Trinité

VOLUME 8 N° 1

THE MAGAZINE OF THE AMERICAN CATHEDRAL IN PARIS

FALL 2012

PRAYER IN HISTORY

PRAYER IN OUR LIVES

Join parishioners and Friends
for a celebratory

TRINITY WEEKEND

May 25-26, 2013

Installation of the 10th Dean of the American Cathedral

Unveiling of newly created and renovated space

Special presentations and visits relating to our history and presence in Paris

Many opportunities for fun and fellowship

For further information contact:
development@americancathedral.org

The American Cathedral in Paris

FALL 2012

Trinité
The Magazine of
The American Cathedral in Paris

Interim Dean
The Right Reverend
Peter James Lee

Canon Pastor
The Reverend
Elizabeth Hall Hendrick

Canon for Administration
Giles Williams

Director of Music
Zachary Ullery

Assistant Director of Music
Dominique McCormick

Trinité Editors
Nancy Janin
Walter Wells

Assistant Editor
Kelley Bass

Author Photos
Kristen Ketron

Design - Layout
www.anastasiakomnou.com

Advertising
Katherine Millen Worré

Please send comments to:
The American Cathedral in Paris
23 avenue George V
75008 Paris
France

Email: publications@americancathedral.org

Website: www.americancathedral.org

For the good of the whole

The celebrated British historian A. N. Wilson calls "hendiadys" the one linguistic quirk the Church of England has given the world. The Greek word means "one through two." It suggests that the first word needs amplification or qualification. "Law and order" is a typical example.

The Book of Common Prayer is filled with examples of hendiadys. "We have erred and strayed like lost sheep. We have followed … the devices and desires of our own hearts."

Archbishop of Canterbury Thomas Cranmer, the principal editor and author of the Book of Common Prayer, is called by Wilson the godfather of the Church of England, the Church, Wilson says "whose raison d'être was holding together two points of view that many Christians considered irreconcilable: the Church of Reform and of Catholicism – the Church of hendiadys."

Cranmer, who was burned at the stake by Queen Mary, half-sister and predecessor of Queen Elizabeth I, was also Elizabeth's godfather, and his Prayer Book, like Elizabeth's reign, sought to unite the Catholic and Protestant strains in the Church of England.

For example, Protestant reformers rejected the Catholic doctrine of transubstantiation, whereby the essence of the bread in the Eucharist became the Body of Christ. Reformers saw the Eucharist as a memorial. The Church of England, then and now throughout Anglicanism, teaches the real presence of Christ without explicit definition.

Elizabeth herself composed what Wilson calls "the theologically impeccable but brilliantly ambivalent quatrain:

Christ was the Word that spake it,
He took the bread and brake it,
And what His words did make it,
That I believe and take it."

The theological ambivalence about the real presence of Christ in the Eucharist is maintained to this day in the two familiar sentences used in Rite One of the Eucharist for the administration of the bread:

"The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving."

The first sentence emphasizes the objective reality of the presence of Christ, close to Catholic teaching. The second sentence emphasizes the Eucharist as a memorial, perceived by faith, close to the teaching of the Reformers. The Anglican tradition holds them together.

Has the Elizabethan settlement settled anything? The English Civil War nearly 50 years after the death of Elizabeth I suggests the strains of Elizabeth's settlement were too much for some to bear. But subsequent centuries have demonstrated a durability in the Prayer Book's holding together tensions and strains in Christian community that are ultimately perceived as gifts to be celebrated for the good of the whole. We are heirs of that tradition today.

The Right Reverend Peter James Lee
Interim Dean & Rector

By Joseph Coyle

Book of Common Prayer: Our little hand-held Vatican

For 350 years, the words at the heart of Anglicanism

As the English language sinks into a sea of tweets, one of its greatest works sails on in Elizabethan elegance, unimpeachable glory – and daily use around the world. No, it is not the King James Bible, a great achievement but not quite as great as the Anglican Book of Common Prayer, according to leading scholars.

The BCP formally celebrates its 350th anniversary this year, even though its first version appeared in 1549, 113 years earlier – a clue to its volatile early history. It has two towering distinctions. More than almost any body of writing except Shakespeare's work, it has helped shape the prose we speak and write today. And it is the one element that ties the Anglican Communion's many national churches together doctrinally and liturgically, despite centuries of disputes and revisions. It can be described, without too much exaggeration and with apologies to the Archbishop of Canterbury, as the Anglican Vatican, all wrapped up in a single compact volume.

For these reasons, some think of it as the central miracle of Anglicanism, holding together a communion that has never ceased to wrangle internally over tradition and progress, the Catholic and the reformed. Others see it as an elitist boneyard. Nothing about its history is simple. When its first version appeared in 1549, late in the reign of Henry VIII, it replaced the Catholic missal, the breviary, the manual and the processional, creating a major simplification of medieval practice. Everything a priest or lay person needed from birth to Eucharist to Catechism to death was there. It was on one hand a conservative reform, retaining but simplifying much of the Latin rite. On the other hand, its intent was to achieve a radical break with tradition. Its great innovation was that it was *common* prayer, rendered in a clear, inspiring English vernacular, making the liturgy at last available to the people.

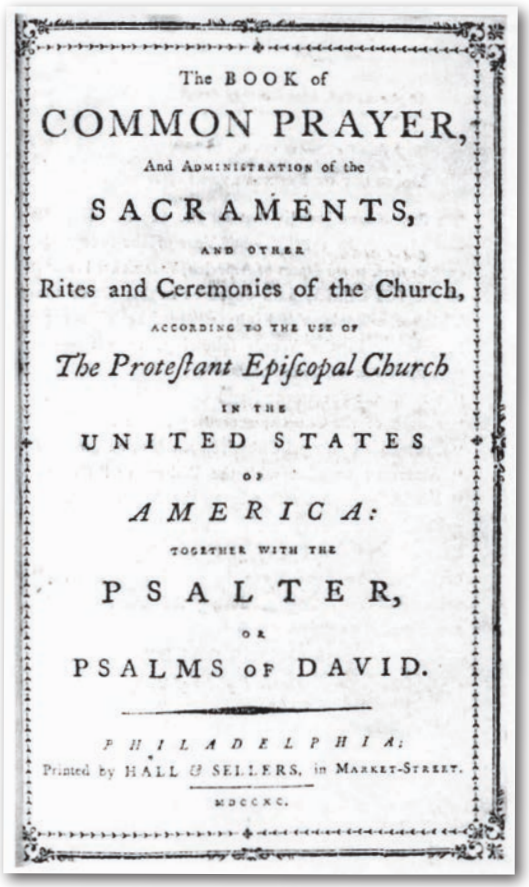
This launched a quarrelsome tradition that carries over to this day: few were wholly satisfied. Three years later, in 1552, a second version under the young Edward VI appeared, tilting in the direction of Calvinist reform: for example, the Eucharist was downplayed, in order to emphasize that Christ was in the heart of the believer more than in any sacrament. Eight months after the new version came into use, Edward died and

Mary Tudor took the throne, restoring Roman Catholicism and the old Latin rite. The prayer book returned three bloody years later with the new reign of Elizabeth I. Her revised version of 1559 restored what was to become the embattled but dogged aim of future versions – a *via media*, or middle way between the poles of Rome and reform. The grounding of this approach was – and still is – looked on as a return to the simplicity and common prayer of the ancient Christians.

