



Trinité

VOLUME 11 N° 2

THE MAGAZINE OF THE AMERICAN CATHEDRAL IN PARIS

SPRING 2016

BEAUTIFUL OBJECTS
FOR SPECIAL FEASTS

WAGING RECONCILIATION

Trinité

The Magazine of The American Cathedral in Paris
SPRING 2016 - VOLUME 11 N 2

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OUR CATHEDRAL, AND YOURS, AT A TIME OF HOPE AND REBIRTH

BELOVED IN CHRIST,

April in Paris! It's been cold and gray, but now, suddenly, it's spring. The sun does not set until just before 9 p.m., the chestnut trees are in blossom, and Paris is giddy with light and color. As I walk up Avenue George V, I can see the spire of the Cathedral shooting up over the blossoms into a brilliantly blue sky. *I love Paris in the springtime...*

This spring seems particularly bright, perhaps because it has certainly been a long, cold, rainy winter, and the winter of our discontent – a winter of anxiety and unease. Since November 13, we have seen soldiers and security guards on every street and in every store. On Christmas Eve, as we celebrated the birth of the Prince of Peace, six soldiers with machine guns guarded the entrance to the Cathedral. We were grateful that the French government was taking every precaution, but that's no way to celebrate Christmas. On Easter morning, too, we had soldiers, at least now down to two.

But Paris is Paris, vital and alive, full of beauty and the joy of living. Tourists are returning in full force, and the sidewalk cafés are crowded. *Venez à Paris!*

Here at the Cathedral, our Holy Week and Easter services were full and rich. I think Easter was that much more important and meaningful because of the Good Friday that was last November 13, and the Brussels attacks that were actually during Holy Week. Christianity is a faith that knows about terror and death and does not discount their reality, but that nonetheless preaches resurrection. Death does not have the last word. Love wins. We have been called “Easter people in a Good Friday world,” and so we are.

And so the American Cathedral stands in the midst of this amazing city. It is an American institution in France. It is Anglophone and Anglican in a French and Francophone environment. It is a refuge for some, a place of transformation for others. It consoles, challenges, comforts and connects. It is certainly unique.

Here in the parish we have been involved for the last year in strategic planning. The last time this was done, the outcome was a phenomenal renewal and renovation project, the Together in Faith campaign that transformed our campus. Now the questions are about living into our future.



4 It's been a rich discussion, focused primarily in three areas: growing spiritually; strengthening our communal life, and building a solid financial structure. Keys words have been: nurturing, building, renewal and sustainability. In all this, we have been aware of two essential components: we are building on what has gone before, a strong history and tradition of worship, care and outreach; and just about everything we do is not only inter-connected, but has ramifications both near and far.

In growing spiritually, we go deeper into our own souls, and we go wider into the Body of Christ across time and space. For this Cathedral, that means on-going connection with an international community of people who have been part of our parish in the past, even very briefly, and visitors who have – again, even very briefly – been welcomed here.

In strengthening our communal life, we are talking about understanding and serving both the “inside” and the “outside” community – taking care of each other, reaching out to those we know and those we do not know. We are always meant to rejoice with those who rejoice, and weep with those who weep, to carry each other's burdens, and support each other. We are also meant to respond to the needs we see around us. Again, we are reminded that we are an international community, perhaps one with a special vocation to welcome the stranger and work for the needs of those who are outsiders. Today, in 2016, we are especially aware of the needs of migrants and refugees. We are also aware of living in an anxious and fearful time, and our call to be a light in the darkness, and a voice for peace.

Building a solid financial structure means looking at new ways to achieve on-going sustainability and stability. As always, the support of our core community is basic and essential. But no more do we have J.P Morgan to underwrite us! (We're very glad he was here when the Cathedral was built, but perhaps the current tax structure in France might keep him away in 2016 ...) So we look to our friends around the world, too – friends who appreciate this outpost of the Episcopal Church in France, friends who feel that it is their Cathedral in Europe, friends who have been touched or supported or transformed here at some point in their lives. And we look to those who care enough to leave a

legacy of support, to remember us in their wills. And, finally, we are working to be more and more creative in our use of our space, leaving plenty for our own needs and the needs of those who cannot pay, but also offering space for concerts, fashion shows, films, corporate meetings – all of which can help support us.

I write all this because I know that we are indeed a far-flung community, and it is of the utmost importance that we stay connected, that all of you are kept abreast of what is going on, and that we remember that this Cathedral belongs to many in Paris and many around the world.

Lately, thanks to Friends of the Cathedral, I have been invited to preach and to speak about the Cathedral in Florida and on Long Island, and have future plans to do so in Pennsylvania and North Carolina. I think this is an important part of my work for two reasons: to connect or re-connect with many of you, and keep you connected with the Cathedral; and to spread the news of the American Cathedral to many who may not have heard of us. My standard line is that I know most Episcopalians know they have a Cathedral in Washington (the National Cathedral), but I want just as many Episcopalians to know that they have a Cathedral in Europe! So I intend to keep traveling, and would welcome more invitations.

Our sign outside refers to the second chapter of Ephesians, which says:

So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God...

This letter has been for those who are far off and for those who are near, for we are indeed fellow citizens with the saints, with those who have gone before and those who come after us, and with all of you around the world.

Yours in Christ,
Lucinda+



It's not a job she thought she wanted, but it's a job she loves

"We are all missionaries or we are nothing."
– Archbishop Desmond Tutu

If you're like me, the word missionary doesn't necessarily give you the warm fuzzies. For me it typically brings up images of people preaching the gospel on street corners. Suffice it to say, I never envisioned myself as one, and yet you might notice that my title here is "young adult missionary." So how did that happen?

A little background on me. I come from a relatively big and close-knit family; I'm one of five kids (ages 24, 22, 19, 17 and 12) and I'm number two in the lineup. My dad is a priest and my mom is a teacher. I have lived in seven different states and consider myself to be from the Midwest. I was born in Illinois, graduated from high school and university in Kansas, and my family now lives in Wisconsin. We moved around so much because for half of my life my dad was a youth minister; he became a priest when I was 13. When I was born we actually were Catholic but became Episcopal when I was 7 because my dad discerned a call to the

priesthood. My family background really instilled in me a love of travel, church and trying new things.

My journey to Paris specifically started nearly two years ago. I was a senior in college at Kansas State University, majoring in sociology, and my graduation deadline was a looming date that was rapidly becoming a reality. I always knew that I wanted to do a service year before going to grad school for sociology, but at that point I wasn't quite sure what I wanted it to look like, I just thought that I wanted to stay in the United States (ironic, I know). One of the programs I decided to look into was the Episcopal Service Corps. While looking, I was misdirected to the Young Adult Service Corps (YASC for short) website and at first I didn't realize they were different programs. After reading a little more, I realized that this program sends young adults to foreign countries, and though it wasn't what I thought I was looking for, I decided to apply.



