



The Angelus

Grace and Holy Trinity Cathedral • Kansas City, Missouri

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A visit to Haiti and Maison de Naissance

Bondye di ou: fe pa ou, M a fe pa M. In Haiti, this philosophy prevails: “God says to you: do your part, I’ll do my part.” In my time there, I found that both God and the people of Haiti are doing their parts. God has certainly given the people of Haiti many blessings, including a land of such beauty that it takes one’s breath away.

Standing on the shore of the Caribbean on our first night in Haiti, I looked through a pink-streaked sky at the mountains in the distance, while the blue waters lapped quietly at my feet. The mild temperatures provided a gentle warmth that invited me to linger. And yet, because of the instability of this paradise, tourists do not bring their vacation money to Haiti, and it remains the poorest country in the western hemisphere.

God has blessed Haiti with a people of great strength and faith. Even though they have minimal material goods, they make the most of what they have. Their inadequate, tiny homes are tidy and organized. Because of the climate, they live much of their lives outside their homes, cooking on an open fire in the neatly kept cooking area.

They carry themselves with grace and dignity, and their clothing is clean, even though they must wash at the river or lug water to wash at home, and they lay their clothes out to dry on the bushes. They welcomed us when we called on them to give Vitamin A and de-worming medicine to their children. Even though we were different in race, nationality and language, they opened their lives and hearts to us.

At one of the church services I attended, the children sang a song in Creole, welcoming us to their church. One of the lines in the song said, “If you are sad, God will make you happy.” They sing with great joy, and their music reached inside us and touched our hearts. The people of Haiti know that they are poor; they also believe that God is with those who are poor.

There were nine of us who made the nine-day trip to Haiti in January to visit an Anglican priest there, Father Franz Cole (Fan Fan), and to see the work that the Episcopal church is doing in the area around Torbeck, where Fan Fan serves ten churches and eight schools.

One of the bright spots of the area is Maison de Naissance (MN), a birthing center sponsored by the Episcopal churches of this metropolitan area. It is a bright, cheerful, modern structure where women can come for pre-natal visits, for giving birth, for well baby visits, for vaccinations for children, for help with family planning, and for help with other medical problems.

In addition, the staff members make home visits, conduct health surveys, and offer community education. They keep accurate and complete records of the people they serve. Most of the work is done by Haitian nurses and mid-wives, with administrative help from our area.

MN is the dream-come-true facility begun by Dr. Stan Shaffer, a member of St. Andrew’s Episcopal Church in Kansas City. He has been helping with medical problems in Haiti for over 20 years, and he continues to be the spark that inspires people to help. On the wall at MN are the names of each baby who has been born there since the facility opened in October of 2004.

More than 300 babies have been born so far, with the center now averaging a birth a day. One day when we were there, two babies were born—within ten minutes of each other.

Two healthy little boys and their mothers were driven home two days later, and I was fortunate enough to make a home visit to one of the new families while I was there. The thatch-roofed home where the family lives is meager at best. But the family offered us hospitality and many hugs of appreciation. The mother and baby were being cared for lovingly and tenderly by her family.

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The fisherman’s net

You can still see the fishing boats if you go far enough north in Michigan or Wisconsin. Great Lakes fishing boats are squat and not at all attractive. They’re built for labor, not for leisure. Their function is to stay stable in the rough waters and to provide a big enough hold for the catch. You can still see the nets too, especially if you drive by Indian reservations.

The nets are all synthetic now, of course, and are thrown out and hauled in not by hand but by powerful winches. The landing technology has changed dramatically over the last 2000 years, but the method of using nets to bring in a catch of fish hasn’t changed much in that time.

(continued on page 2)

Each year during the season of Epiphany, we hear at least two accounts of Jesus calling his disciples. These “call” accounts in the gospel have in common the image of Christ being revealed to his disciples as one whom they are to follow. But as the season unfolds, we learn that following Jesus involves more than passively traipsing after him. In involves sharing the Good News.

It involves (gulp) evangelism.

It's no secret that some Christian traditions interpret this call to evangelism in no-nonsense, highly personal ways. In fact, some traditions believe that individual Christians will be judged by how well they share their faith and bring others into a personal relationship with Jesus. I had a secretary once who was brought up to believe that her own immortal soul was imperiled if she could have brought someone to Christ and chose not to.

Sandy saw her life's work as one who stands beside her Lord and throws that net and hauls the people into relationship with Jesus. Nothing wrong with that model. But my experience is that sometimes the best model for evangelism is more about being the net itself. What makes a net work is the way that it is designed.

