



The Angelus

Grace and Holy Trinity Cathedral • Kansas City, Missouri

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FROM THE DEAN

The Lenten journey seems to come at just the right time every year. This year Ash Wednesday is just about as early as it can be, and for those of us in the Cathedral office, it feels like it is coming way too early. But in another way, Lent is arriving right on time. This season calls us to examine again our commitment to Christ Jesus, our commitment to the Baptismal Covenant, and how we manifest our faith in the ways we live and serve and pray.

As the political parties sort out who will carry their standards in pursuit of the White House, there is much talk of the nation's economy and debate over whether recent stock market activity and other indicators say things are wretched or not, whether the dreaded R word—recession—has come or is knocking at the door.

To make one's point, candidates and campaigns will produce data to show how individuals, households, local communities, the country and the world community will all suffer in some form unless "something is done." And each candidate will claim to have the right formula. Tax cuts, creating jobs, incentive programs and other solutions will tend to promise much and ask little if anything of the electorate in return.

Individual responsibility to contribute to and build up the common good is a message not found much in politics today, but very much belongs to the life of faith we share in Jesus Christ.

As members of the Body of Christ, individual responsibility belongs to the realm of stewardship, how we use our energies, our time, our creativity and our money to support the mission of the Gospel. As our resources grow, so does our level of responsibility. Jesus said that to whom much is given, much is expected. And one day, we will all give an account for how we have used our blessings. The ministry we are called to here at the Cathedral depends upon each of us assuming responsibility for the common work we do.

No taxes are levied to extract monetary support in return for admittance to Divine Service, and no conscription program demands the giving of time in exchange for the grace of the Holy Sacraments. Instead, the many manifestations of significant ministry carried out at Grace and Holy Trinity Cathedral are made possible when all of us assume responsibility and give generously of our money, time and skills.

Quarterly, the Cathedral's Finance and Investment committees hear reports from those professionals who manage our investments. One way the managers are evaluated is by using benchmarks, a norm which is used to measure

return. The benchmark is not a goal; quite the contrary. The goal is to exceed the benchmark. For Christians, there is a stewardship benchmark, the tithe, giving the first tenth of money, time and energy to the spread of the Gospel of Jesus Christ. This benchmark has been affirmed repeatedly by the General Convention as the minimum standard of giving for Episcopalians.

On a United Methodist Church web site, David Bell writes:

In his sermon, "The Use of Money," John Wesley preached about "earning all you can, saving all you can, and giving all you can." For Wesley, the tithe was not the ultimate goal of the Christian; it was the standard, the normative mark, the common denominator. Jesus' teaching and example urge us to examine our choices with all our possessions and assets, not just ten percent of them. Frankly, Jesus asked his disciples for one hundred percent commitment. [<http://www.gbd.org/stewardship/article.asp?id=45726>]

(continued on page 2)

Direct communication?

The year was 1986 and I was absolutely furious with the rector of my church.

This was long before ordination, long before seminary, long before I even had given voice to my sense of being called to Holy Orders. I was a lay person, chair of my parish's Stewardship committee, and a member of the Vestry. Mine was a medium size church in a medium size town in Minnesota, but the Stewardship Committee faced a gargantuan task. The parish had had a long history of holding special fundraisers to finance projects and programs throughout the year. This siphoned financial resources away from the operating fund, diffused parishioner energy and generally resulted in parish ministries lacking vision and cohesion. The rector's charge to the Committee was to begin a program of Stewardship education such that we ultimately would move toward a unified budget linked to our mission statement and plan.

(continued on page 7)

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

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



Absalom Jones

Celebration of Absalom Jones

Saturday, February 9

11:00 a.m.

Cathedral Nave

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

*Dr. Myron
F. McCoy,
president of Saint
Paul School
of Theology in
Kansas City,
Missouri, will be
the preacher.*



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.*

•new arrivals•

Patrick Thomas Bennett was adopted in January by Tara and Robert Bennett. Patrick is the little brother of Caroline and Ryan.



from the dean *continued from page 1*

In our own lives, when we make responsible choices, when we are faithful to our responsibilities, we have seen the positive results. Some of us have glimpsed the miraculous by virtue of giving generously and selflessly. In terms of faith, accepting the tithe as a benchmark enables us to grow in our baptismal commitment to be a servant of Christ. In terms of one's commitment to the Cathedral community, the ministry of Grace and Holy Trinity Cathedral will expand as more of us take responsibility for our common life and mission.

Politicians tend to steer clear of talk of responsibility for it is not popular with the electorate. In the Body of Christ, responsibility is the very basis for the Baptismal Covenant. Lent is an ideal time to commit to changes that make us more responsible and committed not just for a season, but for years to come.

Faithfully yours in Christ,
Terry+

The Angelus

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

The Angelus Small Group Contributors:

Emily Akins	Tom Atkin
Mary Byrne	Jan Frizzle
John Hornbeck	Geoff Logan
Chris Morrison, <i>Small Group Facilitator</i>	

Julie Toma, *Editor*

The Angelus Small Group meets the first Tuesday of each month and is open to anyone interested in contributing (writing stories, taking photographs) regularly to *The Angelus*. No experience necessary.

Submissions from parishioners and small groups are welcome and encouraged. All entries are requested by the 15th day of the month prior to publication
by e-mail: communications@ghtc-kc.org
or fax: 816.474.5856.

Children will learn to walk the path to spiritual peace

Walking the path to spiritual peace is a lifelong quest shared by our ancestors throughout history. Like our ancestors we, at the Cathedral, use the labyrinth, a tangible representation of our spiritual journey, to assist us in practicing our faith. Our children in formation for the first time, use the Cathedral labyrinth as part of their Lenten journey 2008. The labyrinth will be placed in Haden Hall on Sundays, February 24, March 2, 9 and 16. Cathedral members are invited to use the labyrinth following the 10:15 service on these Sundays. The labyrinth will then be moved to Founders' Hall for use during Holy Week.

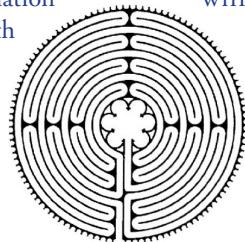
The labyrinth is a space for prayer and meditation. A labyrinth, which is often confused with a maze, is a winding, path that is easy to follow and one where you cannot get lost. Labyrinths are most often created out of wood, stones, paint, plantings or canvas. Archaeologists believe the labyrinth has been used in different cultures for 4500 years. It was incorporated in our faith practice by early Christians. The Basilica of St. Reparatus, in Northern Africa, dating to A.D. 324 held the first known Christian labyrinth. The gothic Cathedral of Our Lady of Chartres in France houses a labyrinth dating to approximately A.D. 1220. Our labyrinth is modeled on the one at Chartres (the design is pictured above).

Contemporary use of labyrinths has increased in modern Christian practice. Organizations such as Veriditas, which sponsors an annual Walking a Sacred Path program at Chartres Cathedral, and The Labyrinth Society focus on bringing opportunities for spiritual transformation through the labyrinth experience. Blue Moon Labyrinths, a company that sells finger labyrinths, posts this very helpful overview:

How do I use a labyrinth?

Take a moment first to begin the process of centering yourself. You may want this to be a time of meditation, of prayer, or of both.

1. Going inward: Release any cares or concerns which distract you from that which is most important. For some, the image of laying cares at the feet of God is helpful.



2. In the center: Receive. This can be a place of still meditation, the be still and know that I am God time.
3. Moving back out: Returning to your daily life. This is a time of reflection on the meaning of your meditation time; a time to take notice of ways that you have changed as a result of this experience.

We look forward to sharing this opportunity for meditation with our children. We hope you can use this opportunity for prayer and meditation as well.

—by DeAnn McTavish

Sources: *Blue Moon Labyrinths* BlueMoonLabyrinths@gmail.com; www.Wikipedia.org; www.americancatholic.org/st.anthonymessenger; www.newadvent.org

Adult Formation

Sundays at 9:15 a.m. Founders' Hall

February 3 • Clergy Forum

The Rev. Dr. Kenneth Malcolm, Director of Admissions at the Episcopal Theological Seminary of the Southwest, will join the Cathedral clergy for this special forum.

February 10 Travel Notes from Haiti

— Maison de Naissance

Led by Paula Miller, missioner and GHTC member

Recently returned from a January missionary trip to Haiti, Paula shares her travel notes from her visit to Maison de Naissance (MN). This forum allows us all a chance to celebrate the progress at MN and learn more about the ongoing ministry that is taking place there. From Kansas City, to the birthing home (MN), to the villagers who live nearby and back again—we thank Paula for connecting us to our brothers and sisters in Haiti!