Then came further changes ordered by James I in 1604, this time adding a section on the sacraments to the catechism. The prayer book was again suppressed under the rule of Oliver Cromwell. The event that Anglicans worldwide are celebrating this year occurred in 1662, two years after the restoration of the monarchy; it was the passing of the Act of Uniformity which officially gave us the BCP used ever since. Its full title: *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of the Church of England Together with the Psalter or Psalms of David Pointed as They Are to Be Sung or Said in Churches and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons.*

This act neither diminished the internecine strife nor ended the issuing of new versions. It did establish firmly the middle ground whose genesis goes back even beyond Elizabeth I to the man who produced – and largely wrote – the original in 1549, Thomas Cranmer, Archbishop of Canterbury. His accomplishment was as much political and literary as religious. England had just entered a period of intense sectarian strife. Cranmer had to stand between Rome and Reformation like a referee. Yet he managed to rise above mere mediation in his language, whose power explains at least partly why the BCP has worn so well. There is nothing in the spectrum of Christianity to compare with it. The New Testament itself has passed through countless hands and two millennia, worn down by a steady drip of translations and corrections. Yet the BCP, despite a nearly continuous stream of revisions, is substantially unchanged.

One weekend in September 40-odd scholars from Europe and North America met in Amiens, 75 miles north of Paris, to take part in a conference titled "The Book of Common Prayer: Genealogy, Reception and Influence of the Anglican Liturgy in the Christian West."


The BOOK of
COMMON PRAYER,
And Administration of the
SACRAMENTS,
AND OTHER
Rites and Ceremonies of the Church,
ACCORDING TO THE USE OF
The Proteſtant Epiſcopal Church
IN THE
UNITED STATES
OF
AMERICA:
TOGETHER WITH THE
PSALTER,
OR
PSALMS OF DAVID.
PHILADELPHIA:
Printed by HALL & SELLERS, in Market-Street.
MDCCXC.

The presentations were richly varied. A French scholar from the Sorbonne led off the first day with a paper on sources of the original version of the prayer book; an Englishwoman took on politics and the prayer book under Elizabeth I; then a Pole from Krakow discussed an early attempt to abolish the prayer book. The second

THOMAS CRANMER

Father of the Prayer Book

If you accept the judgment of leading scholars – that Shakespeare and the Book of Common Prayer form much of the foundation of modern English – you'll see how neglected the author of the latter has been. The stream of new books on Shakespeare gushes on, many of them bestsellers. Yet works on Cranmer (1489-1556) are tiny in number by comparison despite the fact that he was far more prominent in his time and therefore left a thicker trail of personal detail. He traveled Europe as a diplomat and took a German wife in Nuremberg. He was a priest, rising to become Archbishop of Canterbury; a biblical scholar; and a politician skillful enough to keep his head through the reign of Henry VIII and his son, Edward VI, only to be burned at the stake by the Catholic Queen Mary.

You can find 704 pages on his life in Diarmaid MacCullogh's definitive biography, *Thomas Cranmer*. Here are a few of MacCullogh's more startling judgments:

§ He was a seminal figure."… the Church of England was in fact permanently shaped by the reign of Edward VI; and the responsibility for that shaping was in the hands of the one man who remained at the centre of religious policy throughout Edward's reign, Thomas Cranmer."

§ He started a conversation that never ends. "He would not have known what Anglicanism meant, and he would probably not have approved if the meaning had been explained to him, but without his contribution the unending dialogue of Protestantism and Catholicism which forms Anglican identity would not have been possible."

§ He was at heart an evangelical whose belief in the supremacy of scripture stood in defiance of tradition. "Cranmer had little affection for cathedrals, and no discernible love of complex choral music. He would have deplored the long-term survival of the Anglican cathedral tradition which Elizabeth I's obstinate traditionalism made possible."

§ He cribbed. "…[H]e was not ashamed to borrow what he liked from other people's efforts at translation into English; so what we think of Cranmer's Prayer Book English is in fact a patchwork of his adaptations of other writers… If he were writing liturgy today, he would face crippling lawsuits for breach of copyright."

§ It was worth it. "The widest aftermath of Cranmer's life and work is to be found in the realm of language and of cultural identity. Cranmer could not know in 1552 that he was providing a vehicle for English worship which would remain almost unchanged for four hundred years."

MacCullogh characterizes Cranmer as having "natural modesty and practicality." You could say the same of his clear, unfancy prose, recalling the belief that style is synonymous with the writer. It's a safe bet that William Strunk Jr. and E.B. White, whose *The Elements of Style* is the leading guide to prose style in the U.S., fully approved of Cranmer's English. Some would add those stern tutors of modern English usage, H.W. Fowler and George Orwell, to the list.

In his final hours, Cranmer at first recanted his Protestant faith on the command of Queen Mary, then reversed himself and died for it. He represented one of two mythic personality types of the period: the merry monster and the dour believer. In his New Yorker review of *Bring Up the Bodies*, Hilary Mantel's current bestselling novel about Thomas Cromwell, Henry VIII's chief minister, James Wood writes: "…[Mantel] seems to think [that] Henry and Cromwell would have a good drink with you before squeezing you to death; [Sir Thomas] More and Cranmer would probably drown you in scripture." If the reading were from Cranmer's own vernacular rendering, that might not be a punishment at all.

day included papers from an American from Kent State in Ohio on Lutherans and the BCP; and one from an ex-Yank at Oxford on public worship in England during the first century of the prayer book. Toward the end, an Italian from the University of Pisa looked into Italian translations of the BCP. The first evening, everyone trooped over to Amiens Cathedral to hear our own American Cathedral choir perform Evensong according to the 1662 prayer book: Episcopalians singing an antique Anglican service in an even older (1270) Roman Catholic cathedral.