It's got a lot open spaces and a lot of points of connection. Some of the rope is

oriented in one direction, but an equal amount is oriented in a perpendicular direction.

That tension of opposing directions with space in between is what makes the net strong and functional. They are also, not surprisingly, the qualities that make churches strong and functional.

Strong functional churches are open to new people, new ideas, and new ways of God revealing God's Self in the world around us. There is space for the Spirit to flow in and around.

Strong, functional churches have people whose ministry, experience, and vocation (to say nothing of politics or social viewpoints) orient them in different directions, but who stay strongly connected through the sacraments, service, and fellowship.

I submit that a good model for the Church is that of a fishing net. And to squeeze every conceivable image out of this metaphor, let me add that in order for the Church to fulfill its function, it needs to get thrown into the water. Again, thinking symbolically, that suggests to me baptismal ministry.

Think about the baptismal covenant we renew from time to time. Will you proclaim by word and example the good news of God in Christ? Will you seek and serve Christ in all persons, loving your neighbor as your-

self? Will you strive for justice and peace among all people and respect the dignity of every human being? Openness, variety of direction, strong points of connection and relationship.

Lovely image. How do we apply it? We are the fisherman's net when we feed the hungry and clothe the naked, when we listen and respond to someone in need without judgment.

We are the fisherman's net when we support and care for those who are sick or worried or grieving.

We are the fisherman's net when we reach out to children and young people and not just tell them about Jesus, but demonstrate his love—especially when they're not being particularly lovable just then.

We are the fisherman's net when we embrace the good that is in one another and let the rest simply wash away.

We are the fisherman's net when we are so permeable to the grace of God that others see Christ in us, not because of what we necessarily

say, but because of what we necessarily do, and who we necessarily are.

Follow me and I will make you fish for people, Jesus said to his first disciples. Says the same thing to us. Can we envision putting ourselves in Christ's own hands, risking radical availability to a hurting world?

—by the Rev. Canon Susan Sommer

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Lenten Academy

c o m m u n i c a t i o n s

Save these dates: March 8, 15, 22 and 29

The Cathedral of the Immaculate Conception and Grace and Holy Trinity Cathedral invite you to be a part of this year's Lenten Academy.

- Travel parts of the world without leaving Kansas City—no passport needed.
- Examine your spirituality type and preferred prayer styles—there's a reason you may not be comfort-

able standing when everyone else is kneeling!

- Read and study about less-than-perfect women of the Bible (this book earned 5 stars by customers of Amazon.com)
- Create a woven project—it is an age-old art.

More details to follow as we near this Lenten season.

The Angelus

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

THE ANGELUS SMALL GROUP CONTRIBUTORS:

Emily Akins
Mary Byrne
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Sergio C. Moreno
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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.

Adult Formation

All classes begin at 9:15 a.m.

Inviting Grace

Jesus formed relationships with people: disciples, outcast sinners and sick, Pharisees and Scribes. We are the body of Christ—the community called the church. Christ calls us to be this community. So what does that community look like at our church? How do we welcome visitors, newcomers and each other? How do we, as a community, encounter God's grace and how do we share the grace we experience with one another?

A Christian Journey

It's not too late to come along! Whether new to the Christian faith, the Episcopal faith tradition or are simply seeking a 'renewal' as an Episcopalian, please join us on this meaningful journey. This class also serves as our catechumenate for those seeking the Rites of Baptism, Confirmation, Reception or Reaffirmation. This class will continue throughout February in the Multipurpose Room. See more details on our website!

Sunday Bible Study

Discover scripture and enjoy the fellowship of others while sharing common interests and supporting one another in faith. This group will gather in the Youth Room.

Fat Weekend

Fat Weekend – Part One

Yeeeee Haw! It's almost time. We invite you to a party Saturday, February 25 at 6 p.m.—the umpteenth Annual Chili Cook-off at the Cathedral – part of our "Fat Weekend" in 2006.

Let's begin with a call for entries. Anyone who wants to enter a chili is welcome to do so, and the more the merrier. If you plan on entering the cook-off with your own chili, email John Hornbeck at cambridge-group@sbcglobal.net, or call him at 913-669-1174. (This is just so we can make certain we have enough table space set up).

As with last year, judging categories will include the best overall chili, best presentation, non-conformist chili, and spiciest chili. (Please remember that the last two need actually to be edible). In addition, of course, the "Blessed Chili" award from a secret tasting by a member of the clergy.

This year, we are expanding the awards in recognition of several unexpected entries that we had in 2005. By popular request, we will have a best overall and a most unique chili award for entries prepared by youth age 17 and younger.

