

Trinité

VOLUME 15 N 1

THE MAGAZINE OF THE AMERICAN CATHEDRAL IN PARIS

SPRING 2020



ANGLICAN
ROOTS OF
THE PURSUIT
OF HAPPINESS.



Trinité

The Magazine of The American Cathedral in Paris
SPRING 2020 - VOLUME 15 N 1

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IMAGES ON THE COVER:

Photograph of Jamestown Church Tower, 1902, by William Henry Jackson;
Captain John Smith's Map of Virginia 1606, both from the Library of Congress.
Portrait of Thomas Jefferson by Rembrandt Peale, 1800.

COMMUNITY & CONVOCATION PHOTOGRAPHS:

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However long the sermon, bring “the sun’s fire to the Earth”

Sermons. I really don’t want to add up how many I’ve done in 37 years of ordained ministry. Lots. There was an 11-year period where I preached every single Sunday, and after that it’s been at least 50 percent of the time. You’d think it would be easy by now.

It’s not.

Using a wonderful description, Trinité editor Ellen Hampton wrote me: “I would be interested to hear how you concoct the fine balance of personal, theological, everyday life, mindfulness and spirituality. In 14 short minutes!”

I wish I knew. More to the point, I wish I had it down so that I could always produce a good sermon.

Over time, I’ve found that some of the sermons on which I have worked the hardest, and of which I am most proud, have fallen flat, and some that I thought of as disasters have moved people profoundly. So the

first and most important thing to say is that the Holy Spirit has a lot to do with it – not only with what I say, but with what people hear. In many ways, people hear what they need to hear – and it may have little to do with what I thought I was proclaiming. That’s why I really like beginning with that prayer: “Between the words that are spoken and the words that are heard, may God’s Spirit be truly present.” There’s a lot going on between the words that are spoken and the words that are heard.

When I started out, I did what they told me in seminary: read the assigned lessons (readings from Scripture) for the day; looked at the original Greek, and/or other translations; used a concordance to dig deeper with words that were either significant or possibly ambiguous; read commentaries; and then wrote out an essay-like, three-main-points sermon. The focus was always on the readings, and was often didactical.



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Over the years, I have moved far away from this. Most importantly, I have become convinced that preaching is an oral art form, not a written one. Beautifully written sermons are wonderful to hand out, but when I read a text it can come across as stilted and dry. I think it's important to speak directly to the congregation. I like to tell stories (and since the Bible is full of them, I'm in good supply). My acting background proves helpful – with the caveat that it's important not to get in the way of the story, the narrative, the good news. I preach now with only a few notes, and consider myself more of a story-teller than a teacher.

And the question I always ask myself is just that: what's the good news here? That's essential.

I also try to weave in all sorts of bits and pieces: books I've read, movies I've seen, poems that I love – as well as telling the Biblical story. Sometimes I have a lot of fun explaining odd bits, or giving background that's interesting, but finally it comes down to this: can I connect with people where they are, not where they think they ought to be? Can they hear good news for themselves right now, here, today?

Personal anecdotes can help make it real for a lot of people, but, again, it's important not to make it all about me. But sometimes when I tell a story, and especially if I talk about difficulties I have or have had, others see themselves in it, and realize that they are not alone. It can be very liberating for people who have thought that only they have been depressed, had doubts, failed. We ALL fall short – and we're in this together.

How do I actually do it? I start at the staff Morning Prayer service on Tuesdays, where we read the lessons for the upcoming Sunday. That gets them in my head, and I begin to think – or let them simmer, as I usually say. I do look up things in commentaries or concordances that don't make sense, but I don't spend a lot of time on that. I must admit that I rarely go back to the Greek, and mine is now very rusty indeed.

I think about it off and on all week – while walking, or in the shower, or going to sleep. I put it in my prayers. Sometimes I know right away what I want to talk about. Sometimes current circumstances in the church, in the community, or in the world at large need to be

addressed. Sometimes NOTHING comes to mind and I wind up just starting to write, anything at all, just to get my mind moving.

When this all works, it comes together on Friday or Saturday, I have an outline by Saturday night, and I can go over and over it in my head. Then early on Sunday morning – and I have never gotten out of the habit of getting up at 5 a.m. on days I am preaching – I edit, say it aloud, and edit again. I always imagined that really serious preachers had everything wrapped up by Wednesday or Thursday, so I was delighted to discover that the former Archbishop of Canterbury, Rowan Williams, works the same way!

And then there I am on Sunday morning, hoping and praying for the best. I'm told I look calm, but the truth is that I am always nervous. I try to keep my sermons to 12 minutes, 14 at most, but it's pretty easy to tell from the response from the congregation if I am holding their interest or not. If I'm not, 10 minutes is too long; if I am, I can go 15, even 16 minutes. (Episcopalians get a bit antsy after that!)

The great preacher Phillips Brooks spoke of preaching as truth communicated through personality. The truth is Christ. He said, "Beware of the tendency to preach about Christianity, and try to preach Christ. To discuss the relations of Christianity and Science, Christianity and Society, Christianity and Politics, is good. To set Christ forth to men (*sic*) so that they shall know Him, and in gratitude and love become His, that is far better. It is good to be a Herschel who describes the sun; but it is better to be a Prometheus who brings the sun's fire to the Earth."

That's daunting. That's scary. It's important to remember that mine is one voice, that God speaks in many different ways through many different people, and that God may also speak through me in ways I do not even know about. What I do know is that preaching is an incredible privilege.

Yours in Christ,

Lucinda+



Students in Niamey, Niger

Nourishing minds and preparing futures

Girls in Niger, one of the poorest nations on the planet, tend to occupy the bottom tier of the poverty cycle, with little schooling, early marriage and no hope for improving their lives or those of their families. The American Cathedral's Mission and Outreach Committee (M&O) is working to change that, with a very simple solution: food.

Can you imagine having no breakfast and enduring an hour-long walk to school or work each day under a blistering sun, temperatures as high as 41°C / 106°F? That is the daily reality of 60 scholarship students in Niamey, Niger, whom M&O is supporting through its "Food for Thought" program, in partnership with the Paris-based nonprofit association, *Les Amis de Hampaté Bâ*.



LES AMIS DE HAMPATÉ BÂ SCHOLARSHIP STUDENTS, 2018-19. PHOTO BY THIERRY BETZ

Betsi Dwyer, former parishioner and M&O committee member, joined *Les Amis de Hampaté Bâ* in 2010. She brought the association and its work to the attention of M&O in June 2016, just as she was preparing to move back to the United States. Having spent some time in Burkina Faso visiting a diplomat friend, I was aware of the oversized role played by schools in rural African villages. I met with Thierry and Sher Betz, founders of the association that supports Amadou Hampaté Bâ, a private, co-ed, secular middle and high school in Niamey, Niger's capital. Thierry, a



6 French engineer, and Sher, an American specialized in psycho-linguistics, were inspired to help Niger after their daughter traveled there with a classmate in 2007.

Food for Thought was the result of our conversations. It is as simple as providing a full lunch for 60 scholarship students at the Hampaté Bâ school. Coming from poor families, the girls would join their classmates at 8 a.m. for school but could bring little more than a snack in place of a midday meal to get them through the day. Many of the students would



ROUMANATOU SAMAILA, STUDENT

also stay after school for additional tutoring sessions. They would return home, many by foot, to the food their families could provide, often little more than plain millet. This made for long, hot days without enough food to nourish both body and mind.

The numbers: in Niger, only 9 percent of boys and 6 percent of girls go beyond primary to middle school. Niger, ranked fifth poorest country in the world, is last

on the United Nations' Education Index, with a literacy rate of less than 20 percent of the greater population but only 11 percent of girls. Three-quarters of girls are married before the age of 18.

Access to and encouragement for education are key to helping Niger, and especially its girls, climb the ladder from poverty. Thus, the Hampaté Bâ association provides scholarships to 60 students, most of them girls and a few of their brothers, who otherwise would not be able to go to either a public or a private school.

“Je ne cesserais de vous remercier, merci pour votre aide, merci pour votre soutien, merci pour votre confiance...”

ROUMANATOU SAMALIA

The association already has funded a well for clean drinking water, organized computers for a computer lab, and set up solar panels to power the lab and its air conditioning.

To start Food for Thought, the association worked with the school to find a cook who would make well-balanced, diversified meals that always include protein and vegetables. The first cook went out of business in large part due to her meal packaging: she was providing both Styrofoam containers and plastic bags to keep dust off the food. The scholarship girls, who were finding great benefit in the meals, banded together to find another chef who could carry on for the amount the school (via the association) was able to pay. The girls also work with a home economics teacher to learn about nutrition, make recommendations for the meals and teach their families about nutrition and hygiene – thus paying forward the work of the school, the association and The Cathedral.

In November 2016, M&O held an awareness-raising event for its Food for Thought project, inviting the 200 or so members of *Les Amis de Hampaté Bâ* to join



members of the Cathedral to learn about the students' latest achievements and the association's initiatives. This event helped boost M&O's participation from feeding 40 to all 60 scholarship students through the regular school year. For the Fall 2018 event, the association was able to report solid successes:

- Half the Food for Thought/scholarship girls passed their Baccalaureate exams and were admitted to universities and other higher-education programs. In Niger, only 27 percent of high school students generally pass the *Bac*, a third of them girls.
- 87 percent of the scholarship students' grades gained between two and five points on the French 20-point scale.
- Two of three students sent by Hampaté Bâ to a city-wide math competition were Food for Thought/scholarship girls; they placed second and fifth in the city, and one was offered the chance to attend a private professional school for computer accounting.
- 68 percent of the Food for Thought/scholarship girls in 3^{ème} (9th grade) received their BEPC (Brevet), while the national average is only 55 percent.