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The Episcopal Church started the YASC program in 2000 to "bring young adults into the life of the worldwide Anglican Communion and into the daily work of a local community. At the same time, it brings the gifts and resources of the church into the lives of young adults as they explore their own faith journeys." Since its beginning there have been 180 YASCers, approximately 15-25 per year. There are placements all over the world. This year there are 25 of us, the largest group yet. There are four of us in Europe, five in Africa, six in Asia and ten in Central/South America. In our placements, we all have different jobs. Some people work at schools, some at churches, a couple work with seafarers, a few work in farming and community development, one works at a medical clinic, two work with women's groups, and many do a little bit of everything. After YASC many people go on to seminary, other forms of grad school, international development, teaching, lay ministry, the list goes on and on.

The Paris assignment was a surprise, but it's turned out to be a happy one – and it will continue another year

What drew me to YASC was the community it creates. All the people I mentioned above I consider my dear friends, and we have known one another for only a year. We all gathered in New York last February to discern if YASC was something we wanted to commit to for the next year. After three short days with these people, I knew it was.

And then came the waiting game. I didn't get my placement until April of last year. Yes, you read that right: I decided to do YASC without knowing where I would be sent. I guess you could say that it was a faith exercise. Then in April I received an email saying that my placement was the American Cathedral in Paris. This was definitely unexpected. In my interview I told them that I wanted to go to somewhere in Africa or

Haiti. Paris was definitely not what I envisioned when I signed on to serve as a missionary for a year. Paris?

So at that point, I was preparing to be a missionary in Paris. Two things I was not wholly sure I was comfortable with. I was questioning the title and the placement. But in July all of the YASCers for 2015-2016 met in New York with people from the Domestic and Foreign Missionary Society of the international Episcopal Church. For two weeks we talked about what it means to be a missionary, cultural competence, and many other things. During this time, I talked to other YASCers who also weren't sure how they felt about their placement. And I was able to ask the people in charge of YASC placements why they decided that I should go to Paris. Both of these things were comforting, and I was feeling more comfortable and excited about moving to Paris in just two months. We were also shown the above quote from Archbishop Desmond Tutu: "we are all missionaries or we are nothing." And I began to feel more comfortable about the title of missionary as well.

As of March 25, I have been an official missionary for seven months. I still am figuring out what that means to me. But being here and working here has brought me a little more clarity about what my title means.

Being a missionary means becoming part of a community, and YASC helps with that. But the community that I inherited here at the Cathedral exceeded any expectation that I could have had. I cannot put into words how welcoming the staff has been. They minister to me, and I hope, one day, to be more like the incredible missionaries that they are.

When it comes to the youths I work with, I think being a missionary means creating a space where they feel at home and safe. Too often church isn't a safe space for people. My goal for my time here is for the youths to feel comfortable enough to ask questions and to discover what they think and believe.

Since starting this article, I have learned that I will be staying with you all for an additional year. And I cannot thank you all enough for welcoming me into your community and helping learn the ropes. I can't wait to continue this journey with you! 🙏





Love your neighbor. (Even that one?)

“What does it mean to love your neighbor, and what happens when you do?”

This was the title of the provocative Sunday morning Forum at the Cathedral on February 21. In the Beatitudes (Matthew 5:44), Jesus tells his followers not only to love your neighbor, but to love your enemy as well. But what if that neighbor is a member of the Taliban, al Qaeda, the Islamic State, or any other extremist organization?

Colonel Devon Blake, United States Army: We might expect to meet a tall, tough guy. Instead arrives Devon, 5-foot-4, flowing dark blond hair, big smile – she looks 25; then she reveals she has been in the military for 20 years (not including her four years at West Point), is married and has four children. We sit in a circle around her. She looks around, smiles, and speaks to us in a firm but warm voice. You can tell that she is used to making herself understood and obeyed. You can also tell that a deep Christian faith guides her.

She speaks for an hour, without notes. We could have listened to her all day as she told of her experiences in Afghanistan. Before meeting her, we might have come to believe that Afghanistan was where the Golden Rule was shattered beyond repair a long time ago.

The posting that Devon describes, in 2009-10, was the

Theater Internment Facility in Bagram, Afghanistan, well known for the horrors of prisoner abuse and torture. Officially, her assignment is “counterinsurgency inside the wire,” or to change the culture within the prison. There are nearly 1,000 detainees, including some of the most notorious Taliban and al Qaeda operatives, plus members of other insurgency groups – the worst of the worst caught fighting Coalition forces throughout the Middle East.

Her army staff is astonished at first: everyone expected a male Devon. Conditions in the prison are out of control. The mutual hatred between the guards and the prisoners is palpable. There are frequent riots. She knows she has to change not just the rules but the culture. She prays and prays. She asks for guidance from above, both from God and from her superiors. She discerns that she is to “figure it out.”

With her team she works up a multi-part plan and outlines it to her chain of command. The theme, aligning with that of her command, is “dignity and respect.” She is given the OK. The first challenge is for the guards to embrace the theme: to learn how to show the prisoners respect and dignity, to look them



in the eye when they speak with them, and even to smile genuinely. Behavioral change takes time, but with positive leadership and encouragement, it works. Now comes the really hard part, rehabilitating prisoners.

When new prisoners arrive, she quickly observes that there is no system in place to decide where they are lodged. They are put in any cell that has space; each cell holds up to 20 prisoners. Some of them are fiercely, ideologically anti-Western; many are just poor sods from small villages who joined the insurgents to make enough to feed their many children. Told by



the insurgents that the Westerners came only to take away their land, their women and their faith, they are naïve and are easily convinced to take up the cause of harming the armed foreigners in their land. They arrive in Bagram and are thrown into cells with radical extremists, senior leadership within known terrorist organizations. They became immediate targets for radicalization, and the hatred grows. So objective No. 2 for Devon: to separate out the radical elements and to start working with the rest.

She tells of one high profile detainee placed in solitary confinement, a prisoner with a black belt in several martial arts, a warrior from several other conflicts around the world. She tells us: “When you look into his eyes, it’s difficult to find any hint of a soul.” She does not waste her time on prisoners like him.

With a team she assembles files on every prisoner. Then she begins interviews, an interpreter at her side. The goal is to reward positive behavior and the showing of dignity and respect from the detainees to the guards. The guards had learned to do this, despite the negative prisoner behavior. One of the things she asks the prisoners: if you could take any skill or trade back to your tribe or village that would prevent you from rejoining the insurgency, what would it be? At the top of most lists is to learn a trade. Most want to learn to be a tailor. Next comes baker. When they are set free, with these skills, they would be able to go back to their villages and provide for their families.

COLONEL BLAKE IS IN FRANCE AS THE FIRST AMERICAN TO ATTEND THE ELITE SCHOOL FOR FRENCH MILITARY OFFICERS, LE CENTRE DES HAUTES ETUDES MILITAIRES. SHE ALSO STUDIES AT L’INSTITUT DES HAUTES ETUDES DE DÉFENSE NATIONALE, WHOSE STUDENTS INCLUDE MILITARY OFFICERS AND TOP-RANKING CIVILIANS IN FRENCH GOVERNMENT, BUSINESS AND INDUSTRY. SHE IS A NATIVE OF NEW ENGLAND AND DESCRIBES HERSELF AS A NONDENOMINATIONAL CHRISTIAN. WITH HER HUSBAND, TIM, AND THEIR CHILDREN, SHE IS ACTIVE AT THE AMERICAN CHURCH.

With her team Devon again approaches her superior with a formal request to hire a local tailor as a teacher. They also request 50 sewing machines, the hand-cranked ones (there is no electricity in the villages where most of the detainees come from). They need fabric, thread and rooms to teach the classes. They get what they need. And over time a number of prisoners, those who

demonstrate positive behavior, become tailors. When released, they are allowed to take their sewing machines with them. Next the ovens are requisitioned, and bakers are brought in to teach the prisoners.

Among the first programs inside the detention facility is a first-aid course, agreed to by the medical team inside the prison. So 20 prisoners who have been rewarded for good behavior take this weeks-long course. An entire system for “good behavior” is established: if a prisoner is good for one day, he earns certain privileges; if he is good for a week, more privileges; if he is good for a month, even more privileges. Result: 14 out of 20 finish the course. She asks their permission to take a photo of them, prints a personalized certificate, and holds a graduation ceremony with the U.S. Army senior doctor on staff in the prison. The graduates, one-



by-one, come up to her, many with tears in their eyes, receive their certificates and shake her hand (as you may know, a male Muslim normally never touches the hand or looks in the eye of a female stranger). Several give her a hug. This certificate reflects the first real achievement of their lives. From then on, these 14 are called “doctor” by the other detainees.

So how does she do it? Respect is the foundation: look them in the eye when talking with them; smile genuinely. Then earn their trust: they have come to know that she will keep her word. She is asked by someone at the Forum how the worst of the worst interacted with her. She relates an early encounter with one of those: as she approached his cell, he came up to the bars, and she can hear that he is gathering spittle in his mouth. Immediately, and very loudly, she gathered spittle in her own mouth, signaling to him that if she is spat upon, she would spit back. Startled, he steps back, swallows, and both of them laugh. From then on there is mutual respect. Never friendship, but that is not what she is looking for.

After a while, Devon realizes how isolated her charges are from the world. In the group, 87 percent cannot read or write. Some don't even know what the Afghan flag looks like. They are tribal and their goal is simply survival. She has the inspiration to ask for a mullah, a Muslim religious leader, to come to the prison. The brass gives its OK. But how to find a suitable mullah? After doing a long search, she interviews a 28-year-old mullah, a professor who teaches religion in Kabul, a moderate with a global viewpoint who also speaks English. She asks him to teach the prisoners the tenets of Islam. How were the prisoners going to react to him? She decides to walk with him to the first cell. As he stands in front of the cell, dressed as a mullah, one of the prisoners comes forward, puts his arms through the bars and embraces him.

She scores, but the game isn't over yet. She makes it her duty to study the Quran. She finds a number of passages that parallel passages in the Old Testament. She memorizes certain passages from the Quran by heart, in Arabic. As is the custom in much of the Arab world, she greets the prisoners as they greet one another, with a verse from the Quran. As she recites these greetings, the prisoners are astonished. By showing them this extraordinary understanding and respect, she deepens their trust.

With her team, she starts a farming project inside the prison. They hire English teachers; many prisoners learn English. Simultaneously a process of review boards is set up for the prisoners, now housed in a new facility named the Detention Facility in Parwan Province, a few miles from the Bagram prison. With the new facility comes new hope for the detainees. Until she arrived with her unit, the prisoners were simply thrown into a cell, and not told when or if they would ever get out. Now every prisoner is scheduled for a review. She testifies on behalf of two. Both are set free. One was responsible for the death of many Coalition force troops, but she is able to convince the court that he has changed, that being free he would do good in the world. Several months after he was freed, she received a call from him. He wanted her to meet him outside

In an embrace, the apparent confirmation that a life had been changed

the prison. She hesitated – she will expose herself to danger, going unaccompanied by the guards. She seeks permission from her commander, and asks to go unarmed. They meet in a field outside the internment facility. They walk toward one another on a dusty, deserted stretch of road. When they meet, he puts his arms around her and tells her he had to come back and thank her. They sit and talk for an hour. He tells her that he was the campaign manager of the first female from their province in eastern Afghanistan to run for a seat in the Afghan legislature. She won. Devon hears from another ex-prisoner who has opened a school for girls. He had been imprisoned for burning down a girls school while it was in session.

This Sunday Forum was part of a special Lenten series, aimed at startling us in the new mindfulness of God's love for us. Devon surely became God's vessel of his love by doing what she did in Afghanistan. She tells us she heard that the culture within the detention facility was still thriving, albeit under Afghan leadership today. We are left to wonder how many more Devons there are in this world. ☺

Sigun Coyle, a longtime parishioner, plays many roles at the Cathedral, including writing for Trinity.





Designed by the Cathedral's architect

Historic objects enhance our worship

Three brass candlesticks, intricately carved and designed in the High Victorian Muscular Gothic style, stand at each end of the altar on any given Sunday of the year. You may have noticed them, bearing candles that tower over clergy and parishioners at communion. They have witnessed numerous marriages, baptisms and funerals, Easters and Christmases. They appear at home in the Cathedral, so much at home that few would guess that they are later additions to the liturgical objects adorning the altar. Fewer know how close those six candlesticks were to being transformed into mere trendy decorative lamp bases.

This is the story of how they ended up in the Cathedral, as explained by Dennis Grove, a long-time parishioner and the Cathedral's head docent.

In 2000, Dennis was contacted by an old friend, a singer who had developed an interest acquiring, restoring and preserving antique liturgical vestments in his spare time. Many of these vestments were being transformed into extravagant cushions in interior designer collections. As his collection grew, he discovered that there was much demand for such things in churches in the United States, so he assembled

sets and returned them to their original use in “new” homes. These contacts led him to learn of other church “accessories” – such as liturgical objects or candlesticks. A dealer told him that he had a set of six George Edmund Street candlesticks, as well as an avid designer just dying to transform them into lamps. Would anybody be interested?