Everyone else is encouraged to come and

enjoy the chili. In fact, it means much more if you are there – since all of you are the judges. Talk to your friends. If they were here last year, I guarantee they had a good time. And this year we have a few surprises — you will learn more about these in the coming weeks.

Remember that this is for a good cause. All proceeds help support social outreach services here at the Cathedral. We ask for a modest donation at the door – \$10 per person or \$20 per family – although as in past years bringing chili, cornbread or desserts gets you in free. Thank you for helping us to help others.

Fat Weekend – Part Two

On Sunday February 26 we will have our Third Annual "Fat Weekend" Pancake Breakfast, and you are all invited. We will again have two seatings – a breakfast immediately following the 8:00 service, and a brunch immediately following the 10:15 service. In addition to pancakes and other delights to go with them, we'll have selections for those who prefer a low-carb breakfast.

If you can make it to the later event, it will be well worth it. Jim Jennings is our Master of Ceremonies again

(and that's always good for a few laughs). In addition to some select musical entertainment, we will introduce the winners from the previous evening's Chili Cook-Off.

There will also be a social outreach forum with information available from various ministries supported by the Cathedral and the Diocese of West Missouri.

Ticket prices are still \$10 per person, with children under 12 eating free. Advance tickets will be available, but walk-ups that morning are also welcome. Remember that once again, proceeds go to support Outreach programs at the Cathedral.

Last year, thanks to all of you, we raised more than \$1400 for the Community Kitchen and other Social Outreach Programs at the Cathedral. Your support, as always, is appreciated.



Fat Weekend A Weekend OF FUN: DON'T MISS it!

FEBRUARY 25 ★ CHILI COOK-OFF

Doors open at 6:00 p.m. (5:00 p.m. for chili chefs)

Ticket Info: Buy your tickets at the door for \$10 (\$20 for a family).
Those bringing chili/cornbread/dessert may enter for FREE.

February 26 * Pancake Breakfast

Seating open after both morning services. Entertainment following the 10:15 a.m. service.

Ticket Info: Buy your tickets for \$10. FREE for children under 12.
Tickets are available each Sunday at coffee hour and will also be available at the door.

**PROCEEDS FROM BOTH EVENTS GO TO THE
CATHEDRAL'S OUTREACH MINISTRIES!**

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Doing our part for Haiti

Here are some statistics that you might find interesting: The population of Haiti is similar to Missouri and Kansas, yet there are more deaths of mother and babies each year in Haiti than in all the United States combined. Thirty percent of mothers report the death of at least one child. Ninety-nine percent of homes in Haiti have no electricity and zero percent of homes have access to a reliably safe source of water.

Many of Haiti's problems come from the instability of the political system. Haiti also suffers from rampant inflation, a lack of investment, and a severe trade deficit. Civil strife combined with extensive damage from flooding, tropical storms, and hurricanes further impoverish Haiti. There is widespread unemployment and underemployment; more than two-thirds of the labor force do not have formal jobs.

Yes, Haiti is a poverty-stricken land of people suffering the wounds of civil strife and oppression. It is also a vibrant country of colorful art, fantastic music, gorgeous scenery, and an intensely spiritual people whose humor and passion are legendary.

God is doing God's part, and the people of Haiti are doing their part. We can do our part

as well by praying for the people of Haiti, for the work of the church in Haiti, for the staff and patients of MN and for the people who have dedicated themselves to this mission.

We can also help with contributions to make sure that the work continues. A small group committed to being a vital part of our area's mission to Haiti and MN meets bi-monthly at the Cathedral.

Marian Philip is the facilitator. Watch *The Angelus* each month for continuing information regarding Haiti and our role in helping. If you would like to make an individual contribution, you can simply note on your check that your donation is for the work of the church in Haiti.

Neg di san fe, Bondye fe san di. In Creole, this means, "Man talks without doing, God does without talking." May our actions speak louder than our words.

— by the Rev. Canon Linda Yeager



photos by/for the Rev. Canon Linda Yeager



Welcome to the new Curdy organ scholar

We are most fortunate to have another outstanding organ scholar in the person of Jung Eun Ahn.

Jung has been at the Conservatory for two and a half years. Her piano teacher, Wha-In Lee, was a UMKC Professor and Jung says most of the Korean students here are her students.

She said everyone at the Cathedral has been very nice to her and she likes being our organ scholar. Although previously unfamiliar with the Episcopal Church, she has come to appreciate that too.

She is very grateful to Canon Schaefer for giving her this opportunity and says John and Leona are like her family.

