

Trinité

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THE MAGAZINE OF THE AMERICAN CATHEDRAL IN PARIS

SPRING 2024

O PRAY FOR JERUSALEM

شَلُومَ سَلَامَ peace



Trinité

The Magazine of The American Cathedral in Paris
SPRING 2024 - VOLUME 19 N 1

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The
American
Cathedral
in Paris



Walking the Via Dolorosa in Jerusalem

*Mercifully grant that we, walking the way of the cross, may find it none other than the way of life and peace.**

I have always loved Lent and Holy Week. Even as a child, the visceral, physical actions of kneeling and praying the Litany, washing one another's feet, stripping the altar, praying before the reserved sacrament, lighting the new fire, and walking the Stations (or Way) of the Cross helped bring me to a deeper spiritual place wherein I could catch a glimpse of what it might mean to deny myself and follow Jesus.

To be sure, these solemn acts we share during Lent and Holy Week can become merely performative, a drama either to entertain us or to somehow gain God's favor by our piety. And quite likely, our own motives are mixed in our religious observances; so, I try to resist judging others' motives for their religious actions.

This range of feelings and experiences gets magnified almost infinitely in Jerusalem. The old city in Jerusalem is a rabbit's warren of narrow streets and alleys, often covered so that one can't even see the sky. It's easy to get lost in the streets and to

get lost in the sensory overload of markets and shops and smells and tastes.

And pilgrims.

Oh, so many pilgrims. Groups of Christians come to the "Holy Land" to get close to Jesus, to make the stories of the Bible visible and real. A part of almost every Christian pilgrimage to Israel is to walk the Stations of the Cross in Jerusalem (usually called the via Dolorosa). Pilgrims follow the traditional route of Jesus' passion and death through the narrow streets—some of which Jesus quite possibly walked on, they're so old.

Even with this mix of chaos and devotion, these holy sites are profoundly moving. I have walked the via Dolorosa several times. I have gotten up at three o'clock in the morning to attend the first mass of the day in the Edicule with only four or five other people, having sweet time to kneel before the tomb in quiet. And I have navigated the crush of hot, tired, even angry pilgrims who are somehow let down because the place and the experience are not what they had hoped for.



VIA DOLOROSA

Jerusalem is very much a holy place, but obviously not just for pilgrims wanting to follow in the footsteps of Jesus. Jewish and Muslim women and men also come to this city to get close to God and to experience that sense of holiness. Jerusalem is also a troubled place where we see the very worst of religious and political hatred and violence. And while it may be easy to see Christians as on the periphery of the hatred and violence that consume this holy land, we cannot simply watch and weep.

“If we truly want to walk in the way of Jesus—whether physically in Jerusalem or not—we must let our hearts be broken at the death and destruction taking place there.”

If we truly want to walk in the way of Jesus—whether physically in Jerusalem or not—we must let our hearts be broken at the death and destruction taking place there. We must know that walking in the Way of the Cross isn't only about our own edification or inspiration but about our call to be instruments of God's work, showing the Way of Love in everything we do and say. As we observe all of our beautiful religious traditions of this Holy Week, I hope we can embrace that this call is precisely what we mean when we pray that when we walk the Way of the Cross, we may find it none other than the way of life and peace.

Life and Peace to you this Holy Week, whether you are with us in Paris or joining us online.

James+

*From *The Book of Common Prayer* p. 272



Canon Mpho Tutu van Furth to lead Racial Justice
and Beloved Community



Storytelling to build a community of understanding

Mpho Tutu van Furth, the convocation's new Canon for Racial Justice and Beloved Community, proposes to use storytelling as dialogue around identity, experience and culture to help build a foundation against racism in our society. Installed as canon on November 5, 2023, at a ceremony at the American Cathedral, Mpho has dived into her mission, setting up convocation-wide gatherings to begin the exchange.

"In my mind, the work of anti-racism in our dioceses is a work that really begins with storytelling," she said in a recent interview. "Who are we? Where do we come from? And where have we experienced the sin of racism from whichever angle we're witnessing, whether we have been perpetrators, whether we have been victims, whether we have been bystanders?"

Canon Mpho, daughter of the late South African Anglican Bishop Desmond Tutu, was quick to recognize how racism plays out distinctly in different societies. She grew up partly in Johannesburg during the end of apartheid and watched her father and Nelson Mandela work to put South Africa on a peaceful path to justice through the Truth and Reconciliation Commission. While race and racism are subjects of constant conversation in South Africa, she noted, discussion is

somewhat muted in Europe and is weighted by the past in the United States.

"The story of racism in the American context is taken up by the story of slavery. Racism gets filtered through the lens of black, white, and the slavery story," Mpho explained.

"The story of racism in Europe has a lot to do with colonialism. European slavery was always somewhere else. The wealth created by enslaved people came to Europe; the enslaved people did not. People of color who came to Europe had experiences of colonialism and histories of family members who were stolen and sold into slavery. The people of color in our congregations aren't necessarily telling narratives of slavery and aren't even necessarily telling narratives of colonialism."

It is precisely in exchanging our stories that we may begin to understand different points of view, including beyond racial issues. Mpho, 60, had the personal experience of having her Anglican Church license revoked by the Church of the Province of Southern Africa after she married her wife, Marceline van Furth, in 2015. She remains an Episcopal priest. She was ordained at the Episcopal Church of Springfield, MA,



6 in 2003, earned a master’s degree from the Episcopal Divinity School in Cambridge, MA, and went on to preach at Christ Church in Alexandria, VA. She now leads All Saints Church in Amsterdam. With Becoming Beloved Community as a primary ministry of the Episcopal Church, Mpho is at the helm of the effort for the European Convocation.

First, she has to help Europeans get past the idea that they are not racist because they did not have slavery on the continent.



MPHO TUTU VAN FURTH BELIEVES WE ALL HAVE STORIES TO TELL

“History has an impact on the stories and the experiences that we have,” she said. “In Europe, people are much more willing to run away from it, in part, because the victims of European racism were in history and always somewhere else. Europe took the goods and wealth from the plantations and colonial subjects and brought them to Europe, but Europe didn’t want the people. Europe wanted the stuff, not the people.”

Yet as France’s colonial past returns to the mainland through immigration, social friction is sometimes the result. “So for France, there is also the story of your colonial subjects who were the people from your former colonies.”

The Beloved Community meetings will focus on the people who make up the European congregations and their stories. “In our congregations, who are we? Where did we come from?

How do we come to be here? That can be the beginning of a process. And what was the experience like of coming here? How easy or difficult was it for me to come to this place?”

She recounted, as an example, walking into a store in the Netherlands and being ignored, while her white, Dutch-born wife was catered to. “My wife walks in two steps behind me. And the response to her is, ‘Oh, hello, how are you? Can I help you? Is there anything that you need?’ Etc., etc. She hasn’t opened her mouth. But the assumption is, okay, she belongs here, and I don’t. It’s immediately assumed I do not belong.”

In leading the Beloved Community, Mpho said she will endeavor to place racial conflict in a Biblical context. “I see my role as, in a sense, the role that all of us have to witness to God’s reconciling love, to call us to repentance, where we have wandered off the path of God’s love, and to give us concrete ways to be drawn ever more into communion with one another, and to not rush past the sin of racism or racial exclusivity, and to really have us live our Christian witness in the love of Christ.”

It is not enough for individuals to find a keener awareness of their bias, the community must commit to working together against it, including recognizing racial bias whatever the intent may have been. “That is our task,” she said. “And also, to call us into the recognition that it is not only all of the things that we’re doing wrong, and where we’re not getting it, and where we’re not understanding. But to also lift up what it is that we’re doing right. And how it is that we as a community, are a community that is resisting racism, are a community that is willing to be repentant, are a community that does want to repair the fractures that racism has created and is continuing to create in our midst.”

Mpho invites everyone to join the Beloved Community gatherings or subscribe to the newsletter. Information is available on the convocation website: www.tec-europe.org/belovedcommunity. “We all have stories to tell.”

