the Cathedral with an introduction to the scrolls (led by Fr. Michael Johnston), tour the exhibit at Union Station, and enjoy a Saturday lunch together (optional). On Sunday, we'll continue our study and discussion in class.

Ticket cost for this event is \$15.95. This fee is for the tour only and is the group rate set by Union Station. Lunch is separate checks. Please make your reservation NOW by contacting Fr. Johnston at [mjohns06@sbcglobal.net](mailto:mjohns06@sbcglobal.net) and making your check payable to GHTC memo: SCROLLS. You may mail to the Cathedral office "Attention: Fr. Michael Johnston."

So here's the plan:

#### Saturday, February 24

- Gather at GHTC for 9:30 a.m. for an introduction to the Dead Sea Scrolls
- 10:30 a.m. Depart for Union Station for 11 a.m. tour (A tour is 90 minutes)
- Enjoy lunch at the Union Cafe

#### Sunday, February 25

- 9:15 a.m. Class study and discussion

## Another month of fine concerts

The Cathedral is once again the venue for concerts in the month of February.

The William Baker Festival Singers present their winter concerts Friday, February 9 at 8 p.m. and Sunday, February 11 at 3 p.m. Joining the Festival Singers is a number of fine area choirs who will sing their own songs before combining with the Festival Singers for the grand finale. Different choirs are featured at each concert. Tickets are available from the Central Ticket Office (816-235-6222) or at the door.

On Saturday, February 24, the Friends of Chamber Music present Dialogos, six musicians who will present "The Vision of Tondal," music derived from the 12th century use of the Glagolitic alphabet as its linguistic source. The performance is described as "a visionary voyage through time and space that gripped the imagination of Europe for over 500 years." Besides the music, there will be shown visuals that relate to the music. The tickets are available from the Friends' office, (816) 561-9999.

A day later, Sunday, February 25 at 3 p.m., the Simpson College Madrigal Singers will present a free concert. The college, where Agie Sparks of our congregation is a student, is well-known for outstanding music. It is also possible that the Singers will sing at the 10:15 service as well.

Grace and Holy Trinity Cathedral is highly regarded in the arts community as a place to hear great music. The February performances will confirm that high regard. Do come to hear superb performers and performances.

— by Canon John Schaefer

## Lenten Academy

Save these Wednesday evenings during Lent

February 28, March 7, 14, and 21

### Be a part of this year's Lenten Academy!

- Travel back in time and be witness to the rise of Christianity.
- Explore a spiritual form of meditation, and charity, as you cast on and knit stitch.
- Allow Bach's music to accompany you on your Lenten journey.

Watch our future communications for more details as we near this Lenten season.

## Friends of MN

The next meeting of Friends of MN (Maison de Naissance) will be Wednesday, February 14, at 6:30 p.m. in the Multipurpose Room (lower level, Founders' Hall).

Questions? Contact Marian Philip at [MPHILIP1976@juno.com](mailto:MPHILIP1976@juno.com) or 816-421-5808.



## The Angelus

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

*The Angelus Small Group Contributors:*

Emily Akins  
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Geoff Logan

Chris Morrison, *Small Group Facilitator*

Julie Toma, *Editor*

Submissions from parishioners and small groups are welcome and encouraged. All entries are requested by the 15th day of the month prior to publication via fax: (816) 474-5856 or e-mail: [communications@ghtc-kc.org](mailto:communications@ghtc-kc.org).

# Absalom Jones: A man who served the hearts of his people

In 1786 the membership of St. George's Methodist Episcopal Church in Philadelphia included both blacks and whites. However, the white members met that year and decided that thereafter black members should sit only in the balcony. Two black Sunday worshippers, Absalom Jones (1746-1818) and Richard Allen (1760-1831), whose enthusiasm for the Methodist Church had brought many blacks into the congregation, learned of the decision only when, on the following Sunday, ushers tapped them on the shoulder during the opening prayers, and demanded that they move to the balcony without waiting for the end of the prayer. They walked out, followed by the other black members.

