



The
American
Cathedral
in Paris

We strongly encourage you
to keep your mask on
during the entire service,
even if you are vaccinated.
amcathparis.com/covid19

JAZZ VESPERS

January 15th, 2023

6:00 p.m.

JAZZ AS PRAYER AND THE PRACTICE OF APPLAUSE

Our service of Jazz Vespers is built on the premise that jazz music is, by its nature, a form of prayer. We understand prayer to be a conversation. Through prayer we express our humanity, our longings, pains, joys, thanksgivings, in relationship with God—as individuals, and as a community. Jazz music is conversational. The musicians express themselves individually and respond to one another. Those listening to the music have a way of participating in that conversation—applause. It is common to applaud in response to musicians’ solos on a particular tune. That applause is not just a form of appreciation. It is our way of participating in the conversation. In the context of jazz worship, our applause is a way of saying “Amen” to the prayer that the musicians have offered on our behalf.

ORDER OF SERVICE

SONG: *XKE*

Harold Mabern
(1936-2019)

READING: Introduction to the 1964 Berlin Jazz Festival Program

The Rev. Dr. Martin Luther King, Jr.

God has wrought many things out of oppression. He has endowed his creatures with the capacity to create—and from this capacity has flowed the sweet songs of sorrow and joy that have allowed man to cope with his environment and many different situations.

Jazz speaks for life. The Blues tell the story of life's difficulties, and if you think for a moment, you will realize that they take the hardest realities of life and put them into music, only to come out with some new hope or sense of triumph.

This is triumphant music.

Modern jazz has continued in this tradition, singing the songs of a more complicated urban existence. When life itself offers no order and meaning, the musician creates an order and meaning from the sounds of the earth which flow through his instrument.

It is no wonder that so much of the search for identity among American Negroes was championed by Jazz musicians. Long before the modern essayists and scholars wrote of racial identity as a problem for a multiracial world, musicians were returning to their roots to affirm that which was stirring within their souls.

Much of the power of our Freedom Movement in the United States has come from this music. It has strengthened us with its sweet rhythms when courage began to fail. It has calmed us with its rich harmonies when spirits were down.

And now, Jazz is exported to the world. For in the particular struggle of the Negro in America there is something akin to the universal struggle of modern man. Everybody has the Blues. Everybody longs for meaning. