



# The Angelus

Grace & Holy Trinity Cathedral • Kansas City, Missouri

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## New Beginnings

The Thursday morning Men's Bible Study group has been reading the Gospel of John for the past several weeks. We started with some introductory material on the author, the date, and some of the main ideas in the Gospel, and then we jumped right in with chapter one, verse one. The thing about the Gospel of John, of course, is that even if you can't remember which Gospel includes the Wise Men, or which Gospel has the foot washing, you can always remember how the Gospel of John starts out:

*In the beginning was the word  
and the word was with God  
and the word was God.*

I love how the Gospel of John begins. Of course, I love the poetry, the slightly arrhythmic repetition of words like Word, and God, and Thing, and Life, and Light. I love the mystical start to this Gospel, completely impervious to Christian Science® or Biblical Archaeology (you can search for the Ark, or retrace the steps of the Exodus, but how would you make a TV special about the historical/scientific foundations for "and the Word was with God"?). I love that John thinks that Jesus is so important that he goes all the way back to before the world was created to start telling his story.

In fact, that's what I like best about John's prologue; he tells the story of Jesus' beginning in a way that makes it clear that he is saying something, not just bringing you up to speed. Mark starts off with John the Baptist and an already adult Jesus just itching to get started on his healing/preaching/miracle-performing whirlwind tour of Galilee and Jerusalem. Matthew and Luke (also known as the Christmas Pageant Gospels) take things back to Jesus' birth and provide some foreshadowing for the events to come. Yet only John takes us back to the real beginning, back to before the seven days of creation, back to before Genesis.

It is no coincidence that the Gospel of John begins with the same three words that Genesis does. John, more than any other Gospel, is concerned far more with the why than with the how, and even more concerned with who. And so there is in the Gospel of John no mention of how Jesus was born. All of the poetry of these most precious verses are spent in the telling of why Jesus came

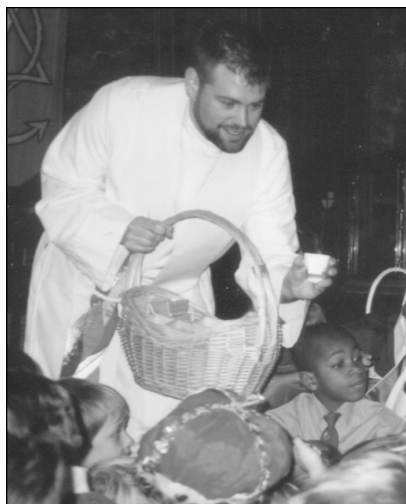
to recreate the world, and who sent him, and what kind of God that must have been, to do this wondrous thing. Like the story of creation in Genesis, this is a mythic telling of beginning. And like the story in Genesis it is mythic not because it is untrue, but because it is so much more than true. John, like no other Gospel, does not even pretend to know the details of how Jesus got here. John, like no other Gospel, begins in a transcendent, poetic avalanche of sheer meaning. Meaning, that drowns out the how with the utterly overwhelming why, and who.

We have before us here at the Cathedral, a time of new beginning – perhaps not so significant to the world as the new beginning brought by Jesus and told in John's Gospel, but meaningful to us nonetheless. We have, in less than two years, seen two Deans leave this place, and we wait and work for the arrival of another. Yet rather than spend our energy explaining what happened to our previous Deans and why, and rather than standing still trying not to let anything else happen until the next Dean arrives, I suggest we take a lesson from the Gospel of John.

Let us tell the story of this Cathedral in words that inspire faith and leave no room for doubt. Let us tell the world of our new beginning through the actions of each of us who is a part of this place. In our Cathedral, let no child go untaught, no choir anthem go unappreciated and no visitor go unwelcomed. Let there be always a place for babies to rest, and the homeless to eat. Let there be no Eucharist that doesn't inspire and no small group that doesn't build fellowship. Let the wisdom of the finance committee be praised, the energy of the youth be encouraged and the creations of the artists be admired. Most of all, let the service of each one be acknowledged and appreciated, and let it always be offered in grateful thanks to God.

Only with such an abundance of good things can the beginning of John's Gospel be matched, and only by telling our new beginning in this way can we make this Cathedral the place that we all believe it can be: a place of joy and peace, a sanctuary for God and God's children. Let us make a new beginning here, together, to the glory of God. Amen.

*-by The Rev. Benjamin J. Newland*



# 'Religion for Me is Life'

January 19 was Martin Luther King Day (following that odd American custom of celebrating an honored person's birthday on a more convenient Monday, instead of the actual birthday). In early January, I started searching sources for sermons and other works that he wrote prior to the last ten years of his life. Amazingly enough, they were somewhat difficult to find.

After all, this American is known for, as President Reagan expressed it in 1986 in dedicating this new national holiday, his "prophetic voice that reached out over the chasms of hostility, prejudice, ignorance, and fear to touch the conscience of America." It is this side of Martin Luther King - this legacy - in which most people are interested.

But it also important to understand that Martin Luther King was a Christian - and that this, combined with his African American heritage and the times in which he grew up, was his foundation.

In a lesser-known essay, "An Autobiography of Religious Development," he reveals just how important this was. "Even though I have never had an abrupt conversion experience, religion has been real to me and closely knitted to life. In fact the two cannot be separated; religion for me is life." This was written at age 22, while he was still attending Crozer Theological Seminary in Pennsylvania.

What an amazing statement - "religion for me is life." But should this really be so surprising? Throughout his life, he lived in such a way as to reflect his Christian beliefs. As

early as age 16 he wrote that "we cannot be truly Christian people so long as we flaunt the central teachings of Jesus: brotherly love and the Golden Rule."

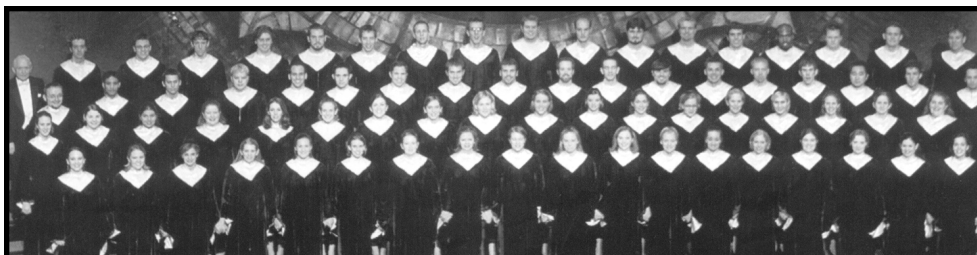
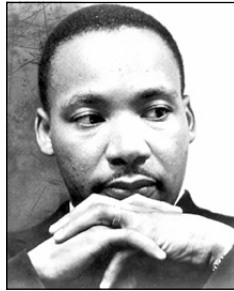
Four months before his "I Have a Dream" speech, in a letter from a Birmingham jail, Martin Luther King wrote extensively of the inextricable connection between Christianity and the fight against injustice. If you have not read the entire letter, do so. In many respects, it is even more powerful than the more famous speech.

He speaks of civil disobedience, and notes that the principles are nothing new. "It was seen sublimely in the refusal of Shadrach, Meshach and Abednego to obey the laws of Nebuchadnezzar because a higher moral law was involved. It was practiced superbly by the early Christians who were willing to face hungry lions and the excruciating pain of chopping blocks, before submitting

to certain unjust laws of the Roman Empire." In that same letter, he later referred to those same early Christians as "small in number but big in commitment."

So as you think of Martin Luther King, think of him not only as a great African-American, not only as a champion for justice, not only as a practitioner of non-violent change. Remember him also as a Christian who chose to apply some of the most difficult principles and admonitions of the Gospel into his life.

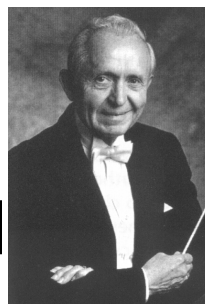
*-by John Hornbeck*



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## Memorial Committee

Many times over the years, bereaved members of our Cathedral family have designated the Cathedral as recipient of gifts in memory of a loved one. The Memorial Committee is compiling a list of items and/or projects that would be appropriate as memorials and that would fulfill a need at the Cathedral beyond what is provided for in the operating budget.