Absalom Jones conferred with William White, Episcopal Bishop of Philadelphia, who agreed to accept the group as an Episcopal parish. Jones would serve as lay reader, and, after a period of study, would be ordained and serve as rector. Allen wanted the group to remain Methodist, and in 1793 he left to form a Methodist congregation. In 1816 he left the Methodists to form a new denomination, the African Methodist Episcopal Church (AME). Jones (ordained deacon and priest in 1795 and 1802) and Allen (ordained deacon and elder in 1799 and 1816) were the first two black Americans to receive formal ordination in any



Absalom Jones

denomination. (So I am told by my Episcopal source. On the other hand, a Baptist correspondent tells me of the earlier ordination of a black American to the Baptist ministry. Perhaps my first source either did not know of this, or did not consider the Baptist ordination to be "formal." This is not a question of snobbery. Some congregations I know simply ask someone who they think is a good speaker to be their preacher for a year, and there is no ceremony beyond the vote and his saying, "I accept.")

The African Methodist Episcopal Church Zion (AME Zion) formed in New York in about 1796 for similar reasons. The two groups were well organized before they heard of each other. The Christian Methodist Episcopal Church, also historically black, was an offshoot in 1870 of the Methodist Episcopal Church, South. (The Methodists split into North and South before the War of 1861-1865, and have since re-united.) These three black groups, and the United Methodist Church, and some other denominations of Methodist origin, are committed in principle to eventual union, but bureaucracies move slowly. Meanwhile, the groups are united in doctrine, and members of each are free to worship and to receive the Sacraments with members of the others.

— Info taken from *The Lectionary Page* web site

## January's memorials and thanksgivings

January 7 • The flowers at the altar are given to the glory of God and in loving memory of their mothers, Thelma Clutterbuck Kerr and Mary Ellis, by Day and Whitney Kerr; and in thanksgiving for Hilary and François-Régis Gaboriau and Kevin Thomas by Michael and Cathy Thomas. At the baptismal font, flowers are given in thanksgiving for Bryant Johnson by Valerie, Jeff and Eliza, on the anniversary of his baptism. Memorial candles are given in loving memory of her father, Jacob E. Klassen, and brother, J. Raymond Klassen, by Janet E. Seaman and in loving memory of Loris Grant Jones by Elaine Grant.

January 14 • The flowers at the altar are given to the glory of God and in loving memory of her husband, William L. Brown, and her twin sister, Kathryn Smalley, by Virginia Brown; and in blessed memory of Lillian Cozzi Pellet by her

daughter, Tricia Pellet Lyddon.

January 21 • The flowers at the altar are given to the glory of God and in memory of Maria Hey and in thanksgiving for her grandson, Brian C. Marrs, by Miriam Marrs.

January 28 • The flowers at the altar are given to the glory of God and in loving memory of her daughter, Julie Carlson, by Virginia Brown; also in loving memory of her mother, Louise Hutt Shackelford, by Mr. and Mrs. Charles N. Seidlitz, Jr. At the baptismal font, flowers are given in memory of her father Everett Gibson, by Mr. and Mrs. Whitney E. Kerr, Sr. Memorial Candles are given in loving memory of her mother, Florence Klassen, by Janet E. Seaman. At the chapel altar, flowers are given in thanksgiving for their wedding anniversary by Jeffrey and Valerie Johnson; and in memory of Carl and Audrey Ryder by Phyllis and Alan Ryder.

## Celebration of Absalom Jones

Saturday, February 10  
11:00 a.m.  
Cathedral Nave

*The Rt. Rev. Barry Howe, Bishop of West Missouri will be the celebrant. Emanuel Cleaver, U.S.*

*Representative and pastor of St. James United Methodist Church, will be the preacher. Voice of Praise choir from St. James will*



Congressman Emanuel Cleaver

*be featured as will the liturgical dancers from St. Augustine's Episcopal Church.*

**All are welcome!**

*Reception with Black History Exhibit follows the service.*

*Event is co-sponsored by Anti-Racism Task Force of the Diocese of West Missouri and St. Augustine's Church.*



*With Sympathy*

We offer our sympathy to the members of the Cathedral who have experienced the death of family members this past month:

Carmen Burke, *sister of Bev Burke*  
Mary Hoffner, *mother of Dianne Saphiere*  
John Boustead, *nephew of Harold Phillips*  
Gladys Sprenger, *mother of Connie Kurtz*



## Twelve things you can do to make a difference

1. Reduce thermostat setting to 68 degrees—and throw on some layers of clothing.
2. Set back thermostat at night and when house is unoccupied—while at work or out of town.
3. Install a programmable thermostat. This allows your furnace to automatically cut back during the times mentioned above.
4. Change the furnace filter to allow proper airflow, check the filter monthly.
5. Run the dishwasher only when it is full.
6. Let sun shine in south windows during the day.
7. Check for drafts and replace weather stripping on doors and windows.
8. Install storm windows. Windows can account for up to 25 percent of total house heat loss.
9. Replace five of the most frequently used light bulbs with compact fluorescent bulbs.
10. Lower the thermostat set point on your water heater. Temperatures above 125 degrees are too hot.
11. Install a water heater blanket on older units without adequate insulation. This requires following manufacturer's recommendations.
12. Reduce hot water use whenever possible. Wash laundry in warm or cold water.