"It is a real delight to know Jung!!" says Leona. "Although you may think that she is shy, after getting to know her, it is obvious that she is fun, funny, friendly, intelligent and thoughtful. She plays in the bell choir and is always generous with her time to help with any task or project."



photo contributed

Jung will probably be in Kansas City for another year and a half. Needless to say, she misses her fiancé, Khi Joo Kim, who has graduated from medical school and plans to be a pediatrician.

He was here last August for a visit and she thinks they might be married in the "fall of 2007, maybe." He will have to serve three years in the Army and Jung wants to be there to be supportive.

She also has a younger sister in Seoul who is involved in musical composition. Jung said she likes American food, the color purple and to play Bach pieces.

Please take the opportunity to talk to Jung and get to know her. We are privileged to have her with us and to be able to hear her in the coming months.

— by Mary Byrne

Friends of MN

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

Questions? Contact Marian Philip at MPHILIP1976@juno.com or 816-421-5808



Trinity Choir to sing in choral festival; upcoming music events

The Trinity Choir has been invited to sing in Winterfest 2006, which offers the Kansas City community a wide-ranging two-day choral festival of choirs from schools, churches and community organizations. The William Baker Festival Singers will perform in each concert: Friday, February 10 at 8 p.m. and Sunday, February 12 at 3 p.m.

The Festival Singers will present eight other choirs, four at each concert, in individual performances. The Trinity Choir will sing at the Sunday performance; among the other choirs is the Allegro Children's Choir, of which Alexandra Connors is a member. To have five choirs in the Cathedral at the same event offers congregants a sonic feast.

The Cathedral is a cosponsor of the event. While it is a ticketed event, Mr. Baker has made a generous offer to the Cathedral family. We will tell the tickets from the Cathedral office and through Choir members; the revenue received will be retained by the Cathedral. The general public will pay \$15 for a ticket, which is usable at either concert; those

who secure their tickets from the Cathedral will pay a mere \$10. Tickets purchased at the door will not benefit the Cathedral.

Mark February 10 and 12 on your calendars! We invite you to purchase tickets at coffee hours following each service.

To make the weekend even more festive, the Fine Arts Chorale will sing a Valentine's concert, The Dance of Love, in Founders' Hall on Saturday, February 11 at 7 p.m. Among the pieces to

February Music Events

- February 10 • Winterfest, choral festival
- February 11 • Fine Arts Chorale Concert
- February 12 • Winterfest, choral festival
- February 17 • Friends of Chamber Music
- February 19 • Choral Evensong

be presented is John Tavener's "Village Wedding," a work introduced to us several years ago by Chanticleer. Tickets

for that concert are available through the Central Ticket Office (816-235-6222 or cto@umkc.edu) and at the door.

On Friday, February 17, the Friends of Chamber Music present the celebrated early music ensemble Piffaro and Capilla Flamenca for seldom-heard music by Jacob Obrecht, a late



photo donated

The Trinity Choir

15th century Netherlands master. Music of this style is beautiful in our Cathedral nave. Tickets are available in advance at 816-561-9999.

The Trinity Choir will sing Evensong Sunday, February 19 at 4 p.m.

It is true that the Cathedral is a place where many individuals and groups want to make music. In the past few months, there has been a fabulous organ recital by Huw Williams, a wonderful voice recital by two exceptional countertenors, several outstanding choral events and even a concert by four cellists. The Cathedral is a place of all kinds of enrichment, and represents the gifts of the Spirit so generously provided by our Creator. I urge you to become a regular attendant at the various offerings available to you.

FROM THE DEAN

Enriching

Liturgy is important to most Episcopalians. Whether it is first, third, or ninth on your Top Ten list, it will be on the list of a vast majority of Episcopalians, and I dare say, even on the Top Five list. Probably all of us have experienced liturgy that was poorly planned, poorly done, and did little to feed our soul or inspire us to action. At the same time, we have probably all known times when through the liturgy we faced some aspect of love, grace, forgiveness, or call as never before, and experienced Christ in a new way.

Recently, on the Feast of the Baptism of Christ, at the 10:15 service, the congregation renewed the Baptismal Covenant, and as the choir sang a chant, the people were sprinkled with baptismal water. Many commented on the beauty and meaning of the ritual. On the Sunday of the Martin Luther King holiday weekend, the Prayers of the People incorporated writings from Dr. King to introduce each petition to pray for the Church, the world, for those who suffer, the sick and others. Again, many people went out of their way to comment on how this approach was meaningful. We have grown very fond of The Kirkin' of the Tartans, the blessing of costumed children before All Hallows' Eve, and Burying the Alleluias on the Sunday before Ash Wednesday, for these rituals enable us to encounter God's blessing and presence in a new way.

