

Trinité

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FALL 2009

THE MAGAZINE OF THE AMERICAN CATHEDRAL IN PARIS



Envisioning
tomorrow's
Cathedral

Profiles in
commitment

Glimpses
of Palestine

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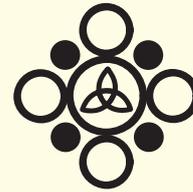
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Fall 2009



The
American
Cathedral
in Paris

Dean

The Very Reverend
Zachary Fleetwood

Canon Pastor

The Reverend
Jonathan Huyck

Deacon

The Reverend
Joanne Coyle Dauphin

Canon for Music

Edward Tipton

Assistant Musician

Zachary Ullery

Trinité Editors

Nancy Janin
Charles Trueheart

Assistant Editor

Kate Le Baut

Design/Layout

Elizabeth Minn

Advertising

Katherine Millen Worré

Cover Photo

Laurent Rouvrais

*Please send comments and
requests for free subscriptions to:*

Trinité

The magazine of
The American Cathedral in Paris
23, avenue George V
75008 Paris
France

email

publications@americancathedral.org

web

www.americancathedral.org

Dean's message

Solitude and Community



Not surprisingly, renewal is one of the expected gifts of sabbatical time. I expected that renewal would be a consequence of the temporary suspension of the burdens of an over-scheduled public life. I anticipated that prayer and spiritual discipline would find new focus and depth. I assumed that space for reading, writing and reflection would enlarge and enlighten both vision and theology. All of these sabbatical expectations were met, even though there were some unanticipated blessings.

A great marvel of sabbatical time and travel has been to rediscover, in almost childlike wonder, the unfathomable mystery and beauty of God's creation. Walking in the woods of the Virginia countryside in the earliest dawning of springtime, I witnessed resurrection every single morning. Whether in the isolation and splendor of Scotland's western highlands or the seductive colors of the mountains of central Mexico or biking in the Dutch countryside with its amazing van Ruysdael-like landscapes, I have felt wrapped in God's nearness and intimacy. What grace to learn again just how available God can be in the creation, sometimes as near and as intimate as a baby's breath!

As one who revels in the buzz and theatrics of urban life, I am astonished to be reminded of just how much of life's goings and comings occur within manufactured walls and climates and within manufactured vehicles from elevators to airplanes that transport us from one place to another. In her newest book, *An Altar in the World*, Barbara Brown Taylor writes: "How had I forgotten that the whole world is the House of God? Who had persuaded me that God preferred four walls and a roof to wide-open spaces?"

A few years ago, good friends invited me to an intimate lunch they were giving in honor of the great Cambridge scholar, scientist, and Anglican priest, John Polkinghorne. I was thrilled at the opportunity to meet him. His writing and scholarship had confirmed my unscholarly but deeply held conviction that it is a ridiculous notion to think that science and theology are somehow at odds. As a luncheon partner and human being, I experienced Polkinghorne to be a quiet man of humility and kindness which made his theology all the more appealing and authentic. John Polkinghorne believes that the wonder and beauty of the created order of the universe naturally leads one to deeper humility and the recognition of God as creator. In *Questions of Truth: God, Science, and the Bible*, he writes: "A frequent and rewarding scientific experience is that of wonder at the beautiful patterns of order—order and beauty too remarkable to be treated as a happy accident. Belief in God makes it all intelligible."

Sabbatical time and advanced middle age have taught me the importance of trusting our own experiences of the sacred in our midst. It is a wondrous and precious thing to be moved to tears at the simple recognition of God's hand in the created order while feeling God's intimacy with us in its beauty. Such moments are filled with a sense of deep renewal and inexpressible mystery. In his book, *The Idea of the Holy*, the great German theologian Rudolf Otto called it the *mysterium tremendum* and at long last, I now think I understand what he meant.

A handwritten signature in cursive script that reads "Zachary".

The Very Reverend Zachary Fleetwood

Spring 2006

A five-member architectural review committee, under the leadership of Senior Warden Peter Fellowes, is formed to study overall condition of building and to select a firm of architects to provide a formal survey, if needed. Members, all parishioners, include an architect, a contractor and several former chairs of the Buildings and Grounds committee. Five Paris-based firms were interviewed by the committee.

2006

Oct 2006

At the recommendation of this review committee and the request of the vestry, the Board of Foreign Parishes agrees to loan \$100,000+ to fund an architectural study of the Cathedral buildings, including a review of its building systems and a comprehensive space planning study.

2007

June 2007

Vestry ratifies the recommendation of the review committee that we hire the architectural firm Berthier Architectes, which has significant experience with historic monument renovation.

Tomorrow's Cathedral: Transforming our historic space for today's parish

by Charles Trueheart

A great building, like a great concert or movie, is a construction of many dreams.

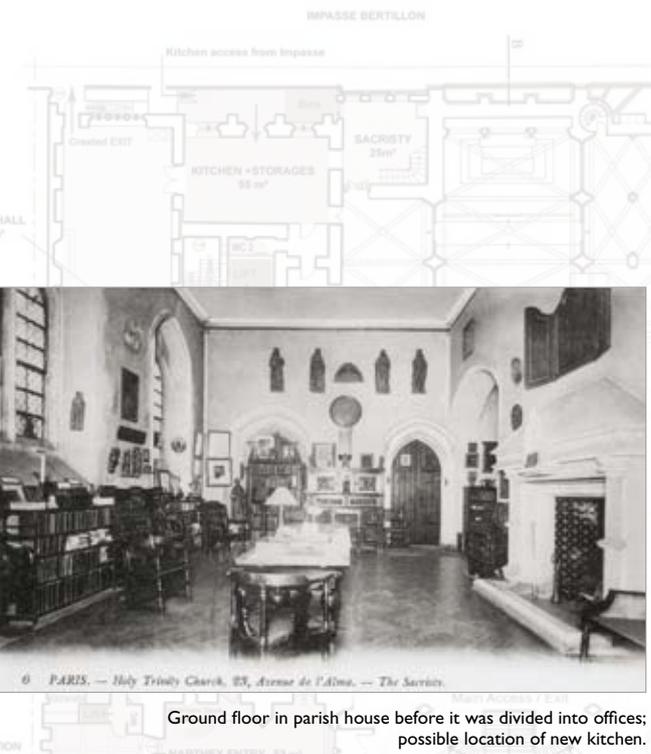
The 19th-century Episcopalians in Paris who outgrew their little church and had the vision and the means to build our magnificent cathedral were dreamers too. They had an aspiration for this church that has been its glory, as well as its expensive responsibility, ever since.

