

Trinité

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THE MAGAZINE OF THE AMERICAN CATHEDRAL IN PARIS

SPRING 2022



DEAN LUCINDA LAIRD DEPARTS

FRENCH-LANGUAGE
MISSION TAKES SHAPE

POLITICAL ALLIANCES
FRACTURING THE FAITHS?



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Farewell Paris

We will stay bound together in friendship

Dear Friends/friends,

This is the last letter I will be writing for **Trinité** as the Dean of The American Cathedral. From now on, I, too, will be a Friend.

As all of you who have moved away from Paris and the Cathedral know, leaving the Cathedral is hard. It's very hard indeed for me. For nine years, I have lived, worked and worshipped here. The Cathedral community, in Paris and beyond, has surrounded me with love and support. But it is time for me to retire, and it is time for the Cathedral to begin a new chapter of its long life.

I said goodbye on Sunday, February 20, amid tears and smiles and laughter. Together we built a worshipping and caring community during nine wonderful, exciting, and challenging years. Together we laughed and cried, struggled and hoped, took care of each other and reached out beyond our walls. We were together through the Charlie Hebdo and Bataclan terrorist acts, the fire at Notre Dame and a global pandemic. We created new ways of reaching out in Paris, and around the world, in the time we were shut down and most isolated. Most importantly, we worshipped together and were fed at God's altar, week after week, even when we had to do it virtually. In Christ, we found community, and formed bonds that are indissoluble.

As priests are required to do, I must leave this community for several years, giving space for new leadership and new possibilities. I will eventually come back to Paris to visit, to worship at the Cathedral, perhaps even to live for a while. But meanwhile I will stay connected in prayer, for, as Tennyson said:

*For so the whole round earth is every way
Bound by gold chains about the feet of God.*

And so we are bound together in God's love.

I am retiring as the Dean of The American Cathedral and from full-time ministry, but a priest never really retires, and I will continue to preach, to celebrate the Eucharist, to teach, and to serve as I can. Slightly assuaging the ache of leaving Paris has been the opportunity to begin retired life serving for six weeks as a "locum" at St. George's Anglican Church in Venice. If there is any city in the world that can rival Paris for beauty, it must be Venice! After that, I will return to Louisville (where I served for 15 years before coming to the Cathedral) and look at a number of options in different places.

Meanwhile, in Paris, the Cathedral is in a time of transition. There will, of course, be a search for a new Dean, and the Wardens and Vestry have that process well in hand. But



truly, I think it is a time of transition for all of us in this new, (almost) post-COVID-19 world. The Church faces new challenges but also incredible new opportunities. I have enormous faith that the Cathedral will rise to them, and not only survive but flourish. Your continuing support in “COVID-tide” has kept us strong, and as we have been reopening we have been welcoming a surge of newcomers. Many discovered us online; others have recognized their need for God in these last two years. This is a time for active involvement, and I know the Cathedral can and will continue to be a light in Paris and around the world.

My next-to-last words: support the Cathedral with prayer, energy and money! Get involved in the discernment process! Commit to the campaign for the organ as it develops!

But my last words are words of immense gratitude for the honor, the privilege and the joy of serving as your Dean. Thank you. ☺

Blessings,
Lucinda+

Interim Dean Timothy Safford: prize-winning preacher from Philadelphia



The Rev. Timothy Safford, just retired from Christ Church in Philadelphia, PA, will be filling in as rector at The American Cathedral for the next 15 to 18 months as the Vestry begins its search for a new dean.

Safford, 63, has been an Episcopal priest for 37 years, serving as Senior Associate for Mission,

Parish Life and Administration at All Saints’ Episcopal Church in Pasadena, California (1988-1999), and as Curate of St. John’s Parish in Bridgeport, Connecticut (1985-1988). He received his Masters of Divinity from Yale Divinity School.

In interviews with Vestry members, Safford said he likes to focus on a “public” church, open to all and attended by diverse parishioners. In Philadelphia, he was active in community outreach work, particularly regarding LGBT ministries, refugees and homeless people. We are all both ministers and the church, he noted.

“The church rises from the pew. It is not imposed by a hierarchy on the pew,” Safford said. “We fight patriarchy, clericalism that make it feel like it is imposed from on high. Democratically, people are asking for the catholicity of the church to be the church for them.”

Safford is a prize-winning preacher (in 2000, he was awarded the Lawrence J. Mikkelsen Preaching Prize) and self-confessed foodie who is looking forward to his stay in Paris. He will be accompanied by his wife, Lynn Karoly, Ph.D, a senior economist with the RAND Corporation. They have two adult daughters, Hannah and Sarah. ☺

Search for a new dean begins



The search for a new dean will be led by the Rev. Canon Linda Grentz, consultant to the Cathedral who prior to her retirement was Canon to the Ordinary of Rhode Island. She has also served at the Cathedral as a visiting priest.

Senior Warden Ann Dushane notes that the search process has evolved in the past decade and is expected to be concluded more rapidly. Additional information, as well as calls on the congregation to help in the discernment process, will be forthcoming.

by Mark Labous



Rising Youth group on evolving and staying connected

The COVID-19 pandemic has changed the way we do almost everything. The way you worship or go to church probably changed, too. For us kids, it did as well, but we have found a new format that is really tailor-made for pre-teens.

Since we are now too old for Sunday School, the Cathedral offers a youth ministry for middle and high schoolers. Rising Youth is for 6th and 7th graders from 11 to 12 years old, and for teens (13-18), there is a group called the Pilgrims. There are 17 members of Rising Youth and 22 members in Pilgrims.

Before the pandemic, Rising Youth would meet downstairs in the garden classrooms on Sunday mornings from 10:30 to 11:30 a.m. Then, we would head up to church to take communion and finish the rest of the service with our parents. This was (and still is) really nice, because we get to be together with our friends, and then we get to join our families. But one hour isn't always long enough,



MARK AND HIS TWIN BROTHER BRIEG

and we don't often get to see our youth group friends after church. We all live in different areas inside or outside Paris, and we have lots of homework or sports/activities after school.

When the pandemic hit, Cian Grouke and Elizabeth Haynes, our main Rising Youth leaders, had the great idea to bring us together online for our weekly lesson. This was such a success that we have continued, even during school vacations. We meet online at 7 p.m. on Saturdays. In January, when Paris was really struggling with the Omicron variant of COVID-19, the Cathedral canceled Sunday School and Youth Group meetings. Thankfully we were able to meet online.

When we hold meetings online, we always start with our ups and downs of the week. This is where everyone gets to say the good and the bad that happened to them. I really like this because we learn a lot about our friends and what they are going through in their lives. We can celebrate with them when something good happens, and we can try to say a nice word or pray for them if they are going through a bad time. After the ups and downs we say an opening prayer and go into the main lesson of the week. Usually, our main teachings are similar to the lessons that are covered in church that Sunday.

After the lesson we say a closing

prayer, and then we can either leave the online session or stay online to play video games. We use a platform called Jackbox.tv where we each get a code to enter the website so we can play online together in a safe and fun place.