Roumanatou Samalia is one of the "Food for Thought" girls who passed the Bac at age 18 and was accepted in 2018 to African Development University, a new university founded by a Nigerian and an American who met at Harvard. This very selective business school, modeled on Harvard, teaches classes in English. Living alone with her mother, Roumanatou used to walk 45 minutes each way to Hampaté Bâ.

In October 2018, I asked Thierry and Sher Betz how the scholarship girls who had moved on to university would continue to nourish their minds and bodies without the help of our program. Not a week later, Roumanatou built up her courage to ask the Betzes if it would be possible to continue to subsidize her lunches as she continues to have to travel a long distance to school, though now via bus as well as by foot, and her days are even longer. Consequently, the grant for the 2018-2019 year factored in the need to continue to nourish these girls.

EVENTS

The next awareness-raising event on the Food for Thought program supporting Hampaté Bâ students will be held this summer.

Details will be forthcoming in the church newsletter.

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Roumanatou wrote to the Betzes: "Je ne cesserais de vous remercier, merci pour votre aide, merci pour votre soutien, merci pour votre confiance, merci pour cette université qui correspond exactement à mes attentes et merci également à toutes l'Association les Amis d'Hampate Bâ. (I will not cease to thank you, thank you for your help, thank you for your support, thank you for your confidence, thank you for this university, which corresponds exactly to my goals, and thank you to all of the association Friends of Hampaté Bâ.)"

I now have the privilege to be "marraine," or sponsor, to Roumanatou. We exchange emails regularly as we get to know one another. I get the opportunity to share my experience with a bright, courageous young woman, to give her hope to continue to follow her dreams, providing support and encouragement just as I have benefited from the support of those around me, especially my mom, to pursue my dreams. 🌸

Ann Dushane is Senior Warden of the Cathedral, M&O member since 2011, usher and also serves on the welcome committee, Canon Search committee and HR committee. She works as global program director of HR transformation projects and programs.

DONATIONS

Donations to support the girls of Hampaté Bâ may be sent via: check to Association Les Amis de Hampaté Bâ, 4 Passage Montbrun, 75014 Paris; or through the Global Giving app on the Hampaté Bâ website:

<http://www.lesamishampateba.org/en/> click on Help Us. So that the Cathedral community can be recognized via the Association, please let Ann Dushane (adushane@global.t-bird.edu) know you have supported this wonderful organization.



by Jacob M. Blosser

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Colonial Identity

Anglican roots of the American pursuit of happiness

In the popular imagination, the religious history of Early America begins, and ends, with a brave band of black-clad Pilgrims who alighted on a rock in Plymouth harbor and proceeded, in short order, to ordain the Thanksgiving holiday, establish white clapboard churches on picturesque village greens, and hang a few Salem witches. The truth, not surprisingly, is more complicated. In fact, 13 years before the Pilgrims imported their unique brand of Calvinism to Massachusetts, another band of English colonists brought the Church of England to the shores of Virginia.

While Americans readily transformed their Pilgrim, and later Puritan, ancestors into heroes worthy of a late autumn holiday, Virginia's Anglican founders have faded from the American memory like fog on Chesapeake Bay. The common view of Early American history not only elevates granite-jawed Pilgrims to the pantheon of national heroes but also, skipping forward, valorizes to almost mythic proportions the American "pursuit of happiness." In the popular imagination, Thomas Jefferson's memorable phrase did more than merely justify independence from Britain in 1776; it created a national identity. Unique

among the peoples of the world, Americans believe it is their national birthright to pursue happiness. These popular understandings of American history leave out complexities that include the role of members of the Church of England, who, if mentioned, are often depicted as sycophantic Royalist Tories or as Baptist-beating hegemons; in other words, as arch-villains inimical to American values of religious freedom and self-government. In truth, however, Anglicans made vital contributions to colonial society, including being the original authors of America's much celebrated pursuit of happiness.

The Church of England was legally established in six colonies by the time of the American Revolution, and signs of America's Anglican past can be found everywhere. Impressive Georgian churches in every portside community are reminders of a mid-18th century building boom that dotted the landscape with Anglican spires. A glance down the page from Jefferson's "pursuit of happiness" reveals the signatures of many noteworthy members of the Church of England. Another, even more famous Anglican, served as commander of the Continental Army and first President of the United States. By 1776, large



numbers of Americans lived their lives attuned to the stately cadences of common prayer. From Boston to Savannah, competent, well educated, and increasingly native-born Anglican ministers baptized, married, and buried generations of colonists. Indeed, Anglican churches, throughout the period, were almost universally crowded places. One Virginia church was so crowded in 1773 that its overloaded balcony collapsed under the weight. Many other churches reported having more people than pew space. Governed by local vestries, established churches provided vital social services, including poor relief, to their parishioners.



THE CHURCH AT THE CENTER OF JAMESTOWN FORT.

The Church of England’s greatest gift to its American parishioners was teaching them to pursue happiness. Long before Jefferson elevated it to an inalienable right, the pursuit of happiness was the theological lifeblood of the Church of England. Simply put, the much-vaunted pursuit of happiness has Anglican roots. Uncovering the little-known Anglican history behind this well-known American right serves to demonstrate the vital, and largely forgotten, role that Anglicanism played in Early American history.



PORTRAIT OF THOMAS JEFFERSON, BY CHARLES WILLSON PEALE, 1791.

Although it is tempting to attribute the Declaration’s “pursuit of happiness” to the particular ideas of its red-haired, 33-year-old author, it is important to remember

that Congress and Mr. Jefferson designed the document to resonate broadly with Americans, though certainly aimed at a segregated circle of the slave-owning society. Consequently, interpretations of the pursuit of happiness should come from more than an intensive study of Jefferson’s unique understanding of elite philosophers such as John Locke or Francis Hutcheson. To measure what the pursuit of happiness meant to tens of thousands of colonists, we need to ask where they encountered the idea before Jefferson put quill to parchment.

In the aftermath of the English Civil War, more than a century before the Liberty Bell rang out the news of colonial independence, the Church of England embraced latitudinarian theology, a school of thought that equated religion with the utilitarian pursuit of individual and societal happiness. Developed in response to the bloody excesses of English Civil War sectarian violence, latitudinarianism emphasized moral and rational behavior over doctrinal confession. Downplaying the importance of divisive doctrine, latitudinarians stressed the inherent piety of a good and moral life and insisted that belief be manifested in visible pious activities that brought peace and happiness, instead of sectarian division, to humankind.



Early Anglican Ministers and Churches

The first Anglican minister in the Americas was the Rev. Robert Hunt, who arrived in Virginia in April 1607 with the first English settlers and held the first Anglican services, using an “old sail” nailed between trees for shade, at what would become Jamestown. Captain John Smith described him as “our honest, religious and courageous divine.” He died in early 1608.

The Rev. Richard Buck landed at Jamestown in 1610 after being shipwrecked in Bermuda for a year, an episode believed to have inspired Shakespeare’s “The Tempest.” Buck performed the marriage ceremony for tobacco planter John Rolfe and Pocahontas, daughter of the Powhatan leader, in April 1614. Rolfe described him as “a verie good preacher.”

Rev. Buck undertook building the colony’s second wooden church before 1617, situated in the traditional east-west orientation and constructed on a cobblestone foundation. This 100-square-meter church held the first meeting of the Assembly of Burgesses in July 1619.

It was not until 1639, under the Rev. Thomas Hampton, that the colony began raising funds for the first brick church, built in the Gothic style. The bell tower, believed to have been added in later years, stood nearly 14 meters high and remains one of the oldest European constructions in North America.

The church was eventually abandoned and sank into ruins, until the Colonial Dames of America organized a reconstruction of Jamestown Memorial Church in 1907. Preservation Virginia now owns the site and has overseen many archaeological projects, including the one in 2013 that found the remains of the Rev. Robert Hunt under the chancel of the second church. As the first Anglican minister in America, he has been given a feast day, April 26, in the Episcopal Calendar.

Perhaps the best known of the early ministers was the Rev. James Blair, commissary of the Archbishop of London and rector of Bruton Parish, Virginia, from 1689 until his death in 1743. He founded the College of William and Mary, multiplied the number of colonial ministers, chartered new parishes and in 1722 published five volumes of his sermons in *Our Savior’s Divine Sermon on the Mount*.

Maintaining that moderation in both opinions and behavior improved the quality of life, latitudinarians appealed both to moral piety and to enlightened self-interest. Arguing that “Good Morality is Good Christianity,” they maintained that virtuous behavior secured human happiness.¹

“The Virtues of a good Life, have a more Direct and Immediate Influence upon that [salvation] than the most Orthodox Belief.”

ARCHBISHOP OF CANTERBURY
JOHN TILLOTSON

No one did more to transmit the latitudinarian conflation of morality and happiness on a transatlantic scale than Archbishop of Canterbury John Tillotson. In a series of sermons, delivered throughout his career and collectively published first in 1696, Tillotson used the concept of a moralistic pursuit of happiness to prove the reasonableness of Christianity. According to the Archbishop, just as it was reasonable to pursue self-interest in earthly affairs, it was equally rational to practice a religion that brought happiness to temporal existence. “The principles of Religion,” he wrote, “by obliging men to be virtuous do really promote their temporal happiness.”