This friend had previously visited the Cathedral and knew of the G. E. Street connection. George Edmund Street was the leading Gothic Revival ecclesiastical architect of his day. He had designed the Cathedral, as well as numerous other churches throughout Britain and Europe. Like most of his contemporaries, Street felt that the architect should have complete control of every aspect of the building so that no detail was too small to escape his notice. It was thus not at all unusual for an architect to have a heavy hand in every aspect of the building, including its decoration. The Reverend John Brainerd Morgan, the rector of Cathedral, who had been entrusted to purchase the land on which the Cathedral was to be built and coordinate the building of the Cathedral itself, obviously took great pains to see this church appointed appropriately, and secured a lectern and bookrest designed by the architect, as are



the two extraordinary chalices used at the Cathedral for high feasts.

The friend contacted Dennis, then a new parishioner, who along with Nancy Janin believed that the candlesticks could be a wonderful addition. In order to finance the purchase, potential donors were contacted, including parishioners Nicholas Porter, son of the Reverend Dr. H. Boone Porter, a leading liturgical scholar who had recently passed away; and Rosalie Hook, who with her husband George – who had also recently passed away – was a benefactor of the Cathedral. It was felt that the acquisition of the six candlesticks would be a fitting memorial to both of them and wonderful additions to the embellishment of the altar. The candlesticks were thus offered in memory of the deceased. The vestry unanimously agreed to accept the generous gift, purchased at the price of 14,000 French francs, split between Rosalie Hook and the Boone Porter Foundation.

The dealer provided some information about the origins of the candlesticks: they had been acquired in 1999 from another dealer in ecclesiastical objects who had bought them from a church in Guernsey, and had been authenticated as being by G. E. Street. The dealer seemed pleased that they had found an appropriate home on an altar with candles, instead of on a table in a fancy lobby with lampshades.

The story of the candlesticks reflects in many ways the spirit of stewardship that has existed within the Cathedral community since its inception. Year after year, generation after generation, members of the Cathedral community have contributed to the preservation and development of the Cathedral, though not only of the physical building, as witnessed by the recent major renovation project, but also of its spiritual aspects, through the support of the Cathedral's mission and outreach programs and projects. The candles, supported by the Gothic candlesticks, flicker



ONE OF THE ORNATE CHALICES USED FOR HIGH FEASTS



THE ALTAR BOOKREST

and light up the altar dynamically, the same way that we Christians, supported by our faith and by the Cathedral, can dynamically serve and love Christ.

The bright reflections on the candlesticks are permanent beacons of the affinity and love that the members of the community have for the Cathedral. Yet the story of the candlesticks and their near demise is, in a sense, very symbolic, much as we are as Christians: once lost, now found.

Philip Worré, managing editor of Trinité, is the Research Coordination Officer at the EUISS. He expresses his appreciation to Dennis Grove for sharing his expert knowledge, and to Nancy Janin, Jane Marion and the members of the Archives Committee for additional details.



DETAIL FROM ONE OF THE CANDLESTICKS

ABOUT THE ARCHITECT

George Edmund Street, born in 1824, was a Victorian ecclesiastical architect, considered by many to be the greatest Gothic Revival architect. Throughout his lifetime, he designed approximately 260 buildings, including the American Cathedral in Paris and St. Paul's Within the Walls in Rome.



A remarkable draftsman, he authored several books on Gothic architecture. Some of his major achievements include the Royal Courts of Justice (Law Courts), in London, completed after his death; St. James-the-Less, in Westminster; St. John the Evangelist, in Torquay, Devon; and the Crimean Memorial Church, in Istanbul, Turkey. He had previously contributed to the restoration of cathedrals in Bristol, Oxford, Ripon, Winchester and York, as well as York Minster.

The Gothic Revival style was mainly based on 13th-century

French and English Gothic architecture. He was awarded the Royal Gold Medal in 1874, and died in 1881. As one of Britain's foremost architects, he was honored by being buried in the nave of Westminster Abbey.

George Edmund Street was elected a fellow of the Royal Academy in 1871, and also served as president of the Royal Institute of British Architects. He was also awarded the French *Légion d'Honneur* in 1878.

Cameron Allen's excellent *History of the American Pro-Cathedral of the Holy Trinity, Paris (1815-1980)* provides additional details on other elements of the Cathedral designed by George Edmund Street, namely:

The altar, in black marble, given by Mrs. W. W. Tucker

The eagle lectern, in brass, given by Mrs. George D. Morgan

The altar bookrest, in brass, given in memory of Dr. Thomas Bishop

As George Edmund Street passed away before the completion of the Cathedral, his son Arthur took over the project, and also designed additional elements of the Cathedral, including the Bishop's seat on the north side of the chancel, as well as the litany desk.



Honoring a legacy of love

From a tragic death, seeds of a better life for Haitian children



Amélie Le Moullac 1989 - 2013

Amélie Le Moullac's ties to the American Cathedral ran strong and deep – she grew up here. Her sister, Rose, sings in the choir and her father, Denis, does too when he's in Paris. After Amélie's death, while riding a bicycle in San Francisco, her mother created Amélie's Angels, a fund to benefit children in Haiti.

Here Jessie Jewitt, Amélie's mother, tells how she came to found the charity, which our M&O Committee has designated as a companion program.

By Jessie Jewitt



Wednesday, August 14, 2013, was the last day of life as I'd always known it. I received the phone call at 8:55 AM from San Francisco General Hospital. Normally, I don't answer my land line, but that day my intuition told me that something was wrong; my heart immediately sank when I saw the "caller ID." The kind voice on the other end said, "Your daughter has been in a critical accident, and she's currently in surgery." I burst into tears. I knew, as only a mother so deeply connected to her daughter could possibly know, that Amélie was dead.

"No, they have great surgeons at S.F. General," my son Charles said reassuringly to me. The truth of the matter, as I learned later, was that Amélie had been declared dead at 8:20 AM; they were "in surgery" trying to harvest organs, as the ID she carried indicated that she wanted to be a donor. It was even too late for that, as they couldn't keep her ventilated long enough to complete the procedure.

Amélie arrived in our lives as a beaming bundle of joy on August 10, 1989. There was always something very special about her. She was like a little fairy, sprinkling us with her spontaneous love and laughter. She was mischievous, smart, cunning, and most importantly, a very giving person. Amélie loved unconditionally, even when she was hurting deep inside. Her joy in life was to give to others, even if it meant she would be inconvenienced. Amélie was living proof that we are made in God's image.