Martha Stein-Sochas has been a member of The American Cathedral since 1986. She worked for the Agence Française de Développement for more than 30 years, serving as Regional Director in Kenya (1999-2002) and in South Africa (2014-2018). Now retired, she advises SaveAct, a South African NGO working with women’s groups, on strategy and fundraising.
<https://saveact.org.za>



Beloved Community ministry to promote racial justice at the Cathedral

In July 2023, the vestry of the Cathedral appointed parishioners Sylvie Frida Botétéme and Barbara Diggs as co-chairs of Becoming Beloved Community, a new ministry tasked with building a community where every person, of every race, culture, and ethnicity, is viewed and treated as an equally beloved child of God, equally worthy of dignity as God intends.

They will be working with Canon Mpho Tutu van Furth, whose Convocation-wide Racial Justice and Beloved Community mission debuted February 10, with 36 participants attending an online forum called *This is Our Story*. It began with Scripture (John 8:1-11 and Matthew 23:1-33) and then dove into a lively discussion on the importance of recognizing the totality of a person, including skin color, and what those who are not “othered” by factors such as skin color can do to confront unthinking biases and create a more welcoming community.

Key messages included: The road to reconciliation must go through justice, and justice is part of our DNA as Christians. Wherever justice is being challenged, the Church should be there. We are to work as if everything depends on us and pray

because everything depends on God, who makes all things new. The workshop closed with questions about forgiveness and reconciliation to consider during Lent, and with a blessing.

At the Cathedral, Beloved Community has organized a series of after-church prayer and discussion sessions. Vestry member and Beloved Community liaison Kim Powell led two forums in February on “Reflections on the Spirituals and Justice,” based on books by Mark Bozzuti-Jones, *Face to the Rising Sun. Reflections on Spirituals and Justice* (Forward Movement, 2021), and by Episcopal Church Presiding Bishop Michael B. Curry, *Songs my Grandma Sang. The Gift of Faith through Music* (Morehouse Publishing, 2015).

In December, Theologian-in-Residence Greg Garrett led a forum based on his new book, *The Gospel According to James Baldwin* (Orbis Books, 2023), on the writer and civil rights activist. The same month, author Robert P. Jones joined Greg in a forum to talk about his own new (and New York Times best-selling) book, *The Hidden Roots of White Supremacy* (Simon & Schuster, 2023). Following those forums, Cathedral Dean James Harlan joined Garrett and Jones for “Race, Justice, and American Democracy”, a conversation about both books



8 and about wrestling with questions of race and justice. The Cathedral co-hosted that event with the American Church in Paris.



BELOVED COMMUNITY CO-CHAIRS SYLVIE FRIDA BOTÉTÉMÉ
AND BARBARA DIGGS

A frequent guest at the Cathedral since October 2019, Sistah Circle Paris co-hosted a race and ethnicity workshop with Dr. George F. Simons, a consultant, trainer and coach on intercultural competence. In 2020 and 2022, Sistah Circle and the Cathedral organized a voter registration drive for Americans living abroad, and another call is planned for the primaries and elections of 2024. In 2021, on behalf of the American Cathedral in Paris and the Convocation of Episcopal Churches in Europe, Sistah Circle president Kathleen Dameron presented the Color Me Human program around race and racial healing via Zoom.

In 2022, in recognition of Black History Month and on behalf of the Adult Education Committee, Sistah Circle presented a

series of forums at the Cathedral. Victor André Greene, Nita Wiggins and Kathleen Dameron spoke, as well as Sylvie Frida Botétéme. Their programs started with “Won’t You Celebrate with Me”, based on Lucille Clifton’s poem; then “You and Your Vote”; “Being Black in France” and “Practice the Way of Love: Black Love”. As part of the program, singer Ursuline Kairson performed a program of 1960s protest songs, “Women Who Fought for Freedom Through Their Music”, at the Cathedral.

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Last year, during the centenary commemorations of the Cathedral, Sistah Circle held a discussion with Bishop Curry and members of the Cathedral community, focused on recognizing and addressing racism in the Episcopal Church and in the world. Sistah Circle Paris hopes to contribute to the efforts of the Becoming Beloved Community team and so continue the work it has begun with the Cathedral. ☪

Marti Demetrian is secretary of Sistah Circle Paris and a member of the Cathedral’s Adult Education Committee. She has been an active member of the Cathedral since the early 2000s, first as secretary of Mission & Outreach and later as co-chair of the Welcome Committee.



Letter from Jerusalem: Ties that bind surmount times of terror

On October 7, our pilgrimage group from Houston, Brussels and Geneva witnessed the first flashes of rockets near Tel Aviv. We saw huge plumes of smoke, and we felt the earth shake. That night, we sat pensively listening to the Sea of Galilee and considering our options. Some among us were frightened, others not, but everyone realized momentous events were unfolding.

As a longtime pilgrimage guide and a former resident of Jerusalem, I had promised my friends and former parishioners a life-changing encounter with the Risen Lord in the Holy Lands. Hamas terror attacks, hostage taking, and a full-scale Israeli ground invasion had not been on our itinerary. But on October 8, we awoke to the deafening thunder of Israeli fighter jets flying nonstop sorties over Gaza and southern Lebanon. Hundreds of messages on my smartphone told another story: wherever they found themselves, Israeli Jewish and Palestinian Arab friends were sheltering in place, distraught over loved ones and praying for the violence to end.

The sky quieted and we boarded the bus to celebrate the Holy Eucharist and pray for peace with local Episcopalians at Christ Church Parish in Nazareth. Father Nael Abu Rahmoun

greeted us warmly before the multilingual service. For most it felt like Pentecost. At lunch, a star alumna of Jerusalem Peacebuilders served our meal. Friends at the Sisters of Nazareth Convent granted us admission to an underground 1st Century street and home that likely saw Jesus as a boy.

It was a mountain-top experience, and the sense of loving Providence we experienced in Nazareth opened our eyes to the deadly futility underlying the trust in arms to resolve the Israeli-Palestinian conflict. Even with billions of dollars of military supplies, training and technology, the quest of one side for security and the other for statehood remains elusive. War is not the answer.

The morning of October 9, the group decided to end our pilgrimage and evacuate immediately via Jordan. Reports of chaos and confusion at the northern crossing only heightened anxiety. When a Jordanian friend quickly returned my call to confirm that entry visas, transportation, and hotel rooms in Amman awaited the group, we again sensed the hand of Providence. All but three of us crossed into Jordan. Two others and I returned to Jerusalem, intent on staying through the week. Everywhere in the Old City, people greeted us warmly.

“At the beginning, we did not understand the magnitude of it, but slowly the videos started emerging. What followed the terrifying Hamas attack were three weeks of complete lockdown for young Arabs like myself. You wouldn’t dare leave the house for fear of how tense and scary the environment was. It was like living in a big balloon of flammable gas, just waiting for some idiot to light his cigarette and blow the whole place up.”

– ARAB JERUSALEMITE

I saw the concern of the people of the Holy Land as they knew there were dark days ahead. Even with this knowledge, I was in awe of the resilience of the people of Jerusalem as they worked to prepare for the unknowns ahead. As I left Jerusalem, not knowing when I would return, my heart was heavy with sadness because of the pain a prolonged war would inflict. I left more committed to working for peace.

– AMERICAN PILGRIM

I was devastated. My heart went out to the bereaved families. Pain, fear and anger, concerns regarding the future of this country overwhelmed me. I remember crying every evening while watching the news and learning about the number of people who were killed.

– JEWISH CITIZEN OF ISRAEL

*Letter from Jerusalem:
Ties that bind surmount times of terror*

We even bumped into our former bus driver, who insisted on driving us across town.

But the respite did not last. News arrived that flights were canceled and Israel’s borders might soon close. Panic seized any remaining pilgrims in Jerusalem, and our hotel emptied overnight. What would become of us?

Providentially, three local friends with no hope of escaping the war pledged their help. They toiled through the night, finally securing us safe passage home. Crossing into Jordan, we recognized that we had encountered the Risen Lord – not in prayer but in the person and kindness of friends whose love enabled us to be safe and free. Our hearts were bursting with gratitude.



THE PILGRIMAGE GROUP IN NAZARETH ON OCTOBER 8

It would be easy to end this story with our safe return home. And yet, I cannot. Something remained.