1. James Blair, *Our Saviour’s Divine Sermon on the Mount, Contain’d in the Vth, VIth, and VIIth Chapters of St. Matthew’s Gospel, Explained: And the Practice of it Recommended in Divers Sermons and Discourses* (4 vols.: London, 1740) 1: 402.



PORTRAIT OF ARCHBISHOP JOHN TILLOTSON BY SIR GODFREY KNELLER

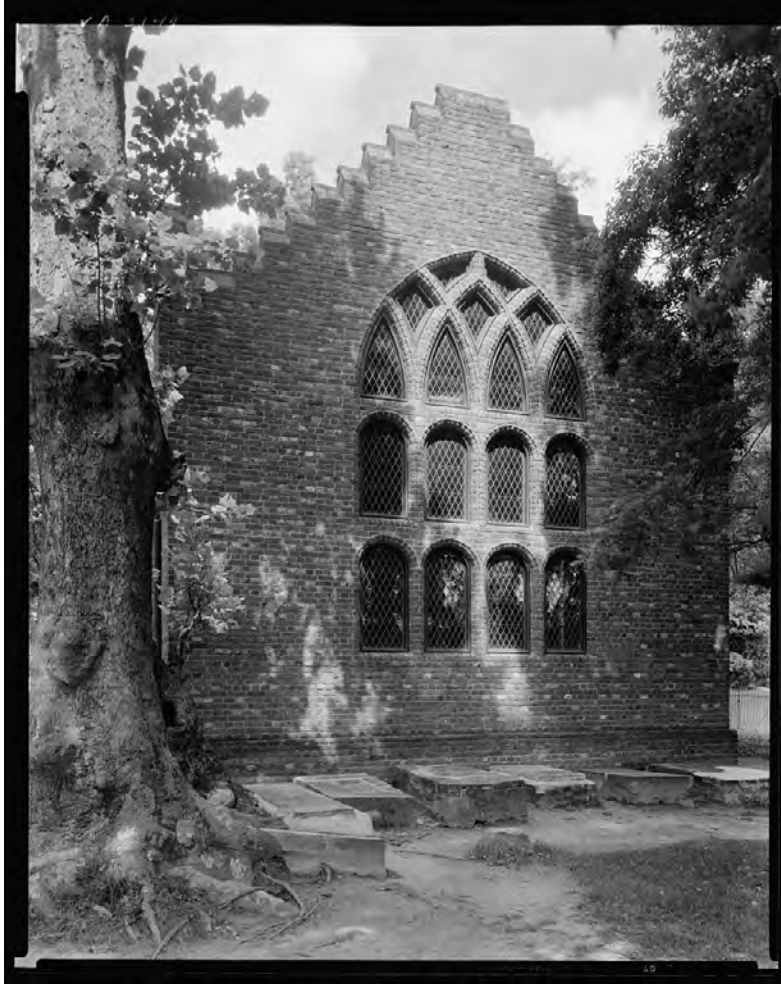
Contending that moral behavior “promote[s] our temporal felicity,” Tillotson noted that “it is more for a man’s health, and more for his reputation, and more for his advantage in all other worldly respects to lead a virtuous [rather] than a vicious course of life.” If, as Tillotson suggested, “our main interest is to be as happy as we can, for as long as is possible,” then it simply made sense to follow the Christian path to happiness: “The Virtues of a good Life, have a more Direct and Immediate Influence upon that [salvation] than the most Orthodox Belief.”

In sermon after sermon Tillotson argued that virtuous behavior freed individuals from bodily discomforts, the shame of a poor reputation, and the pangs of a guilty conscience. In contrast with the malefactors repeatedly mentioned in his sermons, a “holy and virtuous life,” lived in congruity with the moral “laws of God” and filled with “works of Mercy and Charity” led inexorably to “pleasure and peace.” There were real and tangible benefits beyond the spiritual rewards of heaven, the Archbishop argued, for leading virtuous lives. Business transactions flowed more smoothly, reputations lasted beyond the death, fortunes were more secure, and lives were generally more enjoyable.²

Pairing religious morality with temporal happiness, the latitudinarian lessons of Tillotson’s sermons found a ready audience in colonial America. The Archbishop’s *Collected Works* were staples on American bookshelves. His admonitions to virtuous happiness were routinely advertised in colonial newspapers and frequently quoted in magazines popular with colonial readers. Of course, not everyone in

colonial America could read. Through his influence on Anglican preachers, however, John Tillotson entered the oral culture of colonial Anglicanism. Writing in the 1740s, Annapolis doctor Alexander Hamilton noted that “many of our pulpit orators [...] Deliver the words of one Doctor Tillotson.” Further to the north, Benjamin Franklin’s 1722 Dogood Papers described a group of colonial ministers “diligently transcribing some eloquent Paragraphs out of Tillotson’s Works.” Across the Atlantic, a popular English poem admonished aspiring priests:

2. John Tillotson, *The Works of the Most Reverend Dr. John Tillotson* (London: B. Aylmer and W. Rogers, 1696), 37, 38-39, 7, 79, 164, 51, 246.



JAMESTOWN CHURCH FROM 1930 PHOTOGRAPH, LIBRARY OF CONGRESS

“Our main
interest is to be
as happy as we
can, for as long
as is possible.”

ARCHBISHOP
JOHN TILLOTSON

Anglican pulpits from
Massachusetts to Georgia echoed
with calls to virtuous happiness.
Indeed, in the century before
the American Revolution, the
Anglican gospel was synonymous
with the pursuit of virtuous
happiness. In Virginia, where the
established church was strongest,
ministers told their congregations
that living a moral and righteous
life was “the only way [...] to
secure both [...] present Peace
and future Happiness.” Only the
virtuous, one minister argued,
“obtain[ed] Ease & Quietness,
Satisfaction & Contentment in
this World.” The “practice of
Virtue & Righteousness” another
Anglican cleric maintained “[was]

the only way to promote [...] present as well as future
Happiness.” The “pleasures arising from a holy &
Religious life,” he preached, “are Substantial, Steady &
Sincere.”⁴

The Anglican message of a virtuous pursuit of
happiness proved so popular in colonial society that it
was quickly picked up by secular writers. Calls to

*Young deacons, try your Strength,
and strive to find
A subject suited to your Turn of Mind:
Method and Words are easily your own,
Or, should they fail you, – steal from Tillotson.*³

Echoing, and sometimes directly plagiarizing, the
latitudinarian lessons of John Tillotson, hundreds of

3. Dr. Alexander Hamilton, *The History of the Ancient and Honorable Tuesday Club*, 3 vols., edited by Robert Micklus (Chapel Hill: Published for the Institute of Early American History and Culture by the University of North Carolina Press, 1990), 1: 201; [Benjamin Franklin] Silence Dogood #4 *The New-England Courant*, May 14, 1722; [Robert Dodsley and George Smalridge], *The Art of Preaching, In Imitation of Horace’s Art of Poetry* (Philadelphia, 1739), n.p.

4. James Maury, “Sermon Number 90,” in Edward Bond, ed., *Spreading the Gospel in Colonial Virginia: Sermons and Devotional Writings* (Lanham, Md.: Lexington Books, 2004), 302, 306; Charles Clay Mss Sermon, Clay Family Papers, C5795 a 44, Virginia Historical Society, Richmond.



virtuous happiness could easily be found in both Sunday's sermon and Monday's newspaper almanac. By marrying virtuous behavior to the pursuit of happiness, the authors of widely distributed newspapers and almanacs echoed Tillotson in informing their audiences that acts of benevolence secured temporal happiness. In February 1757, the *Virginia Almanac* told readers, "Nothing is so happy or delightful as a plain and steady Virtue." And "Happy is he," a 1765 poem entitled *A Picture of Happiness*, began, "who in his life ne'er did tell a lie, In bargains for to sell or buy; But in the ways of truth hath trod, And all his care is to serve GOD, And whatever he doth do, Does as he would be done unto." A life lived morally and virtuously, a 1766 poem ended, "Must raise a noble joy, Must constitute that happiness, which nothing can destroy." Located alongside astronomical calendars and tips on planting in almanacs or scattered among the articles of colonial newspapers, these verses encapsulated the 18th century's practical, self-interested commitment to virtue and happiness.⁵

"We must not then hear the Word of Christ, as we hear News from some remote Country, which we are indifferent and unconcerned whether it be true or false; but we must hear it as the Oracles of God, by which we intend to frame our Life, and by which we expect to be judged at the Last Day."

THE REV. JAMES BLAIR
FROM OUR SAVIOR'S DIVINE SERMONS
ON THE MOUNT, 1722.



THIS SKETCH OF JAMESTOWN FORT WAS MADE BY A SPANISH SPY IN 1607; IT IS THE OLDEST KNOWN DEPICTION OF THE OLDEST SETTLEMENT IN NORTH AMERICA. THE CROSS REFLECTS THE CENTRAL POSITION OF THE CHURCH IN THE FORT. THIS IMAGE IS KNOWN AS THE ZUNIGA MAP, AFTER SPAIN'S AMBASSADOR TO ENGLAND, PEDRO DE ZUNIGA, PRESENTED IT TO KING FELIPE III IN 1608.