## Lay Academy: helping the laity understand their ministry

John and Lucy Richards, parishioners and Adult Formation presenters at the Advent Series and in the Lectionary Learners, are graduates of the Lay Academy of the Diocese of West Missouri.

The Lay Academy, begun in 2002, arose out of Bishop Howe's vision to "help the laity at large understand their ministry, and be confident in carrying it out in their daily lives," said Archdeacon John McCann. It also emphasizes the importance, and even the primacy of lay ministry in relation to the ordained ministry. The Academy consists of bi-monthly instructional gatherings over 12 months and an annual symposium.

The Academy is open to all, laity and clergy alike, and offers a shorter, less expensive, and thus more easily available route to instruction in the prime topics of Scripture, Church History, Theology, Ethics, Liturgy and Anglican Spirituality, than

the traditional, four year EfM course.

Graduates of the academy, so far, are of quite diverse backgrounds, and include an 18 year old from Bolivar, Mo., and a 92 year old. Being involved in the Academy also allows you to form relationships with people from all around the diocese.

John and Lucy Richards said, "We found the Academy fulfilling and are grateful that we were involved. We look forward to continuing involvement with the Academy and the Church."

Graduates may be commissioned as lay ministers, who are expected to be exemplars of lay ministry, and, in turn, to give back to the Academy by serving on its Board, helping to plan its courses of instruction, in addition to helping plan topics and speakers for the first day of the Annual Convention.

John and Lucy will be most happy to answer parishioners' questions about the Lay Academy. They may be contacted at coffee hour, after the 10:15 Eucharist, or at home. Their telephone number is in the Cathedral directory.

— by Geoff Logan



photo by Chris Morrison  
John and Lucy Richards were recognized for their completion of the Lay Academy.

## February calendar includes priests and poets

This month we observe the feast days for several figures in the church, including missionaries, reformers and a poet. Much has been written about some of them. Others are less known, although their work was no less significant.

The accomplishments of a few are mentioned here briefly. You can read more about each person at <http://satucket.com/lectionary/Calendar.htm>.

1 - Brigid (Bride), 523 — Helped spread Christianity among Druids in Ireland.

5 - The Martyrs of Japan, 1597 - Six Franciscan friars and twenty of their converts were executed in 1597. The Church was totally driven underground by 1630, but a community of Japanese Christians survived underground for 250 years, without clergy or Scriptures, and with only very sketchy instructions in the doctrines of the faith.

14 - Cyril (Monk), 869, and Methodius (Bishop), 885, Missionaries to the Slavs — Invented a written alphabet for Slavonic, becoming the first to produce written material in Slavic languages, including sacred scripture. Their devotion to preaching and worshipping in native languages resulted in friction with Latin-preferring Rome.

15 - Thomas Bray, Priest and Missionary, 1730 — English country parson who modernized the Church in the colony of Maryland. Wrote and preached in defense of the rights of enslaved Africans and of Indians deprived of their

land, worked for the reform of prison conditions, and for the establishment of preaching missions to prisoners.

17 - Janani Luwum, Archbishop of Uganda & Martyr, 1977 — One of many Ugandan martyrs. His violent killing for opposing policies of Idi Amin inspired thousands of Ugandans to practice their faith more openly.

23 - Polycarp, Bishop and Martyr of Smyrna, 156 — His church in Smyrna was one of the seven persecuted churches in Asia mentioned at the beginning of the Revelation to John. His teachers of Christian faith included the Apostle John. Executed at age 86 for refusing to renounce his religion.

27 - George Herbert, Priest, 1633 — Poet and generous priest in England. Remembered today mainly for his book of poems, *The Temple*, which includes the basis for five hymns in the Hymnal 1982.

28 - Anna Julia Hayward Cooper, Educator, 1964 — One of the most important African-American scholars, born to a slave mother and a white man. Emphasized the importance of education to the future of African Americans, and was critical of the lack of support they received from the church. In 1925, became the fourth African-American woman to complete a Ph.D. degree. Wrote and spoke widely on issues of race and gender, and took an active role in national and international organizations founded to advance African Americans.