I knew I had to honor Amélie's legacy of love, and to keep her love alive. One day, when I was walking our new little puppy up by the convent on the hill, I saw a light shining brightly in the sky, streaming through diaphanous clouds. Amélie was speaking to me, saying "Go to the children of Haiti bearing gifts." My church, St. Mark's in Palo Alto, already had a connection to an Episcopal community in Hinche, Haiti. The wheels were set into motion for my first visit to this foreign land during Christmas 2013. I embarked on a journey not knowing where I was headed, or what awaited me. Amélie's love was taking me to places in my heart where I'd never been before.

My suitcases were packed with shoes, clothes and toys for the children. Upon my arrival in Haiti, I was blindsided by the extreme poverty and devastation

from the earthquake. My joy was instantly transformed into shock. Despite the destitution, signs of hope were displayed on buses and on the local shops. "Love one another as I have loved you," and "Jesus loves you Auto Parts," I read. In my thoughts the juxtaposition with the commercial signs in Silicon Valley had me wondering whose lives were really better in the end.

My first encounter with the children was in a small village called Labègue. Despite the poverty, the children were dressed in their "Sunday best." The clothes didn't always fit quite right, and some of the children didn't have socks and shoes, but one thing they all had was an enormous smile. When it came time for me to distribute the gifts, each child waited patiently; there was no fighting or grabbing for the toys. I even witnessed a girl giving her toy to her little sister who had received nothing. In this economically barren land, God's love was very much alive in the hearts and souls of these children.



JESSIE JEWITT WITH A GROUP OF CHILDREN FROM PACASSE DURING ONE OF HER VISITS

This mind-opening trip helped to solidify the idea for Amélie's Angels. I would create an association dedicated to the health and welfare of the children of Haiti. I learned through my host, Father Noé Bernier, about the Episcopal Partnership Program. He was responsible for more than 10 churches and associated schools in the Central Plateau region of Haiti. The goal for each of



SCHOOL CONSTRUCTION GETS UNDERWAY

these communities was to have an Episcopal “partner” for financial, moral and emotional support. Amélie’s Angels, under the auspices of St. Mark’s, became the official partner of St. Pierre in Pacasse, Haiti. Since January 2014, we have provided quarterly payments

On the ground in Haiti, amid the devastation from the earthquake, her joy gave way to shock at the vastness of the need

so that the children may have one hot daily meal and access to quality education. We have visited on multiple occasions, sharing in joyous celebrations with the people of Pacasse. More recently, and with the help of the Mission & Outreach Program of the American



FIRST AND SECOND GRADE CHILDREN IN PACASSE



AT THE CONSTRUCTION SITE

Cathedral in Paris, we have begun construction of a school and a well for the community.

As for myself, in certain moments of profound grief, I am comforted to know that Amélie is now resting safely in paradise surrounded by God’s light and love. I do believe that she lives eternally in the kingdom of heaven, and that her love continues to shine through Amélie’s Angels. Won’t you be an angel too and join us on our journey? 🙏

For more information about sharing your love with the children of Haiti through a donation to Amélie’s Angels, please contact Jessie Jewitt at jessie.jewitt@gmail.com.



FATHER NOÉ BERNIER CHECKS ON PROGRESS AT THE PACASSE SCHOOL SITE



Waging reconciliation

The Cathedral, in dialogue with Islam

At the first meeting of the Episcopal House of Bishops after my 2001 election as Bishop in Charge of the Convocation of Episcopal Churches in Europe, the Bishops reflected on a continuing theme, “waging reconciliation.” Our exploration of this theme would only deepen during this gathering as we worked to shape the Episcopal Church’s response to 9-11.

We in Europe, and especially at the Cathedral, have been finding ways since then to “wage reconciliation,” fostering increased tolerance and respect among the major religions as a condition for peace. Our Cathedral has hosted many significant encounters with major leaders of other religions. In 2002, we led a collection around Europe to help pay for repairs to mosques and synagogues damaged during the presidential campaign in France.

In 2004, the Cathedral hosted a major conference, “The Children of Abraham and the Art of Peacemaking.” The keynote speech was given by HRH Prince El Hassan bin Talal, uncle of the present King of Jordan and a constant international voice for interreligious understanding. Also speaking was Rabbi David Rosen, then Chief Rabbi of Ireland, and recent

recipient of a Lambeth Award given by the Archbishop of Canterbury.

On November 17, 2015, the Cathedral opened its doors for an evening discussion with Muslim theologians from the World Union of Experts of Islam for Peace and Against Violence. With the encouragement of Dean Lucinda Laird, I hosted this particular event organized by the Paris-based Franco-Egyptian Association for Human Rights. The evening was one in a series of presentations in France by the Union, tied to the International Day of Tolerance. Four imams from around the world led the evening’s program at the Cathedral. As it would happen, the discussion had been scheduled just a few days after the brutal terrorist attacks in Paris, committed in the name of radical Islam.

Our parishioners and special guests participated actively in a frank and hopeful exchange with the imams. In attendance were about 30 parishioners, plus the President of the French Protestant Federation, Pastor François Clavairoly, and Bishop Michel Dubost, the Catholic Conference expert on interreligious dialogue. The imams’ presentation focused on the need for



PARISHIONERS JOINED BISHOP WHALON IN WELCOMING SHEIKH EL-HASSOUN FROM QOM

Muslim scholars to return to the speculative theologies for which Islam was known in its earlier centuries. Their mission, as they explained it, is to reform Islam from within, addressing the legalism in Islam as it developed in later centuries and that is now used to perpetuate false teachings and violent acts.

One thing leads to another. New partners emerge.

After our 2004 conference, I received, along with the Bishop of Washington, an invitation to visit Iran in 2006 by former President Mohammad Khatami, the reformist politician and Shi'a theologian known for his efforts to initiate a dialogue between Christian and Muslim leaders. From that meeting developed the international Christian-Muslim Summit.

At the first summit, in Washington, in 2010, I met with Ayatollah Ahmad Iravani, the head of the Shi'a delegation. Three years ago, he visited the Cathedral with a local Shi'a imam, Mohammad Ali, who heads the Al-Khoei Foundation of Paris, a mosque located at the Porte des Lilas.

As a result of this meeting, Imam Ali invited me to speak at the mosque on New Year's Day (2016). The Al-Khoei Foundation was hosting Sheikh Mohammad El-Hassoun, the head of theological education at the University of Qom (the holy city of Iran). He spoke about the love of God as Islam understands it; I shared Christianity's view. Other local imams in attendance spoke on Sunni and Sufi perspectives. When I had finished speaking, Sheikh El-Hassoun

asked if he could visit the Cathedral. "On Sunday?" I asked. "Yes, during one of your services." This surprised me, because few Muslim leaders are willing to attend a Christian service.