A century and a quarter later the American Cathedral in Paris is hard at work putting dreams to paper again as it embarks on an ambitious project of physical renewal and what you might call internal expansion – reorienting existing space, claiming entirely new space, and thoroughly transforming the architectural

machine that is the 123-year-old church campus.

For years the clergy, vestry and congregation have been talking about the evolving needs of our parish and how the physical spaces the Cathedral provides do and don't meet them. In the last three plus years – as the timeline in the sidebar above makes clear – decisions have been made, architects have been consulted, plans have been drawn and redrawn and shelved and reignited. Committees and forums have aired ideas and narrowed options. Most essentially, the Cathedral has undertaken the task of raising the many millions of euros that it will take to fulfill this dream of renewal.

Now the hard work begins. The vestry will soon appoint a Capital



Fall 2007

Berthier conducts a diagnostic audit of all of the technical aspects of the Cathedral's buildings, including its electrical wiring, structural integrity, millwork and masonry.

Winter 07-08

Survey of space usage taken from major users to assess needs; information is used with Berthier to design various options to better use and increase our space.

Feb 2008

Vestry approves committee's recommendation to hire CCS for capital campaign feasibility study.

Mar 2008

Vestry reviews the Berthier plans during its retreat and meets with CCS consultants.

2008

Summer 2007

Berthier completes a digital-based survey of all interior spaces in the Cathedral buildings.

Fall 2007

Special committee of the vestry interviews 7 capital campaign consultants to undertake feasibility study.

Feb 2008

Berthier submits a final report documenting the results of the diagnostic audit and providing a comprehensive space management plan with schematics showing how existing spaces could be re-purposed and new spaces created.

Spring 2008

Feasibility study conducted through personal interviews, group meetings, and on-line survey.

Project Steering Team charged with examining and fine-tuning the assumptions behind the current plans, and making the key decisions about moving forward: laying out a construction calendar, retaining an architect, adopting a phased construction plan reconciling a logical sequence of building with cash flow and the operating needs of the Cathedral, soliciting bids for the work, and handling the thousand questions and decisions that emanate during any project of this scope.

Still, as a consequence of the planning to date, we know a good deal about the shape of things to come. The physical transformation of the Cathedral buildings – the 1886 nave itself is only tangentially affected by this project – can be described in three broad and interconnected strokes. Together they aim to create, in ways large and small, obvious and not-so-obvious, what Dean Fleetwood calls straightforwardly “appropriate space for the care of the flock.”

The first concerns the parish house, the four-story building abutting the chancel end of the nave, and renovated in piecemeal fashion these past years (most recently with the construction of the Leo Room 22 years ago). At the very least the Sunday School on the upper two floors would acquire more classroom space, a full remodeling and improved security systems -- or might even relocate to another part of the building. The basement-level kitchen and the street-level music area would be transposed – and completely re-outfitted, doubling the music space. The kitchen would be a spacious and functional area with direct access for deliveries via stairs to the alley.

A large freight elevator would connect all six half-levels of the building – adding to flexibility and

ensuring access to the disabled. Current sacristy and clergy offices would be converted into dedicated spaces for clergy vesting, altar guild work, and counseling services, with a new work space in the passageway on the other side of the nave dedicated to a flower guild workshop. The crypt could be converted into a youth meeting space.

The second piece of the project is the appropriation of entirely new space beneath the Deans’ Garden. Here badly needed additional restrooms and storage rooms would be located along a hallway extending from the crypt level. An alternative, more ambitious use of this space would require a more extensive excavation of the garden for new skylit Sunday School classrooms. Another excavation to the rear

Together they aim to create, in ways large and small, obvious and not-so-obvious, what Dean Fleetwood calls straightforwardly “appropriate space for the care of the flock.”



2008 Jun 2008	Feasibility results are delivered by CCS; the 130+ individuals responding give very positive reaction to project and indicate willingness to provide significant financial support.
2009 Jun 2009	Additional volunteers are recruited to manage various elements of the campaign.
Oct 9, 2009	Paris General Phase is launched with gala dinner.
2008	Jun 2008 Cathedral vestry votes to begin major gifts phase (quiet phase) of a capital campaign.
2009	Jul 08 - Oct 09 Quiet phase of campaign is conducted by small steering committee; Betsy Blackwell and John Watson agree to chair the Capital Campaign.
2009	Nov 22, 2009 Service and reception to celebrate the completion of Phase I of the Campaign.
?	2010 - ? Fundraising continues in Paris and begins in the U.S. for Phase 2.

Tomorrow's Cathedral... » continued from page 5

of the Parish House will allow the Cathedral to tap into the city of Paris steam grid, making us a greener community and, at the same time, allowing us to repurpose our vast furnace room as a new choir rehearsal space in the suite of music offices.

The third interconnecting element of the project is the conversion of the adjacent Deanery building, built in 1913 as a residence for the rector, as he was then, and then converted in 1975 into a smaller residence for the Dean and an apartment for the Canon Pastor.

On the ground floor of the Deanery building, facing Avenue George V and opening from the narthex, or entryway, of the Cathedral, would be the Cathedral's living room – the most attractive room in the building converted into a comfortable sitting area where visitors could be greeted, wedding and funeral parties could gather, adult education could take place, and Cathedral groups could meet.

The rest of this reconfigured building would become the offices of the Dean and Canon, a reception area, and offices for accounting, communications, and other administrative functions. Offices for the Bishop-in-Charge and the administrative staff of the Convocation of American Churches in Europe, the quasi-diocese of which we are the Cathedral church, would also be housed in the former Deanery. (They are currently housed upstairs in the Parish House.) In the basement of the structure would be new work areas for Cathedral volunteers and dedicated space for the archives.

The realization of the Deanery building project depends not just on meeting construction costs, but on the success of the Cathedral in finding -- purchasing or leasing -- suitable quarters for the Dean and the Canon and their families off campus. (Two apartments in the tower ensure that there will always be a physical presence, not just a spiritual one, overnight at



the Cathedral.)

These are sizeable dreams, which will no doubt undergo some transformations as they move toward realization, but they are worthy of the parish's concerted efforts. As the vision of our Episcopal forebears has made possible wonderful works to the glory of God for more than a century, our renewed vision can assure His work is done in the next. ☀

Charles Trueheart, a former senior warden of the Cathedral, is director of the American Library in Paris.

Every good gift

by Bill Tompson

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.

James 1:17

Money is a funny subject. We talk about it all the time in general terms – everything from the global economic crisis to the cost of unleaded at our local service station is fair game for both the media and our own day-to-day conversation. But we often find it difficult to discuss money in personal terms. We are reluctant to discuss our own financial stresses even with those closest to us. It's embarrassing somehow. Even in the midst of an economic downturn that has hit many of us quite hard, we are reluctant to admit our hurts, our fears or our losses.