By 1776, colonial society was saturated with calls to virtuous happiness. Whether preached from pulpits or peddled in the weekday press, the latitudinarian pursuit of happiness was seemingly everywhere. Scholars can certainly debate what Jefferson had in mind when he replaced Locke's well-used formulary "life, liberty, and property" with the more lyrical trinity of "life, liberty and the pursuit of happiness," but there can be no doubt that the many colonists who had long been exposed to virtuous happiness in sermons, almanacs, and newspapers interpreted the Jeffersonian version through the lens of the Anglican pursuit of virtuous happiness. Generations of sermons, newspapers, and almanacs, had conditioned Americans – both inside and outside the established church – to find happiness in moral virtue.

It is unlikely that this article will loosen the Pilgrims' stranglehold on the American historical imagination. However, an appreciation for the widespread Anglican understanding of virtuous happiness can remind us of the central role that Anglican ideas played in shaping how the first generation of Americans interpreted their inalienable right to pursue happiness. ☺

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5. Theophilus Wreg, *The Virginia Almanack, for the Year of our Lord God 1757* (Williamsburg: William Hunter, 1756), n.p.; Theophilus Wreg, *The Virginia Almanack, for the Year of our Lord God 1765* (Williamsburg: Joseph Royle, & Co., 1764), n.p.; Theophilus Wreg, *The Virginia Almanack, for the Year of our Lord God 1766*. (Williamsburg: Alexander Purdie, & Co., 1765), n.p.



by Nancy Janin

14



Rev. Canon Stephanie Burette in Jerusalem

Making room for the light

Rev. Canon Stephanie Burette knew from the outset that an internship at St. George's Cathedral in Jerusalem would be challenging. Women priests are not accepted in many religious houses in the Holy Land, and she knew she would confront both worshippers and clerics hostile to her ministry. But Stephanie, who graduated from Yale Divinity School in June 2019 after previously serving in ministries at The American Cathedral, has not made a habit of taking the easy path.

She may be deliberately ignored by visiting clergy at the Cathedral or when accompanying groups to the holy sites; even at the Church of the Holy Sepulcher, the holiest site in Christendom, priests leading other pilgrims may speak harshly to her. But Stephanie considers that her presence alone in the Holy City is an achievement. She thus responds to hostile reactions with a calm smile, at best daring a "good morning" if she judges that would be acceptable.

Even at St. George's she is careful to avoid inadvertent offense. "I am walking on eggshells before every service, and I make sure to check with the Dean of the Cathedral about what is possible on any given day," she said. At first limited to intercessor, then allowed to set up the altar, to wear her stole and recently even to read the Gospel, she knows some women would refuse to participate under such constraints. She said she has seen visiting female clergy "shocked and hurt" but also has

begun to notice recent changes. And working by her side are many men in authority positions in the church.

"None of what I am doing would be possible if they were not already convinced themselves that things have to change, and they want to make sure that this change is successful," she said. "There is regular humiliation to endure, but I am joining the cohort of women who have tried to push the boundaries, helped by men (including the Dean of the Cathedral, who has just been elected Bishop coadjutor before becoming the new Bishop of Jerusalem) who try to change habits, gently but with determination."



THE REV. CANONS NICHOLAS PORTER AND STEPHANIE BURETTE IN JERUSALEM



In her first step off the expected path, 20-year-old Stephanie left her home in Picardy and moved to the big city, Paris, to pursue her master's degree, teaching French in local schools on the side. Her family, despite having always told her that Paris was out of reach, nevertheless rallied in support. After graduation, Stephanie continued on to the Sorbonne for that master's degree, before embarking on a doctoral degree in both French literature and art history, which led her to Oxford University. There, Stephanie found herself for the first time in an active Christian community at a local Anglican church. Her dormant faith burst into flame. (Despite having had no religious upbringing, Stephanie in her teenage years had secretly considered becoming a Catholic nun.) Upon her return to Paris, she landed at The American Cathedral, on the suggestion of her priest at the Oxford church.

"The theology, the teaching about God that I had been introduced to in England, was very close to the one shared and embodied at the Cathedral," she said. "This was crucial in my conversation and for my desire to stay in the church in challenging times."

As she began to explore ordination, Dean Zachary Fleetwood urged her to experience the fullness of church life to be sure she understood at the practical level what clergy life would entail. She worked in the mission lunch program; with youth, particularly the Rite 13 group; as a lay minister, a reader, and attended Bible study. After a year of serving as a volunteer across the breadth of ministries, her sense of calling was affirmed.

While Stephanie felt she had come home in the church, her decision was not welcomed by everyone in her life. "My parents were not very pleased, though not completely surprised when they heard that I was considering ordained ministry," she said, and her brothers "were rather suspicious and worried for me." Friends, mostly atheists, kept their distance from her. She believes that much of their attitude toward religion has been formed by bad experiences in the Roman Catholic Church. But many began to support Stephanie as "they saw how much more alive I had become."

Stephanie followed the church's multi-step discernment process, which included a special team of five parishioners to guide her. One of the group, Jocelyn Phelps, remembers being struck by Stephanie's bravery,

offering herself to the world of the established church and clergy life, which was still relatively unfamiliar to her. The group pushed Stephanie to reflect deeply on the reasons behind her desire to be a priest, and after a few months she returned with her calling firmly understood and clearly articulated. She was enthusiastically encouraged to proceed.

The next steps were to obtain the accord of the vestry, approval of the Commission on Ministry of the Baptized and the Council of Advice, and finally of Bishop Pierre Whalon, who, in 2015, granted permission for her



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The logo is from a Japanese chop (or seal) presented to The Rev. Canon H. Boone Porter, in 1945. Perhaps an allusion to the words of Micah 6:8, it reads, "white heart, pure deed."

H. Boone and Violet M. Porter Charitable Foundation honors the vision of its founders by advancing Christian ministries of preaching, teaching and healing in Europe, the Middle East and the United States. This small family foundation leverages its limited means with partnerships into funding projects with outsized impact. Past recipients include The American Cathedral in Paris, Berkeley Divinity School at Yale, Ahli Arab Hospital in Gaza and St. John Eye Hospital in Jerusalem.

"Jerusalem is the navel of the universe. To live, serve and learn in the Holy City remains a rare blessing. The diaconal and priestly formation offered there produce skills and relationships for a global ministry. In 2016 we established the Porter Fellowship to equip new Christian ministers to lead effectively in a conflicted world. Our partnership with Berkeley Divinity School and St. George's College will empower the Rev. Stephanie Burette to complete her fellowship prepared for leadership in the 21st Century."

- The Rev. Canon Nicholas T. Porter,
President, HB and VMPPF



to apply to seminary. However, before Stephanie was allowed to begin seminary courses, she had one special milestone to pass – to complete her Ph.D. dissertation, on teaching rules to painters at the Royal Academy of Art in Paris in the 17th and 18th centuries. While her subject had no logical connection to her theological studies, the church's position was that Stephanie should know that being a priest was her choice among other work she was qualified to do.



STEPHANIE AT THE CATHEDRAL,
DECEMBER 2019

So, having never set foot in the United States, and less fluent in English than she would have liked, Stephanie committed to the three-year program at Berkeley Episcopal Seminary, part of Yale Divinity School in New Haven, CT. She said she especially appreciated being at Yale as it educates clergy of many denominations. She was struck by the spontaneity of religious expression – the frequent “I will

pray for you,” the beautiful extemporaneous prayers offered by her classmates. “You understand your own denomination and culture by seeing others,” she noted.

New Haven and American culture also presented some challenges, perhaps a foreshadowing of what she finds in Palestine today. She said she was surprised by the divisions and segregation between groups of people, especially by race, the glaring differences in infrastructure depending on the ethnicity of the neighborhood, physical safety concerns, and the ever-present security forces.

As her studies were ending, Stephanie learned of a nine-month internship at St. George's College in Jerusalem, an initiative of the Porter Foundation (see sidebar page 15). Again, having never visited the Holy Land, with her characteristic faith and courage, she applied, only later learning of the connection to the former Cathedral

canon, Nicholas Porter. She was accepted to begin in September 2019.

In Jerusalem, Stephanie has three main responsibilities: assisting the Course Director and the Dean of St. George's College, particularly with pilgrimages, assisting the clergy of the Cathedral, and volunteering with Jerusalem Peacebuilders (see sidebar page 17).

Depending on the size and composition of the pilgrimage groups, Stephanie may be involved in everything from logistics to being chaplain – offering prayers and reflections on holy sites. She feels her main contribution is as pastoral counselor to pilgrims. “It is a deep experience for them, a trip of a lifetime. Many are profoundly moved,” she said.

“None of what I am doing would be possible if they were not already convinced themselves that things have to change, and they want to make sure that this change is successful.”

REV. CANON
STEPHANIE BURETTE

Stephanie also helps group members bond in their experience together. The pilgrims sometimes know each other well, but often are a mix of parishioners of various churches and other situations. “Just like the borders and checkpoints we cross, it feels like there are borders within the group. As time goes on, in all but one case in my experience, the borders become porous, the group becomes the body of Christ,” she said.

Pilgrimages run by St. George's combine biblical history with the reality of life in Israel today, a fraught territory. Stephanie said that although people are often “profoundly hurt by how Palestinians are treated, we are keenly aware of the risk of feeding into an antisemitic side of Christianity. Listening to people

who actually live here, in very different and various situations, helps us get a glimpse of how complex and complicated the context is.”

Once a week Stephanie teaches at a public middle school in East Jerusalem, volunteering for Jerusalem Peacebuilders. Trained for this at Cambridge (UK) along with 25 other volunteers, she teaches the program’s curriculum to 12- to 15-year-old Arab Muslims, selected by their school principal for leadership skills and fluency in English. After the course some will go to summer camps operated by Jerusalem Peacebuilders in the United States, mixing with Christian and Jewish students and adult leaders.