What – or rather who – remained were some 650 American citizens trapped in Gaza with no means of escape. Among them was a dear friend of 30 years, widely known throughout the seaside Palestinian territory as the “Mother Teresa of Gaza.” Suhaila Tarazi, a Greek Orthodox Christian, had been the director of the Ahli Arab Hospital in Gaza since the 1980s. Would we just abandon her?

Another member of the Jerusalem Peacebuilders board and I decided we could not. We immediately sent flurries of emails to lawyers, reporters, Congressional representatives, and well-connected individuals. All were sympathetic, but all felt little could be done. The land invasion of Gaza had begun. Then came a telephone call from CNN. “Would you

be willing to be interviewed by Jake Tapper?” During the interview, I noted that U.S. authorities had been quick to help evacuate American citizens from Israel but had not exercised the same efficiency in Gaza. Several hours after the interview, my colleague on the Jerusalem Peacebuilders board received a telephone call from a woman named Angela.




REV. NICHOLAS PORTER WITH REV. NAEL ABU RAHMOUN

“Our hearts were touched by the interview about your friend in Gaza,” she said. “We will help to get her out.” Was this again the hand of Providence?

For the next five days, we toiled night and day through many highs and lows with a team of women and men whose names we do not know. How events exactly transpired I cannot say, but the Rafah Crossing was opened briefly for 36 hours, allowing the trapped American citizens to escape – our friend first among them.

War tears the fabric of society and destroys so much. That special web of memories, actions, and affections that constitute human friendship too often numbers among its first victims. Yet in October, as everything collapsed, friendships were all that mattered – opening hearts, opening borders, and opening our eyes to the living, providential presence of the Lord. These, indeed, are the ties that bind us one to another and to our God in life and faith, in love and labor.

For more information see: www.jerusalempeacebuilders.org 

The Rev. Canon Nicholas T. Porter is the founder and director of Jerusalem Peacebuilders and a former Canon Pastor of the Cathedral (1997-2000).

“The first thing that came to my mind was that these killings would be associated with my Palestinian identity. Terrorism is not what I call for when I say, “free Palestine.” It triggered an identity crisis about what it is to be a Palestinian. Being a Palestinian is not what happened on October 7th. But being Palestinian means that your heart is in Gaza at every moment after that date.”

– PALESTINIAN CITIZEN OF ISRAEL

It was so devastating to hear the stories and learn about the peace-loving individuals who lost their lives, people who drove sick kids to hospital, who supported people from the other side, who believed in a better future. It took time to think, to sort the feelings and the pain and to reaffirm that there is no other way than peace and shared society. No matter what has happened and what will happen, we have to continue to strengthen our ties with those who support life and want a future rather than choose death and darkness.

– JEWISH CITIZEN OF ISRAEL

So many images from our interrupted pilgrimage continue to crowd my head and keep me awake at night, revolving through my head like a kaleidoscope.

I see the group of chattering schoolgirls in their crisp uniforms and brightly colored headscarves walking home from school near the Damascus Gate, laughing and joking with each other like girls and boys of that age everywhere. I see the old man with the tired, wrinkled face but broad smile in Bethlehem trying to sell prayer beads to anyone who would stop long enough to listen: “Only one dollar, please, only one dollar.” I see the kind face and solemn brown eyes of the earnest young organist at the Anglican Church in Nazareth as he told me of his dream to study engineering in the United States. I pray, and as I pray, I wonder: where are they now?

— SWISS PILGRIM

As an Arab Israeli, I feel that my eyes are dried out of tears, and my heart is torn between the love and loyalty for our state Israel and our empathy with our Palestinian brothers and sisters on the other side. I feel the thirst of people for peace, trust building, community alliance building. None of this can be achieved through dehumanizing any group or injustice.

— ARAB CITIZEN OF ISRAEL

by Nancy Janin



Students at the Episcopal Training Center in the West Bank also trapped in the tension

The Episcopal Technology and Vocational Center in Ramallah – a program supported by the American Cathedral’s Mission and Outreach Committee, among other global charities – has been caught in the quagmire of violence, putting its Palestinian students, their families and their futures at risk. Director Giovanni Anbar closed the Center for a week following the attacks of October 7, and was himself stranded for two days in Ramallah with his family in Jerusalem. He has restarted classes despite strained conditions for travel in and around the West Bank.

As Center director since 2001, Giovanni has had to call on his ingenuity to devise ways to keep his family, his staff and his students safe, but he said the current crisis is the most acute he has known. A top priority is listening to his teenaged students and trying to counter inflammatory social media posts, as well as managing the effects of unpleasant encounters with Israeli authorities. Two or three times a week, Israeli Defense Force soldiers come to Ramallah on early-morning raids, often jailing youths they identify as being uncooperative or a threat to the Israeli Occupation. Giovanni said he has been working hard to encourage students to find healthy and safe ways to express their fears and frustrations.

The Center offers two tracks of specialized study to its students, who attend private and public schools around



GIOVANNI ANBAR AND STUDENTS KEEP THE EDUCATION PROGRAM GOING

the West Bank. The IT curriculum trains 420 students in grade 7-10 in website development, software development, computer repair, etc., and is an accredited academic program of the Palestinian educational authority. The hospitality stream, preparing 60 students in grades 11-12 to work at all levels in hotels and restaurants, usually offers internships for final-year students in local businesses. But with every hotel and 90 percent of restaurants closed, Giovanni is concerned about providing appropriate internship experience and what his graduating hospitality students will find on the job market. The Cathedral's Mission and Outreach program helped create the St. Andrew's Guest House as part of the hospitality program, but international pilgrims have not visited since October. Ramallah, a mountain town of some 40,000 Christian and Muslim residents, has become a thriving economic and business center, as well as the seat of the Palestinian Authority's governing institutions.



HOTEL AND RESTAURANT STUDENTS LEARNING TECHNIQUE

Amidst the agony, I grappled with feelings of pain, anger, and despair, accompanied by a desire for revenge. However, it took me about two weeks to realize that revenge only begets further death and destruction, offering no genuine solution. The pain is palpable on both sides, and it's clear that we need to collaboratively develop a plan for coexistence in this region.

– JEWISH CITIZEN OF ISRAEL

I pray for the release of our hostages. I pray for the war to end, for the death and destruction on both sides to end, and for soldiers like my fiancé to come home. We all belong to specific national narratives and experiences, and we should remain proud of the people we come from. But somehow, ever so delicately, we also need to stand together, now more than ever. We will figure it out together, in the ruins of October 2023 and its aftermath. Let us create shared spaces between Israeli Jewish and Palestinian Arab community members, even when it might feel very contradictory. Let us confront these contradictions together.

– JEWISH JERUSALEMITE

I wake up every morning thinking about what is happening, maneuvering between being a proud Israeli, a Zionist who believes in Israel as the homeland of the Jewish nation, a citizen who believes in the equal rights of every person, a neighbor who wants peace, a teacher who wants to pass on the message of support, knowledge and caring. Being a human being with hope. It's not easy. Sometimes I find myself losing hope when I hear about things that happen or are said, or sometimes not said on either side, then, after sinking, I try again, reach out to the friends I've made: Muslims, Christians, Druze, and I start again. It's not easy, it's not going to be easy, and it's going to take a long time, but I really do believe we don't have any other choice.

— JEWISH CITIZEN OF ISRAEL

The ongoing tensions in the north of Israel added an extra layer of complexity to an already dire circumstance. Fear and uncertainty became companions, and once-familiar surroundings took on an eerie and foreboding quality. In the days that followed, the atmosphere remained charged with tension. Every siren, every distant resounding boom, served as a stark reminder of the fragility of peace.

— ARAB CITIZEN OF ISRAEL
NEAR THE LEBANESE BORDER

Students at the Episcopal Training Center in the West Bank also trapped in the tension



RAMALLAH HOTEL SCHOOL STUDENT



RAMALLAH HOTEL SCHOOL CLASS

The center offers other programs Giovanni has designed over the years, trying to serve the larger Palestinian community as the Occupation continues to limit their personal and professional opportunities – training for women and disabled individuals to become professional cleaners, in hotels and businesses, and culinary classes in the Ramallah prison (not the Israeli political prison). With 20 percent unemployment among West Bank Palestinian men, the salaries of these women are critical to the household budget, and prisoners are helped to reintegrate into society by having a marketable skill upon their release. All of this training continues despite the uncertainty of future employment opportunities.