Many Episcopalians and other Anglicans have drifted away from familiarity with the BCP, even those who attend services regularly. At our own Cathedral, weekly service bulletins make it unnecessary to consult the hundreds of common prayer books that grace the pews. (Some complain that the 1979 version we use requires too much flipping back and forth compared to the 1928 version.) Even the venerable Anglican tradition of thumbing through the BCP during dull sermons seems to have disappeared.

So how did this marvel become such a durable institution? As the brief history related above suggests, it wasn't easy. Take the miracle of the Puritan mice, recorded by John Winthrop, first governor of Massachusetts, in his journal in 1640. In his son's library were three volumes bound together: a Greek New Testament, a book of psalms and the Book of Common Prayer. Every leaf of the BCP was gnawed away at by mice, but the other two books were left unnibbled. Winthrop saw this as a just fate for what he considered a Popish spawn.

After the various early attempts to kill it or to drag it to one theological extreme or the other, its greatness began to be recognized in time. By the late 18th century, Samuel Johnson was able to conclude: "We have been listening to the sublimest truths, conveyed in the most chaste and exalted language throughout a liturgy which must be regarded as the genuine language of piety impregnated by wisdom." Dr. Johnson's praise is of both language and liturgy. But even those who were unmoved by the book's spiritual force were drawn to its words. Diarmaid MacCullogh, the distinguished Oxford historian of religion, notes in his book, *Christianity: The First Three Thousand Years*: "The polymath Benjamin Franklin seldom went to church, and when he did, it was to enjoy the Anglican Book of Common Prayer decorously performed in Christ Church, Philadelphia."

Many modern observers have assumed that such a massive undertaking would have to have been the work of a committee, as was true of the King James Bible. Yet how could such a literary masterpiece, with its carefully controlled language and unity of style, come out of a committee? Professor MacCullogh, an expert on the period and author of a Cranmer biography (box, age 6), rejects that possibility outright, even though the work was not signed and there are no contemporary records of its making. Writes MacCullogh: "One incomparable aspect of the book is the language in which it was written, which even those who distrust its theological content can unreservedly admire… it is evident that a single powerful voice lies behind its phrasing and that can only be Cranmer's."

In another of his works, *The Reformation: A History,* MacCullogh writes of the "liturgical splendor" of the BCP, but also characterizes Cranmer's style as "narrowly formal prose, without the range of conversational or dramatic tones of which Tyndale was capable, but prose which can be spoken generation on generation without seeming trite or tired – words now worn as smooth and strong as a pebble on a beach."

Cranmer's particular genius was in vernacular expression. MacCullogh's comparison of Cranmer's style with that of his contemporary, Martin Luther, sets it in clear relief. Luther too was a "connoisseur of the vernacular," MacCullogh writes, "but Luther had a different gift. Cranmer's meticulously calculated liturgical prose presented a public, ceremonial face to the Reformation in restrained dignity, even sobriety, whereas Luther's

talent was for seizing the emotions with sudden, urgent phrases." Think of Luther's brawny "Eine Feste Burg Ist Unser Gott" vs. Cranmer's "earth to earth, ashes to ashes, dust to dust." It is no wonder that Cranmer's speech has "haunted formal English to this day," as MacCullogh puts it. When scholars describe modern English – particularly well-crafted British English – as both formal and flexible, they are recalling the immense gift that Cranmer made to posterity in his Book of Common Prayer.

The marriage office wins the familiarity prize hands down: "Speak now or forever hold your peace"; "till death do us part"; "Give them wisdom and devotion in the ordering of their common life, that each may be to the other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy."

Connoisseurs point to Cranmer's offices of morning and evening prayers as his greatest achievement. The phrase "peace in our time" from morning prayers, captures an expression so enduring that is has been used in all the times it has passed through. And from evening prayers:

O gracious Light,
Pure brightness of the everliving Father in heaven,
O Jesus Christ, holy and blessed!
Now as we come to the setting of the sun,
And our eyes behold the vesper light,
We sing your praises, O God: Father, Son,
and Holy Spirit.

In his masterwork, *From Dawn to Decadence: 500 Years of Western Cultural Life, 1500 to the Present*, the great Franco-American historian Jacques Barzun warned off anyone who was prepared to challenge the pre-eminence of the BCP. He wrote: "It is thoughtlessly repeated that writers of fine English prose have learned their art from the King James Version of the Bible, issued in1611. Nothing can be more easily seen to be false. When English writers sound biblical, they are quoting, consciously or unconsciously, isolated turns of phrase…. The prose of the 17th Century Authorized Version is a composite of wordings that go back over 300 years of successive translations of the text. The committee appointed by King James did not start from scratch…. What did help to shape English prose was Cranmer's Book of Common Prayer."

While the words were Cranmer's, he was careful to select traditional sources, such as the Latin rite used for centuries in English churches and Greek texts. But Luther and other reformers were also important, if not heavily advertised, influences as well. Cranmer consciously framed his Eucharistic theology wide enough to embrace the teachings of John Calvin.

From the late 17th century through the early 20th century, the prayer book's history became relatively quiet at home in Britain while it spread across the world. In turn it influenced the prayer books of more reformist English churches, Methodist, Lutheran and Presbyterian among them. John Wesley, an Anglican priest who inspired the founding of Methodism, was one of the most vigorous endorsers of the BCP, writing: "I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England."

For Episcopalians, the American Revolution was the key event of that long period. The Episcopal Church broke with the Church of England in 1789, and published its own prayer book the following year, drawing on both the 1662 BCP and the 1764 Scottish version. The most obvious changes were made easily: excising prayers for the king and the oath of loyalty to the crown made at ordination, for example. Otherwise, "the proposals for Prayer Book revision…were notably conservative and restrained," wrote Marion J. Hatchett in *The Making of the First American Book of Common Prayer.*

The Scots connection is crucial. Samuel Seabury brought the Scottish version to the new

republic in 1784 after his consecration as the first bishop of the Episcopalian Church in the U.S. But he was consecrated in Aberdeen in 1784 in the Scottish Episcopal Church. The English bishops had refused to ordain bishops for the American church, so the "non-juring" Episcopal Church in Scotland, which had refused to swear allegiance to William and Mary, stepped into the breach.

The next key date: 1928, the year when both the Episcopal Church and the Church of England published new versions of the BCP. The English version ran into noisy opposition in the House of Commons, where it was accused of being "papistical," and was almost killed. The American prayer book may have met with less heat at the time but has been argued over ever since.

When the 1979 prayer book appeared, it was as if a new ideological divide had been formed in the American church: conservatives tend to lean to the older book, liberals to the new one. In *Opening the Prayer Book*, author Jeffrey Lee makes a startling contrast: "In its language and its theology, the 1928 prayer book reflects a sixteenth-century western society that was largely Christian - at least in name and culture - and an essentially medieval understanding of the nature of sin and redemption. The 1979 book represents a deep shift in the direction of a more ancient, biblical view of God and God's relationship in Christ to the church and the world." Conservatives see this as a cover-up for a dangerous departure from Anglican tradition.