On December 29, 2019, Stephanie preached a sermon at the Cathedral that brought together many strands of her life. She had seen an exhibit at the Louvre that showcased artist Pierre Soulages, whose black and black-on-white paintings push the boundaries of darkness, aiming at “*outrénoir*,” a color beyond black. Stephanie drew parallels with faith: God didn’t take away darkness but brought light. Both are there, physically and metaphysically, with darkness often hiding and crowding out the light. But God has left us the choice of how to respond to darkness, how to bring light and life into the world every day. She quoted Martin Luther King, Jr.: “Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that.” Stephanie urged the congregation to recognize that even darkness beyond darkness, *outrénoir*, “gives more possibilities for reflection than we could ever have imagined” by calling us to bring light to our lives and our worlds.

In that spirit, Stephanie is pushing out darkness wherever she confronts it, shining today in Jerusalem; tomorrow, who knows? It will be fascinating to see where her light, her faith, her determination will next be called upon by God. The only bet we’re making is it won’t be what you’d expect. 🌟

Nancy Janin, who joined the Cathedral in 1988 and served as Senior Warden amongst other roles, now lives in London but continues her involvement as Treasurer of the Cathedral Foundation, and member of the Board of Foreign Parishes.

Jerusalem Peacebuilders (JPB) is an interfaith, non-profit organization with a mission to create a better future for humanity across religions, cultures and nationalities. JPB’s interfaith programs focus on uniting Israelis, Palestinians and Americans, and providing them with the opportunities, relationships and skills they need to become future leaders for peace in the global community.

JPB had its genesis on the 10th anniversary of the terror bombings of September 11, 2001. Having served for some time at St. George’s Cathedral in Jerusalem, the Reverend Nicholas and Dorothy Porter, JPB’s founders, had become convinced that these attacks made the timeless call for peacemaking in the Holy Land even more urgent. In the beginning, the Porters partnered with an international organization to conduct a specialized leadership camp for American, Israeli and Palestinian youth, the first session held in Brattleboro, VT in July 2011.

With the influence of the late Stuart Kensinger, a co-founder, the program has evolved and expanded, and JPB now oversees a robust, four-year, year-round program cycle of in-school and summer programs in the U.S. and the Holy Land. Offering summer institutes at successive levels in Texas, Connecticut and Vermont, each program runs over the course of about two weeks and provides participants with leadership and peacebuilding skills, personal dialogues, service projects, presentations by guest speakers, and interfaith learning, in addition to typical camp activities such as swimming, horseback riding, canoeing, etc.

“Jerusalem Peacebuilders is thrilled with Deacon Stephanie’s involvement in our mission of interfaith peace and leadership education. Stephanie’s weekly teaching on Monday mornings at a nearby school for Palestinian teens in East Jerusalem not only opened their eyes to a new future but also opened hers to the history and struggles of Jerusalem’s Arabic-speaking population. She is incredibly talented, and I hope that this volunteer service in one of the world’s most intractable conflicts contributes to her ministry of loving and learning in Jesus’ name.”

– The Rev. Canon Nicholas T. Porter,
Founding Director, JPB

To donate, volunteer, or for more information visit:
www.jerusalempeacebuilders.org



by Gretel Furner

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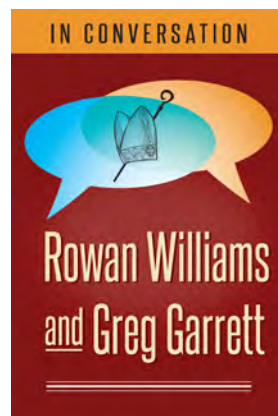


Words between friends

Conversations on culture and spirituality

What happens when you put a British archbishop-essayist and an American theologian-novelist together and ask them to record their conversations? With Rowan Williams and Greg Garrett, unlikely friends and untraditional pathfinders, you wind up at fascinating coordinate points on the broad map of popular culture and Christian spirituality.

In their recently published collection of seven conversations, *In Conversation* (New York, N.Y.: Church Publishing, 2019), former Archbishop of Canterbury Rowan Williams and Episcopal preacher, university professor and novelist Greg Garrett examine a vast range of topics, from Shakespeare, the Sacraments, political tribalism, Harry Potter, and the Church community. A central thread in their conversation is the link between popular culture and spiritual revelation.



In a poignant account of a low point in his life as a young university lecturer at Baylor University, Garrett describes the day he pulled over to the side of a freeway on his way to work, thinking his life had come to an end. And then, hearing the U2 song “Beautiful Day” on the car radio, he was suddenly filled with what he calls a “moment of grace.” America was still struggling with the aftermath of 9/11 at the time, he says, and U2’s recently released album *All that you can’t leave behind* was helping make sense of a broken world. What saved Garrett that day in the midst of depression, he recalls, were the words in U2’s song:

*See the bird with the leaf in her mouth
After the flood, all the colors came out*

“I heard that, and I stopped crying, and I put the car in drive, and I went on another day. And another day. And another day,” he writes.



It is these kinds of images and motifs, in this case a biblical dove, that can still reverberate in today's modern music and literature. Poetry and story-telling have helped define what it means to be human since time immemorial, pointing always to some greater truth. Today is no different, both Garrett and Williams agree. Stories, poetry and songs move and inspire us and reveal the continuing human need for revelation and redemption.

“One of the things we hope when we encounter narrative, whether it’s a play or in a story or a film, is that if we thoughtfully interrogate it, we can see something, and perhaps see it in a way that we’re incapable of seeing in our everyday life.”

GREG GARRETT

Spirit moves in all sorts of ways, not only in the formal sacraments, but in ordinary life, Garrett adds. We are all spiritual beings, looking for something bigger than ourselves. Many people have experienced moments of great joy or grief when “the fountains of the deep are opened” (Genesis 7:11). But how do we talk to people when they are in their own headphone-created reality? How can we show them how to be entirely present so that they can experience moments of grace?

It is “creative work” that helps them do this, both men agree. Reaching out to a reader or listener with what they call their creative work is one and the same as their practice of writing theology. Both exist as a continuum. “Because that’s the ground where you have to start, that’s where you have to be present. It’s no

good imagining you can just parachute into that world, or indeed, that the Gospel itself can be parachuted in,” Bishop Williams writes. Garrett agrees, saying it’s important to avoid creating a “Christian ghetto.” The Church must interact with popular culture.

It often surprises people to hear that Williams writes poetry, and especially that he had time to write poetry during his 10 years as Archbishop of Canterbury. But poetry is not a recreational activity, he says. Poems get written because they have to get written. “They have to get out there because they are from somewhere very important in yourself.” For him this means saying something with integrity about God and humanity, and saying it in a way that can be heard.

Although Garrett does not consider himself a “Christian novelist,” his novels also reach out to people by throwing light on what they might be unable to see, by opening doors of perception that might otherwise remain closed. Literature, like theology, seeks to inspire and reveal what is true and beautiful. Since



GREG GARRETT, THEOLOGIAN-IN-RESIDENCE AT THE AMERICAN CATHEDRAL OF PARIS, AND ROWAN WILLIAMS, FORMER ARCHBISHOP OF CANTERBURY.



receiving a Masters of Divinity from the Episcopal Theological Seminary in Austin, Texas three years ago, Garrett's mission as a theologian and writer has become increasingly relevant to him. Currently serving as Theologian-in-Residence at The American Cathedral of Paris, he will be spending this summer at Holy Trinity.

“Not just that creativity in the rather glib sense of finding interesting things to do with your imagination, but that desperate creativity which comes from the brokenness of great joy and great grief. To use the biblical language, the fountains of the deep are opened [Gen. 7:11] and something wells up, something comes through, like it or not.”

ROWAN WILLIAMS

One of the conversations in the book asks whether writing and reading fiction and poetry make for a better preacher. Some sermons, says Williams, work because they are unadorned and simple, as taught by Saint Augustine. But all preaching is born out of silence and “activated by the Spirit,” the words coming alive both in the preacher and among those gathered to listen. “The Spirit links up, if all's going well, with what people need to hear,” Williams writes. “So it becomes part of how the Spirit molds a community into the

likeness of Jesus Christ.” Together with the readings and liturgy, the sermon in some mysterious way helps reveal the presence of the Spirit. When a sermon goes well, all can feel it.

The link between the sacred and the secular occurs not only in music and literature. It is a theme running through all the book's conversations, and includes a debate about faith and politics, and how difficult it is, for instance, to reconcile the Sermon on the Mount with *realpolitik* and the need for political action. In a seventh and final conversation, both men discuss how the Church today has to reach outside its walls and impact the greater community. This means finding what God is doing out there, and joining in, says Williams: We can't afford to just wait and see who fills the pews.

Greg Garrett published a second book last year, in collaboration with Sabrina Fountain, *The Courage to See* (Westminster: John Knox Press 2019). The book contains 365 brief excerpts from literature, paired with a brief passage from Scripture and a short prayer or meditation. It is aimed at readers short on time and prayerful inspiration. In our search for meaning, he says in the foreword to the book, a passage from literature can bring a sense of grace, gratitude and wonder. Certainly Bishop Williams, author of the 2006 book *Grace and Necessity: Reflections on Art and Love*, would agree, although Shakespeare might be his literature of preference. We all need spiritual inspiration as a guiding thread through the frantic humdrum of our busy lives. 🍷

Gretel Furner grew up in England and was educated at Oxford University. She obtained a PhD in literature at the Universitat des Saarlandes, Germany. Gretel has been Associate Professor of German at the George Washington University and instructor of German at Johns Hopkins School of International Relations. Since moving to Paris in 2001 and joining the Cathedral soon after, she has been teaching creative writing and French cultural history at WICE and is co-founder of the Society of Wallace Fountains.