In the meantime, Giovanni continues doing what he can. The already lengthy commute from Jerusalem to Ramallah, requiring passage through Israeli checkpoints, has increased by hours as the checkpoint searches are extremely thorough and result in long delays each day. Students and teachers living

in Nablus, north of Ramallah, have either had to stop their studies, move to Ramallah, or in one case, stay at the school during the week. Students living in the Christian villages around Ramallah sometimes awaken to find their villages have been cut off by the Israeli army and thus they cannot get to school.

“Giovanni, his staff and his students are on the front lines, trying to live lives of purpose and dignity in a situation that would deny them both.”

In an interview, Giovanni expressed his thanks for the Cathedral’s support of the training center over the years and asked for our prayers. He said he fears that neither the Jewish nor Palestinian people have the leadership needed to bring peace to the region and hopes that world leaders will impose a ceasefire, to bring the Israeli hostages back to their families and an end to the terrible suffering of Gazans. He believes that Christian love and faith in God are what can comfort us in this uncertain time and eventually lead us to peace with justice.

Giovanni, his staff and his students are on the front lines, trying to live lives of purpose and dignity in a situation that would deny them both. Their daily efforts, for years on end, to live a Christ-inspired life among the physical and emotional violence they suffer is a lesson and inspiration for us all. October 7 brought additional hardship and awareness of their situation, but attention must be paid until the longed-for peace is finally achieved.

For more information on the Episcopal Center, see their website: <https://etvvc.org/>. 

Nancy Janin is the senior editor of Trinité magazine, treasurer of the American Cathedral in Paris Foundation and a member of the Board of Foreign Parishes. She has been a Cathedral member for 37 years.

As a teacher, my core belief is that educators can create a truly “free” land with freedom for all its people – Arabs and Jews alike – for everyone with no exceptions. However, the reality on the ground is totally different. With the beginning of this war, Arab citizens of Israel were treated as “collaborators” if we expressed sympathy for the thousands of innocent civilians killed in Gaza. I believe anything that excludes or seeks to dehumanize one people in service of the other or provides security to one people at the expense of the other is short-term thinking that perpetuates the cycle of violence. This is what we’ve experienced for the past 100 years on this land.

– PALESTINIAN CITIZEN OF ISRAEL

Ever since I have asked myself the question that I was always asked by others who question peace: “Will the path of peace lead us to a better future?” After thinking, I believe, “Yes!” It will lead us to peace and just peace. Despite all the obstacles, we should not lose hope.

– ARAB JERUSALEMITE



by John Watson and Betsy Blackwell

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The Friends of the Cathedral: strong support and warm community

The “fulfillment” department of the Friends of the American Cathedral in Paris is hard at work. Gathered around our kitchen table in Chapel Hill, North Carolina four recent college graduates are busy stuffing envelopes with the latest issue of *Trinité* Magazine, which arrived in a bulk shipment



FULFILLMENT TEAM AT WORK AT CHAPEL HILL HEADQUARTERS

from Paris just a few days before. A cover letter, an enrollment card, and a gentle appeal for financial support complete the package, mailed to some 400 Friends mostly in the United States but also Canada, the United Kingdom, and other countries. The helpers, part of the Johnson Service Corps, a 10-month fellowship program based in Durham, North Carolina, that focuses on justice, community and spiritual growth, are supplementing their modest stipends by dedicating a Saturday to the mailing of *Trinité*. What they are also doing is playing an essential part in the mission of the Friends of the American Cathedral in Paris.

The role of the Friends is to keep former parishioners – those who have moved on from Paris, as well as those who love the place from short visits – feeling as though they have never really left. That’s how our writerly Joe Coyle, former parishioner and now loyal Friend, put it in an article for *Trinité*’s 10th anniversary in 2016. Now, thanks to a varied



and highly professional livestream offering, the Friends group also includes people who have never set foot in our worship space at 23 avenue George V. Through the livestream, Friends can access worship services of all kinds: Holy Eucharist, Jazz Vespers, Choral Evensong, and special services, such as those for Ash Wednesday. They can access a monthly e-newsletter, Zoom calls with clergy, and periodic updates about special projects such as the Make a Joyful Noise Capital Campaign. The Friends also are invited to occasional in-person receptions with Cathedral clergy in the United States. In return, the Friends collectively provide almost \$100,000 in support for the Cathedral annually, plus significantly more for special projects such as the Make a Joyful Noise campaign.

The Friends have bloomed from a casual beginning as a good idea. The group began informally after Dean Sturgis Riddle and his wife Betty repatriated to New York City in 1974 after 25 years of service at the Cathedral. Betty began to organize parties in New York for “friends” of the Cathedral. Guests included those Betty knew had a connection to the Cathedral as well as folks she thought would be interested. During the 1980s and 1990s, under the leadership of Deans James Leo and Ernest Hunt, and with help from dedicated parishioners such as Kate Thweatt, gatherings of Friends were held more broadly across the United States, and a newsletter was started,

all with the goal of creating a sustainable structure for the Friends. From the arrival of Dean Fleetwood in 2003 until late 2017, the Friends were steered by Nancy Janin, while Nancy Treuhold brought heightened attention to corporate governance and financial discipline to the Friends’ tax-exempt, non-profit U.S. affiliate, The American Cathedral in Paris Foundation.

Three 21st century developments bear calling out in the evolution of the Friends. First, in 2006, the Cathedral launched *Trinité* Magazine – beautifully produced and edited – with the express function of connecting all parts of the Cathedral’s global community. Friends receive *Trinité* twice a year. The response to its savvy mix of content – exploring the Cathedral’s rich historical legacy as well as issues confronting the contemporary Episcopal Church – has been overwhelmingly positive. Second, under our leadership, the Friends have implemented a modern database management system that enables far more effective communication with Friends than had been possible previously.

The third, and perhaps most important, recent development shaping the Friends today has been the establishment of the robust online platform for livestreaming services for communicating with parishioners, Friends, and other folks



FRIENDS IN NEW YORK (L-R): HENRY TRUEHEART, LUKE SEDER, CHRIS MARCHANT, REV. ZACHARY FLEETWOOD, ASHLEY GUZMAN



around the world who want to share the Cathedral experience. Following the adage that no crisis should go to waste, Dean Lucinda Laird in the very early stages of the pandemic began to create the groundwork for the Cathedral's online platform. It began with the pre-recorded pared-down worship services – sans congregation, of course – for posting on the Cathedral's website. As Dean Laird and the team, including Organist Andy Dewar, former Communications Director Sarah Sturman, and retired broadcast and music industry executive Robbin Ahrold, gained experience and confidence, the decision was taken to record services for viewing on the Cathedral website. A dedicated livestream team and Rosie Ward, the Cathedral's Communications Manager, now produce a visually and musically rich service offering that is viewed on average every Sunday by about 430 online congregants. With almost 50 percent of the online congregation watching from the States, it's a safe bet that the Friends comprise a very significant portion of the Cathedral's online audience.

The Friends form a network connecting people from many countries who share a love of France and the Episcopal Church with the American Cathedral in Paris. Most Friends join as a complement to their "home church" although a few brave souls are Friends and pledging Cathedral parishioners at the same time. Joining is easy – email friends@americancathedral.org to indicate an interest and to make a gift, however modest

(all gifts support the Cathedral and help defray minimal administrative expenses, such as the cost of mailing *Trinité*). Nothing else is required to join this community of faith, and, may we say, friends (with a small f).

Charting the future of the Friends offers some challenges. The expatriate model that produced new Friends as parishioners after they have moved on is no longer as applicable as it once was, as U.S. businesses send fewer staff abroad. The mainstream U.S. Protestant churches face significant challenges in recruiting and retaining new members. New leadership will need to be recruited as we age out. The volunteer editing of *Trinité* should be replaced by staff, as the magazine has grown into a professional publication. But we are optimistic! The past fifty years of resilient success and adaptation give ample reason to envision the continuation of a strong community of Friends. With that in view, we offer profound thanks to those who have built the past, celebrate the present, and are busy constructing the future. 🌟

John Watson and Betsy Blackwell have been co-chairs of the Friends since 2017. Now in retirement, they were regular parishioners from 2004-2013 and frequently return to Paris and the Cathedral.