And then there are those lovers of the old Cranmer language who see some changes as desecration. For instance, the Magnificat's abiding opening lines were: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the lowliness of his handmaiden." The 1979 version reads: "My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior; for he has looked with favor on his lowly servant."

Such divisions over any version of the prayer book are a given, and the underlying divide is always tradition vs. change, as liberals might state it, or orthodoxy vs. heresy, as some conservatives might put it. In even simpler terms, the rap against the 1928 version was that it was too Catholic. That was in a relatively unecumenical period. Today the rap against the 1979 prayer book, mainly from the right wing of the church, is that it leans too much toward secular social justice and away from the primacy of Christian faith. Some breakaway U.S. Episcopal parishes, for instance, advertise their exclusive use of the 1928 prayer book. Liberals see the 1979 BCP as reflecting "a church coming to terms with the modern world by exploring its patterns of worship at deeper historical and theological levels." What one Episcopalian sees as flexibility another sees as backsliding.

What one Episcopalian sees as flexibility another sees as backsliding

In an opinion column in the Wall Street Journal in July, pegged to the Episcopal Church's 77th triennial General Convention, an Episcopalian journalist, Jay Akasie, took out after a church that "votes on pet funerals but offers little to the traditional faithful." He railed against the "rewriting, in blunt modern language and with politically correct intent, of the church's historic Book of Common Prayer." He charged the "revisionist" bishops with a "desire to do away with all connections to Thomas Cranmer…. Today the man and his prayer book are deemed too traditional by *some* church bishops."

A vexing question at a time of bitter divisions everywhere in life: what comfort can the majority

Elisabeth Pope Sloan Riddle

(1917-2012)

Elisabeth Pope Sloan Riddle, widow of the Very Reverend Sturgis Lee Riddle, Dean of the Cathedral from 1949 to 1974, died on October 2 in New York. Her funeral on October 11 recalled the experiences of the Riddles in Europe and Betty Riddle's zest for life, as well as her tenacious faith.

She and Sturgis Riddle, a young rector on Long Island, were married in 1939. They soon moved to New York and St. Thomas Church, where Sturgis remained until 1947 when he was called to Florence to reopen St. James Church, which had been closed and vandalized during the war.

A few years ago in an interview with *Trinité*, Betty Riddle recalled the drive from Paris to Florence through the devastation of war. Two years later the Riddles came to the Cathedral, which had suffered less damage. But Paris itself was poor, still scarred by bombs and facing dire shortages of food.

Setting out to rebuild the congregation, the Riddles opened the Deanery and other Cathedral spaces to frequent dinners, balls and black-tie events attended by the famous and influential. Our dear Olivia de Havilland was among them, as well as the Duke and Duchess of Windsor, President and Mrs. Eisenhower, Elizabeth Taylor, Edith Piaf and Princess Grace of Monaco.

Returning to New York in 1974, the Riddles opened their apartment to reunions of the Friends of the American Cathedral. Dean Riddle died in 2003.

Their storied era is perhaps unrecognizable now, but the stories continue to be told, making us perhaps a bit jealous that we could not have experienced those glamorous years.

Mrs. Riddle is survived by her brothers, Norton Sloan and William Sloan, and by five nephews and four nieces.

Nancy Treuhold

of *via media* Episcopalians take amid the unending battles over this sublime prayer book? Some points:

It's still here. This is the Sondheim-sounding argument Catholics use about the Vatican: no amount of self-inflicted wounds have managed to do it in. So with the Book of Common Prayer, whose original intent may have been to destroy an old order (English Catholicism, as it happens), but whose indisputable historic legacy is a combination of unity and flexibility that cannot be fully explained in human terms – and that may be Anglicanism's long-term salvation.

Its ability to inspire never ebbs. Legions of godless word lovers grudgingly revere the BCP. This suggests that legions of unchurched word lovers are just waiting to be touched. And believers too. John Cogley, a founding editor of the liberal Catholic magazine Commonweal and a leading Catholic intellectual of the late 20th Century, shocked many by converting to Episcopalianism in his 70s. His short-hand reason: "The words."

It travels lighter than ever. Having it all in a single handy book is a gift that goes on giving. Every version of the Episcopal Book of Common Prayer, in English and a range of other languages, is available for e-books and smart phones, further compacting, delivering and instilling the Word. Consult the cascade of tweets on the subject. Most are offers to sell various versions of the book. Some invite you in deeper: "I just finished day 146 of the Book of Common Prayer Bible reading plan… check it out here at bible.us/r/Y." Here's one that really fascinates: "Wanted: Writer to help me with Broadway musical comedy called 'The Book of Common Prayer.' " Thomas Cranmer would be gob-smacked.

Joseph Coyle, a retired Time Inc. editor, has been active at the Cathedral for more than 10 years.

By Victoria de Csillery

"Lord, teach us to pray"

If we accept that our purpose is to be reunited with God, then prayer is how we get there. That is how Canon Hendrick sums up the point of prayer. "We ask God, what is Your will for me, so that I can come closer to You?" As one writer said, "Prayer is not magic. We are not trying to change God's mind. Rather we seek to align our will with the Divine Will."

"In John, Jesus says He can do nothing on His own but only through God and we are the same. We would like to believe that we can but we have total dependence on God. He wants us to choose Him and we do this through prayer," says Canon Hendrick.

But how to pray, without falling into a wish list of petitions for the world, or your own life, to be put right? Jesus taught about the essential importance of prayer through His actions and words. The form is given to us through the Lord's Prayer, which Jesus taught His first disciples, and which could be described as a complete statement of the nature of prayer. It acknowledges God's holiness and begs to be incorporated into His great design and for His will to be done, not our own. It asks that our needs be fulfilled, "just for today, not for the future but here in the present," as Canon Hendrick points out. It pleads for our sins to be forgiven but just as importantly that we might forgive others.

Christian prayer includes these elements of adoration, thanksgiving, confession and petition, under the guidance of God's spirit in our hearts. Prayer can even include lament, as seen in the Psalms which cover the full range of human emotions from joy to despair, encouraging us to be honest when we talk to God in prayer.

Jesus had other clear words about prayer. In Matthew, He says, "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men.... But when you pray, go into your room, close the door and pray to your Father, who is unseen.... And when you pray, do not keep babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask Him."

We asked our parishioners how they prayed. The answers reveal individual ways of communicating with God, shaped by upbringing, experience and personality. They also reflect a deep level of wisdom and spirituality. Here's a selection of some of them, regrettably too short.