The next Regional Gathering of the Lay Academy will be Saturday, March 10 at All Saints' in Nevada.

Topic: Church History

This session: Heresy Now! – Back to the Future

Presenters: Dr. Ann Marie Shannon, The Rev. Cathy Cox, The Rev. Steve Wilson, The Ven. John McCann

Cost: \$10, paid at check in

Times: Check-in begins at 8:30 a.m. The session will run from 9 a.m.-3 p.m. Please bring your lunch.

To reserve your spot please e-mail [MotherMcCann@prodigy.net](mailto:MotherMcCann@prodigy.net).

# Fat Sunday

## ANNUAL PANCAKE BREAKFAST

### February 18

Seating open in Founders' Hall after both morning services.  
*Entertainment following the 10:15 service.*

#### Ticket Info:

Buy your tickets in advance or at the door for  
\$10 (individual) or \$20 (family).



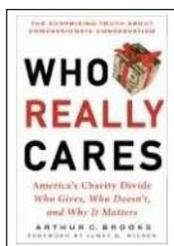
**PROCEEDS go to THE CATHEDRAL'S OUTREACH MINISTRIES!**

## A look at giving: *Who Really Cares: the Surprising Truth*

'Tis the season to do taxes. We prepare for this arduous chore by gathering our ramshackle, coffee stained file folders of receipts, forms and statements to set about the task of figuring out where we are financially. Who would have guessed that tax time, in tandem with the quiet reflection of Lent, is a perfect time to figure out "who" we are financially as well? The individual contribution reports we receive this time of year from the financial administrator of the Cathedral contain the statement "the only goods or services provided are intangible religious benefits."

No question about it: intangible spiritual benefits are the greatest gift from God. But a recent book on charitable giving, authored by a down-to-earth professor of public administration, makes the case that when you give of yourself—your money, your time and even your blood, ultimately, there are tangible economic benefits for you and your community and you will be a better American for doing so.

*Who Really Cares: the Surprising Truth About Compassionate Conservatism; America's Charity Divide, Who Gives, Who Doesn't, and Why It Matters* by Arthur C. Brooks, published by Basic Books, is a pragmatic, non-partisan look at charitable giving. Brooks is professor of



public administration at Syracuse University's Maxwell School of Citizenship and Public Affairs and a frequent contributor to the Wall Street Journal.

A basic premise, that Brooks' research bears out, is that charity and intangible spiritual benefits reflected in "happiness, health and financial well-being" can work together to boost the United States GDP. An increase in GDP in turn generates more funding to care for those in need as well as create and maintain focused giving that provides the most good for the greater society.

While there is a long history of charity in America, *Who Really Cares* links the most charitable givers to belief systems not government policies. The most charitable givers include religious people, strong families, the working poor and those who believe in voluntary charitable freedom and economic opportunity as opposed to forced equality through income redistribution. The most overwhelmingly present attribute of a charitable giver is faith.

Religious people are more likely to give "in every measurable way." Daily prayer is credited for a 30 percentage point greater likelihood of giving to charity (83 to 53 percent). Belonging to a congregation constitutes a 32 point greater likelihood of voluntary giving (88 to

56 percent). The most charitable givers not only contribute to their churches but to secular causes as well. They are also more likely to volunteer, give money to family and friends, give blood and return change when too much is given by a cashier.

The most exciting aspect of this research for me, as a parent and children's formation director, is that the children of givers are more likely to become givers. While there may be a genetic component to this, the strongest suggestion is that children learn by doing and by example. Good parents want their children to experience the happiness that is felt when you do something for others. A parent's sense of religious duty will lead them to teach their children about charity.

Children who inherit money are especially generous if their parents were charitable givers. The lessons of charity learned in formation classes, in childhood, resonate throughout adulthood. Faith, family and charity really do matter in very real terms.

Though I may be preaching to the choir, I submit that sometimes it is appropriate to give a pat of encouragement to the choir. The bigger challenge as Professor Brooks sees it is to bring everyone together "to protect the great tradition of giving we have and to expand the ranks of givers."

— by DeAnn McTavish

# Transforming water to wine, and other miracles

“Dearly beloved, we have together in the presence of God to witness and bless the joining together of this man and this woman in Holy Matrimony. The bond and covenant of marriage was established by God in creation, and our Lord Jesus Christ adorned this manner of life by his presence and first miracle at a wedding in Cana of Galilee.”