Talking about money in church is often an even bigger taboo. We shy away from linking God to mammon, preferring, it would seem, to keep the two at a safe distance from one another. Indeed, I'd be a richer man today if I had a nickel for every time I'd heard a parishioner complain about clergy who talk about money from the pulpit. And when we in the church do talk about money, the language we use too often betrays our own unspoken anxieties.

We talk of "stewardship," a term that frequently seems to connote fretful prudence, a careful, responsible, bean-counting approach to management. We speak of giving "sacrificially," and we silently wonder how much sacrifice is enough – enough to please God or to impress our neighbours or perhaps just to ease our consciences. We wonder how much we can afford to give and consider what it will mean for our own spending And

no wonder: for many of us, financial strain is real and ever-present.

Yet if we are uncomfortable talking about money in church, then we are in for a shock when we open the New Testament, because it

turns out that Jesus talks about money a lot. And yet the language he uses bears little resemblance to our own: there is nothing fretful, prudent or careful about it. The parables, images and metaphors Jesus uses all communicate a sense of abundance and extravagance. They are about the open-handed, even reckless, generosity of God. Jesus recognizes – and calls us to recognize – that every good gift does indeed come to us from the One whom St James calls the "Father of lights."

This awareness is the bedrock on which any Christian theology of stewardship must be built. Stewardship is not a discrete activity or a practice or even a duty, and we debase the word if we think it's chiefly about the parish budget. It's a world view – a way of seeing and living our lives that recognizes that everything we have is gift.

Believe it or not, life becomes more fun when we acknowledge this. After all, receiving gifts is more fun than going out to do one's weekly shopping. That which we receive as gift becomes a source of joy, a reminder of



Orthodox icon of Christ feeding the 5,000.



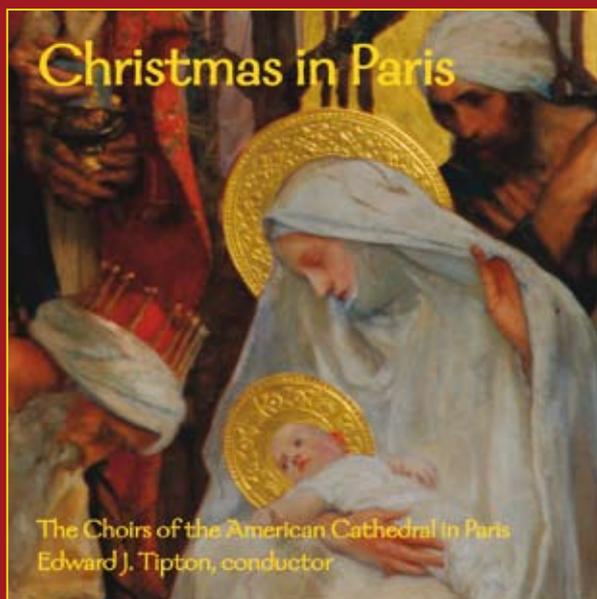
the loving kindness of the giver. This makes it possible to live our lives in gratitude. Indeed, if we fully appreciate the extraordinary generosity of God to us, it is hard not to feel gratitude, whatever our circumstances.

The recognition that everything we have is gift can also free us from bondage to our resources. They are not hard-earned and well deserved rewards to which we must cling but gifts given to us by a loving parent, who intends that we should use them lavishly to enhance our lives and the lives of others. When we recognize that all good gifts around us come down from the Father of lights, then our week-at-a-glance planners, as well as our checkbooks, become holy places, places where we encounter the living God, as surely as we do when we come to the altar rail to receive the sacrament. Making that pledge, writing out that check, committing our time and talent – these become occasions for fresh conversions, as we re-affirm our own trust in God’s providential care.

This is all the harder in times of financial stress like the present, because we may have less to offer than we once did. We may feel that what we can give is too little to make a difference anyway, so why bother? Most of us would love to give great gifts to God, to do great things for God. But we sometimes find it hard to make small gifts and do small things instead. Yet ever since he accepted a modest packed lunch from a small boy and fed a multitude, Jesus has been showing his followers how our faithfulness in small things can allow God to do great things.

Day by day and hour by hour, our Creator invites us to join together in healing and restoring creation – feeding the sick, comforting the afflicted and bringing justice to the oppressed. If we are too keen to be “great” Christians, on the look-out for great big things we can do for God, we may never accept this invitation. We may never get involved at all. If we really want to give birth to God’s loving presence in the world, then our first task is to offer God the small things that we have to offer, trusting God to take care of the miracles. ❀

Bill Tompson is chair of the Adult Education Committee and a senior economist with the Organization of Economic Cooperation and Development (OECD).



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Tales of

Commitment

Capital campaigns have a life cycle all their own. These exceptional fundraising efforts, in contrast to annual stewardship drives, seek to raise very significant amounts over a multi-year pledge period to be used for construction and renovation, endowment increase or purchase of capital equipment. Campaigns usually begin with a “quiet” phase, when a small number of individuals are asked to make pledges. Then the campaigns get much, much noisier and all are invited to join in during the “general” phase. Often a large percentage of the total goal is raised before the campaign is formally launched. This is the case at the Cathedral, which began the quiet phase of the “Together in Faith” campaign in September 2008 and is moving slowly, but deliberately, toward a general appeal.

We wanted to introduce you to some of those who have made a commitment to the campaign during this quiet phase. Newcomer or long-standing member, Friend or part-timer, — all believe that this is a special moment in the life of the Cathedral and a unique opportunity to prepare our church for a bright future. We appreciate their generosity and commitment and hope that each parishioner and Friend, when called upon, will give this effort prayerful consideration.

Gail & Doug Worth

by Karen Lamb



A young IBM executive and his family come to Paris for six years in the early 70's. The Cathedral becomes a home for them, an extension of their U.S. identity. Their children all grown up, the seasoned professional and his wife return to Paris in 1999 for four years with the OECD, resuming their activities at the Cathedral without missing a beat. Ready for another life stage, the couple retires to their earthly paradise in Ponte Vedra Beach, Florida. Through the miracle of e-mail, Friends and visits, they keep their ties to Paris intact. Their old friend, the Cathedral, has always been there for them, and Doug and Gail Worth have always given back.