I asked my twin brother Brieg, who is also in Rising Youth, what he liked best about this online format. He said: "All kids our age like to play video games, so it's really cool that we can talk about Jesus with our friends on our computers from home. Then we get to play a game together called Quiplash, where we have to think of funny or original words to fill in a sentence. We laugh a lot together."

Cathedral youth are working on an online Lent project where we are recording the Stations of the Cross to be shared on the Cathedral's social media channels. I think it is great that we can continue our Christian education online when it's not possible to be together. Technology can be a blessing! 🙌

Mark Labous, 12, is in 5ème (7th grade) at Collège Jean-Baptiste de la Quintinye, Noisy-le-Roi. He has been attending the Cathedral since he was 4 years old. Mark loves to run track and plans to get an engineering degree and an M.B.A. so he can run the Disney Corporation one day.





SILVERSMITH CAMILLE GRAS MEASURES THE CROSS

“Lift high the cross, the love of Christ proclaim!”





by Dennis Grove



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Processional cross being restored

With a century of service behind it, the Cathedral's magnificent processional cross is undergoing an extensive restoration to repair cracked enamel medallions, consolidate the wooden core and replace missing brass brads.

The cross was given by the diocese of Erie, PA, to commemorate the service of Bishop Rogers Israel, who at age 63 had joined American volunteers in France as chaplain during World War I. While ministering to combatants, he also acted as Bishop-in-Charge of the Convocation of American Churches, serving in Paris at Holy Trinity Church (not a cathedral until 1923). Bishop Israel was the first bishop of the Erie diocese and died in 1921, less than three years after the war ended. To honor his memory, Holy Trinity vestryman Clair G. Irish organized fundraising from Pennsylvania parishes and delivered the cross to the church on All Saints' Day 1922.

The cross is made of oak covered in hammered brass, mounted on a gemmed orb and supported by a solid ebony staff. Its design includes five medallions in translucent enamel on both front and back. Grouped around the Agnus Dei are four smaller medallions representing Joan of Arc, Saint George and the Dragon, Saint Quentin, and Columbia. On the reverse side, surrounding the Great Seal of the United States, are medallions representing the

Church, the Army, the Navy and the Supreme Court. Below the orb is the inscription: "To the Glory of God and in loving memory of Rogers Israel, D.D., first Bishop of Erie, Pennsylvania. This cross was given by the people in the diocese of Erie to commemorate his service in France. 'Endure hardships as a good soldier of Jesus Christ.' All Saints' Day, 1922."

The restoration is being conducted by the company Camille Orfèvre and necessitates the intervention of not only silversmiths but of a wood craftsman to reconstruct the internal support of the cross, and an enamer to repair the damaged medallions. A generous gift from parishioners is covering the cost, which they requested remain unpublished, along with their names. The restoration began in November and has been delayed by the COVID-19 pandemic but is proceeding nicely. The cross should be in the crucifer's hands, leading the procession up the aisle at the Cathedral, by the next time we sing "Lift high the cross, the love of Christ proclaim!" ☩

Dennis Grove is Cathedral docent and serves on the Vestry.





Dean Lucinda Laird's tenure: a time of giving, building and growing

February was a time of fond farewells as the Very Reverend Lucinda Laird, the American Cathedral's 10th dean and rector, concluded her energetic and challenging priesthood in Paris.

Dean Laird's closing weeks featured special liturgical and musical events, parish-wide receptions and song, a virtual Cathedral Friends' soiree of remembrance, countless private lunches and dinners and Lucinda's last glimpses of the city she has called home since 2013.

"It's probably the worst thing about being a priest: having to leave a beloved community when one leaves a job [...] as church custom and canons require," Dean Laird wrote the parish. "I know I am leaving a strong and faithful community that will continue to grow and thrive. Please know that I will be praying and cheering you on from afar."

The Cathedral specializes in arrivals and departures, of course. The transient nature of expatriate Paris accustoms institutions no less than individuals to change, notably change in leadership. The Cathedral Vestry, which is responsible for hiring the next Dean and Rector, is at work

already on interim arrangements and a search process.

New Orleans-born Lucinda Rawlings Laird was the first woman to be dean of the Cathedral, a historic marker of her time here. For a female priest of her generation, being a first wasn't unusual – her previous two churches, in Louisville, KY, and Teaneck, NJ, had never called a woman as rector either.

But the circumstances of Lucinda's priesthood in proudly secular France were unique in other ways, too. She said her clerical collar didn't attract much attention in Paris – "it's an Anglican collar, so some people think it's a fashion accessory" – but a passerby on avenue George V once did spit "theatrically" in her direction.

She took some delight in the shock of Roman Catholics experiencing the Cathedral for the first time. "They're undone to see a woman behind the altar, they're just ... 'Wait, you just married two men' 'Yes.' 'That was just like the sacrament of holy matrimony.' 'Right, it was that.' 'You are like a priest.' 'I am a priest.' Lucinda says with a laugh. "It's fabulous!"



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Sitting on the couch over afternoon tea in the deanery in the midst of packing chaos and a pile of farewell gifts on the hall table, Dean Laird reflected on her Cathedral years. Conversations with her always take unexpected turns, and she regularly opens doors to what she really thinks.

The outgoing dean was full of praise and appreciation for the diversity of our congregation – a diversity of nationalities, ethnicities, languages, sexual orientations, cultures, but perhaps most significantly, of faith backgrounds, including many with the lack of any.

For her this makes the role of the Cathedral dean as pedagogue more important than in most churches. Dean Laird had to constantly educate her congregation and her lay leadership on the ways of the Episcopal church, from liturgy and custom to canon law. Lucinda admitted to mixed results on this score, but she stresses the effort's importance.



LUCINDA WITH CANONS GILES WILLIAMS AND LIZ HENDRICKS

The many joys of life in Paris notwithstanding, she confesses that the job of dean was tougher than she expected. “Everybody told me before I came: this is a very hard job. It eats you up. And it is isolated. At least you have one other clergy colleague [today Canon Nathaniel Katz] in town, unlike the churches in the rest of the Convocation.” In Louisville, where there were seven other Episcopal churches, this was not a problem, not to mention all the ecumenical and interfaith and women’s clergy groups in which she was active, and that don’t exist in the French context.

Still, she felt the welcome that is another Cathedral tradition. “I knew when I came that I would be away from family and friends. But this congregation is very good about

bringing you into the community, and I felt very welcomed and supported right away.”

That was evident in the outpouring of farewell tributes, public and private, to Dean Laird’s ministry here. Mary Lou Bradley, who served on the search committee that recruited her, remarked on “Lucinda’s very natural ability to connect with people. [...] Her spontaneous expressiveness (facial expressions, gestures) made her so relatable and approachable. There was nothing she wouldn’t do for anyone in our parish who needed her.” Indeed, the pastoral side of priestly work goes on largely unseen, yet there’s plenty of anecdotal evidence that Lucinda devoted herself to it.