FRIENDS GATHERED IN PHILADELPHIA IN NOVEMBER

How far do Friends go? Meet the Hedegaards



MAYNARD AND LISE HEDEGAARD ON A RECENT EXCURSION TO ANTARCTICA

Longtime residents of Puyallup, Washington, Maynard and Lise Hedegaard spent their professional lives in very different callings. Maynard taught music at the U.S. Air Force Academy before making a not-obvious transition to the financial services industry. Lise was a copywriter for an advertising agency. They have shared in marriage a deep

love of music and of France, spending many vacations in Paris and the French provinces. They also have attended many organ concerts in Paris and, while chatting after a concert in 2019 with some fellow members of the audience, heard about the beautiful Cavaillé-Coll organ and music program at The American Cathedral. Their interest was piqued: an Anglophone church service with a strong music program was just up their alley.

The pandemic followed but, perhaps surprisingly, it only deepened their engagement with the Cathedral. Dean Lucinda Laird's immediate embrace of the potential for online worship was compelling. As Lise noted in a beautifully succinct fashion, "COVID hit and the Cathedral stepped up." Music, liturgy, and preaching were soon offered online at a very high quality level. Online Bible study and Zoom sessions with clergy followed.

Now happily retired, Maynard and Lise time their biannual trips to Paris to coincide with Christmastide and Holy Week, and the balance of the year they are very often taking part in the online services, inviting friends over for a "lunch at the Cathedral" on Sunday afternoons, Pacific time. They also travel far and wide: this photo was taken from their recent trip to Antarctica in February 2024. Exemplary Friends indeed!





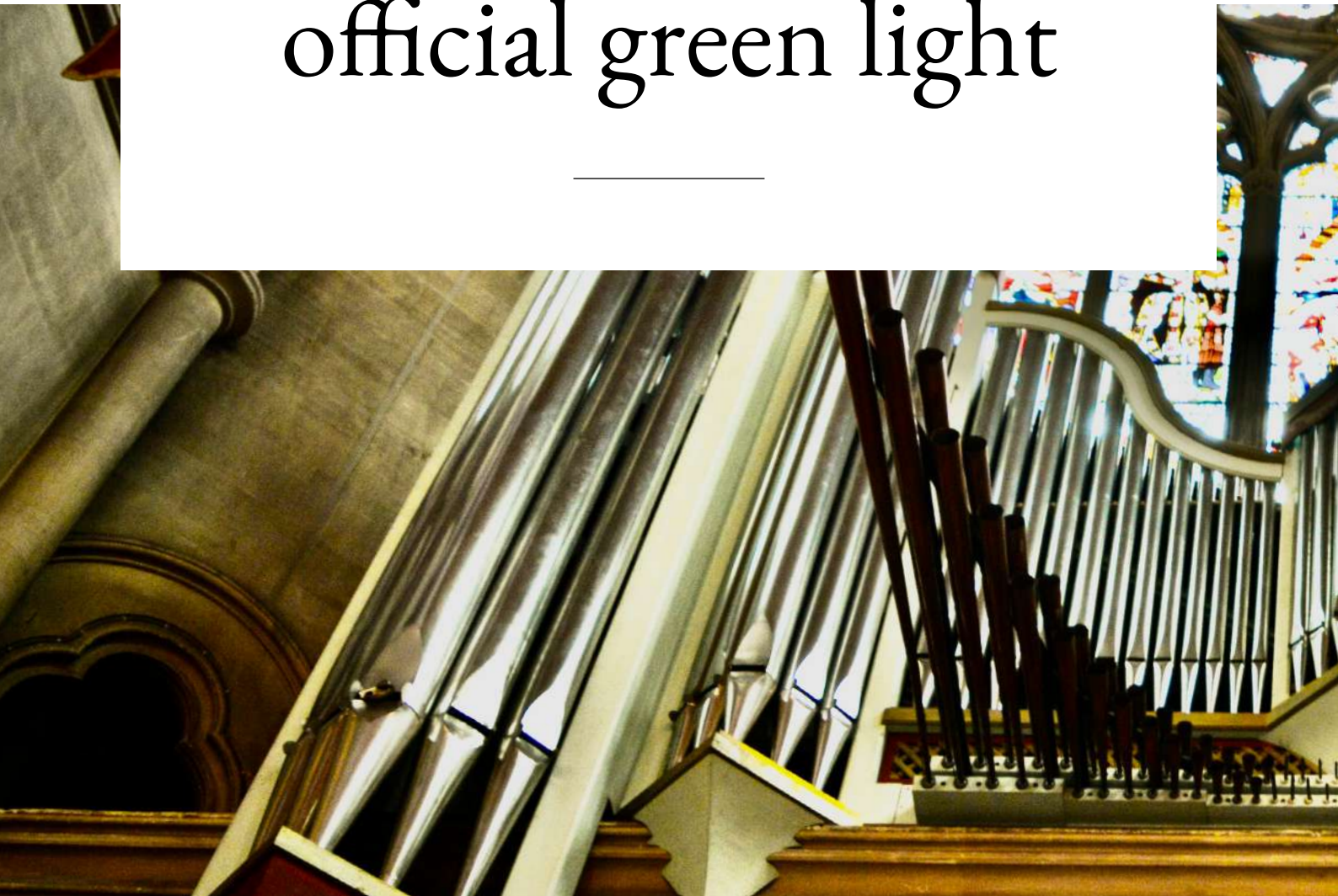
by Jennifer Cortright Gosmand

20



First phase to begin this year

Organ reconstruction project gets the official green light





The first major hurdle in the American Cathedral's multi-year organ reconstruction project was successfully crossed February 15, when the city of Paris granted the works permit. Obtaining the permit required expert guidance to align with the requirements of the *Direction régionale des affaires culturelles* (DRAC), the historic preservation arm of the French Culture Ministry, which oversees construction and renovation of buildings classified as *Monuments Historiques*.

Officials approved the reconstruction and renewal plan, musical concept, and new organ casework designed by a team including Cathedral organist Andrew Dewar, organ builders Philipp Klais and Samuel Thomas, and organist and scholar Nathan Laube. The plan aims to preserve key style elements of our historic Cavaillé-Coll instrument and the stunning neo-Gothic style of the Cathedral. Pierre Bortolussi, chief architect of *Monuments Historiques*, provided oversight.

The first phase of the project, expected to begin this year, will remove old organ pipes from various locations, including the west window of the Cathedral. Some of the pipes will be restored. The pipes at the rear of the nave, initially installed in the 1960s and then replaced in the early 1990s, have partially blocked the view of the west window for some 50 years. The redesign calls for removal of these pipes to allow the light to shine through and the beauty of the stained glass to inspire us.