Episcopalians and Liturgy

As the Church we take liturgy seriously because we were created to worship God. From the very beginning of the Episcopal Church in this country, creating authorized forms for public worship has been seen as serious and sacred work.

In 1789, the fledgling Episcopal Church, meeting in Philadelphia, adopted the first American Book of Common Prayer (BCP). Explaining its departure in certain respects from the BCP of the Church of England, its prefaces observes that

It is a most invaluable part of that blessed "liberty wherewith Christ hath made us free," that in his worship different forms and usages may without offense be allowed, provided the substance of the Faith be kept entire ... therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigency of times and occasions."

Since that historic decision, our Church has continued to seek an authorized language of Common Prayer capable of expressing what we believe about God, as well as reflecting on our own corporate and individual relationship to the Godhead. In formulating language for our prayers to the Trinity, we come to know God more closely. The decision to provide contemporary

languages rites (Rite II) in the 1979 Book of Common Prayer was a reaffirmation of the principles stated in that original American preface. Subsequent efforts have produced supplemental rites in an American vernacular which would expand the language and metaphors we use to speak of and to God. (*Enriching Our Worship*, Introduction, pp.7-8)

Enriching Our Worship Approved

In 1997, the General Convention of the Episcopal Church, again meeting in Philadelphia, authorized *Enriching Our Worship*, the fourth edition of Supplemental Liturgical Materials. With Bishop Howe's permission, we shall use these materials in our public worship at the Cathedral beginning the first Sunday in February. (Ibid.)

In the Preface to these materials the Presiding Bishop writes: *Enriching Our Worship* is offered as an enrichment of our liturgical prayer and is apart of an ongoing process of listening to what the Spirit is saying to the Church through the diverse experience of those who gather to worship and to celebrate the sacramental rites which fashion and identify us as the People of God.

Enriching Our Worship is not intended to supplant the Book of Common Prayer, but rather to provide additional resources to assist worship communities wishing to expand the language, images, and metaphors used in worship. In some cases the canticles and prayers represent the recovery of ancient biblical and patristic images, such as the identification of Christ with Wisdom, and in other cases images which speak of God in other than the familiar masculine terms which have been so much a part of our liturgical prayer. Expanding our vocabulary of prayer and the ways in which we name the Holy One bear witness to the fact that the mystery of God transcends all categories of knowing, including those of masculine and feminine.

One of the considerations in choosing or developing the texts included in this collection has been the prayer experience of women, and the desire to honor that experience while remaining faithful to the constituent elements and norms of liturgical prayer as this Church has received and understood them. At all points along the way in the process of selection and development of texts the question has been asked: Is this text consistent with Trinitarian and Christological formulations which we, as Anglicans, regard as normative and the ground of our common prayer?

Above all else, liturgy is meant to deepen and strengthen our encounter with Christ and make it possible with ever increasing conviction to cry out with St. Ambrose, "You have shown yourself to me O Christ, face to face. I have met you in your sacraments." (*Enriching Our Worship*, Preface, pp.5-6)

Enriching the Cathedral's Worship

As stated above, General Convention approved *Enriching Our Worship* in 1997. At the Cathedral these texts for celebrating the Eucharist and other liturgical prayers have been used sparingly, though we have become increasingly familiar

As the Church we take liturgy seriously because we were created to worship God.

g Our Worship

with Wonder, Love, and Praise, the green-covered hymnal which flows from this same liturgical development. The Cathedral clergy and Canon Musician have discussed the use of these resources in light of the claim that liturgical prayer is meant to deepen and strengthen our encounter with the Risen Christ.

This season following the Epiphany, as we hear stories of Christ's glory being revealed to the nations, and in the season of Lent as we seek to begin a new relationship with Christ and grow in our relationship with God seem to be logical times for us to pray with these materials.

I can anticipate one way I will be affected by the use of these materials. As a priest, the 1979 Book of Common Prayer is the only prayer book I have used. Most of what we do on Sunday I can recite without glancing at a prayer book. Thus, on one level, I will have to follow the text word for word. And while there is a benefit to memorizing prayers, there is also a benefit to paying close attention to new words in order for the images those words describe to gradually be added to my spiritual journey just as the words of the 1979 prayer book came to be inscribed in me by repeated use.