Many parishioners and colleagues noted her passion for liturgical excellence and for the performative aspects of common worship (no surprise from someone who was an actor before she went to seminary). An outspoken booster of Canon for Music Zachary Ullery, she championed the Cathedral’s music offerings and added another one, Jazz Vespers. She empowered lay leaders to serve ministries at the core of the Cathedral’s evangelism. The powerful impact of the Sandwich Ministry is one example. The renaissance of the Francophone ministry is another.

Even before the COVID-19 pandemic, there were momentous and transformative events during the Laird years. In France, the Charlie Hebdo and Bataclan attacks of 2015 darkened spirits and tightened the security cordon around the Cathedral, as everywhere. Dean Laird treasures a memory of the Cathedral’s unexpected role in that terrorist shock – a wave of greetings of compassion and solidarity from American Sunday school children who wrote to the young people at the Cathedral “because they had no one else to write to.”

This is just one example of the special role Dean Laird and most of her predecessors have championed for the Cathedral: its unique place in the life of the larger Episcopal Church. “Most Episcopalians know that the National Cathedral in Washington is ours. But they don’t know that they have a Cathedral in Europe.”

One way of spreading that message and setting that example is through the (mostly stateside) Friends of the Cathedral, whose growth during her years here has been especially important to her. Though her schedule was curtailed somewhat recently, she was active in speaking at receptions



and church forums and telling the Cathedral story. This was friend-raising, not fund-raising, but it may also bear fruit in the upcoming capital campaign for the Cathedral's organ and music program.

After a recent tête-a-tête with her predecessor, the Very Reverend Zachary Fleetwood (2003-2011), they committed themselves to barnstorming for the campaign in the United States, perhaps as a threesome with Edward Tipton, the former Cathedral canon for music. Such commitment to the institution by clergy "graduates" of the Cathedral is testimony to the strength of our leadership and a necessary bit of continuity in a time of change. In her departure, Dean Laird asked to be remembered by early commitments to the organ campaign, and more than 50 people have responded to the challenge.

As for COVID-tide, as she likes to call it, Dean Laird believes it gave the Cathedral community an unexpected reincarnation as a church with a following around the world.

"In the pulpit, you have given deeply from your heart week in and week out in blending frank personal reflections on scripture with inspired expressions of devotion to God."

PARISHIONER **PETER FELLOWES**,
IN A LETTER TO LUCINDA

"We don't know what the post-COVID world will look like, but we will never go back to not having an online community," she says. She speaks of a couple in Washington state whose church didn't rise to the occasion. "They started watching us, and they love us and they watch us every Sunday – and they have never even been here." The numbers suggest this is no isolated case.

Rising to that technical and liturgical challenge two years ago was a bonding experience for the clergy and

staff. She recalls the early days of primitive streaming through iPhones, then the more polished but exhausting pre-recorded Sunday services (with drones piloted by multitalented organist Andrew Dewar), and now our smoothly professional hybrid services. With the contributions of generous donors enhancing the technical levels of broadcasting services, Dean Laird and her resourceful team mastered the new normal of Cathedral worship while rolling with the punches of changing French health laws and the evolution of best hygienic practices.

The pandemic also dried up international travel, which shrank the Cathedral's revenue from events such as ceremonial blessings for Asian weddings. Providentially, the blow was cushioned by a reinvigorated Ventures program, now led by Canon for Development Jeb Seder. After an initial pause at the outset of the pandemic, bookings for special events such as fashion shows in the nave have grown steadily. Ventures revenues now constitute more than 30 percent of the Cathedral's budget, which among other things eases pressure on the endowment. Dean Laird is proud of that legacy, too.

She left Paris at the end of February and went directly to Venice to serve as interim at the Anglican Church there, the first step on her next journey. As of this writing, she plans to make her home in Louisville, where she was rector of St. Matthew's Church for 15 years and still has many friends.

Parishioner Peter Fellowes, who chaired the search committee that brought Dean Laird to Paris, captured the parish's appreciation for her in a letter he wrote her before she left:

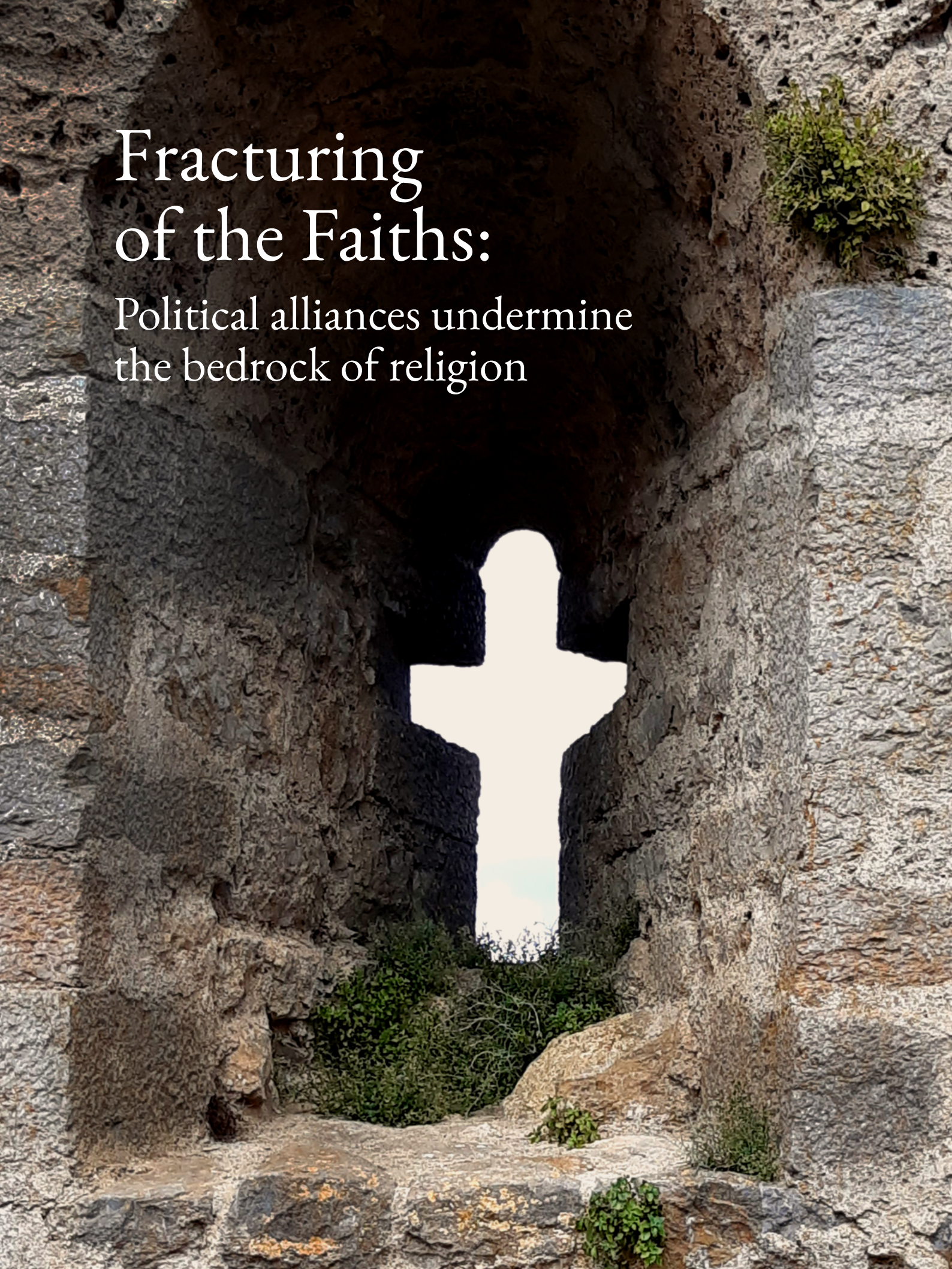
"Your gracious presence on our altar has given life to our aspirational mission of offering hospitality to Cathedral members and visitors alike. And in the pulpit, you have given deeply from your heart week in and week out in blending frank personal reflections on scripture with inspired expressions of devotion to God." 🙏

Godspeed, Lucinda Laird!