It was decided to meet toward at the end of the 11 o'clock Eucharist on January 3. Sheikh El-Hassoun, arrived toward the end, with Imam Ali and his son Ahmad, also an imam, and Hocine Boussaïd, their translator. Sheikh El-Hassoun began by offering his condolences for the Paris attacks. He condemned the perpetrators in the strongest terms, and assured us that Islam in no way allows for such cowardly murders. A lively conversation ensued with parishioners and the group.

What struck me however was the visitors' reaction to something that happened in the parish hall. One of our parishioners had offered her condolences to the Muslim group for the execution of a prominent Shi'a cleric earlier in the week in Saudi Arabia. She was in tears. The four visitors told me later that they were amazed by this personal exchange. "A Christian woman, weeping for a Muslim?!" We all then lamented the escalation in a purely religious conflict between Sunni and Shi'a, that would inevitably bring more bloodshed to the Middle East, including the tragic consequences this has for Christian communities there.

The Sheikh then offered me a watch inscribed with the names of Fatima (the Prophet Muhammad's daughter)



By Nancy Janin



BISHOP WHALON AND SHEIKH MOHAMMAD EL-HASSOUN

and Miriam (the Qur'an's spelling of Jesus' mother's name), and invited me to visit him in Qom. One of my many failings is that I am terrible with gifts, especially ceremonial ones. So I offered him my pectoral cross, a silver Canterbury Cross, right off my chest. For once, it seems, I had found the perfect present, for he was visibly moved by the gesture.

Afterward, we met privately and planned a future conversation with the other imams in Paris. Now, we are working together to create a group of leaders in France, consisting of Catholics and Protestants, and Jewish rabbis, along with Sunni, Sufi, and Shi'a leaders. The message of this group is simple: God loves all humanity. This is the central affirmation of all three religions of the Children of Abraham, although we each come to it differently. It was on New Year's that we were all stricken with the reality that, at heart, we are all saying the same thing. It has a powerful corollary: if God loves my neighbor, as well as me, how am I to act toward him or her?

We shall see where this leads us in mission as peacemakers, for tolerance and against violence, "waging reconciliation." 🌱

Bishop Pierre is Bishop-in-Charge of the Convocation of Episcopal Churches in Europe.

A counterpoint to the babble

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During the announcements at the 11:00 a.m. service on January 3 Bishop Whalon astounded churchgoers with the news that he was expecting the imminent arrival of several Shi'a imams who would join us towards the end of the service and speak to us at coffee hour. With more chatter in the pews than usual and some puzzled looks the service then resumed. Around noon, as promised, up a side aisle glided three robed and turbaned figures, looking very much like the magi we had just heard about in the gospel reading, accompanied by a suited assistant. With smiles and nods from both sides we acknowledged the oddity of finding ourselves together in a place of worship.

At the coffee hour via the translation of their assistant, the most senior of the delegation, Sheikh Mohammad El-Hassoun, visiting from the Iranian holy city of Qom, went straight to the point – that he came to reassure Christians of the peaceful intentions of Muslims, in particular those of the Shi'a branch to which he belonged. Speaking of those perpetrating the November 13 Paris attacks and of the ISIS fighters, he said "they belong to no religion, they belong to themselves, they are enemies of humanity." He reminded us that the Grand Ayatollah of Iraq, Ali al-Sistani, had strongly condemned ISIS attacks on Christian churches in Mosul and Baghdad. Likewise, Iraqi Christians had helped protect various Shi'a shrines in Iraq, said the imam, demonstrating the solidarity between our religions, which "are different in their ceremonies but recognize one God." He reminded us that Muslims consider Jesus a prophet, "a big prophet, a saint, he has a big place in our hearts."

In a world shaken by violence, carried out in the name of so-called Islam, face-to-face encounters are a welcome counterpoint to some of the accusations heard in the media. 🌱

Nancy Janin is now a London resident, but maintains her ties to the parish through the Friends of the American Cathedral.



By Joseph Coyle

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An abundance of melting moments

A Cathedral love story

Last December 19, just as the Cathedral was being dressed for Christmas, Don Johnson, a beloved presence here for 18 years, died at a Paris hospital. At his side, as always, was his wife of 63 years, Mary Adair. With her was their daughter, Eve, who had flown in days earlier. At 3 p.m. on December 22, a memorial Eucharist took place, filled with the gorgeous choral music Don did so much to maintain and advance as longtime president of Les Arts George V. Then two days later came Christmas Eve and all its attendant joys. More than most churches, this parish of peripatetic expats is an old hand at mixing loss and renewal. Sometimes it is good to stop and take a closer look.

It was impossible to miss them, the white-thatched pair, she talking softly into his good ear as they walked slowly to their pew up front and just right of center, nearly every Sunday. They paid close attention to sermons and critiqued them seriously. At the end, they moved to the side chapel right next to the organ to observe — not just hear — the closing voluntary being played. As they listened, they could not help but sink into memory and the time they met and poured into each other like cream and coffee.

It was 1952 in Shreveport, Louisiana. Don was an airman stationed nearby at Barksdale Air Force Base.

Mary Adair Brown was a choir member at St. Mark's Episcopal Church. Don, a cradle Episcopalian from Port Chester, New York, grew up in his church's boys' choir, which practiced most afternoons. Don tried out for the choir at St. Mark's in front of the full choir. As he performed Anglican chant, Mary Adair recalls, "there was an audible intake" from the choir. The female members were aquiver. The girl next to Mary Adair was so taken that she turned to her and sighed, "Oh, I would like that one." Whereupon Mary Adair felt compelled to say: "Olive Ann, stop that, you're engaged. Besides, he's mine."

After the Thanksgiving service, Don offered Mary Adair a ride home. When they arrived, her mother was watching them approach. As they entered, she took Mary Adair aside and said, "Dinner is in 40 minutes." Don had made yet another conquest. Mary Adair attests that he was never aware of the effect he had on women.

Soon Don was hauling segments of his record collection over to the Browns after church. He had everything from country to classical. Mary Adair remembers, quite vividly, that the first record he put onto the phonograph was the choral movement from Beethoven's Ninth. She loved it all.

Mary Adair received her engagement ring at Christmas. The first Sunday after Easter, they were married at St. Mark's. The service was borne aloft by the choir of 60 voices. Even better, Mary Adair recalls the first time Don took her in his arms. "I said to myself, 'I'm home.'"