In our time together as priest and people, I believe that you and I have established a bond of trust and a level of respect, and that you have come to know that when our Sunday liturgy has departed from the usual routine, the new element has been expressed or celebrated reverently and has effectively invited us to

Our corporate liturgy is not an end itself; it is a sacred vehicle through which we encounter Christ in the Breaking of the Bread.

consider some part of our life in Christ in a new way. In selecting the texts from *Enriching Our Worship* that we shall use in the weeks ahead, my colleagues and I have considered the language carefully.

We believe these texts to be well-written in the prayer book-cadence to which we are accustomed, and the images introduced are based in ancient biblical and patristic language, not borne of politically-correct concerns. During these weeks of usage the liturgy will not be dumbed-down, and worshiping God in the beauty of holiness will be a primary concern. Our corporate liturgy is not an end itself; it is a sacred vehicle through which we encounter Christ in the Breaking of the Bread.

As stated above, the language will reflect both the Trinitarian and Christological teachings of the Church, and will not resort to de-personalizing God or addressing God in the abstract as Creator/Redeemer/Sanctifier. Though the language will sound new to us, the liturgy will be celebrated with the dignity and reverence which is a hallmark of Cathedral worship.

Texts from *Enriching Our Worship*

Canticle B (Tuesday at Morning Prayer)

A Song of Pilgrimage *Prius Errarem*; Ecclesiasticus 51:13-16, 20b-22

Before I ventured forth,
even while I was very young, *
I sought wisdom openly in my prayer.
In the forecourts of the temple I asked for her, *
and I will seek her to the end.
From the first blossom to early fruit, *
she has been the delight of my heart.
My foot has kept firmly to the true path, *
diligently from youth has I pursued her.
I inclined my ear a little and received her; *
I found myself much wisdom and became adept in her.
To the one who gives me wisdom will I give glory, *
for I have resolved to live according to her way.
From the beginning I gained courage from her, *
therefore I will not be forsaken.
In my inmost being have I been stirred to seek her, *
therefore have I gained a good possession.
As my reward the Almighty has given me the gift of language, *
and with it will I offer praise to God.

Postcommunion Prayer

God of abundance,
you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever
in the risen life of Christ our Savior. Amen.

A View to the Future

"The task for the Church is not merely to translate but to find the voice of prayer in the heart, spirit and mind of the people praying. The process of enriching our prayer is by nature an extended process requiring use, evaluation and theological reflection. This task cannot be completed without the help of local worshipping communities. Whatever we imagine the future of the Book of Common Prayer to be, the task in the months and years to come is to compose, use, evaluate and distribute a wide variety of emerging resources. You are invited to share in that process." (*Enriching Our Worship*, p.17)

Let us graciously accept this invitation.

Yours in Christ,
Terry+

Tell the Cathedral stories

Do you know a Cathedral member with a story to share? Do you have a passion for writing and telling great stories?

If so, you are invited to join The Angelus Small Group. The group is made up of several Cathedral members who work with clergy and staff every month to write articles and take pictures for *The Angelus*. Journalism experience is not a requirement, just enthusiasm and a commitment to help inform the Cathedral family.

The Angelus Small Group meets on the first Tuesday of every month at 7:00 p.m. in the Youth Room. Articles are due on the 15th of the month for the next month's issue. Of course, individual articles and ideas for stories are welcome from anyone at any time. For more information, contact Chris Morrison at (816) 420-9422 or Julie Toma at the Cathedral office, (816) 474-8260.

Flower memorials and thanksgivings

January 1 • The flowers at the altar are given to the glory of God and in loving memory of Thelma Clutterbuck Kerr by Day and Whitney Kerr; and in thanksgiving for the lives of Hilary Christine and Kevin Michael Thomas by their parents. Memorial candles are given in loving memory of her father, Jacob E. Klassen, and brother, J. Raymond Klassen, by Janet E. Seaman.

January 8 • The flowers at the altar are given to the glory of God and in loving memory of her mother, Mary Ellis, by Day and Whitney Kerr. At the Baptismal Font in thanksgiving for Bryant Johnson by Valerie, Jeff and Eliza, on the anniversary of his baptism; and in thanksgiving for their children Elizabeth, Amanda, Caroline and George by Mark and Brenda Colburn. Memorial candles are given in loving memory of Loris Grant Jones by Elaine Grant.

January 15 • 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. At the baptismal

font, flowers are given in thanksgiving for Kathy McDowell.

January 22 • 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; and in thanksgiving for Kathryn Ann Ransom on the anniversary of her baptism by her parents, Jason and Martha.

January 29 • The flowers at the altar are given to the glory of God and in loving memory of Darrel Stotts, by his daughter, Sarah Lavery; 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. 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. Memorial Candles are given in loving memory of her mother, Florence Klassen, by Janet E. Seaman.