Charles Trueheart, a former senior warden of the Cathedral, co-chairs the capital campaign working group with Jennifer Cortright.

Fracturing of the Faiths:

Political alliances undermine
the bedrock of religion





by Joseph Coyle



Two of the largest Christian groupings in the United States, Evangelicalism and Roman Catholicism, are undergoing similar crises that some knowledgeable observers are calling near schisms. Few can point to any credible signs of resolution; some predict outright breakups.

Most remarkable is how these two institutions, one deeply Protestant and the other anciently Catholic, are coming apart for the same basic reasons while conservatives in both are finding common ground for the first time in history.

The short explanation: religion has become deeply politicized. At one pole is a Christian nationalist current that has provided massive support for Donald Trump. At the other pole is a progressive social justice current that votes Democratic. These opposing ideologies are not new, but they have never been as intensely practiced as today, and have introduced a new and frightening reality: radical activism, which reached an explosive level at the Capitol on January 6, 2021. Princeton history professor Stephen Kotkin observes that “the problem is not polarization; it’s demonization,” marked by an impulse not just to oppose but to humiliate and, ultimately, to harm.

If there is a single flashpoint for all this, it is abortion. In the 1972 presidential campaign, Richard Nixon took an anti-abortion stand to attract religious conservatives. This proved successful, particularly with Catholics. Then, in January 1973, came the *Roe v. Wade* decision, which served to galvanize pro-life voters behind the GOP.

Today the abortion issue is poised to become even more inflamed if, as many on both sides expect, the conservative-dominated U.S. Supreme Court overturns or weakens *Roe v. Wade*. Near-perfect-storm conditions are in place. Yet opinion has not shifted in recent years despite vigorous campaigning by both sides. Today, some 59 percent of U.S. adults say abortion should be legal, according to the Pew Research Center, virtually the same as the 60 percent supporting abortion rights in 1995. Those opposed make up 39 percent today, and comprised 38 percent in 1995. If *Roe* is overturned, nearly half the states are expected to ban most abortions, setting off a furious new level of culture war on women’s rights.

Of the two branches of Christianity, Evangelicalism appears to be in greater danger of coming apart. Lacking Catholicism’s tight hierarchical structure, it is made up of some 40 separate churches, of which the Southern Baptists

are the largest. And it is hugely pro-Trump: 71 percent of evangelicals voted for Trump in 2016, 84 percent in 2020. Their theology is anti-abortion, anti-gay, anti-institutional, anti-immigrant and anti-vaccine. A brief look at the violent side of Christian nationalism was on view on January 6, 2021, with crucifixes, portraits of Jesus and American flags mingling with guns, weaponry and MAGA insignia.

Evangelicals who disagree with this militant majority are often driven from their churches, where face masks are anathema and angry political sermons are demanded. For those who flee such environments, new evangelical churches are being formed. And evangelicalism is not losing membership. While other denominations continued their downward slide, including Catholicism, evangelicalism’s numbers grew, according to Pew: “Among all White adults who participated in both the 2016 and 2020 surveys, 25 percent described themselves as born-again or evangelical Protestants in 2016; 29 percent described themselves this way in 2020.” Yet religion is not the pull factor, according to a *New York Times* article by Ryan Burge, an assistant professor of political science at Eastern Illinois University and a Baptist pastor. “What’s drawing more people to embrace the evangelical label on surveys is more likely that evangelicalism has been bound to the Republican Party. Instead of theological affinity for Jesus Christ, millions of Americans are being drawn to the evangelical label because of its association with the GOP.”

No wonder, then, that the dominant issues for evangelicals besides abortion include opposition to institutions (“drain the swamp,” the Trump challenge that characterizes Washington, extends to large corporations, mainline churches, most large broadcast networks and corporate entities based in large cities); hatred of immigrants; opposition to gay rights, and resistance to COVID-19 vaccinations. Adds Tim Keller, founding pastor of the Presbyterian Church of the Redeemer in New York City: “Conservative churches, both fundamentalist and Evangelical, continue to have a race problem.” This fits the Republican line almost perfectly. “It’s the muscle of the white evangelicals that put Trump into the White House,” says David French, a political commentator who identifies as an evangelical.

Perhaps the greatest tragedy is what is being lost. One of the most prominent never-Trumpers in evangelical leadership, Russell Moore, resigned from his position in the Southern Baptist Leadership Conference last year after reporting



attacks and threats on him from within the church, some from the highest levels. His core complaints were over what he termed the church's refusal to address its racism and sexual abuse issues. Later he wrote:

"The evidence is mounting that a significant amount of secularization is accelerated and driven not by the 'secular culture', but by evangelicalism itself. Many of us have observed, anecdotally, a hemorrhaging of younger evangelicals from churches and institutions in recent years [...] not because they do not believe what the church teaches, but because they believe the church itself does not believe what the church teaches [...] The problem now is not that people think the church's way of life is too demanding, too morally rigorous, but that they have come to think the church doesn't believe its own moral teachings."

In such an atmosphere, what is needed to heal is what is most egregiously missing: a willingness for opponents within the same Christian tradition to respect each other enough to begin to communicate. But today's silos of echoed opinion make that nearly impossible to envision. Complicating the matter further is that the prolonged period of COVID-19 isolations and separations has served to lengthen the divisions and deepen the alienations. Evangelicalism offers the prime example of the politicization of religion in the United States. And the overarching irony is that these churches are attracting people whose interest in religion is secondary to their political fervor, while driving away those who are genuinely religious. How can love of neighbor, Christ's most central demand, be met when love of brother and sister is rejected?

The parallel crisis within Catholicism is less chaotic and widespread, not just because of its hierarchical makeup. David Brooks, in his widely read New York Times column "The Dissenters Trying to Save Evangelicalism From Itself" wrote: "There can probably be no evangelical renewal if the movement does not divorce itself from the lust for partisan political power. Over more than a century, Catholics have established a doctrine of social teaching that helps them understand how the church can be active in civic life without being corrupted by partisan politics. Protestants do not have this kind of doctrine."