We are asking members of the congregation to submit suggestions for memorials. These suggestions can be in a range of costs. Recent memorials have paid for a new lectionary Bible for the Chapel as well as the more costly project of restoring the Tiffany window at the west end of the nave. We would appreciate your suggestions. We will put together a list from the suggestions, for the Vestry to approve. Then we will have a "wish list" from which families can select after the memorial money is received.

Please send your suggestions to the Cathedral office (attention: Day Kerr) before February 26, if possible; the memorial committee will be meeting that day.

*-by Day Kerr*

## The Angelus

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

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# The Diocese of Venezuela – Alive and Well

A companion diocese relationship between the Dioceses of Kansas and West Missouri and the Diocese of Venezuela is set to flourish, now that the Venezuelans have officially become part of the Episcopal Church.

The Diocese of Venezuela was unanimously admitted into the Episcopal Church during last summer's General Convention. Bishops of several dioceses, led by William Smalley

of Kansas and Barry Howe of West Missouri, voiced their support and highlighted its missionary labor among Venezuelan indigenous peoples.

Venezuela has actually been a companion diocese with Kansas and West Missouri in a relationship that goes back to 1987. Bishop Barry Howe and his wife traveled to Venezuela during the summer of 2002 with Channing and Louise Horner of Maryville.

Their visit began near Caracas, where many families had lost their homes in recent mudslides and had come to rely on assistance from the church and other sources. Other stops on their visit included a new mission church in the coastal city of Puerto la Cruz and the diocese's oldest parish, the Church of the Resurrection in El Callao, which dates from 1911. Bishop Howe also helped with nearly 20 confirmations in Puerto la Cruz.

The Howes and Horners returned from their visit very impressed with the passion of the Venezuelans and enthusiastic about our companion diocese relationship. Now

that the relationship is maturing, "there is a deep feeling of companionship," said Channing Horner.

The companion diocese relationship is bringing benefits to both Missouri and Venezuelan Episcopalians. Helpers from West Missouri and Kansas have traveled to Venezuela to assist with various ministries and building projects. At least two medical missions have

helped with surgery, dentistry, clinic work and eye care. A recent college graduate, Matthew Butterbaugh of Winfield, Kansas, has been in Venezuela for several months doing missionary work.

The companionship has not been one-way. The Horners said that as the Venezuelans develop their mostly-rural ministry, they will be able to share their experiences with clergy in West Missouri and Kansas who minister outside of cities. There is also an enthusiasm to help translate liturgies and other materials into Spanish for our own bilingual need.

The Horners said that what the Venezuelans need most is economic and political stability in their country. Assistance through money and people is always welcome, of course. Another need is for time and expe-

rience. Joining the Episcopal Church comes at a time when the English influence on the Church in Venezuela is diminishing. "We are well on the way to a nativistic church," Horner said. The Rt. Rev. Orlando Guerrero, the Bishop of Venezuela, is the first native-born bishop they have ever had, and only the second Spanish-speaking bishop. Earlier bishops had come from England to minister to English people who had moved there.

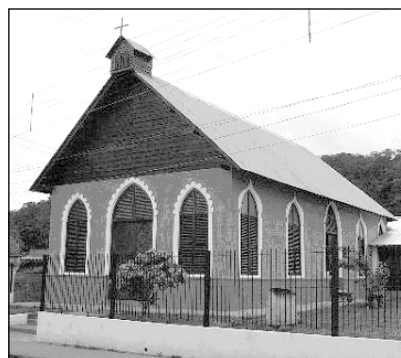
The Horners have noticed that interest in Venezuela is high since their diocese was admitted last summer. Visitors are always welcome to learn, teach or help. Clergy are especially encouraged to visit, as well as people who would like to work as liaisons in the bishop's office. If you would like to know more about the companion diocese program, contact Channing and Louise Horner through St. Paul's Episcopal Church, 901 N

Main St., Maryville, MO 64468, 660-582-5832 or at Northwest Missouri State University.

-by Chris Morrison

- (Photo left)

First Communion at the Church of the Resurrection in El Callao, Venezuela, with Bishop Orlando Guerrero. Photo by Matthew Butterbaugh.



- (Photo right) The Church of the Resurrection in El Callao, Venezuela. The original church was built in 1911 and is the oldest Anglican parish in Venezuela. Photo by Matthew Butterbaugh.