February 17 & 24 Art, Prayer and Symbolism

Led by Matthew Walsh, artist, GHTC member

What is an icon? How are icons commonly displayed and what might be some of the meanings behind these unique images? In the first session, "The Language of Icons," we will discuss some of the commonly used types of icons from the Eastern Orthodox tradition, and the symbolism found within them. We will examine some common conventions: perspective, colors, and relative size of the figures and discuss specific symbols displayed in icons that will be shared

with the class. Interested in a creative, artistic form of prayer? Learn to pray through drawing and lettering in the second session "Drawing as Prayer." An artful demonstration of a meditative practice akin to Lectio Divina, which combines scripture and drawing, will be discussed and practiced.

Lenten Academy: Wednesday Evenings During Lent

February 13, 20, 27 & March 5

5:30 p.m.	Holy Eucharist
6:15 p.m.	Dinner
7-8 p.m.	Classes

In order to assist with meal planning and class accommodations, please register in advance—beginning February 1. Here's how to register:

- online at www.ghtc-kc.org/lent
- mail registration form to GHTC attn: Valerie Johnson
- place registration form in the box found in the Tower
- call the Cathedral office, ext. 103

Complete class descriptions and registration forms will be available online and in our Lenten brochure, which has been mailed to members' homes.

Lenten Meditation Booklets

Thanks to our members who contributed written reflections in our Lenten Meditation booklets! Copies of these booklets are available beginning Sunday, February 3. Be sure to pick up an Emmaus Ingathering box as we consider daily activities to support MDG through this season (see page 5). For weekly online readings and reflections shared by our members, go to our web site.

- Doris Dillenberger, member
- Edmund Essholt, Taloyre Mahoney's father
- John Knoell, member

Flower gifts for Christmas and January

Christmas Eve & Day Flowers and Music

in thanksgiving for

- Our parents and our family — *Jay & Carol Montgomery*
- Cathedral colleagues and parishioners — *Sue, Rick and Cady Sommer*
- Jay, Chris and Hadley — *Betty Holliday*
- Our family — *Carolyn and Ron McLeroy*
- Julia, John, Maddie and Jack — *John and Ellen Goheen*
- Mike's 20 years in the Episcopal church — *Bridgett Shirley*
- John I. Brown and Isabella Marie Brown — *John and Peg Brown*
- Nan and Andy — *Dorothy and Sam Gershman*
- The lovely flowers on the altar each week — *Richard I. Preis*
- Becky and Tim — *Linda Sue and Terry White*
- Joyce Steinhe — *Lenette and Steve Johnson*
- Many blessings — *Marlene Link*
- The gift of God's Son and the ability to see and hear the beauty of Christmas — *Sally Livengood and Bill Hawley*
- Wonderful, lifelong friendships — *Jeanne L. Estevez*
- Luke and Hannah Woolley; Emma Lane — *Pat and Kay Woolley*
- The Cathedral's choir and music program — *Rick Jordahl*
- Our daughter Noël and grandson Gordon — *Harley and Pat Miller*
- Marion; Reg; Taylor; Kristy and Ardent Bowen — *Betty Phillips*
- My children, grandchildren and great grandchildren (wreath) — *Sally Wood*
- — *Marjorie A. Collins*
- — *Patricia Burns*
- — *Jackye and Joe Finnie*
- — *Sharon Cheers*
- — *Alan and Phyllis Ryder*

in memory of

- Dorry and Clinton Gates; Nancy and Bill Garrett — *Kirkland and Kathy Gates*
- The Rev. Richard E. Mason — *Barbara B. Mason, Cathie La Preze, Carl and Chris Mason*
- William L. Pence; Anne Pence Little — *Mrs. William L. Pence*
- Lola and Otis England; Harold and Delores Dealey; Paul and Norma Parkin — *The Rev. and Mrs. Bryan England*
- Calvia Hillhouse — *Brent A. Barr*
- Alice Lindquist — *The Lewandowski Family*
- Ellyn Shirley
- Joyce Brogno — *Julie Brogno and Eric Elisabeth*
- Dorothy Hartman — *Pattie, Jim, Zachary and Joshua Phillips*
- Barbara and Philip Raham; Maude Forrester; Creighton Hart — *Phyllis R. Hart*
- Louise Peterman — *Raymond W. Peterman*
- Our parents — *Larry and Marilyn McMullen*
- Loyd and Hazel Smith; Mary Bella; Frank and Augusta Fanolio; Steve Risheclo; Eleanor Halley — *Jill and Richard Fanolio*
- Fritz Sommer; Kay & Bob Lemmon — *Sue, Rick and Cady Sommer*
- Elizabeth and Earl Branson — *Betty Holliday*
- Lynn McLeroy; Max McLeroy — *Carolyn and Ron McLeroy*
- Hazel M. Helmer; Robert J. Helmer — *Faye Richards*
- Kenneth Rice — *Lenette and Steve Johnson*
- Alice and Edward Verburg — *Sally Livengood and Bill Hawley*
- Jim and Kathleen Duncan; Jackie Pfeffer; Mark Pfeffer — *Jim and Jane Pfeffer*
- Ronald Michka, Sr. — *Ron and Angela Michka*
- Purnell Brown — *Jeanne L. Estevez*
- My father, mother and sister — *Taloyer Mahoney and family*
- Grandma Chantrasawan — *Gay Purcell*