Despite this enlightened social doctrine, the traditionalist wing of American Catholicism has made abortion the unrivalled center of its concerns. In late 2019, in a document titled "Forming Conscience for Faithful

Citizenship," the U.S. Council of Catholic Bishops (USCCB) announced that abortion was to be the "pre-eminent moral concern" for Catholic voters. Pope Francis took issue with this narrow reading. While teaching that Catholics must mount a "firm and passionate" defense of the unborn, he emphasized that "equally sacred [...] are the lives of the poor, those already born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection." For good measure, the Pope warned that the church should help to form consciences, not replace them. In effect, the USCCB not only ignored Vatican II's confirmation of conscience over doctrine, but politicized the issue to favor the GOP's position.

Many American bishops have tended to side with the traditionalist wing of U.S. Catholicism, which sees the church as under attack by modern secular life, and sees the Democratic Party as the embodiment of secularist immorality, particularly in regard to issues such as abortion, LGBTQ rights and artificial contraception. Archbishop Jose Gomez of Los Angeles, president of the USCCB, in an address in Madrid late last year, made worldwide headlines when he attacked "the rise of new secular ideologies and movements for social change in the United States and the implications for the Catholic Church." Gomez called social justice, "wokeness" and intersectionality "pseudo-religions", replacements and rivals to traditional Christian beliefs. In response, a petition signed by Catholic theologians and 9,000 individual Catholics and ecumenical religious advocates called on Gomez to apologize for wading into race and gender politics.

Some prominent Catholic prelates have taken public positions that are blatantly partisan. Ironically, two are prelates in deep blue cities. Archbishop Salvatore Cordileone of San Francisco announced late last year that he was not vaccinated, in contrast to the Pope's urging that people do so and calling it an act of love. Earlier, Cordileone called for communion to be withheld from politicians who uphold abortion rights.

Cardinal Timothy Dolan of New York, a Trump supporter, gave the opening prayer at the 2020 Republican convention. In an angry editorial comment, the liberal National Catholic Reporter reported that Dolan "seems to like to boast about his relationship with Trump almost as much as Trump likes to boast about himself. Dolan and other bishops have been happy to oblige Trump with their



tacit support, in exchange for certain political advantages, like appointing extremely conservative, anti-choice Catholics like Brett Kavanaugh (like Trump, also accused of sexual assault) to the Supreme Court and signing executive orders to protect the so-called religious freedom of religious institutions, an issue particularly close to Dolan’s heart.”

“Instead of theological affinity for Jesus Christ, millions of Americans are being drawn to the evangelical label because of its association with the GOP.”

RYAN BURGE

BAPTIST PASTOR AND POLITICAL
SCIENCE PROFESSOR

Christopher Lamb, Vatican correspondent for Catholic newspaper *The Tablet*, wrote in *The Outsider* (Orbis, 2020), his book chronicling anti-Francis resistance, “In this battle, sections of the Catholic media have set themselves up as a parallel authority that judges, like a Roman emperor giving the thumbs up or thumbs down, whether Francis conforms to their understanding of Catholic ‘truth.’”

This description makes a perfect fit with EWTN, the Eternal Word Television Network, the world’s largest religious media network, which claims 250 million viewers in 140 countries. It also owns conservative Catholic publications like the National Catholic Register newspaper and the Catholic News Agency. EWTN anchor Raymond Arroyo has appeared regularly on and occasionally hosted Laura Ingraham’s Fox News show. An article in *America*, the Jesuit magazine, titled “The Story Behind Pope Francis’s Beef with EWTN,” described a “Papal Posse” of anti-Francis priests and media activists who offer a platform to far-right guests like Steve Bannon, “who argued that his own populist politics better represent Catholic social teaching than Pope Francis does.”

Pope Francis has struck back against this not-so-loyal opposition. In an airborne press conference last September,

he called these attacks “the work of the devil.” He added: “I personally deserve attacks and insults because I am a sinner, but the Church does not deserve them.” Adding to the impression of partisanship, many of those Catholics attacking Francis had no problems with his two more conservative predecessors, Benedict XVI and St. John Paul II. Nor are they pleased with his many Jewish, Muslim and gay friends.

The Pope has set out the ultimate challenge with a two-year synod, the 16th Ordinary General Assembly of the Synod of Bishops, from October 2021-2023. It will test not only Catholic unity but whether Catholics are even able to listen to each other any more. “I am certain the Spirit will guide us and give us the grace to move forward together, to listen to one another and to embark on a discernment of the times in which we are living, in solidarity with the struggles and aspirations of all humanity,” Francis said.

Unsurprisingly, many traditionalist Catholics are suspicious of the enterprise and the USCCC has been lacking in enthusiasm. In February, Sean Michael Winters, a National Catholic Reporter columnist, wrote: “Our conservative friends seem not only incapable but unwilling to embrace the synodal process. [...] Why listen if you have all the answers?”

For evangelicals, Christian nationalism seems more and more to be the goal: a return to a Christian America that never really was. For traditionalist Catholics, things started to go wrong with the Second Vatican Council (1962-5), when the church opened itself to the world; they long for the spirit of Vatican I (1869-70), which did the opposite. If Roe is overturned in the coming months, the realignment that has made allies of Catholics and Evangelicals could come to dominate the political order, further fracturing Christian unity.

There’s always the long view. Tim Keller has approvingly quoted the writer and theologian G.K. Chesterton on this: “At least five times, the faith has to all appearances gone to the dogs. In each of these five cases, it was the dog that died.” 🐕



Joseph Coyle, a former Time Inc. senior editor, was a member of The American Cathedral for more than 20 years. In 2021, he moved to Cleveland, where he is keeping a close eye on social and political developments.



by The Rt. Rev. Mark Edington

16

Love in a world broken again by war



The Episcopal Church has been in Europe for more than 200 years. Our churches have seen Europe's wars unfold. They've lived and endured in the midst of the destruction and depravity that war brings.

Our parish here in Paris set up a field hospital during France's war with Prussia in 1870 that treated wounded soldiers. Our parish in Munich created a clinic during World War I that treated wounded German soldiers and fed families that had no income.

And our churches here have been casualties of war. A church of the Convocation worshipped in Dresden, Germany, until it was destroyed by bombing. Our parish in Munich was closed by the Gestapo in 1942, and its library of 8,000 books was burned.

Most of our churches here were closed during World War II. And our cathedral in Paris was used as a military chapel by the occupying German forces.

Perhaps more than any other part of the Episcopal Church, our churches in Europe have lived through the horrors of war – and the pointlessness of war, too. The cathedral's cloister, a memorial to the dead of the 20th century's wars in Europe, is our silent testimony to that truth.

And for a long time – almost 80 years – we have believed the futility of war was enough to deter it. Today, with war unleashed in Ukraine, we have been proven wrong.



Our faith teaches us that we must stand with the vulnerable and the oppressed. And at the same time, our faith teaches us that we are meant to be followers of the Prince of Peace, of the one who taught us that violence is always a compromise with evil.

It is hard for us to reconcile those two teachings today, when innocent people are dying at the hands of a brutal onslaught. Our prayers feel insufficient to defend those cowering in fear and exposed to bullets and bombs.