**FOUNDERS' HALL • FEBRUARY 22, 2004**

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## Men's Lenten Retreat

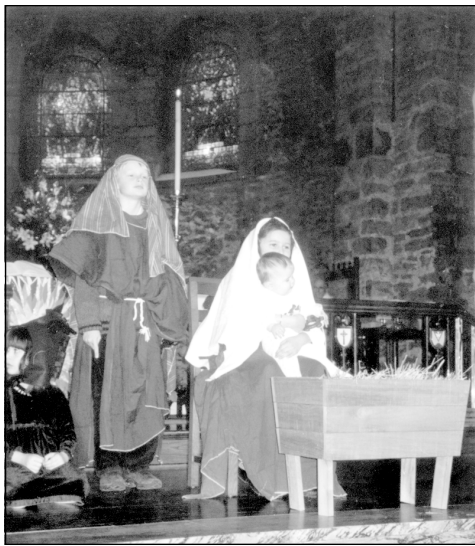
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# Christmas Flower Memorials and Thanksgivings

In memory of

Bill Haberland by Clint Haberland and Linda Voran  
 Bill Saxon and Betty Sexton, and other loved ones by Cyndi and Dan Sexton  
 Bill Winslow and Merle and Mary Rozell by Terry and Nancy Rozell and family  
 Calvia Hillhouse by Brent H. Barr  
 Cornelius C. and Cecelia E. Carter by Cecelia M. Carter  
 Dr. and Mrs. E.R. Frank, Oscar and Mildred Wierima by Bev and Gael Frank  
 Edward Gordon by Elizabeth Gordon  
 Esther Rogers, grandmother, by Gina Fenger  
 Frank H. Jennings II by John Jennings  
 Frank Roscher by Charlene Roscher  
 Frank, Mary and Augusta Fanolio, Loyd Hazel and Jerry Smith, by Jill and Richard Fanolio  
 Fred Eriksten and Rigmor Sorensen by Heidi Molbak and Rob Verchick  
 George and Frances MaGill, John and Rose Arnold by Ruth MaGill  
 Helene Emerson Campbell by Colleen and James Campbell-Crowley  
 Jacob E. Klassen, Florence I. Klassen and J. Raymond Klassen by Jan Seaman  
 James Cochran by Friends  
 Jim and Kathleen Pfeffer, Jackie Pfeffer and Mark Pfeffer by Jim and Jane Pfeffer  
 Jim Reagin by Terence Williams  
 John and Beverly Riggs by Chris and Christine Morrison  
 John and Velva Mallory by Cherry Lawrence  
 John Grant Lauterbach by Janet Grant Lauterbach  
 Joyce Wood Willis by Bob Richmond  
 Lena and Guy Lewis, Anne and Clarence Hansen by Gordon Hansen and Newt Lewis  
 Lisa and Gary Miller, Patrick and Beth, Stephen Gordon, Ed Gordon Jr. by Elizabeth Gordon  
 Luther Crocker by Friends  
 Lynn McLeroy and Max McLeroy by Ron and Carolyn McLeroy  
 Max McLeroy by Sue and Don Willsey  
 My grandmother and brothers, by Joyce Morrow  
 Our parents by Harley and Patricia Miller  
 The Rev. Richard E. Mason, Carl and Chris Mason, Cathie LaPreze by Barbara B. Mason  
 Thomas Jefferson Wood, Jr., beloved husband of Sally Wood.  
 Wendell R. Beckford by Pat McKenna



In thanksgiving for

Our family by Phyllis and Jim Shaffer  
 Our family by Ellen and John Goheen  
 My husband, children and grandchildren by Joyce Morrow  
 The Rev. Linda Yeager by Joyce Morrow  
 Kelsey, Emma and Drew, family and friends by Sarah Cohalla  
 Christen, Rebekah and Brooke by Mary Jo Browne  
 For Trinity Choir and John and Leona Schaefer by Richard I. Preis  
 Muriel and Tom Brown and family by Ruth MaGill  
 Our children and grandchildren by Mr. and Mrs. William L. Pence  
 The vision and mission of Episcopal Social Services by Mary Louise Byrne  
 George and Thomas, our grandchildren, by Paget and Tom Higgins

Flower gifts given by

Bridgett Shirley and Michael Sancho

- photos by Richard Fanolio