That stood them in good stead: they never stayed in one place for long. Don was one of three engineers at Texas Instruments who delivered to IBM elements of its first-generation computer. He helped build manufacturing plants around the world. They lived in Brazil for two years during one project. At other times, he was off to Hong Kong, Italy or some other place. Mary Adair stayed put with the kids: Besides Eve, there are two sons, Kurt and Guy, and four grandchildren.

When they retired, they decided to settle in Paris, partly because Mary Adair was born there at the old American Hospital to a journalist and his wife and savored the connection; partly because they had lived there for three years earlier in their marriage and liked the life; and partly because it was central to many of the places they wanted to visit. Perhaps as important, they knew they had a community waiting to welcome them back at the American Cathedral.

Don plunged into helping run the place. He did two three-year tours on the vestry. He took over managing Les Arts George V, putting in 40-hour weeks booking recitals and special concerts. He and Mary Adair became familiar sights selling tickets at the door. Both were veteran ushers. Elsewhere, they served side by side as board members of the Association of American Residents Overseas for 15 years. Every April, they flew off with other board members to Washington to spend several days lobbying Congress on behalf of six million-odd expats around the world.

It was music, though, that was their signature subject. Don and LAGV rescued the deteriorating Cole Porter piano that remains a tourist attraction in the nave. When Zach Ullery, now the Cathedral's Canon for Music, arrived several years ago as a music assistant,

Don was waiting. "He was a mentor to me," Zach recalls. "He was always there, always bringing support to the music program."

Every October for 11 years, parishioner Mark Carroll has mounted a glorious cabaret, featuring choir members singing the songs of a single Broadway composer. Last year for the first time, Don was too sick to attend. Had he done so, he would have reenacted what had become one of the most stageworthy traditions at the Cathedral. He would have stood at a podium at the far end of the parish hall and sung a love song to Mary Adair, seated usually in the front row and smiling softly. Last October, Mark had planned to have Don sing "I've Grown Accustomed to Her Face" from *My Fair Lady*, in a cabaret entirely of tunes by Alan Jay

Lerner. In 2014, Don's last such performance, he crooned "When Did I Fall in Love?" from *Fiorello!*, in a Sheldon Harnick program. For veterans of the cabarets, it never failed to be a melting moment.

How did this durable pair do it? "We never quarreled," Mary Adair says. "When one of us said, 'Let's do this,' the other would say, 'Yes, let's.'" The one who really wanted to go somewhere or do some thing automatically won. No argument was possible. Bickering was headed off at the pass."

How to explain this? One possibility is that expatism, being a sometimes lonely pursuit, is less so when you're never alone,

never aggrieved, never not communicating. The other possibility is the more likely one. When Mary Adair told herself that day back in Shreveport that she had come home in Don's embrace, her insight was truer than she could ever have known at the tender age of 23.

One evening in early January, some friends from the Cathedral met Mary Adair and Eve at the Johnsons' "cantine," the French expression for a neighborhood restaurant where you are treated as family. It is a small and warm place on the Rue Pascal, just down the hill and around the corner from the Johnsons' apartment on Rue Claude Bernard. Neither Don nor Mary Adair ever became very good at French, but this did not stop





them from making this iconic Paris neighborhood, clustered around Rue Mouffetard in the Fifth Arrondissement, their own. Paris seems particularly welcoming to Americans who disarm the fearsome Parisians with their simple openness.

At dinner, talk ranged from the Johnson family history to places other than Paris everybody might like to live. (Mary Adair and Don once contemplated Santa Fe, New Mexico.) As the homemade pear tart with vanilla ice cream disappeared, the attention of the table was drawn to two huge bellows hanging from the 17th-century stone walls. The name of the restaurant is La Forge, so the group wanted to know when the premises had turned from forge to restaurant. The waiter was sent off to ask the chef/patron. The answer came back: It was never a forge; that was someone's fanciful idea back beyond memory. Then the waiter brought around a framed photo of Rue Pascal in 1865. The same bulging cobblestones, the same buildings for the most part. But a mystery, a bit of romance, in a setting that never seems to change, part of the allure that kept the Johnsons here for so long that it still surprises Mary Adair to recall just how long.

As the group stepped out onto Rue Pascal, the cobblestones gleamed in a steady mist that had been descending all evening. Silence prevailed. A two-star hotel across the street, L'Hôtel de l'Espérance, looked as if all its guests had already gone to bed. The atmosphere seemed thicker, more tender than usual. Paris when it drizzles.

Four days later Mary Adair left for good. She has opened a new chapter in the United States with her children and grandchildren. She left so much behind: Don's ashes scattered in the Seine and the memory of a love story placed quietly atop countless others that illuminate this City of Light.

Hard for those who leave, and hard too for those who stay behind. Next Sunday we are back in the pews, ready to welcome the newcomers. 🍷

Joseph Coyle, a retired Time Inc. editor, is a frequent contributor to Trinité.



MEMBERS OF THE TRINITY SOCIETY 2016
New members to be inducted May 22, 2016:

Marilyn and Ray Gindroz
Elizabeth Hendrick
Lee Jenkins
Rosemarie Valentine

Current members:

Trude and Frank Beaman
Sophie and Christian Belouet
Lisa Rothstein Benson
Betsy Blackwell and John Watson
Thomas Byrd
Sigun and Joseph Coyle
Patricia and Edward Cumming
Edward Dey
Peter and Jeanne Fellowes
Zachary and Donna Fleetwood
Christopher Garwood
Jennifer and Didier Gosmand
Donnie Denise Haye
Constance Hitchcock

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The Trinity Society, helping to continue the stewardship of our lives

Since 2007, the Trinity Society has played an important role in helping parishioners, friends and community members leave a living legacy. Through a planned gift in their will, or other estate options, members are finding a meaningful way to witness the value of the Cathedral in their lives and to secure its ministries for generations to come.



Recently, I sat down with Jennifer Gosmand, a founding member and current chairperson of the Trinity Society, to find out more about this important ministry.

Jennifer, when considering making a bequest to the Cathedral, what do you recommend as a first step?

JG: Of course there are tax consequences that must be considered in estate planning. It is important to understand the fiscal implications, and that needs

to be done with the assistance of an expert: here in France with a "notaire", or in the U.S. with a lawyer, CPA or estate planner.

As many of us are likely to have interests in both countries, it is advisable to choose a professional who understands tax implications on both sides.

Aside from the financial implications, how does the Trinity Society assist members of our community and their families in planning end-of-life issues?

JG: Our Omega Plan has proven to be a very helpful resource in preparing for end-of-life issues. It is not an easy subject to address, but an important one. Having a clear directive on end-of-life care issues ensures that your final wishes will be carried out. It really helps loved ones to know what to do as they go through a difficult passage. While the Omega Plan is not a legally binding document, it does provide clear directives, such as listing contact information, funeral plans, wishes for last rites, and a great deal more....