- Lena and Guy Lewis; Homer Mitchell; Anne and Clarence Hansen — *Newt Lewis and Gordon Hansen*
- The Burke family — *Bev Burke*
- Marjorie and Wendell Beckord; Morgan Marie Pollak — *Pat McKenna*
- Matthew A. Johnston; Isabelle Carley Johnston; John M. Carley; Rupert Phillips; Ruby Phillips
- William Harold Phillips — *His loving family*
- Mary Kathryn Brownsberger-Culp — *Culp family*
- Virginia and Max Foresman; Fudie Barlow; John Ingram-Eiser; Dr. Tim Sifers — *Sarah, Allie and Tim; Grace and Adam*

January 6

- in thanksgiving for the baptism of our children: George, Elizabeth, Amanda, Caroline — *Mark and Brenda Colburn*
- in loving memory of my parents, Gene and Virgene Jordahl — *Rick Jordahl*
- in memory of my sister Teresa Esshom Sheldrake, on her birthday — *Taloyer Mahoney and family*
- in memory of Joyce Brogno — *Julie Brogno*.
- Memorial candles are given in memory of Jacob E. Klassen and J. Raymond Klassen — *Jan Seaman*.
- in memory of my husband Tom (wreath) — *Sally Wood*
- Luther Crocker — *friends*
- Dorothy Bentley — *Andrea C. Skowronek*

January 13

- in thanksgiving for the birthday of Mason Morgan — *Aaron, Stacy and Madeleine Morgan*

January 20

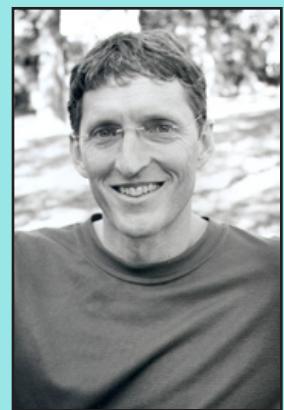
- in thanksgiving for the Cathedral parishioners — *Mrs. T.M. Higgins Jr.*

January 27

- in thanksgiving for good health and another birthday — *Sharyl L. Wallace*
- in memory of Fred Gans — *Mary Boomer*
- in honor of my mother's (Maebelle P. Hodges) 96th birthday — *Debby Williamson*
- in loved and blessed memory of Lillian Cozzi Pellet — *her daughter Patricia Pellet Lyddon*

Guest preacher February 3

The Rev. Dr. Kenneth Malcolm will be our preacher at both morning services next Sunday, February 3 and will join us at 9:15 a.m. in Founders' Hall for the Clergy Forum. Dr. Malcolm is the Director of Admissions at the Episcopal Theological Seminary of the Southwest, and a close friend and seminary classmate of Joe Behen. He has a graduate degree in Medieval Church History. Ken has taught at Texas Tech., at community colleges in the Dallas/Fort Worth area and most recently taught theology at St. Stephen's Episcopal High School in Austin, Tex.



green cathedral

Ideas for the stewardship of God's creation

Salt Your Popcorn, Not the Street

If you have lived in Kansas City for at least one winter, you know that we get a generous amount of snow and ice every year. Local governments are responsible for clearing the streets and highways to keep them safe. Also, many of us use ice melts to keep our porches and driveways clear. Some of the chemicals in these products can be very hazardous for vegetation and sewer systems, but luckily there are alternatives.

The most damaging ice melts include sodium chloride (rock salt) and calcium chloride (liquid brine). As they melt ice and the water runs off into the ground, these products can kill grass, flowers and other plants. Other ice melts are based on fertilizers, such as potassium chloride, which can be less damaging to vegetation but will damage concrete. Even after driving on treated roads, water dripping from your car can even eat away the floor of your garage!