"I remember my mother teaching me to say the Our Father or Hail Mary (I was raised Catholic) whenever I woke with a nightmare or couldn't get to sleep. Something about the comfort of the repetition plus the calming effect of these prayers always worked to help me feel safe."

"I like to start every day with prayer and end every day with prayer as well. Occasionally there are desperate prayers in the middle too. I don't always get answers, I can't predict Him, but it's amazing how many times, when I cry out, He comes through."

"I try to pray constantly for grace and downplay praying for favors, daily at bedtime, in the middle of the night and on rising. My reason for trying to focus on grace is that I believe that, armed with an abundance of divine grace, the most important challenges in life are almost always accommodated: the need to increase love of God and neighbor, and decrease fear and resentment. This also serves to remind me that we are all weak vessels – and a little foolish when we turn our face to God."

"My deepest prayers are reserved for communion, when I am filled with the Holy Spirit, when my mind is at rest and my heart is full, and when the chaos of family life is safely tucked away and replaced with the silence and warm embrace of our beautiful Cathedral. I get down on my knees, and even if they hurt I do not get up until I have exhausted every thank you, addressed every hurt and explored every possibility for improvement on my very imperfect self."

"Whenever I come into church, I always start my prayer with: 'Lieber Gott, mach mich fromm, dass ich in den Himmel komm' (Dear God, make me devout, so that I may enter heaven.)"

"I love praying spontaneously, letting the Holy Spirit inspire me. It's like talking with a friend, and a friend who is almighty and present every time! Sometimes, when no words come to my mind, I speak in tongues. It's like letting God Himself pray inside me."

"As the child of an Episcopal priest, I could expect to find prayer at every turn. In particular I remember prayer at meal times. My Dad would say, in what seemed like a single breath, 'Bless oh Lord this food to our use, and us to thy service. Keep us ever mindful of the needs of others, for Jesus Christ's sake. Amen.' As soon as I became a parent, the focus of my prayers shifted. I learned the first (spontaneous) parents' prayer: I would slip into the room of my sleeping children and listen in amazement to their smooth breathing, and whisper, 'Thank you!' When they became old enough to go to school, I discovered the second (spontaneous) parents' prayer, which I would think distractedly as I dropped them off, and then when that was no longer allowed ('Don't come too close to school, Mom!'), as I watched them head out the front door: 'Watch over them while I am not there to do so.'

"Now, as we try to face a world in which everything seems to be up for grabs all at the same time – economic crisis, difficult school decisions, aging parents, work issues, and whatever else – I find myself repeating, mantra-like, another prayer as choppy as the environment in which it is said: 'Take us safely to our destination. Bring us safely home. Keep us from harm. Let us do the work You have chosen for us to walk in. Be a light unto our feet."

"I generally pray as I'm walking to the bus stop in the morning. It's a nice, long walk and I find that it comes quite naturally especially as I'm often struck by some new feature in the landscape (flowers coming into bloom, the sun peeping over the horizon, the clouds moving overhead). Seeing the beauty of nature just naturally brings me to say a thank you prayer!"

"When I pray, I find my mind distracted by a list of petitions. To try to give structure, and remind me it is all about HIM, not me, I use the acronym ACTS – Adoration of God for what He is, and for giving us life in this world and the next, Contrition for being less than I should be and for the mistakes I have made, Thanksgiving for God's blessings and Supplication for myself and others, trying to keep in mind the proviso, 'Your will be done.' The fact that it adds up to the word 'acts' reminds me that I am supposed to live out God's purpose and make the world better."

"I'm a great talker and have to force myself to listen to God and leave silences in my prayer. Music is good for this; often I listen to Gregorian chants while I pray. Otherwise if it's too quiet, there's a section of my mind that is making lists. After a while, as your relationship with God becomes stronger, you realize the listening to God time becomes more and more important."

"We lived in New Zealand and occasionally we turn to A New Zealand Prayer Book, based on the authorized Book of Common Prayer. There are all sorts of prayers, even for the blessing of a home including workshop or garden! We like this prayer for the family: 'Lord Jesus, at Nazareth You shared in the life of Your family. Help us to live together in our family with love and respect for each other. Make our home a place of blessing, peace and joy for everyone, to the glory of God the Father.' We have it pinned up in the kitchen, but I can't say our house is particularly peaceful!"

"I seem to have been influenced by geometry. I frequently concentrate on two triangles that go in opposite directions. I think back to parents, grandparents, great-grandparents and further back, so there is an expanding triangle that goes upwards from me. Then, I think about my family, and my children, their kids (not yet present), creating the opposing triangle that widens as it goes further into future generations.

"I also think of circles of friends, and the interlinking ocean of people I know, love, am acquainted with, and an ocean of people they know. But the thread is shapes: either triangles or circles, and praying for other people. I do also pray for goals for me and those closest to me (lottery tickets, tranquillity, educational challenges, job success) but less frequently."

"I pray before every meal, whether in private or public, often the traditional Catholic grace from our family:

'Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty. Through Christ our Lord, Amen'

"When I was younger I was slightly embarrassed to do so, but then I realized most of these people I would never see again, and the ones I would see again would just have to get over it."

"I know that any church is special, all churches are special, and that one's choice of a church should not be based on how beautiful or elegant that church is. But I was blessed to have grown up in the American Cathedral in Paris, and the beauty of my church simply takes my breath away every time I return to France. 'On the first Sunday when I moved back to Paris for a three-year stay, I sank to my knees in my pew, looked at the altar, and spoke to God:

'God, I have everything I could possibly want. I have so many blessings that You have provided. So, please tell me, what can I do for You?'

"Well, God answered. He assigned me a task within the week, a task that interfered with my own plans for that day. I cheerfully complied and never regretted the change in schedule for a second. Ever since then, every time I pray, I ask God, 'What can I do for You?' It's a system that seems to work."

"When we all eat together we use the grace cube from Sunday School, 'We thank you, Lord, for happy hearts, For rain and sunny weather. We thank you, Lord, for this our food, And that we are together,' or 'Give us grateful hearts, our Father, for all Your mercies, and make us mindful of the needs of others; through Jesus Christ our Lord.' One of the children rolls the cube and the other says the grace. Often there is an argument about whose turn it is and I think, 'How can they squabble even about PRAYING?' But they ask to say grace if we forget, and they have a bank of simple prayers they have memorized."

"I cannot claim that I give sufficient time and effort to prayer in my life, but it may be among the most important things we accomplish in life as we prepare ourselves to dwell forever in the company of God joined in prayers of praise and thanksgiving. I put stock in something a prayerful person once wrote: 'What I pray about gets better; what I don't, doesn't.' I have found a lot of truth in that."