From early on, the Worths were groundbreakers at the Cathedral. The second woman Vestry member, Gail served as president of the Junior Guild and Altar Guild, Cathedral Treasurer, Chair of the 2001 Stewardship Campaign and Junior Warden. Daughter Leila was the first girl acolyte, son Stephen an acolyte, and Doug a lector and usher. For over 35 years, they have been devout Friends of the Cathedral, both informally and formally. Last year, Gail and Doug participated in the refurbishment of the lancet windows with a challenge grant. As Doug says, "Each time we look up at those windows, we feel a rush of satisfaction that we have left something important behind. And, we can still enjoy it for many years."

Now, Gail and Doug Worth are in the vanguard again. Very early on, they made a contribution to the Cathedral's capital campaign in the hopes that it would

inspire others to do so. The Worths take pride in helping to sustain a historical American icon which they believe radiates the best of U.S. involvement in France and in Europe, and which is a symbol of enduring friendship.

On an entirely personal level, the Worths' own longstanding friendship with the Cathedral also played an important part in their decision to contribute. According to Doug, "This is a time for all good parishioners -- particularly those who have a history with the Cathedral -- to come to the aid of the party." Gail adds, "If and when you visit, you cannot help but see the same structural limitations and physical needs that have persisted over the years. Now is the time to act. The current stewards of our treasure need your help."

Gail and Doug Worth understand the meaning of true friendship. They have experienced the Cathedral at many stages of their lives. Now, they have taken to heart a quote from the Apocrypha: "Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shall drink it with pleasure." (Sirach 9:10) ✿

Karen Lamb, at the Cathedral from 1997 to 2001, was head of the Welcome Committee and a member of the Vestry. She is the National Secretary of The Most Venerable Order of the Hospital of St. John of Jerusalem in the United States, which is headquartered in Washington, DC.



Tessa Anglin

by Lillian Davies de Gournay

Taking a year of absence from a PhD in English literature, Tessa Anglin moved to Paris from Toronto in the summer of 2003 — at the height of the steaming *canicule* (heat wave). She had met her fiancé, Paris native Cyril Borgomano, in Canada three years earlier when she was studying at the University of Toronto and Cyril was working at the French consulate. After Cyril returned to Paris, the couple kept up a long-distance relationship for more than a year — “thank goodness for all the French holidays,” Tessa laughs. After her arrival in France, Tessa brushed up on her French, took a few classes at the Ecole du Louvre, and found internships with the International Herald Tribune and Flammarion. Ultimately, Tessa took a full-time position in the illustrated books department of Flammarion.

Tessa is not sure exactly what led her to the American Cathedral once she had settled in Paris. “What pulled me out the door that day, I don’t really know, but I think I was ready to put down some roots.” She immediately felt at home with Ned Tipton’s musical program. Tessa grew up in a musical Canadian Anglican parish on Vancouver Island and has always been a singer — a soprano — and excelled at the harp. At Tessa’s first service at the Cathedral, Jonathan Huyck was installed as Curate (he is now Canon). And the first Cathedral activity Tessa attended was one of Huyck’s semi-annual 20s & 30s group barbecues in the Cathedral garden — a

“good entrée,” Tessa recalls.

Tessa has quickly become very involved with the Cathedral community. “It just became part of my life.” Continuing to sing, she joined the Paris Choral Society which rehearses and gives concerts at the Cathedral. Tessa also began teaching Sunday School and recently became co-chair of the Welcome Committee.

Tessa and Cyril decided to make an early commitment to the Cathedral’s capital campaign soon after Tessa signed up for a “Nooks & Crannies” tour of the campus. Announced in the service bulletins, the tours gave visitors and parishioners a look at plans for the Cathedral’s renovations. Tessa knew the Sunday School rooms well, including their needs and limitations. She also had weekly knowledge through the Welcome Committee of visitors’ needs, including the fact that the bathrooms are not currently wheelchair accessible.

Of the changes that will be happening in the Cathedral’s renovation and expansion, Tessa is most excited about the plans for the Sunday School rooms, which she sees as making the space safer as well as more accommodating. She is also looking forward to the changes to visitors’ spaces, including a small private lounge to be near the entrance to the Cathedral. “I know we’ll benefit from these changes,” Tessa says, “and I know that when we have children they will benefit from them as well.” ❀

Lillian Davies de Gournay, a parishioner since 2008, is a freelance writer and curator of contemporary art.

Sophie Belouet

by Mark Carroll



Cooking, reading, travel. A husband, two daughters, three grandchildren – family on both sides of the Atlantic. A challenging full-time job. The demands on Sophie Belouet’s time are many. Although for some that might seem like a lot to juggle, for Sophie there’s something more, something that helps her keep her life in perspective: faith.

A lifelong Episcopalian, Sophie has been a member of the American Cathedral for decades. She came first as a student in the 1960s; returned as a young bride a few years later; and then, after a couple of years in the Netherlands, she came back “for good.” Since 1971 she has been an active member of the parish, teaching Sunday School, serving on the vestry, and heading the Finance Committee.

A self-confessed “bean counter,” she is well aware of the financial realities of running a parish such as ours. She is excited about the plans for transforming various spaces at the Cathedral and expanding the parish’s ability to sponsor programs and activities. But she is acutely aware of the need for money for mundane expenses such as light bulbs, the heating bill, and general maintenance.

When you ask Sophie what she likes about the Cathedral, she immediately lists such things as the music, the liturgy, the leadership. She gets a lot from her church and believes that such richness deserves an

equal commitment from her -- not just in time, but in pledges (she is eloquent on the importance of tithing as a means of reinforcing one’s trust in God) and, most recently, contributions to the Capital Campaign.

It becomes clear very quickly speaking with Sophie that she is serene. It’s a word she uses to describe both her recently deceased mother and her soon-to-be-100-year-old father. But it’s a word you could just as easily use to describe her. She knows who she is, she knows where she fits in and, most importantly, she understands that giving to the church to help further its mission helps her focus her trust in God to provide.

Sophie will soon be retiring – probably by the end of the year – from the OECD. She already has plans: a cooking class, a cruise up the Nile, a visit to the Seven Churches of Revelation in Turkey, and more time spent at her and her husband Christian’s seaside house in Brittany.

The next phase of Sophie’s life is just around the corner. But you can be certain that whatever shape it takes, her faith and her involvement in the American Cathedral community will continue to enrich each new experience. ✿

Mark Carroll has been a member of the Cathedral Choir since 1995.



Sherry & Rob Johnson

by Nancy Janin

After twenty years in Denver and seventeen years in England, Sherry and Rob Johnson were ready for a new adventure. They had always loved their visits to Paris – the concerts, museums and outdoor markets and the French *savoir-vivre* in all its forms – so two years ago they decided to give Paris a try by renting a friend’s apartment for a few months.