The style of sermons: Pew Research measures the differences

sermon

[ser·mon | \ 'sər-mən]

NOUN:

a talk on a religious or moral subject, especially one given during a church service and based on a passage from the Bible.

Synonyms:

homily · address · speech · talk · discourse · oration · lesson · preaching · teaching · peroration

INFORMAL:

a long or tedious piece of admonition or reproof; a lecture.

Synonyms:

lecture · tirade · harangue · diatribe · speech · disquisition · monologue · declamation · exhortation · reprimand · reproach · reproof · scolding

That's what a sermon is, the Google dictionary tells us, but how long should one be? Well, how much time do you have? A recent study by the Pew Research Center found a wide variation in the answers to that question, from 14 minutes in Roman Catholic churches to 54 minutes in historically black Protestant churches. And though sermons in Episcopal churches weren't among those measured, we at The American Cathedral can appreciate the succinctness of our Dean: She aims for 12 minutes "but sometimes runs a bit long," she said. Even if she does run over her dozen-minute limit, when listening it's easy to understand why as a rector in the Diocese of Kentucky she was recruited to conduct workshops on quality preaching.

Dean Laird, a very literate preacher, often turns to a poem to illustrate her point. Her Sunday evening service may consist of poetry readings, elegant meditations that arrive at subtle enrichment. I'm confident she would admire Archibald MacLeish's conclusion to *Ars Poetica* – "A poem should not mean / But be" – but not sure that she would appreciate the irony that I have attached to that line on many Sunday mornings in many places far from The American Cathedral.

As I've sat through a lot of sermons I've had to assume it was poetry that flowed from the pulpit, because even if the moralizing was sonorous, rich and well-delivered, there didn't seem to be enough of a point to captivate the audience in any way but physically.

The Pew study counted not just the number of words and minutes, but which words occurred most: "praise," "hallelujah," and "powerful hand," for example, in black churches, while in evangelical churches listeners heard more about "eternal hell," "sin," and "salvation." Catholic church sermons most often included the words "Eucharist," "homily," "and holy Gospel." Some words may sound familiar.

Bishop Peter Lee of Virginia, who served as our interim dean before Dean Laird's arrival, knew there was a timekeeper as he preached. His wife,



Kristy, said she had told him early in his career that if Eric Severeid, the notable newsman, could deal with the complexities of an international crisis in the three-minute constraints of television commentary, then Peter should be able to deliver his message in seven minutes. She held him to brevity by timing him, she said, “rather than read the hymnbook.” She added in an email exchange, “I doubt he ever preached longer than 10 minutes.”

“A sermon is words,
but preaching is a
performance.”

Some preachers may come by their skills naturally, but preaching is a discipline taught in divinity school courses. A sermon is words, but preaching is a performance. And frankly we may recall a good act more than a quality theme. Our Dean said that she has relied on her training as an actor to help get the message across. But she has been quick to point out that Sunday morning “is a worship service, not the Lucinda show.”

Having grown up in the era of Billy Graham’s crusades, I recall often his skill in holding an audience rapt,

whether in a vast arena like Madison Square Garden or in some simpler venue. As a young man he was a preacher for a respectful generation. Well-scrubbed, well-coiffed, well-dressed, earnest and, above all, compelling, the Reverend Mr. Graham commanded the throng with an assertive, finger-pointing evangelicalism that was just shy of histrionics. YouTube brings him to us still. The expensive leather-bound Bible (the Word, the judgment and the promise) is draped over his left hand, and with the other he points heavenward or in circles, roping us all in. As he concludes he reaches out, stretching toward every soul, imploring us all to grab hold and let him pull us aboard the life raft of salvation. He has just delivered vivid descriptions of hell and its close proximity, so there is incentive to grasp at that outstretched hand. “Just as I am,” the newly reborn sang as they clambered down toward the takers of names. Uncomfortable with the idea of rebirth as public spectacle, I never joined the trek to sign the Billy Graham pledge.

Episcopal preachers are not usually known for theatrics, but Bishop Michael Curry, our Presiding Bishop and Primate, knows how to do it and shows the way. His performance in our Cathedral on the Sunday after the consecration of our own new Bishop, Mark Edington (also a commanding pulpit presence), was memorable for its intense and graceful physicality. As he climbed the steps to the pulpit, I felt I was watching the suspense of a dancer launching a *jeté*. At the summit



PREACHER BILLY GRAHAM SPEAKS TO 13,000 PEOPLE AT MADISON SQUARE GARDEN, N.Y., MAY 1957. PHOTO BY HANS VON NOLDE/AP/THE NEW YORK TIMES

he clutched the lectern and leaned out to preach on a familiar theme: The love of power is nothing compared with the power of love. He *exuded* that message, turning to beam in all directions, not just all around the nave but behind him too, toward the choir. Then down from the pulpit, still preaching as he came into the aisle – offering sufficient stagecraft to captivate. And to seem brief. Not so much, it turns out. He preached for 29-plus minutes, and I thought it was significant and fulfilling. He was brilliant and funny, too, in calling for a silent offertory: no clanking coins, please. Only folding money.

“That was terrific,” Mary Haddad, our former canon, said to me afterwards, “but if I had to listen to a half-hour sermon every Sunday I’d go stark raving mad.” (She limited her own sermons, which delighted and moved many of us, to 12 minutes of carefully knitted arguments, often starting with a self-deprecating anecdote.)

Bishop Curry also delivered a powerful sermon for the marriage of Prince Harry and Meghan Markle, memorable for a number of reasons, some of which shocked but somehow didn’t surprise. To the ceremonial pomp Bishop Curry injected his own style, and Diana Evans, an English novelist and journalist, described it aptly in *The Guardian*: “He preached in the full-throated, uninhibited, theatrical and emotive style of the traditional African-American church.” Camilla Parker-Bowles could hide her amusement under her giant hat, though not the paroxysm that goes with the giggles. There were no big hats to cover other reactions – a nearly uniform “not my cuppa” – as the cameras caught the rolled eyes and raised eyebrows on High Church faces. A new era at Buckingham Palace was signaled in those moments, and William Blake’s “green and pleasant land” seemed suddenly like little England.

The Pew Research study can be found at: <https://www.pewforum.org/2019/12/16/the-digital-pulpit-a-nationwide-analysis-of-online-sermons/> 📄

*Walter Wells is senior editor of *Trinité* magazine and a former member of the Cathedral Vestry.*



PRESIDING BISHOP MICHAEL CURRY, PREACHING AT THE CATHEDRAL

Christian traditions share common language, but also possess their own distinctive phrases

Words and phrases that are most frequently used in sermons for each religious tradition

Evangelical	Catholic	Historically black Protestant	Mainline Protestant
say	say	want	know
people	know	know	like
life	God	look	God
God	people	make	day
come	life	say	come

Words or sequences of words that are most distinctive of sermons in each religious tradition during the study period (each term also includes common variants; for example, “eternal hell” also includes “eternity in hell”)

Evangelical	Catholic	Historically black Protestant	Mainline Protestant
eternal hell	homily	powerful hand	United Methodist
lose ... salvation	diocese	hallelujah ... come	always ... poor
trespass ... sin	Eucharist	neighbor ... tell	house ... Thomas
home ... heaven	paschal	hand ... praise	gospel ... lesson
Bible ... morning	parishioner	praise ... got	disciple ... betray

Note: Words in this analysis were “stemmed” or converted to their roots, and common words (such as most prepositions) were removed. For the analysis of most distinctive terms, words used by more than 95% of all churches were also removed, as well as those used by fewer than 250 (roughly 4%).

Source: Pew Research Center analysis of sermons delivered April 7-June 1, 2019, and available on church websites (N=49,719 sermons from 6,431 churches that posted sermons online).

“The Digital Pulpit: A Nationwide Analysis of Online Sermons”

PEW RESEARCH CENTER



by Ellen Hampton

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Room for education: the philanthropy of Grace Whitney Hoff

Given the gift of privilege, Grace Whitney Hoff invested it in ensuring that other young women could take advantage of their own opportunities. She gave them a place to live.

In October, the city of Paris recognized the value of her gift by installing a plaque in her honor on the façade of the *Foyer International des Étudiantes*, 93 boulevard Saint Michel, still in service as a residence for young women studying in Paris universities. Representatives of The American Cathedral of Paris were invited to attend the inauguration because Grace Whitney Hoff and her husband, John Jacob Hoff, were longtime parishioners of Holy Trinity Church.

Born in 1862 to a wealthy family in Detroit, Grace Whitney married John Evans in 1882 and had a daughter. Evans died in 1893, and in 1900 she married Hoff, who was the Standard Oil representative in Paris. As she had been president of the YWCA in Detroit, she became involved in that fledgling organization in Paris, and opened a hostel for young women near the Gare Saint Lazare. She decided it was too far from university life, and in 1906 she bought a former convent on boulevard Saint Michel and opened the Student Hostel there. The building had its faults, and after 20 years she had it completely reconstructed by Charly Knight, an American architect in Paris who had also designed The American Hospital Memorial Wing and the Bankers Trust building (today JP Morgan Chase) renovation at Place Vendôme.