At every wedding rehearsal I stop at this point and ask the wedding party if, for extra credit, anyone can name that first miracle performed at a wedding. On a good day, a few can. My guess is that given a multiple-choice list, many people could identify changing water into wine as a miracle of Jesus. Many would find it harder to identify the setting of the miracle. And I continue to work on my answer to the question, “What is the meaning of this Our Lord’s first miracle?”

Katerina Whitley suggests that there is something almost mystical about a new beginning. “It is exactly what Epiphany calls forth—with the coming of Light, with the announcing of the coming Kingdom of God, and the revealing of the well-beloved Son at his baptism, we enter into a new time, a new season of hope. All will be different, we pray, and this will be a better year than the last. We enter each new year hoping.

“The Gospel of John is quite different from the synoptic Gospels (Matthew, Mark, and Luke), and there is something absolutely fitting in the story John chooses to tell as the first sign that ushers in the public ministry of Jesus. It happens at a marriage feast, where hope abounds.” (K. Whitley, *Sermons that Work*)

Marriage is the beginning of a new life for the couple and for their extended families and friends. Mary’s presence at the wedding may suggest that she was related to the bride or groom given that fact that she has access to the kitchen and wait staff and they followed her directions. Jesus arrived with group of followers in tow who may not have been expected. Thus, perhaps, the shortage of wine. Thus, perhaps, his mother’s irritation. Nonetheless, the scene is a joyous peasant wedding in a peasant village, where a mighty act will give us a glimpse of the glory of God. Glory is all around us.

On this particular weekend in January, three revelations of that glory that surrounds us leap to mind for me.

For two families in Missouri and their friends, miracles have occurred, as kidnapped boys, one missing for four days, another for over four years, are found and given back to their families. If you heard even a few words from those involved following the reunions, you know that a season of hope has dawned. The story will unfold well beyond the joy of this weekend. Once attention shifts, real and hard issues will be addressed, pain will be shared so that healing can begin, and for years to come these boys and their families will

encounter problems stemming for the abductions. The strength these families need to persevere is found in the Life and Presence of the One who changed water into wine. Because Jesus is among us, despite our trials and pain, there will also always be hope and light and life. May Ben and Shawn and their families continue to be sustained by that hope.

A second manifestation of God’s glory. Here in Kansas City today we remember the late Larry Stewart, who shall forever be honored as the ultimate Secret Santa. His story is both amazing and rather eloquent in its simplicity: he struggled through part of his life and was blessed one day when a man handed him \$20 and took the time to put his faith into action by caring and sharing, by manifesting God’s glory in a concrete act of love. And Larry built upon that act and took such living and giving to a new level. His now famous gifts of money given to shoppers in a thrift shop, or handed to a homeless person on a street corner, or given to a single parent outside a low-income day care center gave people hope.

Repeatedly recipients said, “Secret Santa has renewed my faith in humanity.” And while news stories the last several years highlighted some gifts, and Donna McGuire’s book has done much to inspire others to such a life—for years very few people really knew about these small miracles. But the works still had the same impact on the recipients’ lives. At the wedding feast in Cana, only a handful of people knew anything about the miracle Jesus worked, and even fewer had any notion of its meaning. But the effect lasts to this day and will motivate and inspire people until the end of time. Miracles can have audiences of various sizes.

A third manifestation of God’s glory. The nation this weekend honors the witness and legacy of Martin Luther King, Jr, who helped usher in new hope, new life, and a new way of living. His life and death taught that evil and discrimination and hatred could only be defeated through non-violent action. He wrote: “Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars ... Hate cannot drive out hate: only love can do that.”

Dr. King preached the words of the prophets and used the witness of the Church as his foundation: “The church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was a thermostat that transformed the mores of society,” he wrote from a Birmingham jail in 1963.

Today we seem more uncomfortable with the Church avoiding taking a position on most things, placing the cause of false unity above the call of Christ to be agents of God’s transforming power. But like the water in Cana, the Church can be transformed.