As chair of the Trinity Society, to what extent do you get involved in estate planning?

JG: My role is clearly to ensure that our community is educated and informed of this important ministry, and I do this by facilitating the flow of information. As a founding member, I can also help by sharing my personal experience. I've had several meaningful discussions with those interested in leaving a legacy gift, helping them to discover ways of giving that they may not have envisioned. Often, when a potential member is contemplating leaving a considerable gift they request a private meeting with the Dean, which I then organize and follow up on. In terms of the legal and tax implications, it is not my role, nor the role of the Cathedral, to take this on; we leave this to the experts.

You recently organized a tax planning seminar at the Cathedral. Are there any new laws affecting estate planning?

JG: Yes, in our continuing effort to educate and provide information on a regular basis, we do invite a tax and financial planning experts to come in and take us through the implications of estate planning. In our February seminar, a significant change in E.U. civil law effective August 17, 2015, was presented. It enables citizens to choose whether the law applicable to their succession should be that of their last habitual residence, or that of their nationality. However, the initiative in no way alters the substantive national rules on successions; French public policy continues to govern who is to inherit and what share of the estate goes to children and spouse, as well as tax issues related to the succession assets.

Here again, I must stress the importance of working with an expert on defining the implications on a case-by-case basis.

Am I right to assume that legacy gifts are tax deductible?

JG: Absolutely! Both in France and in the United States, the Cathedral meets all requirements for tax deductions and exemption.* We generally advise

donors to name "The American Cathedral in Paris Foundation" as the beneficiary in their legacy plans to ensure that gifts are efficiently contributed to our endowment funds.

Is there a minimum amount one needs to bequeath in order to become a member?

JG: Neither the size nor the type of gift matters, the only consideration for membership is to have the desire to carry on the mission of the Cathedral for generations to come. Bequests come in many different forms. For example, the endowment has received investment portfolios, life insurance policies, 401k plans, savings plans, real estate, and more.... In my situation, as my husband is French and our tax base is here in France, we found the quickest and easiest way to support the Trinity Society was to set up a French life insurance ("Assurance vie") policy. I will be happy to share the basics of how this works.

How are the funds appropriated?

JG: Legacy gifts are channeled directly into the Cathedral's endowment fund. The Cathedral's annual operating budget is only partially met by annual pledges, with additional financial support coming from draws on the endowment. This is why the Trinity Society ministry is so important. It is a means to ensure that our endowment fund will continue to flourish and that the mission of the Cathedral will be sustainable and lasting. On the appropriation of funds, I'd like to share that the Cathedral maintains discretionary rights over both the acceptance and allocation of all gifts. As you can imagine, it would be difficult to fulfill individual requests.


Finally, last year you organized a dinner for members during Trinity Week. Is this an annual event?

JG: Yes, in recognition of our members – as of today we have 44 – we organize festive events each year during Trinity weekend. This year, the Trinity Society celebration will take place on Trinity Sunday, May 22. Members are recognized during a celebratory liturgy, while new members are inducted and receive a Trinity

*In France, the American Cathedral is a recognized "Association Cultuelle habilitée à recevoir dons et legs" under the laws of 1901 & 1905. In the United States we are supported by the "The American Cathedral in Paris Foundation," which is tax-exempt under section 501(c)(3) of the Internal Revenue Code and is a type 1 supporting organization under section 509(a)(3). In addition, the Foundation is a 170 (b)(1)(A)(i) entity.

pin to wear in honor of their continued support of the Cathedral's mission.

Of course, some of our members prefer to remain anonymous, and naturally we respect their wishes. But I believe it's important for members to make themselves known, as a way of demonstrating their support to our parish and Friends network and encouraging others to follow their example.

If you would like to leave a legacy gift, or receive further information and a copy of the Omega Plan, available in French and in English, you may reach Jennifer Gosmand by e-mail at development@americancathedral.org or call her directly at +33 6 74 44 24 17. 

Judith Davis is the Associate Editor of Trinité, and has been attending services at the Cathedral for 20 years.



«Helping to secure the future of this wonderful community struck me as the right thing to do.»

Robert G. Seeman, MD

Member of the Trinity Society and a parishioner since 2005, when Robert joined the Cathedral Choir.

Trinity Weekend 2016

May 21-22, 2016

SUNDAY, MAY 22

Festival Worship, 11 a.m.

Institution of new Trinity Society members to honor those who have made legacy gifts to the Cathedral.

Parish BBQ & Picnic, 12:30 p.m.

Join us for a cookout just after the service, in celebration of our parish life together!

Trinity Weekend 2016

May 21-22, 2016



Join us for the induction of new members, special liturgies and festive events!

This year's events will include Festival Worship at 11 a.m. on Sunday, May 22, with the institution of new Trinity Society members to honor those who have made legacy gifts to the Cathedral.

After the Eucharist, join us for a cookout in celebration of our parish life together!

The Trinity Society ensures that the Cathedral will shine its special light for generations to come. The Cathedral has made a difference in your life make a difference in the life of the Cathedral by including a bequest in your estate plans.

For information on how to join, please contact:
development@americancathedral.org

Friday Mission Lunch – A story worth telling

Dr. Elizabeth H. Rand retired in 2005 from her practice of psychiatry in the United States and came to Paris where she has been reviving her lifelong passion for photography. This project came about as part of a class on building a photographic series rather than just taking random photos.

Having volunteered with Mission Lunch program back when the kitchen was in the basement, it had impressed her as a story worth telling. The aim would be to capture* the warm, encouraging and respectful spirit of the place and at the same time meet three specific challenges: not to impede the work of the volunteers, to deal with mixed lighting and in some cases insufficient lighting without flash or tripod, and to obtain



* Elisabeth is currently using two digital cameras, an Olympus OM-D E-M1 mirrorless and a Nikon D-80 for macro.

individual written releases from both volunteers and guests to photograph them. In the face of these challenges, the good news was that Mission Lunch takes place every Friday and so she was able to return as often as necessary. Even before these pages, the result was a display of the photos in the Nave of the Cathedral as well as in the other participating houses of worship. While this is Elizabeth's first experience

with reportage and her first solo exposition, she has previously participated in seven group shows in Paris, created the cover photographs for the 2012 edition of "Bloom Where You're Planted," and contributed to "Beauty Amid Destruction," a project sponsored by artists in her hometown of Tuscaloosa, Alabama, following a devastating 2011 tornado. www.elizabethrand.com





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We are grateful to the Friends of the American Cathedral for their support in strengthening our community, building our ministry of hope and maintaining our historic building. Here are the names of our supporters in 2015:

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For further information you can email us at friends@americancathedral.org.