But we know that the place where war lives is in the human heart. As the prophet Jeremiah teaches us, the heart is devious above all else (Jer. 17:9); and it is in the devices and desires of hearts resisting God's call to live in love that the first seeds of war take root.

We often begin our prayers with the words "Almighty God." But the deeper truth of our Christian faith is that we believe humanity has been redeemed and the world forever changed, by an all-vulnerable God, a god whose love is finally victorious through the vulnerability of a naked man nailed to a cross. It is from that seeming defeat that the victory over death and sin is won forever, even the sin that lies at the heart of war.

And so as we begin our season of Lent, we are called to give up our easy complacency about the durability of peace. We are called to consider again the reminders in our midst of war's relentless cost to human life and God's hope. And we are called to pray, and speak, and to labor for the truth that Christ has called us to transform this broken world through the hard work of love.

God of timelessness,
From chaos and disorder
You brought forth the beauty of creation;
From the chaos of war and violence
Bring forth the beauty of peace.

God of compassion
You saw the humanity of the outcast and the stranger;
Help us to see the evils of our hatreds and suspicions
And to turn them into the embrace of your Beloved Community.

God of peace,
Through your love on the cross
You overcame the power of violence and death;
Turn us away from the love of power
That we may transform a warring world
Through the power of your love. *Amen.*



See you in church —



by Anne Swardson

18

Now a mission congregation: services in French



THE REV. JEAN DUMOND CHAVANNE

The American Cathedral has been a locus of English-language worship since its parish beginnings more than 150 years ago. Now every Saturday, the doors open to welcome a French-language congregation with the words: “Béni soit Dieu: le Père, le Fils et le Saint-Esprit.” Blessed be God: the Father, the Son and the Holy Spirit.

This mission congregation was the brainchild of the Rev. Jean Dumond Chavanne and

Convocation Bishop-in-Charge Mark Edington, who ordained Chavanne to the priesthood in June 2020. While the Cathedral had held French services for about five years around the millennium, the endeavor didn’t last. This time, it will be a mission of the Convocation of Episcopal Churches in Europe.

“My idea was to grow as much as possible. The need was great,” said Chavanne.

A mission congregation – there are 10 in the Convocation, along with eight parishes – is loosely defined as a parish that has not yet reached self-sustainability. The convocation’s missions are overseen by the Bishop, the Convocation’s Council of Advice and its Committee on Mission Congregations, which has a process for helping and supporting groups that wish to become a mission.

The ministry – the appellation before it was officially recognized as a mission congregation – began offering eucharistic services in early October 2020. More than 50 people attended the first gathering. At the time, France’s COVID-19 rules allowed for worship in person. But three weeks after the ministry began, the government banned in-person gatherings.



The ministry swiftly pivoted to online worship, at first on Zoom. It took a while to get the technology right, but online worship eventually allowed Chavanne to invite preachers from all over the world: London, Montreal, New York, Geneva, Strasbourg and Port-au-Prince. And people all over the world followed the services.

From the beginning, Chavanne's vision was to minister not just to native speakers of French but to those for whom French was a second language and those who wished to learn. Even after worship in the Cathedral became possible again, services were also streamed on Facebook.

Becoming an official mission of the convocation meant crafting an agreement, or covenant, with the Convocation and striking an agreement with the Cathedral for use of the worship space.

In January 2021, Bishop Edington appointed a committee of lay leaders from the ministry who would work with Chavanne to attain the status of full mission. They achieved their goal 10 months later, when the annual convention of the Convocation voted to accept the ministry as a full mission. With the official name of Mission Episcopal Francophone de la Résurrection, the inaugural liturgy was held on January 15, with Bishop Edington and Cathedral Dean Lucinda Laird serving in French with Chavanne.

The mission fulfills a dream for Chavanne, who discovered the Episcopal Church in his native Haiti. He volunteered as a lay youth leader and an acolyte at churches near his hometown outside the capital and continued to university studies in theology, but moved to France after meeting and marrying his wife, Rolande.

He recalled that he asked her to find him an Episcopal church as soon as he arrived in Paris and, indeed, he attended his first service at the Cathedral a week after landing in March 2006. He attended for years while studying education at French universities, as well as taking classes in theology at the Institut Catholique. After years of

service as a Cathedral lay leader, he was ordained a deacon by then-Bishop Pierre Whalon in March 2019. Today, the Mission de la Résurrection has about 30 official members; many more attend services in person or online. Its funding comes from a combination of parishioner contributions, other gifts and grants from the national church. In addition to in-person attendees, hundreds of people from Africa to North America follow the services on Facebook, live or recorded.

"The steady growth of the Mission de la Résurrection, even through the difficulties of COVID, has been profoundly inspiring to watch," said Bishop Edington. "They are now the fifth of our congregations to worship primarily in a language other than English." The others are French-speaking Saint Esprit and Saint-Servais, in Belgium, the Congregación Latinoamericana in Rome and Saint Nino's in Tbilisi, Georgia.

Chavanne is aiming to bring the French-speaking world into the fold, beginning with a Sunday School and a youth program, adding acolytes, strengthening the stewardship program and adding pastoral-care and welcoming committees. For a start, the mission will hold a joint Easter Vigil with The American Cathedral. *Restez à l'écoute!*

Anne Swardson, a longtime member of The American Cathedral, was the Convocation liaison for the French-language mission.





by Walter Baer

20

Seasons of change in Munich



After 18 years of ministry as a Priest Associate, the Rev. Clair Ullmann and the Church of the Ascension in Munich, Germany, celebrated Clair's retirement on February 27.

"In these 18 years I have served with four rectors, three interims and two assistants, seen the ordination of five deacons and a faithful community that continues to grow into the Beloved Community," Clair wrote. "Our work continues. And now with our priest-in-charge in place, I can with confidence return to my ministry at The Chapel of the Holy Family, my daily blogs and YouTube channels, spiritual direction, our marriage retreats and being a priestly presence where I find myself."

Born in Texas, Clair met her husband Rainer, an Austrian, during a college trip to Europe. Rainer's business career took them to many places in the United States and Europe. Blessed with four children and grandchildren, Clair was ordained deacon by Bishop Rowthorn in Belgium, and then ordained priest by the Most Rev. George Carey, Archbishop of Canterbury, in 1994. Clair and Rainer returned to Austria in 2004, where they began a ministry in the mountains of Austria and at Ascension in Munich.

"Some of you may remember when we made the decision to return to Austria so Rainer could be with his mother in her final days, which lasted not five years as we expected, but 12 years, and so we came to Church of the Ascension and began our relationship with you," she wrote. "The 18 years I have served you as a supply priest when needed have been some of the most memorable times of my ordained ministry. One of you recently made the comment to me, 'Clair, you are not a typical priest.' My automatic response was, 'You are right.' For indeed I have spent more of my ordained ministry stepping in and helping out where needed instead of accepting the role of rector in a particular place."

Clair will continue her on-line ministry "from the mountain" and ministry in the local area.

The Venerable Walter Baer is Archdeacon of the Convocation of Episcopal Churches in Europe and has his office at the American Cathedral. He and his husband Peter have homes in Vienna, New Orleans, and Paris.