We ask that you remember the following families in your prayers:

- Jolene Prather, *member of the Cathedral*
- Hildagarde Williams, *friend of the Cathedral*
- Pete Coburn, *former GHTC employee and friend of Harold and Betty Phillips*
- Theresa Durkin, *mother of Rosemary Durkin*
- Albert Patterson, *brother of AnnaMae Hendrickson*
- Jolinda Lebentritt, *sister of Amy Cornwell*
- Helen Meek, *mother of Jim Meek*
- Eva Gibson, *great-grandmother of Jay Carter*
- Elizabeth Marie Duncan, *daughter of The Rev. William Duncan-O'Neal*
- Mary Cambiano, *aunt of Cindy Cordsen*

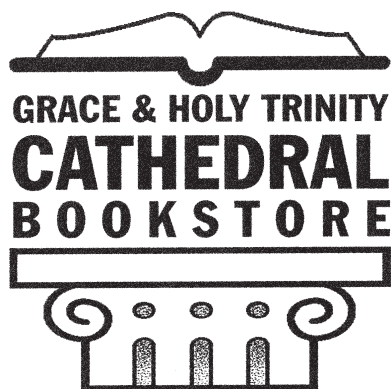
Remember your family and friends by giving flowers

Let your family and friends know that they are being remembered by your gift of flowers or candles at the Cathedral.

- Celebrate a baptism, confirmation or the birth of a child
- Honor the accomplishments of someone you admire
- Note a special birthday, wedding or anniversary
- Memorialize a friend or loved one.

All gifts are listed in the Sunday bulletin and in *The Angelus* as a record of your thoughtfulness. If you are interested in giving flowers, please contact Mary Byrne at mbyrne2457@sbcglobal.net or 816-531-8944.

Prices for the flowers vary depending on where you would like the flowers: \$75 Tower door wreath; \$40 Altar; \$30 Chapel; \$25 Baptismal Font; \$10 Candle.



Make the Cathedral Bookstore your weekly destination for books, art, note cards, jewelry and more!

*Sundays • after both morning services
Wednesdays • 11 a.m.-1 p.m.*

First Sunday of each month • after 5:00 p.m. service

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

Absalom Jones, 1746-1818, was born a house slave in 1746 in Delaware. He taught himself to read out of the New Testament, among other books. At age sixteen, he was sold to a store owner in Philadelphia. There he attended a night school for Blacks, operated by Quakers. At twenty, he married another slave, and purchased her freedom with his earnings.

Jones bought his own freedom in 1784. At St. George's Methodist Episcopal Church, he served as lay minister for its Black membership. The active evangelism of Jones and that of his friend, Richard Allen, greatly increased Black membership at St. George's. The alarmed vestry decided to segregate Blacks into an upstairs gal-

lery, without notifying them. During a Sunday service when ushers attempted to remove them, the Blacks indignantly walked out in a body.

In 1787, Black Christians organized the Free African Society, the first organized Afro-American society, and Absalom Jones and Richard Allen were elected overseers. Members of the Society paid monthly dues for the benefit of those in need. The Society established communication with similar Black groups in other cities. In 1792, the Society began to build a church, which was dedicated on July 17, 1794.

The African Church applied for membership in the Episcopal Diocese of Pennsylvania on the following conditions: 1, that they be received as an organized body; 2, that they have control over their local affairs; 3, that Absalom Jones be licensed as lay reader, and, if qualified, be

ordained as minister. In October 1794 it was admitted as St. Thomas African Episcopal Church. Bishop White ordained Jones as deacon in 1795 and as priest on September 21, 1802.

And for more than twenty years, Absalom Jones served "the hearts of his people."

Jones was an earnest preacher who denounced slavery, and warned the oppressors to "clean their hands of slaves."

To him, God was the Father, who always acted on "behalf of the oppressed and distressed." But it was his constant visiting and mild manner that made him beloved by his own flock and by the community. St. Thomas Church grew to over 500 members during its first year. Known as "the Black Bishop of the Episcopal Church," Jones was an example of persistent faith in God and in the Church as God's instrument.

News from Guild of the Christ Child

Our Christmas Outing was a wonderful treat for all who attended. We had a lovely dinner, great company and even got to shop a little afterwards. Many Ho Ho Ho's and grateful thanks to Dolly McCarson, our social organizer; and to Dolly and Kristy Moore for an evening had us seeing "stars" and "froxy."

We continue to receive requests and pray with Children's Mercy for infants in their neonatal intensive care. If you would care to join us contact Linda Yeager lyeager@ghc-kc.org to receive prayer requests via e-mail.