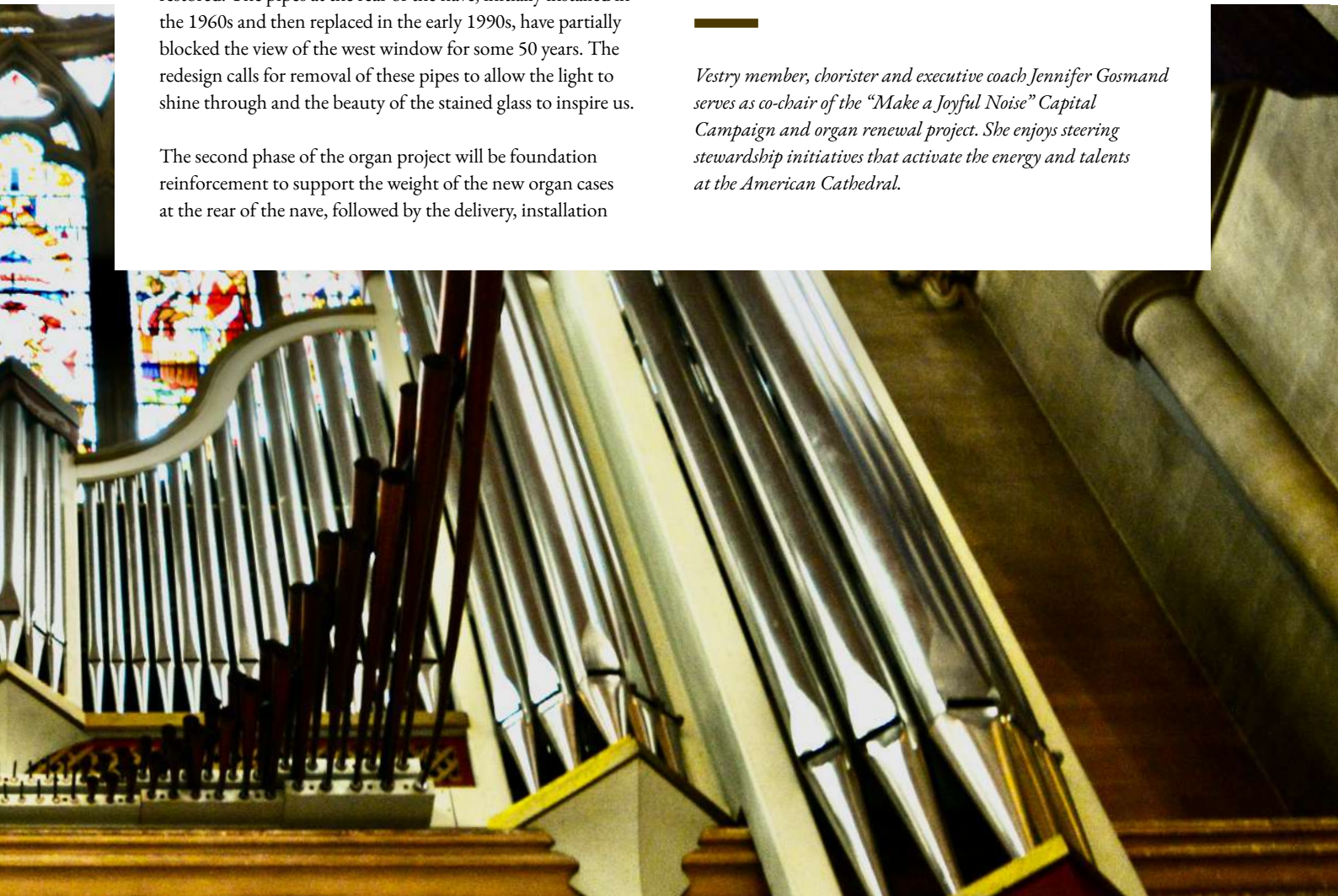
The second phase of the organ project will be foundation reinforcement to support the weight of the new organ cases at the rear of the nave, followed by the delivery, installation

and voicing of the rear organ elements and movable console in the summer of 2025. The third and final phase will be the foundation reinforcement under the chancel and side chapels, along with delivery, installation and voicing of the front organ cases. This schedule remains to be confirmed but is projected for the end of 2026.

The Works Committee held a meeting February 6 with stakeholders from the Cathedral, the organ restoring team, architects and engineers, bringing everyone up to date and weighing any needs, concerns and ideas. In an endeavor of this scope and scale, it is important to consider and minimize the possible disruption to our physical and livestream worship and the wide range of activities at the American Cathedral – to name just a few, the Sandwich Ministry, the Montessori school, choir rehearsals and Paris Choral Society concerts, as well as fashion shows and other space rental events that largely contribute to our financial sustainability.

The Committee is delighted with the pace of the progress and will keep parishioners and Friends informed regularly. 🎵

Vestry member, chorister and executive coach Jennifer Gosmand serves as co-chair of the "Make a Joyful Noise" Capital Campaign and organ renewal project. She enjoys steering stewardship initiatives that activate the energy and talents at the American Cathedral.





by The Rt. Rev. Mark Edington

22

The Things that Make for Peace



As he came near and saw the city, he wept over it, saying, If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. —Luke 19:41-42

Israel's war against Hamas has now been dragging on for more than four months. The provocation of Hamas' bloody attacks of October 7 was extreme; there can be no justification for them. But the time has come for a cease-fire to be implemented to stop the spiraling bloodshed, and to begin gathering the broken fragments of hope upon which reconciliation will be based.

At the beginning of any statement on this disastrous conflict, it is essential to restate what provoked it: A murderous attack by Hamas militants, answering to the authorities who are in control of the Gaza Strip, on unarmed Israeli citizens on October 7, 2023. One thousand, one hundred and thirty-nine Israelis were killed on that day—the deadliest day for the Jewish people since the Holocaust. Of these, 766 were civilians, 36 of them children.

Bodies of the dead were mutilated and showed clear signs of torture upon recovery by medical examiners. It is known that at least some women who were killed were first subjected to sexual violence. Nearly 250 Israelis were taken hostage; some have died in captivity (at least some as the result of subsequent strikes by the Israeli Defense Forces), and at least 102 are thought to remain alive in Hamas custody.

Yes, many provocations and a great deal of bloodshed preceded October 7. But those events are what provoked this conflict. There can be no justification for these attacks.

The Episcopal Church, like many churches, has been clear in its support for the existence of Israel and the right of the people of Israel to live in peace. On at least four occasions our General Convention has made clear the Church's view that a two-state solution in Israel-Palestine, in which the Palestinian people are given the right of self-determination as envisaged by the Oslo Accords, offers the most promising pathway to reconciliation and restorative justice in the Middle East.



DOME OF THE ROCK AL AQSA MOSQUE IN JERUSALEM

So, too, the Church has been consistent in its explicit denunciation of terrorism, in both the international and domestic spheres. It has called for the study of the pastoral needs of those traumatized by terroristic violence, and for the deeper examination of how historic principles of just-war theory should guide responses to the threats posed by terrorism.

I say all this to make plain that the Episcopal Church is not a late arrival to this conversation. Our engagement with the questions of a fair and just peace in the Holy Land, and to the moral challenge of protecting innocent life from terroristic violence, is deep and historic.

And it is from that basis that we now must see the aftermath of the October 7 attacks, and the campaign of the Israeli Defense Forces against those who designed and carried out the attacks against Israel. Estimates vary, but as I write these words at least 28,500 residents of Gaza have been killed in IDF attacks, with more than 65,000 wounded. Hospitals, schools, and residential areas have been attacked, on the claim—in some cases substantiated—that Hamas has sought to shield its militants in such places.

A. Walter Dorn, a Canadian scholar and writer on international relations, has argued that while a military response to the atrocities of Hamas' October 7 attack may be justified, Israel's campaign fails the test of just-war theory on at least four counts: its attacks have not been proportional to the harm inflicted by the Hamas attacks; it is not clear that the level of force used could be justified as a last resort; it has not shown either a capacity or an intent to discriminate between combatants and non-combatants; and it is not clear that the intent of the IDF's military campaign is to create the conditions upon which a lasting and stable peace could be created.

Beyond this, it is difficult to escape the conclusion that the widespread destruction and loss of life resulting from Israel's campaign in the end constitutes a form of collective punishment against the Palestinian people—an objective war crime under Article 33 of the Fourth Geneva Convention (1949).



LETTER FROM THE BISHOP

24



CHURCH OF THE HOLY SEPULCHRE, JERUSALEM

To be part of the Episcopal Church in Europe is to be part of our church that lives closest to the places where the horrors of the Holocaust unfolded against the Jewish people. It is to live among cities once destroyed by actions of collective punishment and wanton destruction of civilian life. It is to live with the world's largest communities of Muslim people outside the Islamic world as our neighbors. And it is to see, every day, new acts of anti-Semitic and anti-Islamic hate and intolerance.

More than that, our churches here—like Episcopal Churches everywhere—gather together in faithful congregations those with family ties to Israel and Judaism, and people with Palestinian Christian backgrounds. We make communities from people with strong ties, and strong feelings, on both sides of this bloody and tragic divide. We know that humility requires us to recognize that there are no easy answers to this long and costly conflict.