By Victoria de Csillery

Tools for prayer

Sometimes on our knees in a wayside chapel, sometimes lying quietly in bed. Sometimes quickly, when waiting for a métro or sitting on a bus. Or longer and more intensely, when alone and disconsolate, or grateful as we count blessings. We have diverse ways of achieving communion with God. We may choose the written prayers of public Anglican worship. Or extemporaneous prayers, personal and original, even wordless. And there are many other ways and other aids, physical or mental, that can help us in that ultimate and vital communication.

Anglicans all over the world share a rich heritage of liturgy in the Book of Common Prayer, which honors the power and majesty of God, accepts the reality of human sin, and acknowledges the pardon given through faith in Jesus Christ. The daily offices of Morning and Evening Prayer (matins and evensong) follow a pattern of praise of God, confession and absolution, Psalms, reading from the Old and New Testaments, and prayers.

"These daily offices derive from the monastic orders when people withdrew to commune with God," explains Canon Elizabeth Hendrick. "Their goal was to draw closer to God, so they removed all distractions. For us, to feed our prayer life, it is useful to put aside the same time every day that is your time with God. You choose a place where you are comfortable and with as few distractions as possible."

"I'm a big fan of the daily office from the Book of Common Prayer as a tool for people to develop a private prayer life and their communion with God. It's important to leave space for silence within it too. It takes about half an hour but you don't have to do it all."

A shorter option, she said, is the Common Prayer Pocket Edition: A Liturgy for Ordinary Radicals, which pulls from various traditions and denominations with entries for each day of the year. The book aims to "weave into our prayer lives the ongoing struggle for peace and justice," said Canon Hendrick. "It helps us pray with the Bible in one hand and the newspaper in the other," through an annotated list of Special Days ranging from Martin Luther King Day to Earth Day or the release of Nelson Mandela.

Canon Hendrick also recommends searching for websites that include the daily office with relevant readings and collects for a particular day laid out comprehensively. "The internet and social media have given us a whole new way of getting access. You can download an app for the Book of Common Prayer or the Bible onto your iPhone, or download a Pray-as-You-Go MP5 to listen to as you run."

Other ways of spending daily time with God include journaling, where you might write out the prayers that you have prayed, reflecting on the thoughts, insights, images and emotions they evoke. Or you might write and reflect about the previous day's events, asking the Holy Spirit to guide you about what you can learn from it.

In order to let God speak, and to find a focus, some Christians find it useful to concentrate on a meditative prayer, with a word or words repeated like a mantra. "Such tools have developed from earliest times to deepen our prayer life with God. Over time, fewer and fewer words are used," says Canon Hendrick.

A dramatic aide to prayer and meditation is the labyrinth, and the most famous surviving one, dating from the 13th century, is at the Chartres Cathedral.

At Grace Cathedral in San Francisco two labyrinths have been created, helping a revival of interest in walking a labyrinth as an aid to prayer. The most famous, a copy of the labyrinth in Chartres, is in the narthex and the other is outside in front of the Cathedral doors. The stages of the walk involve purgation, or letting go of the details of your life as you open the heart and quiet the mind; illumination on reaching the center as a place of meditation and prayer; and union or returning, by following the same path out of the center to join God and do His work in the world.

Another tool used to focus prayer is the Anglican (or Christian) prayer beads, developed by American Episcopalians in the mid-1980s. These provide a tactile aid and a counting device with a rhythm to encourage stillness. The purpose differs from that of the traditional Roman Catholic rosary, which focuses on Christ's life and asks the Virgin Mary's intercession.

A standard set of 33 Anglican beads starts with a prayer at the cross, followed by the invitatory bead. The set is divided into four groups of seven beads, separated by larger "cruciform" beads, so called because they form the points of a cross when the loop of beads is opened into a circular shape. Various prayers, often memorized, can be assigned to the circle.

While as Christians we are called to action in the world, prayer in whatever form we choose is an essential part of our relationship with God.

Prayer websites include:
www.pray-as-you-go.org
(offers mp3 downloads of daily prayer)

www.missionstclaire.com
(offers the complete daily office on-line, with music)

http://dailyoffice.org
(Episcopal daily office, also a blog site)

Victoria de Csillery joined the American Cathedral when she moved to Paris with her family in April 2003. She is a member of the vestry and teaches Journalism in English at l'Ecole des Ponts et Chaussées, CELSA and ESJ.

By Angela Peterson Newton

Socially Responsible Investing requires a careful examination of a broad range of facts and issues for all investment decisions.

Putting the Church's money where its mission is

Members of the American Cathedral know that the Episcopal Church tries to do a lot of good with the money it has to spend. Its congregations and associated charities feed the poor and provide material support for the needy around the world. A lesser-known aspect of Church finances is the way it invests its money. The Episcopal Church, and its affiliate the Church Pension Fund, engage in Socially Responsible Investing, or SRI. Through SRI, the Church tries to do good while also doing well in their investments.

The Church's Committee on Socially Responsible Investing was established in 1971 in response to South African apartheid, and the complicity of certain multinational corporations. The Socially Responsible Investing Committee's first job was to engage with these corporations over their involvement in the apartheid system. Over the years, the committee's mandate has grown. Presiding Bishop Katharine Jefferts Schori sums up the issues the SRI Committee focuses on now: "Today, the committee looks at a much broader range of issues including environmental stewardship, ethical standards in arms production, the cost and availability of prescription drugs, labor and human rights conditions in developing countries, equal employment opportunity, parity in the workplace and diverse representation on boards of directors, among others." In this way, the Church is putting its money where its mission is, by working to ensure that its money is used responsibly by the companies in which it invests.

The SRI Committee has crafted an investment policy with a three-fold approach to ensuring that their money is not only not doing harm to the world or its people, but also is doing palpable good. The first approach, avoidance or divestment, is perhaps the simplest to grasp, and is the route taken when the SRI Committee judges "moral minima" underpinning a sector or political regime to be irretrievably wrong, as was the case with South Africa in the 1970s and '80s. Today the Episcopal Church and the Church Pension Fund own no shares in companies engaged in

militarism, tobacco or Sudan, and their no-buy list featured 19 domestic and 13 non-U.S. companies as of summer 2012.

The second SRI approach the Church takes is affirmative investing, or making economically targeted investments aimed at raising living standards in poor communities. Through the Economic Justice Loan Fund, $7 million, or nearly 3% of the Episcopal Church endowment, is made available for deposits in minority-controlled banks and lending to community development loan funds and credit unions. These are long-term investments, and while the Church expects a modest financial return, its primary focus is community development and economic justice.