You can consider several environmentally-friendly alternatives that are safe for plants and concrete. Acetates, such as sodium acetate, calcium magnesium acetate (CMA) and potassium acetate, are environmentally friendly, biodegradable and non-corrosive (www.peterschemical.com). They may not be useful on sidewalks because they give snow and ice an oatmeal-like texture. Also, they can be much more expensive than other ice melts. Compare the added cost to the expense of repairing your lawn and you might find it worth a try.

Another technique for clearing ice from your driveway, if you can get away with it, is to do nothing and let the sun take care of it. This is not an option for many people, but because it doesn't take any time, money, effort or chemicals, Mother Nature may have the best solution.

You probably can't get this for yourself yet, but MoDOT has started using something new to help de-ice highways in Missouri: sugar beets. The product is called Geomelt and is a mixture of the liquid residue that is left after the beets are processed for sugar combined with rock salt or liquid brine. The resulting solution melts ice at a lower temperature than salt alone, and it is less corrosive for vehicles and roads. They can apply it before a winter storm to help prevent freezing, or after ice has formed to melt it. MoDOT has been testing Geomelt in parts of Missouri for a couple of years and hopes to use it statewide soon. (www.modot.org) Hopefully, this is a trend that will help move us away from using damaging chemicals to keep things ice-free.

—by Chris Morrison



Consider a trip to Haiti

The most recent edition of *Dekabes*, MN's online newsletter, contains an article by a long time supporter of Maison de Naissance, Dr. Mary White. In



the article she contrasts a visit to MN where a woman has just given birth to her eighth child, and is resting in a setting that is clean and bright, to what she sees when she goes on home visits ... one room homes without windows or doors, where the families use holes in the ground for latrines, where the drinking water becomes contaminated for lack of proper storage, and she realizes the Mother she has just seen at MN will be going home to such a place. (To read the entire article, go to www.maisondenaissance.org.)

This is why supporting the work of Maison de Naissance is so important. MN's future includes plans for successful methods for family planning, safe water, better nutrition, combating malaria and HIV, and many other programs to benefit the whole family. Providing a safe, clean environment to ensure the birth of healthy babies is just the beginning.

This issue of *Dekabes* also describes how to join one of the groups traveling to Haiti. By the time you read this, Paula Miller of our parish, will have made her first visit to Haiti, and she will have an opportunity to share her experience with many of us on Sunday, February 10 (see Adult Formation, page 3). As one who was blessed to spend nearly three years living and working in Haiti, I can assure you that the experience is life changing in the most positive way. Furthermore, the Haitian people love visitors from the US and generously extend their hospitality. Log onto MN's web site for detailed information on how to make a trip, and seriously consider doing so.

Dates for upcoming "Haiti Immersion" trips include March 2-8, March 22-28, April 19-26, May 17-24, June 14-21 and July 11-10. And if you just have questions about making a trip, contact Jillian Murphy at MN's office located across the street from St. Andrew's Episcopal Church. Her e-mail address is Jillian@HM-HB.org. And, of course, I am always happy to talk about Haiti.

—by Marian Philip



Emmaus Ingathering • January 13 - April 6



- Emmaus Ingathering Boxes are being distributed to parishioners throughout the Diocese of West Missouri. This ingathering is the first step on the road to the Sunday, October 26 Emmaus Celebration Service.
- Contributions collected in these mite boxes will be used to support the Millennium Development Goals through Episcopal Relief and Development (*note: this is a change from what's printed on the box*). The boxes will be collected Sunday, April 6 — the day on which the Emmaus story is to be read.
- Emmaus Boxes are located at the table at the back of the nave, in the information rack and in Founders' Hall.

Local Episcopal effort will focus on hunger

Episcopal Community Services, whose Anti-Hunger Network will serve more than 500,000 meals this year in Greater Kansas City, will now focus its efforts entirely on feeding the hungry.

"We will be doing more of something that we are already very good at," said Board chair John Kost. "As we continue to professionalize the kitchen operation, we realize we have the capacity to improve and expand the services we offer."

Two-and-a-half years ago, ECS assumed management of the Kansas City Community Kitchen, located at 13th & Broadway in the lower level of Grace & Holy Trinity Cathedral. The agency also established the Episcopal Anti-Hunger Network with the Community Kitchen as its flagship ministry. Under the direction of Deacon Allen Ohlstein, the Network encompasses more than a dozen area parish food pantries and other programs, including Meals on Wheels and Breakfast at St. Paul's, a Saturday morning feeding program in Kansas City, Kansas. Community support for these ventures, a growing need locally for emergency food assistance, and ECS's developing expertise in the food service area all led the ECS Board to refocus the agency's mission.