Brother Martin said, “Nothing in all the world

is more dangerous than sincere ignorance and conscientious stupidity.” (Martin Luther King Jr., *Strength to Love*, 1963)

“Nonviolence is the answer to the crucial political and moral questions of our time; the need for mankind to overcome oppression and violence without resorting to oppression and violence. Mankind must evolve for all human conflict a method which rejects revenge, aggression, and retaliation. The foundation of such a method is love.” (Martin Luther King Jr., December 11, 1964)

While the direct quote is from Dr. King, one can imagine Isaiah, or Micah, or Jesus saying those same words. In fact, they more or less did.

*Arise, shine, for your light has come, and the glory of the Lord has dawned upon you.* A new light has come; this is a new season of hope. Hope for ourselves, and hope for all people. Can our eyes see the glimpses of God’s glory around us? Can our hearts thrill to the hope spring forth all around us?

When two kidnapped boys are found alive, that is a miracle, worth giving high thanks for and demanding that we our petty complaints about life into perspective.

When a Secret Santa not only helps people directly but causes others to imitate his life, that is a sign that our society is not lost, that people do care, and can care, if we put forth the effort and sacrifice required. If we put ourselves before others.

When a nation learns it must do more to fight oppression, when each generation is more successful than the last in living into our national ideals and into our faith’s demands that we not judge or care about others based upon the color of one’s skin, or gender, or first language, or who one lovingly commits to—the miracle at a wedding of Cana in Galilee lives on. In fact, changing water into wine may just take a back seat to these other miracles.

So on a morning like this, when, given the snow and ice, just getting to the Cathedral was a minor miracle, we ponder that first miracle of Jesus. And let us be open to the possibility that the miracle does not rest alone in the transformation of water into wine, but also in our transformation into people of hope. People who have hope, and share hope, and live hopefully. By caring for others. By sharing our wealth. By being simply and purely thankful for life. By living as people who will not tire from creating justice and opportunity and respecting the God-given dignity of all, especially of those who are denied dignity today.

May we celebrate the certainty that the most powerful agent of transformation in life is love. Hate cannot drive out hate, only love can do that.

Let love transform us and this Cathedral into wine for a world thirsting for hope.

– by the Very Rev. Terry White,  
*This sermon was preached January 14, 2007  
(Epiphany 2 Year C, RCL).*



# Financial support of the Cathedral's mission in 2007

We give thanks for the generous pledges received as of January 22. In addition to those listed below, some making a 2007 pledge asked that their names not be printed. Every gift is important! You may submit a pledge by filling out a card found in the Tower, or by going online to [www.ghtc-kc.org/stewardship](http://www.ghtc-kc.org/stewardship).

Kitty Asbridge  
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Jodi Bergstrom  
Thilde Beuing  
Don and Doris Biellier  
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Larry Downs  
Jan Duncan  
Rosemary Durkin  
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William and Michelle Fasel  
Jodi Finnie  
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Ted and Lucy Ann Fleischman  
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John and Charmaine Fowler  
Gael and Beverly Frank

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Doyle White  
Terry and Linda Sue White  
Homer and Mary Kay Williams  
Marjorie Williams  
John and Helen Windsor  
Thomas and Sally Wood  
Brad and Kim Woods  
Pat and Kay Woolley  
Rodger and Pat Wright  
Suzanne Wright  
Sara Yocum

## Cathedral's financial status

DEC MTD	BUDGETED MTD	ACTUAL MTD
INCOME	\$ 176,425	\$ 182,334
EXPENSES	\$ 141,916	\$ 163,655
<b>NET TOTAL</b>	<b>\$ 34,509</b>	<b>\$ 18,679</b>

DEC YTD	BUDGETED YTD	ACTUAL YTD
INCOME	\$ 1,729,737	\$ 1,658,796
EXPENSES	\$ 1,691,881	\$ 1,660,779
<b>NET TOTAL</b>	<b>\$ 37,856</b>	<b>\$ (1,983)</b>

December was an excellent month financially at the Cathedral. Income exceeded expenses by \$18,679 and pledges received exceeded budgeted pledges by \$12,237. While actual expenses exceeded budgeted expenses by \$21,738, this is within the historical norms. December expenses are always the highest of the year.

The year 2006 saw income received \$76,941 less than budgeted income. This was primarily due to pledges received coming in at a slightly lower rate than usual. Expenses for the year were \$11,000 less than budget. This represented good financial stewardship by the Cathedral staff for the entire year.

*— by Doyle White, treasurer*

# THE FIRST DAY OF LENT: ASH WEDNESDAY FEBRUARY 21

7 a.m. + 12:05 p.m. + 7 p.m.