Divestment from South Africa or Sudan and engaging in development programs with tangible benefits for the poor, are pleasing displays of faith and money in action, and are perhaps the most obvious approaches to Christian financial stewardship. But advocacy, the third strand of the Church's approach to SRI, is a complicated but crucial component of an engaged and responsible portfolio. Advocacy means that the Church invests in companies that are far from perfectly responsible, and then, as an influential shareholder, tries to change corporate behavior for the better. It is a process fraught with moral gray areas that present a constant challenge for responsible investors, or, as the SRI Committee says, "avoiding or not buying certain securities eliminates the possibility of positively influencing corporate behavior through shareholder resolutions and proxy voting." The Episcopal Church files between 15 and 20 shareholder resolutions annually in the U.S., seeking changes in corporate behavior. Many shareholder resolutions lead to dialogue with corporate management, often resulting in an agreement. If management and the shareholders don't manage to see eye-to eye, resolutions proceed to a vote, and public awareness of the issue is increased.

The Episcopal Church isn't alone in these efforts, though. As a founding member of the Interfaith Council on Corporate Responsibility, the Church is part of a bloc of socially responsible investors that has nearly $2.3 trillion in assets invested today. The ICCR, also founded in 1971 by seven religious bodies including the Episcopal Church, boasts a membership of 275 Protestant, Catholic, Jewish and secular organizations today, wielding considerable power at shareholders' meetings. The Church encourages its individual congregations to invest their own funds in a similarly responsible fashion and now provides proxy-voting guidelines and services to interested congregations.

In July 2012, Bishop Peter Lee, who is serving as interim Dean of the American Cathedral, stepped down from his position as chair of the Church Pension Fund. He is proud of the stewardship of the Pension Fund during his 14 years on its board. The Pension Fund manages assets of $9 billion, provides pensions to 15,000 retired clergy, survivors and families, invests in equities and capital ventures, and follows the SRI guidelines set forth by the Episcopal Church and the ICCR. Bishop Lee would like to see more awareness of responsible investing and the opportunities for faith-in-action it provides among individual church members. He fears that when such issues are raised from the pulpit, "The ordinary person in the pew, who may have a few mutual funds, often thinks that the church is interfering in something that is not its business, so it's always a challenge to get people to understand that God has given us all that we have, including our investments, and we need to treat them with care."

Angela Peterson Newton has been an active member of the Cathedral since 2011. She is an instructor at the French War College and the Ecole Centrale d'Electronique."

By Mark Carroll

Foyer des Femmes

IN CRISIS, A HAVEN, PARTIES INCLUDED

No. 62, rue de la Folie Méricourt, is a simple façade, slightly dirty, a bit worn. Graffiti marks the walls. Like most Parisian apartment buildings its public face is aloof, almost defiant. There is nothing to mark it as exceptional in a street of unexceptional buildings except a small label next to the bell: "Foyer des Femmes – Missionaires de la Charité."

The Foyer des Femmes is a safe haven for women in precarious positions and their babies and young children. It and a soup kitchen next door are run by seven members of the Missionaries of Charity, an order founded by the late Mother Teresa to give "wholehearted and free service to the poorest of the poor."

The women who come to the Foyer could be newly divorced, escaped from an abusive relationship, or just fallen on hard times. French, Ukrainian, Algerian, Nigerian, American, Irish – the women come from all over, with backgrounds as diverse as their nationalities. But in the Foyer des Femmes they find the same things: a welcome, a community, and hope for the future.

The stay is temporary – one month, two, sometimes longer – just until a better solution can be found for each woman. The accommodations are plain, and the women are asked to help out with the work in the residence. Combined with the circumstances surrounding their stay, it doesn't seem there's much call for celebrating.

But scratch the surface, give them an excuse, and these women are ready to party. And every year a group from the American Cathedral gives them that excuse.

Early in 2000, Cathedral parishioner Judith Lanier met a young woman, a violinist studying at the Royal College of Music. As they chatted, Judith asked where the woman had spent Christmas. "At the Foyer des Femmes," came the reply, "playing my violin for the women there." Intrigued, Judith asked more questions, and eventually went to No. 62 and met Sister Elizabeth, then the head of the operation.

Judith learned a lot at that first meeting about the women and how the operation worked. When she asked what she could do to help, Sister Elizabeth said, "Nothing, just pray. The newborns get a package from the city, but the mothers get nothing. Perhaps you could give a few things to the mothers – anything, they get nothing – things to make them feel pretty, or lighten up their life."

A welcome, a community and hope for the future

It didn't take much to get started. With no budget to work with, Judith asked for donations. Toiletries were easy: in an expat community, whose members travel for both business and pleasure, it was just a matter of getting people used to bringing back unused airline and hotel toiletries from their trips. An appeal for scarves, gloves, jewelry – things to make a woman look and feel pretty – also got a big response.

That first party 12 years ago was a learning experience. Judith and her team arrived with the gifts and placed them on tables; but as anyone who has visited a bargain basement knows, such an arrangement doesn't necessarily make for a peaceful afternoon. Sister Elizabeth suggested gift bags for the next party, to minimize the friction.

Over the years the team has tried different things, learning what works (hats and scarves) and what doesn't (women's clothes were a nightmare to distribute equitably), honing their approach. Perhaps the real core of the party, though, is music. Volunteers bring their music, and the women respond in kind.

This past June, for example, the Brown University Jabberwocks once again provided much of the entertainment. Known for what they call "pushing the envelope of a cappella excellence," this all-male group energized the courtyard at No. 62. Dynamic renditions of songs such as Coldplay's "Viva la Vida" contrasted with the peaceful joy

of Franz Biebl's "Ave Maria," casting a spell over the listeners.

While she lived in Paris, Donna Fleetwood, wife of the former dean, would bring her guitar to the Foyer and, with her love of the rhythms and songs from different parts of the world, get the women to dance and sing. With Donna now in Edinburgh, this year parishioner Anne Swardson stepped in, along with members of the youth choir led by Assistant Director of Music Dominique McCormick.

But it's the women who really make that courtyard rock. Alone, in pairs or small groups, they start sometimes slowly, softly, gaining confidence, their voices ringing and bouncing off the walls, their bodies graceful and rhythmic as they dance. They're joyous and defiant, proud of who they are and where they've come from. Like all immigrants, they straddle two countries, balancing their present with a past, and in these songs and dances, they bring their past into the present, melding it into a seamless whole that draws in the people around

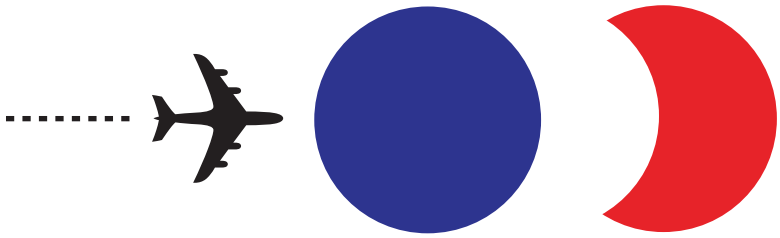
them. Then at the end, they smile, once again a little shy, and melt back into the crowd, leaving the floor to the next group bent on showing what they can do.