They worried, though, that with children no longer around – son Bramley and daughter Henley are grown and gone from home – there would be no automatic social circle revolving around schools and play-dates, and that without an office job – Rob has been a business school teacher and venture capitalist – there would not be colleagues either. They wondered if they would find a place where they could meet interesting people, find fulfilling volunteer work, be part of a diverse and inclusive community, and contribute to something larger than their own lives. After a few visits to the American Cathedral, they found that Paris, and the Cathedral, could indeed be their new home.

In just a year and a half, the Johnsons both have become important Cathedral leaders. Sherry co-chairs the Welcome Committee, where her own recent experience as a newcomer reminds her of the support people need from our church; Rob is a member of the Finance Committee and several related working

groups where his years of business experience are brought to bear on the practical side of running this institution.

When approached at the outset of the quiet phase of the capital campaign, the Johnsons immediately made a generous gift. Since Rob and Sherry have been involved in four capital campaigns at previous churches, they knew already that initial strong support from the leadership is key to success. They were also quite impressed (“stunned” was Rob’s word) by the inadequacy of the office space and the other problems they saw on a recent behind-the-scenes tour. They say it is the worst they have ever seen in the many churches they have been involved with, and they are amazed that so much good work gets done given such circumstances. The committed and competent lay leadership, in addition to the inspiring clergy, gave them confidence that this campaign would be successful and their money would be wisely used.

The Johnsons’ Paris and Cathedral experiment has been a great success. In addition to becoming lay leaders at the church they have recently purchased an apartment here and are now committed *Parisiens*. ❀

Nancy Janin is a Vestry member and head of the Cathedral’s Development Committee.

Photo: P. Bishop - Crosses in the valley of Wadi Quelt.

Glimpses of Pale



Twenty-four parishioners, and Dean Fleetwood, visited the Holy Land in May 2009. A special highlight of the trip was a day spent in Ramallah, West Bank, visiting the town and the Arab Evangelical Episcopal School with which the Cathedral has a companionship relationship. Three pilgrims remember moments.

stine

by Molly Bradley

Bringing home a unique treasure from places you travel – something to hold on to – can help characterize and commemorate the land and the moment in a personal way. Oftentimes souvenir shopping ends up being a last-minute rush at the end of the trip and yields only a flag stapled to a plastic stick or a stuffed bear hugging one of the famous national monuments. But every now and then an original ring or relic seems much more romantic. Nowhere was that more true than at the St. George of Koziba monastery of Jericho.

We were on a spiritual pilgrimage, part of our week in Israel and the West Bank. Together we unfolded the landscape of the country like a map, discovering Biblical and historical sites alike, trying to reconcile what we had read with what we were seeing for ourselves, like settling squabbling siblings, making what had almost seemed an imaginary place real.

On this day, we were winding our way down a desert road into the heart of the mountains around Jericho, on our way to see this 6th century monastery clinging to the hillside. We were flanked by men leading donkeys:

“Tired? Ride? Twelve shekel. Ten shekel!” We resisted, opting for an authentic journey on foot.

The heat bore down on us until we suddenly came into a little oasis of trees and greenery in the desert valley, with a stream running through. Now the monastery was visible across from us: Its periwinkle dome was all that distinguished it from the embracing rock, watching over the valley.

We paused here and sat in the shade. Dean Fleetwood suggested we take a moment to reflect upon the deserts of our lives – the difficulties and droughts – and invited us to speak them aloud.

For a long while there was nothing but the sound of the water trickling past. Everyone was waiting for any bold voice that might surface. Finally one did. Then others. Stories of illness, loneliness, faithlessness – everyone’s life was much rougher at the seams than it had seemed at first glance. Yet here we were, literally in a place where we could look back on the desert, having passed through it.

Once the voices died down, we got to our feet again and made our way further up to the monastery. A man met us at the gate, and he and our guide exchanged a few words. Covering our shoulders, we stepped through the doorway into an open-air courtyard, then climbed several flights of stairs until we reached a main level. Several ornate rooms for service and prayer led off it.

This was not the standard tourist-shuffle. We entered an elaborate room, dimly lit but light enough to discern the rich carvings and paintings on the wood and walls of the room. No designated photo areas; no commemorative-coin machines that ejected bits of metal bearing the outline of the monastery. Nothing for sale. Only the thick, mineral aroma of centuries of bowed heads and folded hands and softly padding soles across the stone floor, in and out of this place of prayer.

When we emerged back into the sunlit hall, sweet tea beverages awaited us, and we sat for a while in something of a stupor from the heavy heat and history both.

The enthralling shade we’d found in the desert did not follow us all the way back up the hill. Once we left the solemn hush of the monastery, the chatter that began did not last long since we found ourselves breathless in the hike. I cast constant glances around to verify that



everyone else was having an equally trying time with the climb as I was, but found a prevailing air of calm that seemed more of reflection than exhaustion.

Not only pedestrians passed me by, though: some of our group gave in to the donkey rides, a wise idea in retrospect (“retrospect” being just moments after those riding had trotted off and left us in the dust). Having successfully exhausted the extent of their English vocabulary in persuading us to ride, the men leading the animals now spoke softly among themselves, Arabic syllables slipping silkily off their tongues. Only this, the sound of hooves on the path, and our breath occupied the simmering summer air.

Once back up top, though, we erupted into English sound and expression again. We were glad to have gotten there, the donkeys’ owners were glad their trip down and up again with us had been worthwhile, and the men at the tables of jewelry were glad we were worn out and had to pause in front of their tables to rest and wait for the rest of the group. The longer we stood there, the more we eyed the goods – which led us to sift through them, touching each piece in fascination.

My mother and I ended up buying several necklaces, one for each of us and a couple as gifts. Jewels – and fresh-squeezed juice from another stand – in hand, we clambered back into the vans.

When I wear that necklace, I remember images of those endless rocks and peaks behind the solitary monastery hidden among them, the local houses and dry sandy yards we passed on the drive, as well as the few local children who scattered from the street as the cars came clattering up.

I remember our group perched on stones or sitting directly on the dusty ground, eyes downcast and chins in hands, listening to each other: the voices, the stories and, when speech ceased, the sound of the water flowing through a land not so barren and desolate after all. ❀

Molly Bradley is studying English and music at Oberlin College in Ohio, but is a member of the American Cathedral community when home in Paris.