"Hunger is a very real problem in our community, and one that's increasing," said Jay Lehnertz, Ph.D., president of Episcopal Community Services. "We want to mobilize and address those growing needs in suburban areas, as well as in the urban areas of our community."

At the Kansas City Community Kitchen, the number of men, women and children served is growing; many days more than 600 meals are served. Although most of the kitchen's guests are homeless, some are actually "working poor" – people who have jobs but must make choices between paying utilities or rent, and buying food for their families.

Earlier this month, the kitchen closed for a week of cleaning and re-organization. New paint, tables and chairs are on the way. In addition to a bit of a facelift, guests will notice a more professional looking, uniformed staff. Styrofoam coffee cups will be replaced with reusable mugs, one of a number of steps ECS is taking to make the kitchen more environmentally friendly.

Although paid staff oversees daily programs—professional chef Jessica Bero now manages the Community Kitchen—volunteers ultimately make all of ECS's feeding programs possible. The Community Kitchen has a volunteer base of about 400 people from area Episcopal congregations, as well as other denominations, local businesses and civic groups. Each day, dozens of them will prepare, serve and clean up at the kitchen. Other volunteers pick up and deliver meals from the kitchen each weekday to about two dozen Meals on Wheels recipients on Kansas City's east side; scores of others prepare and serve breakfast every Saturday morning at St. Paul's Episcopal Church in Kansas City, Kansas; still more staff the food pantries of about a dozen area Episcopal churches.

Bero, a graduate of the Culinary Institute of America, also oversees ECS's Culinary Cornerstones—a hands-on educational program that trains people living in poverty for jobs in the food service industry.

"We are looking for long-term solutions," said Lehnertz. "It's about outreach, education and awareness."

Culinary Cornerstones addresses root causes of hunger and poverty—unemployment, learning disabilities, crime and substance abuse—by training motivated candidates for jobs in the food service industry. Training sessions and internships provide culinary and interpersonal skills, placement assistance and counseling. ECS just brought a social worker on board to provide case management for the program's trainees. Culinary Cornerstones also provides catering, and the demand for that service continues to grow as community groups become aware of the program.

Recent studies on both sides of the state line show that increasing numbers of people in the metropolitan area rely on emergency food assistance.

"This gives us a growing understanding of what's happening in our metropolitan area and broadens our sense of the community we serve," Lehnertz said.

The majority of feeding programs and pantries throughout the area report an increase in the number of people served since 2001, according to a 2006

Harvesters study. More than one-third of those seeking emergency food assistance live in rural and suburban areas, but the urban core is where the need is often most obvious.

The Harvesters study also noted that the vast majority of food assistance in metropolitan Kansas City, including pantries and hot food programs, is provided by faith-based organizations like Episcopal Community Services.

In addition to meeting a vital need locally, the increased focus on feeding ministries also addresses the Episcopal Church USA's Millennium Develop Goal of eradicating poverty worldwide.

Episcopal Community Services began in 1989 as a joint outreach effort of the Episcopal Dioceses of West Missouri and Kansas.

"Our focus may be shifting a bit," said Lehnertz, "but our mission hasn't changed. We're still committed to helping people grow in their faith through volunteer opportunities and partnerships."

"Our feeding programs have been generating a lot of community support. Feeding fits with our theology," said Lehnertz. "As Episcopalians, we reach out and feed everyone, regardless of who they are or what they believe. So we will continue to focus on that and perfect it."

Treasurer's Report

Nov MTD	Budgeted MTD	Actual MTD
Income	\$ 154,417	\$ 163,819
Expenses	\$ 155,766	\$ 163,107
Net Total	\$ (1,349)	\$ 712
Nov YTD	Budgeted YTD	Actual YTD
Income	\$ 1,787,641	\$ 1,824,399
Expenses	\$ 1,758,087	\$ 1,818,987
Net Total	\$ 29,554	\$ 5,412

December 2007 saw income and expenses almost equal. Pledges and plate income both exceeded significantly their respective budget for December. Expenses exceed budget in December primarily due to an unbudgeted expense.

The Cathedral in 2007 had a balanced budget. Income exceeded budget more than enough to compensate for actual expenses exceeding budget. A cautionary note, in 2007 there was an increased dependence on endowed monies to balance our budget. Nevertheless, any year with a balanced budget is a good year financially.

-by Doyle White

OUR PRIMARY MISSION as the Episcopal Cathedral church in the heart of the City is to be a servant church. We seek and serve Christ in all people, loving our neighbors as ourselves and working for justice, peace and respect for every human being.