This year Bonnie Pinkham took over as the organizer of the Foyer des Femmes program. Noting that Judith remains the "godmother" and "guide" of the program, she aims to build on the excellent work of the past decade, strengthening the ties between the Cathedral and the Foyer with a more stable support structure and more sustained involvement. Already the Junior Guild plays a role in helping some of the women as they transition out of the Foyer through an initiative they administer called "Helping Hands." Other Cathedral members help in various ways to make the program a success – preparing the gift bags, baking for the party, or simply coming along to share an afternoon of joy and camaraderie. Other Cathedral organizations participate, too – for example, when the Love in a Box team contribute toys. It all makes the whole thing a real community effort.

It would be impossible in an afternoon to fix the lives of the women who come through the Foyer des Femmes; even with help that's a journey they need to complete themselves. But for a few hours on a Saturday afternoon, fellowship and fun triumph in a magical combination of music and dance and joy.

Mark Carroll who arrived in Paris in 1994, sang for 15 years in the Cathedral Choir. He is now a regular volunteer at the Friday Mission Lunch, a member of the vestry and the Cathedral Treasurer and organizes the LAGV fall fundraising musical events. He is also active in the Association of Americans Resident Overseas and the American Club.

By Lillian Davies de Gournay



Ah, Paris! But settling in? *Ouf!*

For many at the American Cathedral, a move to Paris is part of their story of finding our dynamic international congregation – a happy part of the story. For settling into life in Paris is both a challenge and joy. Not only are there often linguistic and cultural differences to adjust to, but also the logistics of life in a major European city. With memories of my own move to Paris five years ago still fresh in my mind, (and awareness too of the challenges that our new Dean will face probably in the new year) I recently spoke with recent newcomers: Canon Elizabeth Hendrick, who joined us from Santa Barbara, California, almost two years ago; Kristy Lee, wife of our interim Dean, Bishop Peter Lee; and parishioners Caroline Bouffard, Elizabeth Dixon and Bill Tiller.

Anticipating her move to Paris, Canon Hendrick prepared for "a different culture that would take a while to get acclimated to – and it did." She expected that the metro and moving around the city of Paris would be easy, expectations that have been confirmed with her discovery of a "phenomenal transportation system." She also expected to work hard (she does) and she was ready to find a vibrant and committed community – and she very much has.

One Sunday morning, not long after her arrival at the Cathedral, Canon Hendrick stood behind the altar as the Sanctus was being sung. "This is one of the most sacred and profound moments for me in the liturgy, and during this stunningly beautiful piece of music, I caught the sunlight coming in through the Cathedral's stained glass windows." Moved by the music, the light and the congregation before her, Canon Hendrick knew that her move to Paris was right.

In a similarly poignant moment, soon after Elizabeth Dixon arrived in Paris from Charleston, South Carolina, with her four children, they

made their way up to Sacré Coeur, to climb into the dome for the first time. "We were the only ones up there, and it was a glorious day," Dixon remembers. "French blue sky, and all five of us hanging out, looking out over the city. It took the breath away." At that moment Dixon knew she'd made the right decision to move to Paris, and the city began to feel more like home.

Caroline Bouffard, the Co-Director of the Cathedral Sunday School, lived with her family in Germany and Japan before arriving in Paris five years ago. "It was actually my youngest daughter, 5 at the time, who drew us into the Cathedral," Bouffard recalls. "She attended Sunday School with a friend of hers after a sleepover one weekend and she loved it! She felt so welcomed, she wanted to go back! I had grown away from church life after living away from home for so many years but agreed to attend the Cathedral with her again. It was a wonderful discovery for me, one that has changed my life in Paris. I felt so welcomed and accepted and was quickly drawn in by other parishioners that I knew already."

Interim Dean Peter Lee and his wife arrived in Paris in early 2012. "We knew before we got here that this was the best thing to do!" Kristy told me, "Otherwise we would have gone back to North Carolina to look for rocking chairs for our porch in retirement." She had "hoped that her French of long ago might, like ice-skating, be something which once learned would return," but that has not happened as quickly as she might have liked. Likewise, Canon Hendrick did not expect to have such a "dependency on English" here, as she finds her progress in French hasn't been as fast as she thought it would be. However, she is grateful to realize that if you are an American in Paris, and connected with an American support group like the Cathedral, you can get by a good part of the time in English.

Bill Tiller arrived in Paris last fall for a one-year sabbatical from his law practice in the Washington area – "taking one year of my retirement, and putting it earlier!" Tiller finds "it's freeing to come for a longer period of time. You don't feel like you have to go to everything, rush around. You can take a deep breath and get involved in the real life of Paris, as opposed to tourist life in Paris, and in that respect the Cathedral has been wonderful. With time I've been able to volunteer with groups like the Development Committee."

But there certainly are challenges in moving to Paris. "Getting a cell phone!" tops Elizabeth Dixon's list. "I went to more Orange offices than you can imagine," agreed Tiller. "It was me and my MasterCard and I thought that's all I needed!" Canon Hendrick also finds the bureaucracy one of the biggest challenges. But it builds character, she says, requiring perseverance and a Julian of Norwich attitude that, "all shall be well."

And although there are challenges, "here's the blessing," she says. "There are others who have gone before you. There are others who can help you along the way. I can't imagine moving here and not having a community like this one." Bouffard agrees. "Paris starts to feel like home when you feel like you belong to something bigger than yourself," she says, "and where there is a friendly face ready to welcome you!"

In its major renovations, the Cathedral is currently echoing many of our own challenging and rewarding transitions in moving to Paris; while not physically relocating, it is shedding old skin and finding a very new way of being. In my conversations, what struck me as one of the key threads that led our fellow parishioners to call Paris home was the American Cathedral, a place of refuge, community and continuity.

Since she moved to Paris in 2008, Lillian Davies de Gournay has been a member of the Cathedral with her family (her husband, Guillaume, is a Sunday School teacher with the Lambs class). She is a Professor of Fine Arts at Parsons Paris and a critic for Artforum.

Anne Rhett
Head and Shoulders

Oil Wash with Color
14 x 18 inches

Jerry Whitworth
Portraits in oil

jerrywhitworthportraits.com