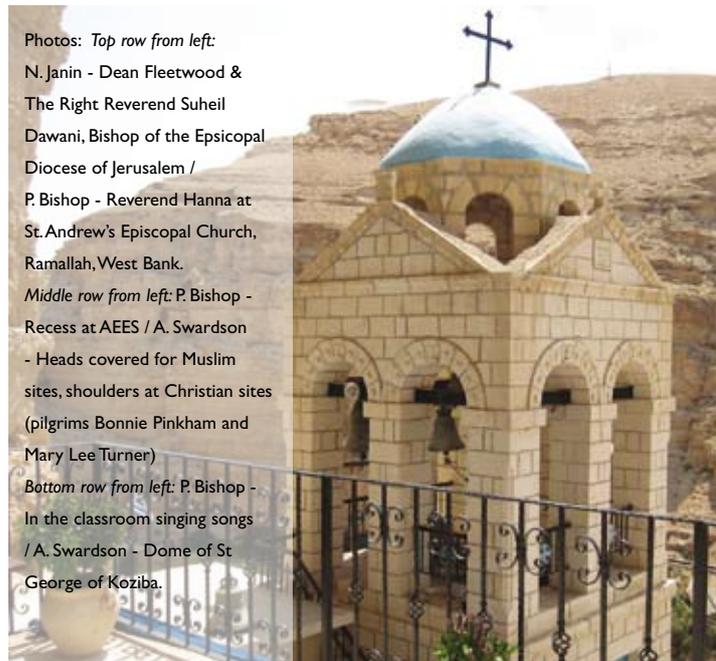


Photos A. Swardson. Top row from left:
Walking the streets of Jesus' Jerusalem
/ On top of the Mount of Olives,
unmounted / The Lord's prayer in 116
languages at Pater Nostras.

Photos P.Bishop. Middle row from left:
Cupola ceiling of St. George of Koziba
/ The Dean and Sandy Murphy taking
advantage of the local transportation
/ Nestled in the mountain: St. George
of Koziba in the Wadi Qelt outside
of Jericho.

Photos P.Bishop. Bottom row from left:
View from the Arab Evangelical
Episcopal School in Ramallah /
Palestinian hills, a youth complex
under construction / Icons inside the
chapel of the monastery.





Photos: Top row from left:
 N. Janin - Dean Fleetwood &
 The Right Reverend Suheil
 Dawani, Bishop of the Episcopal
 Diocese of Jerusalem /
 P. Bishop - Reverend Hanna at
 St. Andrew's Episcopal Church,
 Ramallah, West Bank.
 Middle row from left: P. Bishop -
 Recess at AEES / A. Swardson
 - Heads covered for Muslim
 sites, shoulders at Christian sites
 (pilgrims Bonnie Pinkham and
 Mary Lee Turner)
 Bottom row from left: P. Bishop -
 In the classroom singing songs
 / A. Swardson - Dome of St
 George of Koziba.



Khalil Khoury on the kanun.



A rapt audience listens and watches.

Photo A. Swardson

Photo P. Bishop

A harpist in Ramallah, age 12

by Susan Greig

One of the highlights of our visit to Ramallah was a recital by 12-year old Khalil Khoury on the *kanun*.

This 72-string lap harp, played in many Middle Eastern countries as well as Turkey, Albania and neighboring countries, is a descendant of the Egyptian harp and predecessor to the harpsichord and piano. The complex instrument has a range of three and a half octaves, and the strings are tuned in sets of three, called courses, each of which has a special latch called a mandal that changes the pitch of the course when raised or lowered.

Khalil plays by plucking the strings with special picks attached to his forefingers and changing the pitch as required by the melody. The seventh-grader has been playing for 5 years. He became interested in music by listening to his father play another regional instrument called the *oud*, which Khalil also plays. The *oud* is a lute-like stringed instrument with a bent neck, and dates from the Middle Ages. Khalil elected to play the kanun, although none of his friends or relatives play this difficult instrument. Many fear that playing the kanun is a dying art and Khalil's



Photo N. Janin

expertise and talent on it make him a bit of a local celebrity. Certainly he is often asked to demonstrate the instrument and his skill when there are visitors at his school, the Arab Evangelical Episcopal School.

Khalil studies the kanun at the Edward Said National Conservatory. His mother reports that, as with many children, his practice schedule can be erratic - he sometimes practices five hours a day but other times only a few hours a week. Khalil has performed often in public, most recently in a 2009 concert held in the Ramallah Cultural Palace celebrating Jerusalem as the capital of Arab culture. He has also taken part in music competitions, taking second place in the Marci Khaliki National Competition when he was only nine and taking first place in August 2009 in the Star Kids Competition sponsored by the Bank of Palestine.

Khalil's parents consider him too young to know whether music will be his future career; right now they just want him to enjoy playing. We very much enjoyed his recital and were astonished at his dexterity, skill and presence and at the speed and difficulty of the pieces he played. Thank you, Khalil! ❀

Susan Greig has lived in Paris for 5 years. She is a member of the flower guild and has served on the board of Saint Anne's Guild.

Breaking bread, asking questions, singing songs

by Sorina Seeley



Photos: E. Seeley, N. Jamin



Left: Children at AEES performing a dance at the welcome dinner / Right: Firing up the grill at the barbecue.

When the students, teachers and parents of the Arab Evangelical Episcopal School in Ramallah set out to welcome us, they did it with a barbecue. All the dishes were spread out on a long green table. Everyone was recommending the treats they had brought, while one of the teachers joked that the vivid red dish she brought from Gaza would be too spicy for most people. Once plates were emptied we were immediately invited back to re-pile them with more traditional dishes and Palestinian recipes that had been passed down through generations. Both parents and teachers wanted to make sure that their specialties were sampled.

Intermingled with the teachers were the students, eager to speak about their lives. Some spoke about their families, some about their activities and some about their ambitions. With equal interest, the students kept up a steady stream of questions for us: “Why did you choose our school?” “What subjects do you like?” “Do you like music?” “Who is your favorite artist?” It was less about how we were all different and more about how similar we were. There was an interest in what is common across cultures: whether we watched the same things or liked the same things or aspired to similar professions when we grew up.

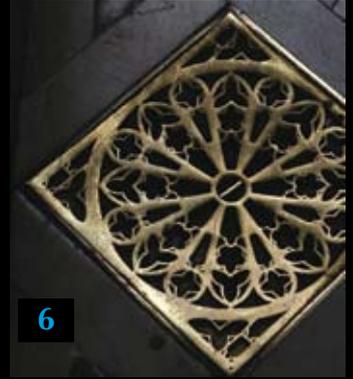
After the main meal was finished some of the teachers and parents gathered under a tree near where the school bus was parked and started passing around

coffee and a couple of hookahs. As the circle grew, people began singing and soon what was initially a small gathering grew to a huge circle of clapping, dancing and singing. Members of our group were waved in to join the celebration. One of the parents translated some of the songs, most of which were centered on the world one day living in peace.