MUSIC NOTES

from Canon Musician John Schaefer

On Epiphany Sunday, members of the Cathedral family and guests from the community heard an astounding recital given by John Fowler. John is, of course, one of the most disciplined and scholarly performers amongst area performers. His playing is always revelatory, whether the music be soft or loud, fast or slow. On Epiphany, there was something more in his playing for us. It is safe to say that it was one of the finest recitals ever heard in this Cathedral. Thank you, John, for gracing us as you have.

It will be a quiet month at the Cathedral in February, except for a service for the Southwest Region of the American Choral Directors' Association. On Thursday, February 21, the Trinity Choir will lead a service of worship, which will explore a variety of ways to honor God. That we are included is special; usually a choir has to jump through hoops to sing at an ACDA convention. We are grateful to Bryan Taylor of Liberty United Methodist Church for the invitation.

Watch the calendar for significant additional events.

direct communication?

continued from page 1

By 1986 we were a year into the plan and making slow headway, but headway nonetheless.

And then. At a Vestry meeting the rector announced that a parishioner had approached him with the idea of doing a special fund raiser to air condition the nave. The parishioner would front one-half of the money and the remainder would be raised by parishioners. I waited for the rector to continue by saying, "But I told Mr. X that as attractive an idea as this was, the process was not in keeping with the direction that the parish was now moving." Instead, I heard the rector say, "So I enthusiastically agreed."

I remember being speechless with confusion and anger, and fearing that if I gave voice to any of it at that moment that I would either say something I'd regret later, or else burst into a flood of humiliating tears. The motion was seconded, there was no discussion because no words emerged from my tight throat. The rector called for a vote and I squeaked out a nay—the sole dissenting vote. I left before the meeting was over.

And after a sleepless night, I called the rector the next day and made an appointment. And I laid it all before him—how this decision had undercut the very work he'd asked the Stewardship Committee to do, how I felt personally betrayed by his not mentioning this to me or the Committee before bringing it to the Vestry, and of my frustration over his seeming abandonment of a difficult process in the interest of expediency, yada yada yada. I also acknowledged that I certainly should have spoken up at the meeting before he called for the vote, but was too flummoxed to have done so.

The rector sat at his desk and grinned. Not in a malicious way or snarky way because of course he possessed neither of those qualities,

but in a way that showed genuine delight.

"This is *great!*" he exclaimed. "You're talking to ME! You're angry with me and you're talking directly to me! This is the first time that's happened since I was called to this place."

I remember at the time brushing off his observation, thinking it was a diversionary tactic, an effort to defuse my anger. In fact, I dismissed his reaction of happiness entirely... until I myself was ordained. Only THEN did I begin to understand his positive reaction to my direct expression of anger. Because only then, as a newly minted priest in a parish, did I fully appreciate how rare and precious direct communication is, and conversely, how prevalent and potentially destructive indirect communication is.

There are a lot of factors that militate against direct communication in an organization: discomfort with conflict, issues with authority (one's own, or someone else's), lack of experience in respectful dialogue, fear of being misunderstood, fear of escalating a misunderstanding even more, fear of reprisal, formation in a family system where nothing of importance was ever communicated directly, fear of letting one's emotions get the better of one, unwillingness to be or even appear vulnerable, the secret enjoyment of the power one holds when engaging in passive-aggressive behavior, and a hundred more.

In short, there are many more inducements to indirect communication in organizations than there are inducements to direct communication. Ultimately, however, there is one form of communication that builds trust and mutual respect—direct.

The denouement to my story: the rector acknowledged to me that he blew it, that he had

chosen short-term benefit over long-range formation. He took responsibility for his actions personally with each member of the Stewardship Committee. The project went ahead, money was raised and pledge income (not surprisingly) that year took a hit. It was also the last special fund raiser that was held during that rector's tenure. Mine may have been the first episode of direct communication with him at the parish, but because of the way he told the story, it was not the last. Trust began to be built, passive-aggressive

behavior began to diminish, renewed vigor and a sense of mission began to emerge.

*"This is great!"
he exclaimed.
"You're talking
to ME! You're
angry with
me and you're
talking directly
to me!"*

My experience 22 years ago as a lay person happened to take place with a rector, but as I subsequently learned, the dynamic I experienced could just as easily happen in any parish with a fellow member, lay leader, or member of a staff. To be a member of a church

is to encounter situations that can result in powerful emotions, of which anger can be one. Expressing a concern directly and respectfully with the person involved brings benefits not only the people directly involved but to the entire system.