We seem to have a lull in babies at the Cathedral recently. That has given The Guild

time to explore new ways to develop our outreach ministry. We are hopeful that in this coming year we will reach out more as we continue to support our families here at GHTC.

Our next meeting is February 21 at 6:15 p.m., we have great ideas that need great moms, come reach with us in fellowship and love. Should you be expecting yourself or expecting a grandchild we would love to serve you and your family. Please contact Linda Yeager (816) 474-8260 or Angela Michka (816) 753-4742.

— by Jeanette Coletti



Cathedral's financial status

DEC MTD	BUDGETED MTD	ACTUAL MTD
INCOME	\$ 125,866	\$ 174,161
EXPENSES	\$ 127,263	\$ 149,400
NET TOTAL	\$ (1,397)	\$ (24,761)

DEC YTD	BUDGETED YTD	ACTUAL YTD
INCOME	\$ 1,416,696	\$ 1,493,758
EXPENSES	\$ 1,434,799	\$ 1,481,664
NET TOTAL	\$ (18,103)	\$ 12,094

December 2005 saw both income and expenses exceeding their respective budgets. Overall the month was financially a good month as your support of the Cathedral continued.

The year of 2005 was the best ever for income at the Cathedral. Thank you! Expenses did exceed budget somewhat but overall the Cathedral had an excellent year financially.

— by Doyle White, treasurer

Celebration of Absalom Jones

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

The Rt. Rev. Barry Howe, Bishop of West Missouri will be the celebrant. Tracey Woods, Assistant Rector of Ebenezer African Methodist Episcopal Church will be the speaker.

All are welcome!

Reception with Black History Exhibit follows the service.

Updated Weekly! See what's new at the Cathedral website.

www.ghc-kc.org



Christmas 2005





Grace and Holy Trinity Cathedral

The Episcopal Diocese of West Missouri

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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. Canon Linda Yeager
Deacon

The Rev. Carol Sanford
Curate

The Rev. Bryan England
Deacon

The Rev. Bruce Hall
Deacon

Mr. John L. Schaefer
Canon Musician

The Very Rev. J. Earl Cavanaugh
Dean Emeritus

RETURN SERVICE REQUESTED

*The Cathedral Nave at Christmas.
photo by Virgil Burke*

Weekly Activities

SUNDAY

8:00 a.m. Holy Eucharist
9:15 a.m. Christian Formation
10:15 a.m. Holy Eucharist
Children's Chapel
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. Women's 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

THURSDAY

7:00 a.m. Men's Bible Study
9:30 a.m. Cathedral Outreach Program
12:05 p.m. Holy Eucharist
5:45 p.m. Cathedral Bell Ringers
6:30 p.m. EFM
7:00 p.m. Choir Small Group
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

1 • WEDNESDAY

8:00 a.m. Trinity Institute Webcast
6:30 p.m. Couples' Bible Study

3 • FRIDAY

6:00 p.m. Bishop's Ball

5 • SUNDAY

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

6 • MONDAY

4:30 p.m. Buildings and Grounds Committee

7 • TUESDAY

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

8 • WEDNESDAY

7:30 a.m. Finance Committee

9 • THURSDAY

6:30 p.m. Thursday Evening Bible Study

10 • FRIDAY

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

11 • SATURDAY

11:00 a.m. Absalom Jones Service
7:00 p.m. Fine Arts Chorale Concert

12 • SUNDAY • BLOOD PRESSURE SUNDAY

12:00 p.m. EV Lunch
12:00 p.m. Social Action Committee
3:00 p.m. William Baker Festival Singers Concert
6:00 p.m. Holy Hands Dinner

13 • MONDAY

5:00 p.m. Stewardship Committee
6:00 p.m. Robbery Victims Support Group

14 • TUESDAY

6:15 p.m. Cancer Support Group

15 • WEDNESDAY

6:30 p.m. Couples' Bible Study

17 • FRIDAY

7:00 p.m. Friends of Chamber Music Concert

19 • SUNDAY

12:00 p.m. Integrity Group
3:30 p.m. Centering Prayer Group
4:00 p.m. Choral Evensong

22 • WEDNESDAY

6:30 p.m. Reel People

23 • THURSDAY

5:00 p.m. Vestry
6:30 p.m. Thursday Evening Bible Study

25 • SATURDAY

6:00 p.m. Fat Weekend: Chili Cook-off

26 • SUNDAY

after morning services:
Fat Weekend: Pancake Breakfast

27 • MONDAY

6:00 p.m. Sexual Misconduct Prevention Training

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