But we know that there will be no military solution to this conflict. We know that the claim a ceasefire will condemn Israel to “lose the war” is simply untrue; there can be no winning this war, and it will end only with negotiated peace. And we know that both the legitimate aspirations of the Palestinian people to live in their own state, and the legitimate demands of the Israeli people to guarantee Israel's right to exist, must be encompassed in any lasting peace.

And we know, too, that the means of creating this peace are already in the grasp of those who are making war on each other—if only, in the words of Jesus, they would open their eyes and recognize “the things that make for peace.”

That means, at least, ceasing the killing and the bloodshed and releasing innocent people held captive. It means resisting the temptation of demonizing those who differ from us. It means giving up the shockingly frequent temptation of imagining that there is a class of human beings whose lives are not nearly as worthy as our own. And it means, as the scholar John Paul Lederach has written, “the capacity to imagine ourselves in a web of relationships that includes our enemies.”¹

I join in the call of Presiding Bishop Michael Curry for an immediate ceasefire in Gaza by all parties to the conflict. I align myself as well with my sisters and brothers in the House of Bishops of the Church of England, who have called for the same. And I ask all of our congregations in the Convocation to continue in their fervent prayers for an immediate end to the killing, for the beginning of the necessary work of negotiation and reconciliation, and for God to abundantly equip those demanding that the basic right of all people to live in peace and dignity is the first claim on those who bear the authority of government.

1. John Paul Lederach, *The Moral Imagination: The Art and Soul of Building Peace* (New York: Oxford University Press, 2005), p5.



Rev. Austin K. Rios elected bishop of Diocese of California

Rector at St. Paul's-Within-the-Walls of Rome since 2012, the Rev. Austin Keith Rios has been elected Bishop Coadjutor of the Episcopal Diocese of California, taking the spiritual helm of a network of 71 churches serving 18,000 members. He will be consecrated at Grace Cathedral in San Francisco on May 4.

Bishop-elect Rios, who is Mexican-American on his father's side and Scottish-English on his mother's side, is the first Latino bishop of the Diocese of California, whose state counts 40 percent of its population as Latino. Fluent in Spanish and Italian, he was the director in Rome of an important outreach center for refugees, providing support for 200 people a day.

Larry Litman, senior warden of St. Paul's, wrote in an email that Rios' strong leadership had been important for the church and its international community. "Father Austin has grown, strengthened and helped integrate St. Paul's diverse multilingual congregation and has led St. Paul's to become a major presence within Rome's ecumenical community. He also enabled the Joel Nafuma Refugee Center to be much more effective in helping refugees who find themselves in Rome."

Bishop-elect Rios will be the ninth bishop of the Diocese of California. After the consecration ceremony, he will serve jointly with current Bishop Marc Handley Andrus until July, when Bishop Andrus plans to retire.

Bishop-elect Rios graduated with a master's degree from the Episcopal Theological Seminary of the Southwest



BISHOP-ELECT AUSTIN RIOS PREACHING IN ROME

in 2003 after earning a bachelor's degree at Davidson College in North Carolina. He served as a Young Adult Service Corps missionary in Mexico for a year and was ordained a priest in 2005. He and his wife Maleah, who has been serving as Digital Ministry Coordinator for the Convocation of Episcopal Churches in Europe, have one child.

Bishop Mark Edington of the Convocation will serve as a co-consecrator at the ordination on May 4th and welcome Austin to the House of Bishops, noting that he is not the first to travel from Rome to an American diocese.

"He is the third of St. Paul's rectors to be elected to the episcopate," Bishop Edington wrote in an email. "All of his colleagues in the clergy of the Convocation are keeping Austin, Maleah, and Aja in our prayers as they begin this new chapter of ministry."



A word from the Bishop-elect



BISHOP-ELECT AUSTIN RIOS AT ST. PAUL'S-WITHIN-THE-WALLS

It has been the honor of my lifetime to serve with the talented and faithful clergy of the Convocation for these past 12 years, and to be part of the growth and life of St. Paul's and the JNRC. Christ calls us to an embodied faith where we integrate and celebrate the diverse cultures, languages, and callings of the people of God spread throughout the Earth, and then share the grace we experience together in church with the wider world.

These years of ministry in Rome have confirmed that the abundant life of which Jesus speaks arises when we do this together, faithfully and joyfully. I give thanks for the many friends God has put in our lives—parishioners, refugee guests, board members, and ecumenical partners—and I look forward in hope to seeing that abundant life and body of friends expanded as we attend to this work among the people and networks in the Bay area.



WITH BISHOP MARK EDINGTON IN PRAYER

The Diocese of California is blessed with a diversity of peoples, languages, and a host of other gifts for transforming the world into a place of blessing in Christ's name. With God's help, I pray that our congregations will serve as places of healing and hope in the diverse neighborhoods of the Bay, and that our connected common witness will prove more attractive than the "I have no need of you" narrative that seems to have paralyzed our country. The seeds of real transformation—both societal and personal—can truly be found in the journey we make with Christ and one another in pursuit of this shared calling.

I'm excited about all that, and it helps that I already love the Golden State Warriors!



“It has been the honor of my lifetime to serve with the talented and faithful clergy of the Convocation for these past 12 years, and to be part of the growth and life of St. Paul’s and the JNRC.”



CHRIST ENTHRONED IN HEAVENLY JERUSALEM. GIFT OF ARTWORK, BASED ON BURNE-JONES MOSAICS IN APSE OF ST. PAUL'S-WITHIN-THE-WALLS

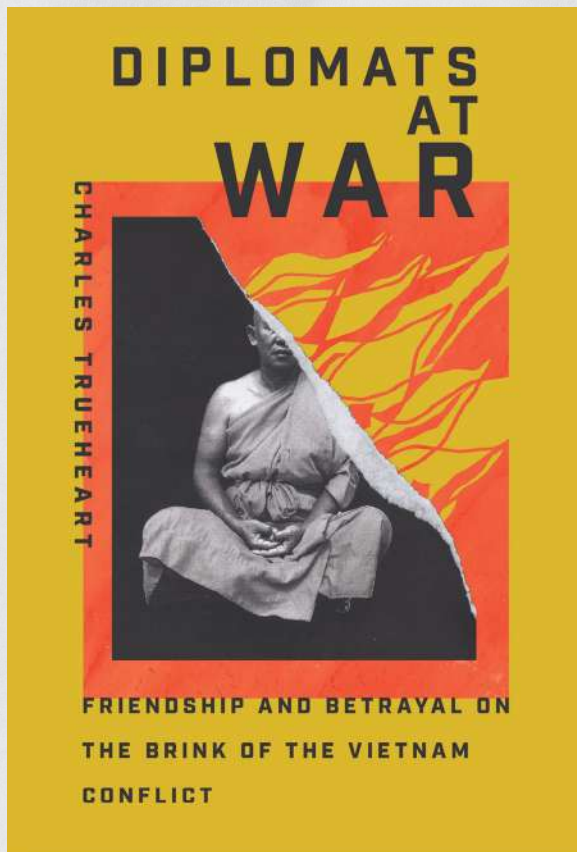


CHARLES TRUEHEART

Diplomats at War: A memoir and history of 1960s Vietnam from Charles Trueheart

After retiring as director of the American Library in Paris in 2017, Cathedral parishioner Charles Trueheart embarked on a book project. The result, *Diplomats at War: Friendship and Betrayal on the Brink of the Vietnam Conflict*, has just been published (February 2024) by the University of Virginia Press.

A hybrid of history and memoir, *Diplomats at War* plunges into the nascent Vietnam morass during the Kennedy years, including the shocking self-immolation of Buddhist monks and fateful decisions in Washington and Saigon that made US extrication impossible for the next decade. That narrative



“Others have examined these portentous years in the long struggle for Vietnam, but few with the sagacity and fluency that Trueheart does here.”

— FREDRIK LOGEVALL

alternates with a family history focused on the two ranking American diplomats in Saigon at the time. They were best friends from graduate school at the University of Virginia, then Foreign Service colleagues in Paris in the 1950s, and now in the crucible of the biggest foreign-policy debacle of the time.