The Cathedral is far from unique in its susceptibility toward unhealthy communication dynamics. It is a susceptibility to which virtually every church is prone. This one thing I know: if you have a concern, pick up the phone, set up a time, and have a face-to-face, respectful conversation with the person directly involved. I'm not saying it's easy. It wasn't easy 22 years ago and it's no easier now. I'm saying that the benefits are immeasurable.

—by the Rev. Canon Susan Sommer

A Flipping Good Time Pancake Breakfast

February 3

After both morning services in Founders' Hall



Choose from a wide selection of pancakes, fruit, bacon, sausage, eggs and juices!

Come for a fun, relaxed breakfast!

Rex Nolan, magician, will be performing for kids of all ages!

Ticket Info:

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

All proceeds go to the ECS Anti-Hunger Network and the Kansas City Community Kitchen

Christmas flowers, decorations feast for our eyes



Many thanks to Bob Trapp for providing a visual proclamation of the glory of the Incarnation, adding so much to our joyous celebrations of the Birth of Jesus Christ. Also, many thanks to all who donated toward the flowers and the music for Christmas. A complete list is on page 4.



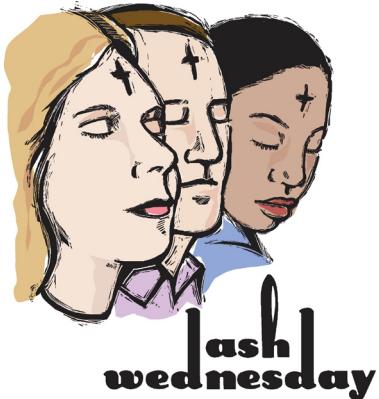
photos by Jan Frizzle

THE FIRST DAY OF LENT: ASH WEDNESDAY

FEBRUARY 6

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

Palm fronds to be burned may be left in a basket in the chapel by February 3, or burned at home with the ashes being returned to the ground.



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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
Priest Associate

The Rev. Joseph Behen
Clergy Assistant

The Rev. Bryan England
Deacon

The Rev. Bruce Hall
Deacon

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

Mr. John L. Schaefer
Canon Musician

February 2008

S	M	T	W	T	F	S
				1	2	
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

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/Holy Eucharist
Monday	
12:05 p.m.	Holy Eucharist
Tuesday	
9:15 a.m.	EfM
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 Choraliars
7:00 p.m.	Trinity Teens Youth Group
Thursday	
7:00 a.m.	Men's Bible Study
12:05 p.m.	Holy Eucharist
6:00 p.m.	Cathedral Bell Ringers
6:30 p.m.	EfM
7:30 p.m.	Trinity Choir
Friday	
12:05 p.m.	Holy Eucharist

Activities for the Month of February

2 • SATURDAY	13 • WEDNESDAY
9:00 a.m. Altar Guild Training	5:00 p.m. Lenten Academy
9:30 a.m. Children's Formation Diocesan Meeting	15 • FRIDAY
10:00 a.m. Three Year Planning Committee	8:00 a.m. Women's Retreat
3 • SUNDAY	16 • SATURDAY
9:00 a.m. Morgan Discernment Committee	10:30 a.m. Charitable Knitting
3:15 p.m. Centering Prayer Group	17 • SUNDAY
6 • WEDNESDAY	9:00 a.m. Morgan Discernment Committee
7:00 a.m. Ash Wednesday Services	11:30 a.m. Newcomer's Committee Meeting
12:05 p.m. Ash Wednesday Services	3:15 p.m. Centering Prayer Group
7:00 p.m. Ash Wednesday Services	18 • MONDAY
7 • THURSDAY	Closed: Presidents' Day
8:30 a.m. RAMP Program	19 • TUESDAY
8 • FRIDAY	7:30 a.m. Finance Committee Meeting
8:00 p.m. Festival Singers Winterfest 2008	20 • WEDNESDAY
9 • SATURDAY	5:00 p.m. Lenten Academy
11:00 a.m. Absalom Jones Service	24 • SUNDAY
7:30 p.m. Concert: Fine Arts Chorale	11:30 a.m. Newcomer's Lunch
10 • SUNDAY	27 • WEDNESDAY
8:50 a.m. Blood Pressure Sunday	5:00 p.m. Lenten Academy
3:00 p.m. Festival Singers Winterfest 2008	28 • THURSDAY
12 • TUESDAY	5:00 p.m. Vestry
6:15 p.m. Cancer Support Group	

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