- All liturgies include homily, Imposition of Ashes, Litany of Penitence, and Holy Eucharist.
- Music at 12:05 p.m.
- Sung liturgy with choir at 7 p.m.

*Palm fronds to be burned may be left in a basket in the chapel by February 18, or burned at home with the ashes being returned to the ground.*



Meditation booklets will be available for your Lenten journey beginning Sunday, February 18.



Grace and  
Holy Trinity  
Cathedral

*The Episcopal Diocese of West Missouri*

P.O. Box 412048  
Kansas City, Missouri 64141  
Telephone: (816) 474-8260  
Facsimile: (816) 474-5856  
Website: [www.ghtc-kc.org](http://www.ghtc-kc.org)  
E-mail: [office@ghtc-kc.org](mailto:office@ghtc-kc.org)

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The Cathedral offices and buildings will be closed February 19 for Presidents' Day.



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

The Very Rev. Terry White  
*Dean*

The Rev. Canon Susan Sommer  
*Canon Pastor and Subdean*

The Rev. Carol Sanford  
*Curate*

The Rev. Bryan England  
*Deacon*

The Rev. Bruce Hall  
*Deacon*

The Rev. Dr. Michael Johnston  
*Scholar-in-Residence*

Mr. John L. Schaefer  
*Canon Musician*

The Very Rev. J. Earl Cavanaugh  
*Dean Emeritus*

## Weekly Activities

### SUNDAY

- 8:00 a.m. Holy Eucharist  
9:15 a.m. Christian Formation  
10:15 a.m. Holy Eucharist  
5:00 p.m. Order for Evening and Holy Eucharist

### MONDAY

- 12:05 p.m. Holy Eucharist

### TUESDAY

- 12:05 p.m. Holy Eucharist  
1:30 p.m. Tuesday Afternoon Bible Study

### WEDNESDAY

- 12:05 p.m. Holy Eucharist  
5:45 p.m. The Tallis Singers  
6:00 p.m. Grace Choraliers  
7:00 p.m. Trinity Teens Youth Group

### THURSDAY

- 7:00 a.m. Men's Bible Study  
9:30 a.m. Cathedral Outreach Program  
12:05 p.m. Holy Eucharist  
6:30 p.m. EfM  
7:30 p.m. Trinity Choir

### FRIDAY

- 9:30 a.m. Moms' Bible Study  
12:05 p.m. Holy Eucharist

## Activities for the Month of February

### 3 • SATURDAY

- 10:00 a.m. Baptism Class

### 4 • SUNDAY

- 11:45 a.m. Music Committee  
3:30 p.m. Centering Prayer Group

### 5 • MONDAY

- 12:05 p.m. Holy Eucharist

### 6 • TUESDAY

- 6:30 p.m. Needlework Arts Group  
7:00 p.m. The Angelus Small Group

### 8 • THURSDAY

- 6:00 p.m. Children's Formation Committee  
6:30 p.m. Thursday Evening Bible Study

### 9 • FRIDAY

- 8:00 p.m. Concert: Baker Festival Singers

### 10 • SATURDAY

- 7:30 p.m. Concert: Fine Arts Chorale

### 11 • SUNDAY

- 8:50 a.m. Blood Pressure Sunday  
11:45 a.m. Social Action Committee  
3:00 p.m. Concert: Baker Festival Singers

### 12 • MONDAY

- 6:00 p.m. Robbery Victims Support Group

### 13 • TUESDAY

- 6:15 p.m. Cancer Support Group

### 14 • WEDNESDAY

- 7:30 a.m. Finance Committee  
6:30 p.m. Friends of MN

### 18 • SUNDAY

- 8:00 a.m. Pancake Breakfast  
3:30 p.m. Centering Prayer Group  
5:00 p.m. Integrity

### 19 • MONDAY • PRESIDENTS' DAY

Offices and buildings closed • No Services

### 20 • TUESDAY

- 6:00 p.m. Guild of the Christ Child

### 21 • ASH WEDNESDAY

Services at 7 a.m., 12:05 p.m. and 7 p.m.

### 22 • THURSDAY

- 6:30 p.m. Thursday Evening Bible Study

### 24 • SATURDAY

- 8:00 a.m. Concert: Friends of Chamber Music

### 25 • SUNDAY

- 1:00 p.m. Simpson College Madrigal Singers

### 26 • MONDAY

- 6:00 p.m. Robbery Victims Support Group

### 28 • WEDNESDAY

Lenten Academy

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