At the 1926 re-opening, Mrs. Hoff said: "Let these doors always be open to women students, to use their trained minds not only in the area of personal needs,



PORTRAIT OF GRACE WHITNEY HOFF FROM THE FOYER INTERNATIONAL DES ETUDIANTES. ARTIST UNKNOWN.

but to unfold to them the vision of the future, peace. Let there be a beacon light of hope issue from this Foyer out to this great city, which leads in art and educational privileges. Let there be impartiality, magnanimity, constructiveness, tolerance, and above all, unity of spirit."



JOHN JACOB HOFF AND GRACE WHITNEY HOFF

Both Hoff's were deeply active in helping American and French soldiers during the First World War. Mr. Hoff was on the executive committee of the American Relief Clearing House, along with Holy Trinity Rector Rev. Samuel Watson, and



“Let there be a beacon light of hope issue from this Foyer out to this great city, which leads in art and educational privileges. Let there be impartiality, magnanimity, constructiveness, tolerance, and above all, unity of spirit.”

GRACE WHITNEY HOFF

they established convalescent and widows’ homes in chateaux in the east of France. Hoff served on the vestry of The American Cathedral from 1930 until his death in 1939. In 1936, Mrs. Hoff gave the Student Hostel to the University of Paris. She died in 1938.

Today, 125 students from 45 different nations occupy the Hostel rooms, and best of all, get to hang out on the rooftop terrace overlooking the city, offering a particularly lovely view of the Luxembourg Gardens.

In her remarks at the inauguration, Marie-Christine Lemardeley, assistant for higher education to the Paris mayor’s office, said that the plaque to Mrs. Hoff is part of a larger effort by the city of Paris to recognize the efforts and achievements of women, especially



JUNIOR WARDEN HARRIET RIVIÈRE REPRESENTED THE CATHEDRAL AT THE UNVEILING OF THE PLAQUE.

in the public sphere. By providing a place for young women to live, she opened the door to furthering their education. Ms. Lemardeley, noting that the writer Virginia Woolf had insisted on *A Room of One’s Own* for women to develop intellectual lives beyond the domestic, offered the Hostel as a brilliant example of exactly what women needed to accomplish that: a safe place to stay. 🙏

Historian and author Ellen Hampton, editor of Trinité magazine, has been a member of the Cathedral for 28 years.



MARIE-CHRISTINE LEMARDELEY, ASSISTANT FOR HIGHER EDUCATION TO THE PARIS MAYOR’S OFFICE, SPEAKING AT THE CEREMONY AT THE FOYER INTERNATIONAL DES ÉTUDIANTES.



by Bishop Mark D.W. Edington

The Convocation reaches out

Connecting on vital issues

Throughout the Church in Europe, this spring brings us both the quiet and inward turn of Lent – and a flourishing of new work on a number of new fronts.



BISHOP MARK D.W. EDINGTON

At our most recent convention in late October – an annual event that draws representatives from all of our parishes and missions, as well as all the clergy canonically resident in Europe – we decided together to focus the awareness, work, and witness of our congregations on four topics of pressing concern. These topics are now the gathering point of the work of independent task forces, comprising lay and ordained people from across the Convocation; I am especially eager to watch and listen to their work as it unfolds, and in due course, as it is shared with all of us.

The topics central to these conversations each in some way connect the life of the church to the life of the world. Through them, we aspire to be more effective disciples within the church, and more informed citizens and neighbors outside the church. They are:

1. Climate and creation care.

For many of our young people, anthropogenic change to the global climate is the single most pressing moral issue of the day. The damage wrought by the profligate use of fossil fuels, the wastefulness of widespread deforestation at the service of rapacious development, and the threat of rising sea levels to some of the most vulnerable populations (and largest cities) on the planet, all constitute for a rising generation a clear and present danger demanding a principled response. The Church, for its part, has a long and theologically rich understanding of the responsibility humans share for the care and protection of God's creation. Our Task Force on Climate and Creation Care will work on developing educational materials and identify possible avenues for deeper engagement with these issues for all people in the Convocation.

2. Refugees and Migrants.

The biblical directive to disciples to care for the least, the last, and the lost is unambiguous, and those who have come to the cities we serve as refugees from war, corruption, and disorder are surely



among the people the Bible is calling us to serve in our own day. Many of the congregations in the Convocation have developed ministries serving vulnerable populations of refugees and migrants living in the communities we serve. The Convocation's Task Force on Refugees and Migrants will first seek to create a community of practice among those leading these ministries in our congregations, develop a set of resources and tools for those thinking of establishing related ministries in their own communities, and propose ways of keeping all of us more aware of, and more engaged in, the plight of the most vulnerable among us.

3. Racism and Reconciliation.

Our Presiding Bishop has called the whole Church to undertake a deep and intentional study of how racism has shaped the experience of our Church on the part of many people, to examine how the structures we create have contributed to the perpetuation of racism, and to develop practices of reconciliation that hear and value the stories of all people. The end in view, "Building Beloved Community," is a church-wide initiative; we in the Convocation have been invited to be one of a small number of dioceses participating in a pilot program focused on this work. We often say that we are no longer the church of Americans expatriate in Europe, and that is surely true; but we must do better than defining ourselves in terms of what we are not, and this work sets before us a remarkable and timely opportunity to begin with an intentional study of just who we are now, and who it is that makes up our communities of faith. (When I recently visited our church in Florence, I asked people I met there to tell me what church they had first been raised in; I found myself meeting people from 10 of the 40 provinces of the Anglican Communion!) Our experience of race is not identical to the American experience of race. By no means, however, does that mean our societies, our cultures, and our communities are somehow immune from the reality of racism. As people vowed in baptism to respect the dignity of every human being, it is our task as disciples to listen respectfully to the experiences all people have had in our churches, and acknowledge the places and structures that have in any way lessened or diminished the respect and welcome due to all.

4. Youth and Children.

Each of the congregations of the Convocation works in some way to provide ministry to children and young people. The whole Convocation is served as well by a Youth Commission, which creates annual programs, such as "Juniors Across Europe" and "Youth Across Europe," for the benefit and enrichment of all our young people. But being the adults responsible for this ministry in a local church can be hard, isolating, and discouraging work. And being parents, hoping to find some way of raising children in the faith and traditions we share, is a steep challenge. This task force will seek to create community among, and resources for, those who provide this crucial ministry to a rising generation in the church. I am persuaded that we must significantly increase the resources we invest at the level of the Convocation in ministry to youth and children, and I have called on the Convention to work with me toward the goal of doubling these resources by the time we next meet this October.

“This work sets before us a remarkable and timely opportunity to begin with an intentional study of just who we are now, and who it is that makes up our communities of faith.”





The Convocation Reaches Out

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The Convocation has recently expanded significantly eastward, planting a new congregation in Tbilisi, Georgia. Saint Nino's Mission Church is the first of our congregations named for a female patron; Nino is fashioned in Orthodox tradition as "Equal to the Apostles and Enlightener of Georgia," and the community named for her is filled with energy, optimism, and joy.

Among noteworthy events coming up this summer is the 2020 Lambeth Conference. Nearly the only thing accurate about that phrase is the year; the meeting is not held in Lambeth, but rather in Canterbury, and it is less a conference than a conversation among the 877 (at last count) Anglican

bishops who serve the various provinces of the Anglican Communion. Lambeth is always a reminder that the Anglican Communion is a unique entity among Christian churches, having the ethos and orders of Catholicism but a structure that is non-metropolitan - which means, in a simplified way, that the Archbishop of Canterbury is the source of our communion with each other, but not a bishop of the Episcopal Church.

“Our Task Force on Climate and Creation Care will work on developing educational materials and identify possible avenues for deeper engagement with these issues for all people in the Convocation.”

Within the Anglican communion is conflict over the place of gay and lesbian people in the full ministry of the church; it seems like progress that all of my colleagues in the Episcopal church, including my four colleagues who are in same-sex marriages, have been invited as full participants to the meeting. It is slightly bizarre, however, that the spouses of these good people have been singled

out as people not to be invited. The whole House of Bishops, of which I am a part, is engaged in ongoing conversation about how we will be both respectful yet clear about the conclusions this church has come to on these matters.

What gives me great joy about all this has less to do with the prospect of going to Lambeth and much more to do with the weekend before the conference begins. On Sunday, July 19, most if not all the congregations in the Convocation will receive one of the bishops of the Episcopal Church, beginning their journey to England. I am delighted that The Right Reverend Mariann Budde, Bishop of the Diocese of Washington, D.C., will be the Cathedral's preacher on that Sunday, as a part of this larger work of the Convocation, and I hope as many of you as possible will make a point of welcoming her to Paris, and to her church in Europe.