“The 18 years I have served you as a supply priest when needed have been some of the most memorable times of my ordained ministry.”

THE REV. CLAIR ULLMANN



CHAPEL OF THE HOLY FAMILY NEAR SALZBURG, AUSTRIA



Longtime parishioner Lois Kumpers to depart Paris

When parishioners kneel to give thanks to God, they may also want to give a nod to Lois Kumpers. Lois, a Cathedral member since 1975, was responsible for refilling and restoring the Cathedral’s 600 needlepointed kneelers for the Junior Guild 30 years ago, and they seem to be holding us all up still.

“I knelt on every kneeler from 1992 to 2005!” she said.



Lois served on the Altar Guild and the Junior Guild, which put her in charge of an enormous project to restore the kneelers. She has compiled a brief history of the kneelers, which began in 1960 with Laura Richardson

Houghton, wife of U.S. Ambassador Amory Houghton (served in France 1957-61). She needlepointed the cover for the bishop’s Prie Dieu and a group of industrious Junior Guild women, along with many other members of the American community, stitched the 50 state-flower covers and other designs. The project took 17 years to complete. But by the 1990s, some of the kneelers’ stuffing had worn thin. It became Lois’s task to identify those that needed replacing.

The Junior Guild was able to keep the cost of refilling and recovering the kneelers to 440 FF each (about 75€ today), taken from the gains of the Junior Guild’s rummage sales. By July 1999, with help from Frances Bommart, they had repaired 310 kneelers. Then in 2000, they began asking for donations from parishioners, including kneelers stitched in memory of a loved one.

Now, having lost her husband Axel in 2020, Lois is about to end her long residence in France and return to her native Virginia, where her brother lives. How did she end up in Paris? After attending Sweet Briar College in Virginia and graduating from Finch College in New York City, she went to study French in Geneva, where she met Axel Kumpers, a young German banker who wanted to improve his English. In 1959, he went for an extended stay in New York City and to visit Lois’ family in Virginia. Eventually Lois returned to New York, got a job at the Metropolitan Museum of Art, and in 1963 they were married.

They moved to Frankfurt, Germany, for Axel’s job with Merrill Lynch, living there and in Geneva for a decade before moving to Paris in 1975. Lois recalled meeting Joanne Dauphin, who introduced her to The American Cathedral. She had been raised Episcopalian. “It felt like home,” she says.

Lois also became a docent, giving tours of the Cathedral that included many important details on the provenance and meaning of the church’s decorations. She worked closely with Dennis Grove, the current docent, and praised his knowledge: “He’s fantastic!”

In more recent years, she took charge of keeping the altar linens clean, hauling them home to wash, dry and iron, and then bringing them back the following week. “I was the washer woman!” she quipped, adding that Harriet and Bob Rivière also helped with that task.

She said she doesn’t see many changes in the Cathedral since she arrived 40 years ago, other than the increase in French parishioners. “They feel the friendliness.” She said she thinks the music is the biggest draw, and that she and Axel in particular appreciated that. 🎵

– Ellen Hampton



GEORGIA O'KEEFFE EASTER SUNRISE

THIS 1953 PAINTING WAS PART OF THE O'KEEFFE RETROSPECTIVE HELD IN 2021 AT THE POMPIDOU CENTER IN PARIS, LOANED BY THE O'KEEFFE MUSEUM IN SANTA FE, NM. O'KEEFFE GRADUATED IN 1905 FROM CHATHAM EPISCOPAL INSTITUTE IN VIRGINIA BEFORE GOING ON TO STUDY AT THE CHICAGO ART INSTITUTE.



EASTER SERVICES SCHEDULE



Maundy Thursday	April 14 7:30 pm <i>in person and livestreamed</i>
Good Friday	April 15 12:00 pm <i>in person and livestreamed</i>
The Great Vigil of Easter	April 16 8:00 pm <i>in person and livestreamed</i>
Easter Day	April 17 9:00 am <i>in person only</i>
Easter Day	April 17 11:00 am <i>in person and livestreamed</i>



Jeb Seder named canon for development



Jeb Seder, Cathedral general manager since 2019, was installed as Canon for development in a ceremony on November 21. A resident of France for 33 years, Jeb spent most of his career

in management for international companies in Europe and the United States. Since 2019, he has overseen the expansion of the Ventures project, now an important source of income for the Cathedral.

“Delphine Kilhoffer, my predecessor in Ventures, did a great job generating a new line of revenue from space rentals, at the request of the Vestry,” Jeb wrote in an email. “I’ve been lucky enough to build that and allow it to grow. While we reach out to the community in so many ways, Ventures is a way of inviting the many cultures and communities around us to literally join us at the Cathedral, from which we can benefit.”

In announcing his appointment, Dean Lucinda Laird noted the deep dedication Jeb brought to his work as general manager in a particularly difficult time. “Recognizing Jeb as a canon of this Cathedral is a mark of our esteem, trust, and thanks, as well as recognition of this major role he plays in our common life,” the dean wrote.

Jeb is married to Francie Plough and is the father of three children. 🌱

New chancellor named



Luis Roth, an international finance lawyer and Cathedral member for more than 20 years, has been named Cathedral chancellor, taking over from Marc Lempérière. The chancellor advises the Vestry on various questions concerning governance or other legal concerns. Luis has

served on the Vestry, the strategic planning committee, and the search committee that preceded the call of Dean Zachary Fleetwood. He and his wife, Jennifer Dalrymple, and their three children have been living in Madrid for the past three years but plan to return to Paris in 2022. 🌱

Cathedral financial manager changes

Laurence Lagand, Cathedral financial manager since 2014, retired in November and Carole Le Floc’h has taken the position. Laurence wrote in an email that she very much appreciated the Cathedral community for its open-arms welcome and strong commitment to helping others. “The memory of these seven years at the Cathedral and of all the lovely people who gave me the gift of sharing their engagement with me will remain forever in my heart. Thanks to all!”

She and her husband Patrick will be moving to the Poitiers area to spend more time with children, grandchildren, and her mother.

Carole Le Floc’h worked in England for 18 years before returning to her native France. After working in financial and administrative management with



several international nonprofit associations, she earned a masters degree in Management of Organizations of Social Economy at the University of Paris Nanterre.

“I enjoy working for associations. They have a mission-driven culture and touch the lives of most people on a daily basis,” Carole wrote in an email. “*La cerise sur le gâteau*: living my faith in the workplace.” ☺

Lost: Lives we have embraced

Judith Bell (Davis) Tayar (10 June 1958-19 February 2022). Originally from Santa Cruz, California, Judith arrived in Paris in 1993. Baptized Catholic, Judith turned to the Episcopal faith for the openness, acceptance and community spirit offered to parishioners. She was godmother to many children and provided spiritual



guidance, witnessed through her way of living life to the fullest, her extreme generosity and unflinching faith.

Judith was a very active member of the Cathedral for nearly 20 years, volunteering her time and energy at the front desk, on the

Communications Committee and as editor of *Trinité* magazine. Her professional career in France included senior marketing and communications positions with leading global brands. Judith will be dearly missed by her

husband, Alain Tayar, her family in California, and her many friends in France. Her funeral service was held at the Cathedral on February 23.