The many songs left one overriding impression: People who had had so much taken from them remained inviting and positive, envisioned a brighter future. The songs were sung with such enthusiasm that even after the Cathedral group went inside, the singing and dancing went on with even more passion than before. It seemed that if they believed strongly enough in what they were singing that the words would become more than just an individual hope but a more widespread and closer goal for people to aspire to.

It was fascinating to see what stories and what characteristics are carried through generations of unrest and pain and what endures after so much has been taken. The stories that people told and the people in the stories did not convey broken or forgotten people. Instead, they stood as examples of people who were doing all in their power to move forward and find peace but not forgetting to enjoy what they had in spite of everything. ❀

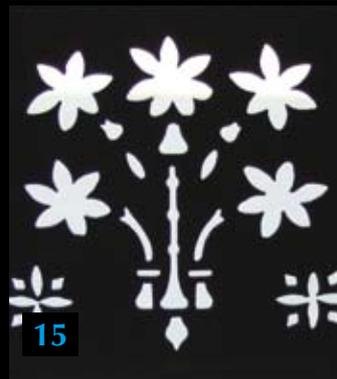
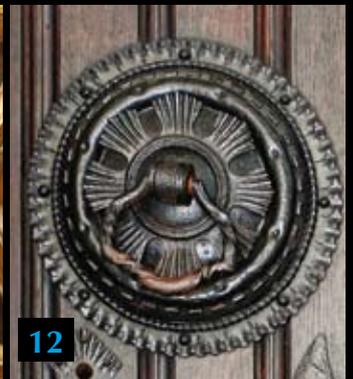
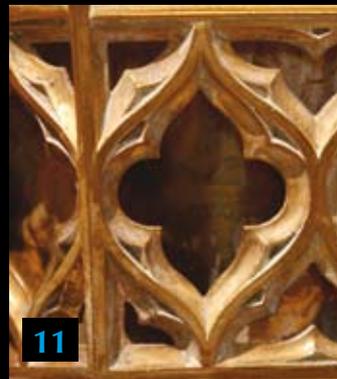
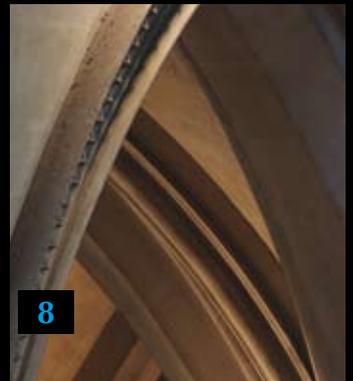
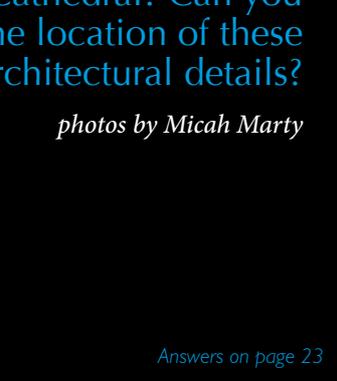
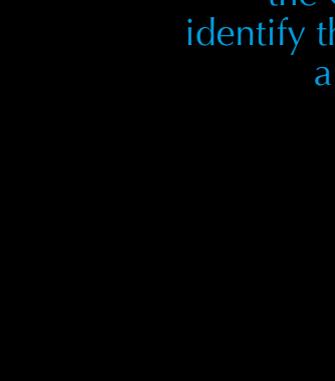
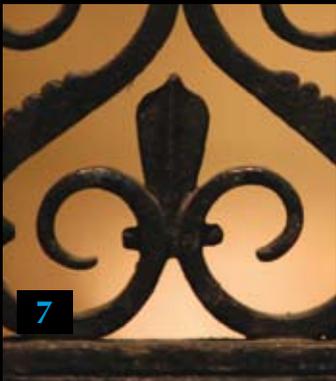
Sorina Seeley, a parishioner since 2006, is a sophomore at Hamilton College in New York



I Spy...

How well do you know the Cathedral? Can you identify the location of these architectural details?

photos by Micah Marty



Answers on page 23

WOMEN FOR WOMEN INTERNATIONAL: Two women can make a difference

by Joanne Blakemore

Photo courtesy of Women for Women International



Dancing at graduation ceremony, Rwanda.

“Women who survive war are strong, resilient and courageous – they just need some support dealing with the aftermath of conflict. So, we give them the tools they need to help themselves and their families, while providing them with the education to be leaders and advocates in their communities.”

Those are the words of Zainab Salbi, the founder and CEO of Women for Women International. Salbi was born in Baghdad, Iraq, and came to the United States at the age of 19. Her experience, with the Iran–Iraq War, left a deep impact on her, as did the plight of other women who were victims of the war.

Salbi’s perspective as an Iraqi woman led her to once again feel compassion for the women of the former Yugoslavia, many of whom had been raped and forced into concentration camps as a result of civil unrest in the 1990s. Salbi was so committed to this cause that, instead of taking a honeymoon, she and her husband Amjad Atallah put all their time and energy into founding an organization to help these women. The organization would create “sister-to-sister” connections between sponsors in the United States and female survivors of war in Bosnia and Herzegovina. It fulfilled an overwhelming need; a survivor of the rape camps, who had lost her husband and children during the war

said, “I thought the world had forgotten us...”

Since its founding in 1993, Women for Women International has supported women who are survivors of war, civil strife, rape, murder, forced migration, poverty, starvation, trafficking, torture, loss of family, and widowhood. The organization empowers them to rebuild their lives, families and communities. They work in Rwanda, Bosnia and Herzegovina, Kosovo, Nigeria, Afghanistan, Iraq, the Democratic Republic of the Congo, and Sudan. More than 120,000 women have been helped with more than \$33 million in direct aid and micro credit loans. But the program is much more than that.

Women begin in a Sponsorship Program where direct financial aid helps them deal with the immediate effects of war and conflict such as lack of food, water, medicine and other necessities. Exchanging letters with sponsors provides women with an emotional lifeline and the opportunity to connect with other women. Along with this is hands-on training to strengthen their existing skills and resources to make them self sufficient. The program also teaches new skills, all designed to help women create a better future. They meet weekly, some walking miles to their gatherings with their small children in tow, to share common problems, ideas, hopes and dreams. Women for Women International encourages entrepreneurship by providing loans and training in management skills. Graduates of the

program take an active role in the reconstruction of their communities. They start businesses, train other women and serve as role models.