See you in church,

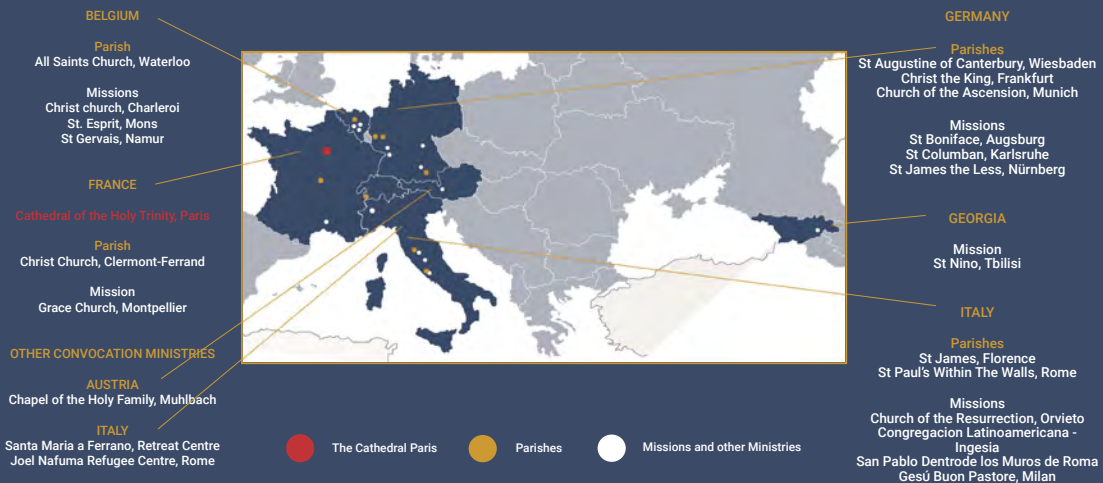


Youth Across Europe

Youth Across Europe participants at last year's meeting in Wiesbaden (Germany), where their conference included a cruise on the Rhine, a monastery visit, rope-climbing, and film discussion along with Bible study, singing and prayer. Here, the Rev. Christopher Easthill, rector of St. Augustine of Canterbury Church, helps YAE members begin planning their own Sunday service. This year's YAE conference, scheduled for May in Frankfurt, has been cancelled due to the pandemic.



Map of the Convocation of Episcopal Churches In Europe





by The Rev. Sunny Hallanan

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The newest Mission springs from hope and love



Saint Nino Mission, Tbilisi, Georgia

While reports nowadays often say that young people don't identify with religion, the newest mission of the Convocation of Episcopal Churches in Europe offers fresh inspiration to counter the trend. In Tbilisi, Georgia, a group of college students decided that they definitely did want be a part of a church, one with traditional liturgy, eucharist-centered, with historic apostolic roots, but also

where all people would be included in church life, regardless of gender identity or sexual orientation. They went to many different churches, and found nothing that fit the bill in Georgia. So they started their own congregation.

“It was one of the most holy experiences of my life. Members of the congregation were crying with joy to find that they are fully welcome and included in our church.”

Representatives of several denominations helped them to get established, recognizing a gap in spiritual opportunities, and understanding that, while their polity might not be a fit, they could support a different expression of faith. Tbilisi, a capital city of 1.5 million residents, is predominantly Eastern Orthodox, and also

home to a Roman Catholic Cathedral, an Armenian Apostolic Cathedral, a Lutheran Church of Reconciliation and an evangelical Cathedral Baptist Church. The Cathedral Baptist Church offered them a place for worship, and a priest in a eucharist-centered denomination agreed to help them with aspects of sacramental practice.

After nearly a year of gathering their nascent community for worship, they found the Episcopal Convocation. The timing was perfect for the Convocation, as the Committee On Mission Congregations (COMC) was formulating an expanded plan for supporting and developing new missions. COMC arranged for an online interview of the leaders of the Tbilisi congregation.

In May 2019, as rector of All Saints Church, Waterloo, and various missions in Belgium, I visited and led worship in Tbilisi. It was one of the most holy experiences of my life. Members of the

congregation were crying with joy to find that they are fully welcome and included in our church.

Three founders of the congregation, Thoma Lipartiani, Lako Gamkrelidze and Nino Bajelidze, introduced me to leaders of other churches throughout Tbilisi. I also took part in an ecumenical worship service during one visit there. While the core leadership of the congregation is college students, there are members of all ages, from many (or no) faith backgrounds.

On the recommendation of the COMC, Saint Nino Episcopal Mission of 37 members signed a covenant with the Convocation in October to become our newest mission. It seems fitting that our first Convocation congregation named for a woman is founded on Saint Nino, a young slave girl who is considered equal to the apostles for the conversion of the Georgian monarchs to Christianity in 327 CE.

Since then, a team of priests from the Convocation has been taking turns going monthly to Tbilisi. The Revs. Lutz Ackermann, Mary Haddad, Scott Moore and Edda Wolf each have brought different gifts and styles, so the congregation gets to know many facets of the Episcopal Church. Between visits, lay leaders conduct services. The congregation has begun translating the Book of Common Prayer into Georgian, but for the moment, services are held in English.

As Georgia has a tradition of beautiful sacred chant, a variety of music styles enhances services. Plans are underway to form a group of "Friends of Saint Nino's" to firm up the many Episcopalian connections with Georgia, including those of some members of the American Cathedral congregation. It is helpful that most Georgians speak some English, and there is no visa required to visit the country. Rather, there is hunger for knowing and sharing the Gospel, and we have much to learn from the creativity and enthusiasm of our newest mission members. 🙏



ABOVE: MISSION CONGREGATION FOUNDERS NINO BAJELIDZE, LAKO GAMKRELIDZE AND THOMA LIPARTIANI IN FRONT OF TBILISI'S JUMAH MOSQUE, WHERE SUNNI AND SHIA MUSLIMS PRAY SIDE BY SIDE. BELOW: THE REV. MARY HADDAD WITH MEMBERS OF THE NEW CONGREGATION

The Rev. Sunny Hallanan has been rector of All Saints' Episcopal Church, Waterloo, since January 2012. She also is vicar of Christ Church Charleroi, St Esprit Mons & St Servais Namur, all in Belgium, and team leader of priests for St Nino Mission, Tbilisi. She was president of the Convocation Council of Advice 2014-2018. Proud mother of Julia, a Chicago firefighter, and Payne, shepherd and cow-tender (and of three cats), she is proud to announce she finished a marathon last year.



Preparing for the season

Behind the scenes, hard work gets done: Flower Guild Chairman Timothy Thompson decked the halls – or at least the Dean’s Garden – in greenery in preparation for the Christmas season. Meanwhile, Garden Guild Chair and Altar Guild member Patricia Gastaud set to polishing the brass for the holiday services. And Dennis Manay-Ay hung a plaque in the Cathedral kitchen to Sigun Coyle, who spent many hours in and delivered much happiness from there.





If music is love

On September 22, 2019, Choral Evensong was dedicated in celebration of the recent marriage of Cynthia Cortright Hermes and John Nicholas Hermes. The service and reception that followed were sponsored by Cynthia as a gift to her new husband John, under the aegis of Les Arts George V and in support of the Cathedral's music program. Cynthia, mother of longtime parishioner and vestry member Jennifer Cortright Gosmand, is the organist and choirmaster of an Episcopal church in Oklahoma City. "That's why it was so important for her to celebrate this event through music," noted Jennifer, also a Cathedral choir member.



A poetic evening

Sir Michael Edwards, OBE, delighted a Cathedral audience with a reading on November 22, 2019, from his latest collection, *At the Brasserie Lipp*. Sir Michael was professor of literature at the University of Warwick until 2002, when he took a position at the Collège de France. He was the first Englishman elected to the

40-seat Académie de France in 2013, and was knighted by the Queen in 2014 for his contributions to British-French culture. The evening, co-sponsored by the Cambridge Society of Paris, was organized by Cathedral member Carole Amouyel Kent.





Youth Group Pancake Supper

On February 25th, the Cathedral Youth Group hosted a Mardi Gras Pancake Supper to raise funds for its many activities. Right, Kate Adams, Zachary Adams, Teo Trautner and Victor Fruhinsholz flipping with friends in the kitchen. Below, Marie Bogataj with her sons Matthieu and Thomas Asvazadourian, along with the Saba and Ansari families. Everybody loves King's Cake!



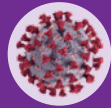
In memoriam

On February 15, 2020, a memorial service was held for David T. McGovern (3 April 1928-7 February 2020), former chancellor, vestryman, 50-year member of the Cathedral, and board member of The American Hospital of Paris, The American University of Paris, the Travellers Club and many other Franco-American organizations. A U.S. Army veteran with service in Korea and retired partner in Shearman and Sterling law firm, David was named chevalier in the Légion d'Honneur. His daughters Alexandra and Justine and their families welcomed several hundred of his friends to a very touching farewell to a beloved friend.

From the Archives



U.S. Ambassador William C. Bullitt is shown here leaving The American Cathedral after the Memorial Day service May 30, 1940, two weeks before the German Occupation of Paris began. Behind on his right, military attaché Col. Horace Fuller, with assistant (naval) attaché Capt. Roscoe Hillenkoetter on his left. When the State Department told Bullitt to evacuate Paris, as the French government had done, he cabled in return: "The fact that I am here is a strong element in preventing a fatal panic. Remember Gouverneur Morris and his wooden leg in the Terror, Washburne in the Commune, Herrick [in WWI]. It will mean something always to the French and to the Foreign Service that we do not leave though others do. *Following in French: J'y suis. J'y reste. End French.*" (Photo ECPAD DG 50 719)



SPRING 2020
**CORONAVIRUS PANDEMIC
PRECAUTIONS**

Cooperating with French government measures to reduce contamination, The American Cathedral of Paris was closed for all activities beginning on March 18.

Sunday and other services were being livestreamed on social media; Church members were urged to check the Cathedral website regularly for updates.

Dean Lucinda Laird wrote in
a pastoral note to the community:

"Please know that you are in our prayers, and we trust that all of you will keep the Cathedral family in your prayers.

We are indeed a family.

The building is closed, but we remain one in Christ."



The
American
Cathedral
in Paris