– Elizabeth Haynes

The Reverend Deacon Joanne Coyle Dauphin (31 March 1936-24 January 2022).

Joanne graduated from Wellesley College in Massachusetts in 1957, then earned a Ph.D. in 1963 from the Fletcher School of Law and Diplomacy, Tufts University. She worked with Yale University in France and in the 1960s served as dean of students for the Sweet Briar College’s junior year abroad program.



A pillar of the American community in Paris, Joanne created, founded, and led many initiatives at The American Cathedral and elsewhere. She coordinated and led the Cathedral docents and the Archives

Committee for many years. She was instrumental in the coordination of the annual Week of Prayer for Christian Unity and participated in the Art, Culture and Foi program. Ordained to the vocational diaconate in 2003, she served as ecumenical officer in the Convocation of Episcopal Churches in Europe and represented the Episcopal Church in many different contexts and conversations.

Joanne is survived by her husband of 58 years, Patrick Dauphin. Her funeral service was held at the Cathedral on January 31.



Michael Seeley (20 June 1951-20 October 2021). Mike was best known at the Cathedral for his service as the volunteer chair of the Capital Project Steering Group, which implemented the major renovation of the Cathedral space following the 2008 Together in Faith capital campaign. Mike’s nearly daily interventions and dedicated supervision resulted in the transformative changes the Cathedral community benefits from today.



Born in Bulawayo, Zimbabwe, Mike moved to England at age 18 and began a long and successful career with Bristol-Myers Squibb. He focused on the pharmaceutical business in eastern Europe and oversaw eastern nations’ integration into the EU, during which time he and family lived in Switzerland, Britain, Italy,

Czech Republic and France. Upon retirement he built a new company serving pharmaceutical needs throughout eastern Europe.

Mike’s love of the Cathedral and its music program, especially the historic Cavaillé-Coll organ, was honored with memorial gifts in his name that will significantly assist in the planned organ renovation. Mike’s family and many of his friends joined in person and virtually in a celebration of his life on November 6 in Paris. He is survived by his wife, Lis, two children, a grandchild and a sister.

– Nancy Janin

Former Junior Guild presidents will be missed



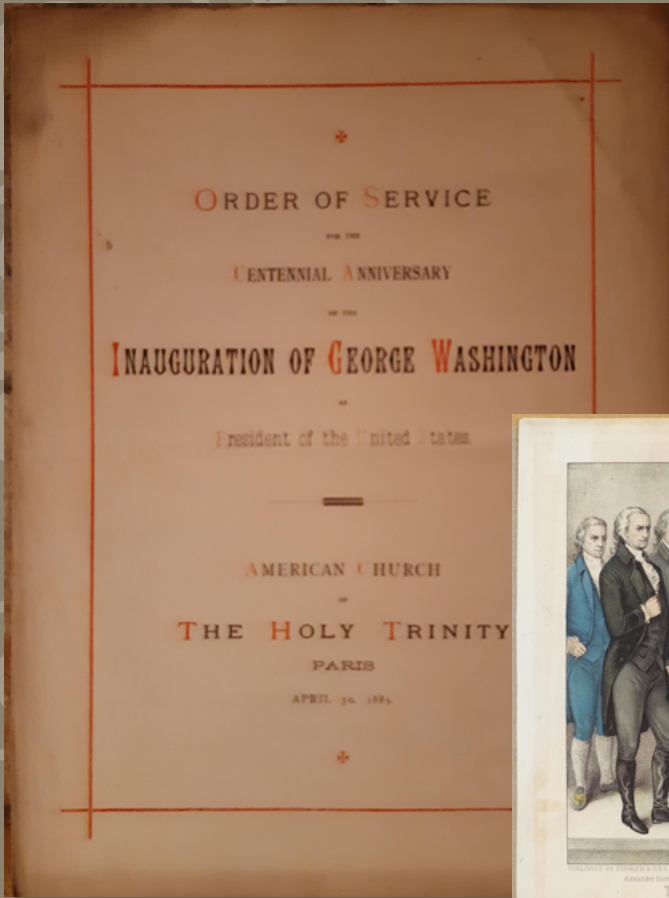
The Cathedral notes with sorrow the recent passing of three former Junior Guild presidents, whose leadership and energy during the prosperous years of the Guild’s history allowed it to help support many protégés and charities.

Nancy Webster (2 January 1929-16 October 2021), whose service at the Cathedral spanned 57 years, from 1958 to 2015, served as president of the Junior Guild, as well as on the Altar Guild and many other committees. She died at her home in Reading, Ct. She is survived by three sons and grandchildren.

Judith Holleman Bingham (13 January 1934-13 June 2020) served as Junior Guild president (1982-83) as well as treasurer and often chair of the legendary rummage sales. She had worked for the Museum of the City of New York and the United Nations before moving to Paris. She is survived by a son and two granddaughters.

Susan Marshall Valentini (7 March 1948-2 July 2020), who was living in Hopkinsville, Ky., led the Junior Guild in 1989-90 and served on other committees during her five years at the Cathedral. She is survived by her husband, George Valentini.

– Harriet Rivière



Commemorating George Washington's inauguration at Holy Trinity

On April 30, 1889, the American Church of the Holy Trinity commemorated the 100th anniversary of the inauguration of President George Washington. It was very common among Episcopalians to honor George Washington as a kind of American national saint. His image is found in many stained glass windows in Episcopal churches in the United States, including at Washington National Cathedral. George Washington was a faithful member of the nascent Episcopal Church, having grown up in the Church of England, the established church of Virginia before the Revolution, and long served as vestryman of at least two parishes, Pohick Church near Mount Vernon and Christ Church in Alexandria.

A service of thanksgiving immediately following Washington's 1789 inauguration in New York took place in St. Paul's Chapel of Trinity Church Wall Street. The new president is said to have requested that the *Te Deum* (a canticle of praise in service of morning prayer) be sung at the service. This was also sung here in Paris at the memorial service in 1889. (Interestingly, the stained glass windows throughout the nave of The American Cathedral follow the text of the *Te Deum* from beginning to end.) In 1989, Trinity Wall Street and other American churches celebrated the 200th anniversary of Washington's inauguration using the same service and including the *Te Deum*.

- The Ven. Walter Baer, Archdeacon



Annual Call to Membership

Every fall the ACTM asks parishioners to signify their membership in our community by pledging their financial support for the year. But it's an opportunity that doesn't end with the season. If you're a newcomer, or haven't pledged your support yet in 2022, we look forward to hearing from you.

Friends of the Cathedral

Through Friends, members who have moved away, and all who wish to support the mission of the Cathedral, demonstrate their active commitment. We stay in touch through regular communications – like *Trinité* magazine – and occasional gatherings in the U.S. and our prayers.

Trinité mailing list

If anyone would like to have a paper copy of *Trinité* magazine mailed to their home address, please send your information to us at communications@americancathedral.org. We'll be happy to add you to the list!