Since 1994, Rwanda has been synonymous with genocide. Estimates say that up to 500,000 women and girls were raped, tortured and physically abused during the genocide. In 2004 Women for Women International established a chapter in Rwanda and to date has helped more than 10,000 women in this country lift themselves out of poverty and despair.

Zainab Salbi has done magnificent work, but the story does not end there. Parishioner Nancy Northrop was so inspired by Salbi that she approached the St. Anne's Guild of the American Cathedral in Paris to see if they would invite someone from Women for Women International to address a monthly luncheon. Nancy worked for over a year to persuade both the St. Anne's Guild and Women for Women International that they should come together. Following visits to their offices in London and Washington DC, Judithe Registre from Women for Women International came to speak at a St. Anne's Guild luncheon. Nancy's passion and perseverance were hugely rewarded. Registre gave an inspiring talk - so inspiring that twenty women of the Cathedral decided to form a sisterhood to sponsor twenty women in Rwanda. This is now a true bond between the women of Rwanda and the women of the Cathedral who have come together through sponsorship. Letters and photos are exchanged monthly. The women of the Cathedral compare notes about their sisters, as do the women in Rwanda.

The partnership of these forty women is testimony of Salbi's influential philanthropy and the sisterhood she has created between these women, all from different backgrounds. For all the women who thought they were forgotten, there is now hope. ✿

For more information on Women for Women International, visit www.womenforwomen.org

Joanne Blakemore joined the Cathedral in 2003 and has served as the president of the Saint Anne's Guild, and member of the Altar guild and the Newcomers and Mission and Outreach committees. She spends her time between Qatar and Paris.

A Home away from Home In Solidarity with America's Cathedral in Europe.

Won't you join us?

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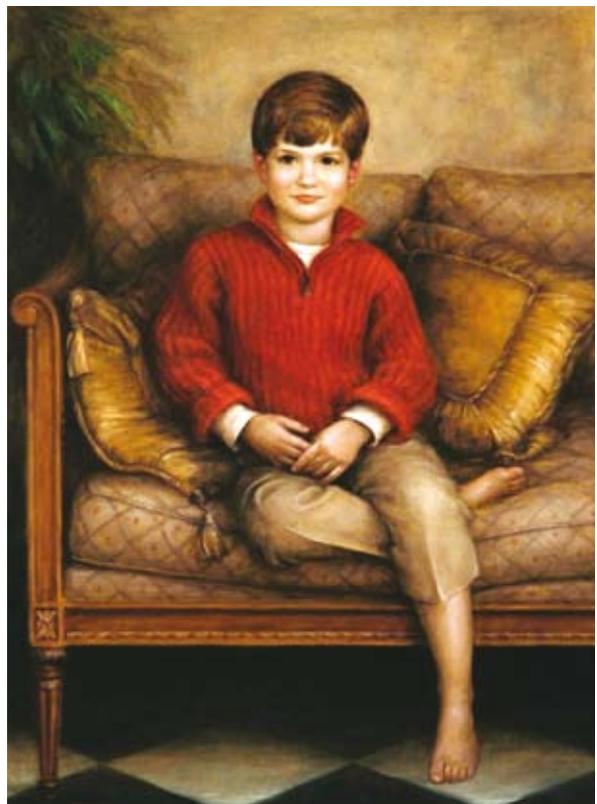
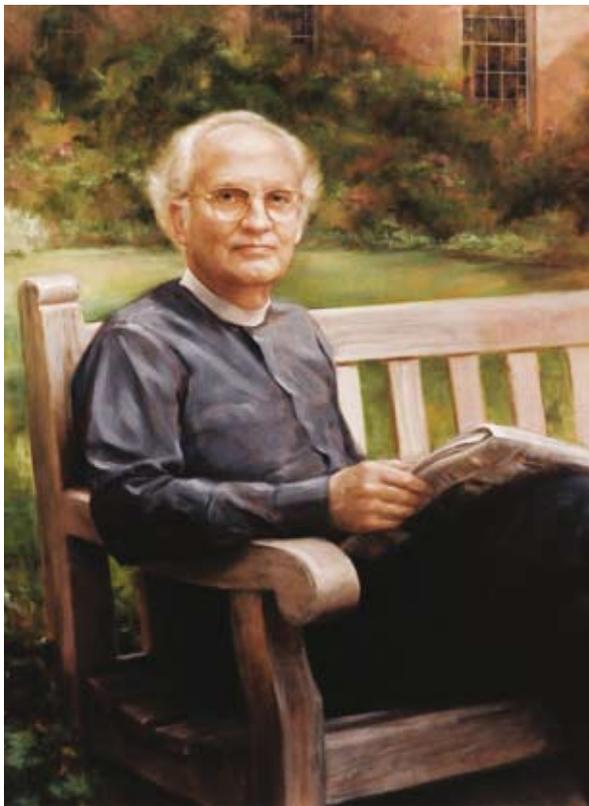
friends@americancathedral.org

Friends of the American Cathedral in Paris

I Spy Answers: **1.** Bell & Beckham stained glass window 7th from West, North aisle clerestory: St Mary Magdalene and her sister St Martha of Tarascon (1886-1896) **2.** Cloister cinquefoil window **3.** Carrera and belgian marble fish scale floor tiles in the nave, 1886 **4.** Parish Hall chandelier given by Sally Aal during Dean Leo's tenure **5.** Clergy stall detail - croix treflée **6.** Bronze decorative heating grate located in the central aisle of the nave **7.** Detail of iron gate from cloister, originally the chancel gate. Fleur de lys motif (heraldic symbolism: the Holy Trinity, royalty, France) **8.** South aisle vaulted arches **9.** Organic ironwork pattern on the baptismal font designed by George Edmund Street, 1886 **10.** Front gate of the Cathedral **11.** Ornate detail of bronze eagle lectern by G. E. Street **12.** Iron doorknob of main portal to Cathedral nave **13.** Ceiling vault structure called a "boss", located above the altar in the Martyrs chapel **14.** Chancel screen. Stylized fleur de lys **15.** Garden entrance - front gate **16.** Cloister statue. Columbia sheathing her sword by Mahonri Young (son of Brigham Young) c.1923.

Micah Marty is a professional photographer of the sacred who has been taking pictures at the Cathedral over the past year. He is also the staff photographer and graphic designer at Fourth Presbyterian Church in Chicago, Illinois.

Special thanks to Cathedral docent Dennis Grove and Archivist Frances Bommart for their help in gathering the information on the architectural details shown here.



JERRY WHITWORTH

PORTRAITS IN OIL

1.212.925.8568

(33) 01.48.24.16.13

info@jerrywhitworthportraits.com