Those two men were the author’s godfather, Fritz Nolting, the U.S. ambassador, and his father, Bill Trueheart, the No. 2



at the Embassy. In Saigon, the old friends came to see things so differently during the summer of 1963, as the South Vietnamese regime came apart and Kennedy agonized about a coup, that their friendship collapsed in recrimination. Fritz and Bill never spoke to each other again, and the families were estranged for decades. Thus the second meaning of the subtitle.

“Others have examined these portentous years in the long struggle for Vietnam, but few with the sagacity and fluency that Trueheart does here,” commented Harvard historian and Kennedy biographer Fredrik Logevall. Author Evan Thomas called *Diplomats at War* “an elegant, moving memoir, at once feeling and judicious [...] a story of friendship and betrayal at once unavoidable and wrenching.”

Charlie Trueheart was baptized at the American Cathedral in 1957, when the Noltings and the Truehearts were parishioners. As an adult member of the congregation since 1996, he has served as a vestryman and senior warden, lector and eucharistic minister, and three-time deputy to the General Convention of the Episcopal Church. The Cathedral plays a cameo role twice in the new book, and *Trinité* magazine appears in a footnote!

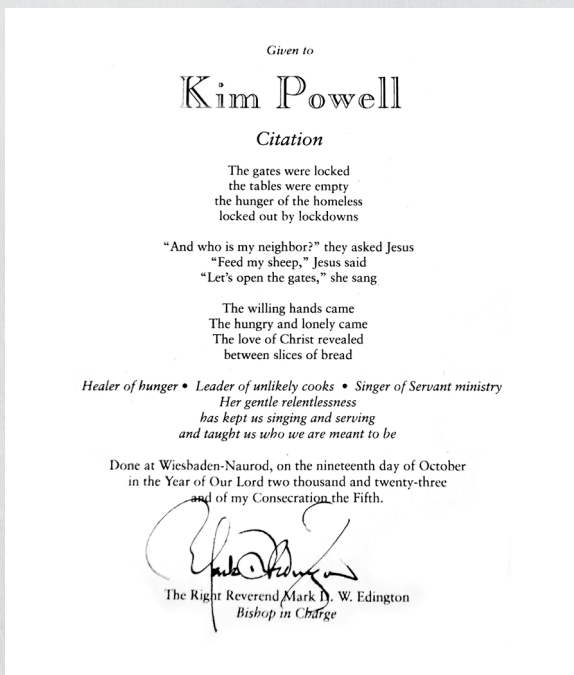
Charlie will speak about *Diplomats at War* on Thursday, April 4, at 19h30 at the American Library. ☺

Kim Powell receives Bishop’s Award

The Convocation of Episcopal Churches of Europe has given Kim Powell the 2023 Bishop’s Award for her dynamic organization and dedicated direction of the Sandwich Ministry. Since March 2020, when the pandemic brought an end to the weekly Mission Lunches, Kim and the team have distributed 100 free bag lunches twice a week to those in need. People come to receive the meal bags and participate in a Eucharist, Noonday prayer, and enjoy fellowship and song. ☺



KIM POWELL WITH AWARD AND CITATION



Given to
Kim Powell

Citation

The gates were locked
the tables were empty
the hunger of the homeless
locked out by lockdowns

“And who is my neighbor?” they asked Jesus
“Feed my sheep,” Jesus said
“Let’s open the gates,” she sang

The willing hands came
The hungry and lonely came
The love of Christ revealed
between slices of bread

Healer of hunger • Leader of unlikely cooks • Singer of Servant ministry
Her gentle relentlessness
has kept us singing and serving
and taught us who we are meant to be

Done at Wiesbaden-Naurod, on the nineteenth day of October
in the Year of Our Lord two thousand and twenty-three
and of my Consecration the Fifth.

The Right Reverend Mark D. W. Edington
Bishop in Charge



PAINTING BY CHLOÉ PASSE

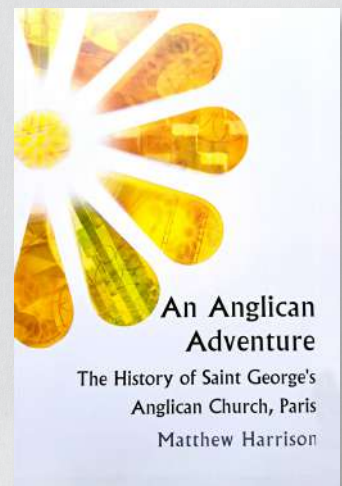
Paris Choral Society celebrates 30th anniversary

The Paris Choral Society will present a special series of concerts to celebrate its 30th anniversary on June 13 and June 15, singing a collection of the choir's favorite *a cappella* works. Founded in 1994, the PCS now counts more than 100 talented voices in its esteemed choir. It is conducted by the Cathedral's Canon for Music, Zach Ullery. Information about these and other concerts can be seen at <https://parischoralsociety.org>.



St. George's Anglican Church celebrates bicentenary

St. George's Anglican Church, a close neighbor of the American Cathedral in Paris, is celebrating its bicentenary this year. Its origins go back to 1824, when Louis XVIII granted permission for a chapel where Anglican services could take place for the first time outside of British Embassy premises. As such, it was the first organization of the Church of England in Paris and catered to a wide variety of British nationals coming to live in, or visit, Paris after the end of the Napoleonic Wars in 1814. The church has experienced several moves and the tumultuous political and military vicissitudes of Paris during the 19th and 20th centuries. A very lively account written by the former chaplain, Matthew Harrison, *An Anglican Adventure - The History of St. George's Church*, is available from St. George's Church, office@stgeorgesparis.org.



– Carol Amouyel Kent

Robert G. Owen's postwar interlude on the Cathedral organ

A request to fill in as organist and choirmaster at The American Cathedral in Paris in 1947-48 offered Robert G. Owen an opportunity to study at the Paris Conservatory under such luminaries as Nadia Boulanger and Marcel Dupré. He leapt at the chance, becoming the first student to attend the Conservatory on the G.I. Bill.

In a memoir written 40 years later, Owen fondly remembered his Paris classes with Boulanger: "These were truly inspired and electrifying sessions, and I shall never forget Nadia's illuminating comments, not only about music, but philosophy, religion, nature, literature and painting, in fact almost everything."

The winter of 1947-48 was bitterly cold, and Marcel Dupré's home in Meudon, where he taught, had been damaged in the war and not completely renovated. Dupré sat wrapped in a blanket while Owen wore white gloves with the fingertips cut out while he played. "Regardless of the variations of touch and varieties of accents we discussed, Dupré always insisted on absolute clarity."

At the Cathedral, Dean Frederick Beekman asked him to organize the music program,

which had fallen into disarray after the disappearance and death of organist Lawrence Whipp. His organ practice was in the tower. "The Cathedral was unheated during the week but high in the tower was a large room with a two-manual harmonium. On the days when we were lucky enough to have electricity, I could plug in a small heater, and easily spent at least two hours every day in splendid isolation."

Owen returned to the United States in June 1948. He played the organ at Christ Church of Bronxville, New York, and gave frequent concerts around the United States, for 45 years before retiring. He died in 2005. His daughter, Patricia O. Taylor, of Watertown, Connecticut, recently donated a copy of his *Reminiscences* to the Cathedral Archives, and contributed to the Cathedral's Organ Capital Campaign in his memory.



Sustain our Ministries

Gifts to the American Cathedral in Paris sustain the ministries of our community year-round. Our Cathedral receives no financial support other than giving. From feeding our neighbors in body and soul through the Sandwich Ministry to being a welcoming spiritual home for LGBTQ+ persons and worshiping together in word, sacrament, and song week by week, our Cathedral is able to live out its mission because of the generosity of people in Paris and around the world. For more information about how to give or pledge, contact Canon Hailey at canon@americancathedral.org or visit amcathparis.org/donate.

Friends of the Cathedral

There are friends all over the world who are part of our community digitally and through prayer. The Friends of the Cathedral is a group (based in the United States) that helps friends to stay in touch with one another and the Cathedral through regular communication and periodic gatherings.

Please contact friends@americancathedral.org for more information or to join.

Trinité Mailing List

Anyone in Europe who would like to receive a paper copy of Trinité Magazine by post, please send your information to communications@americancathedral.org. Those in the United States should contact the Friends address above.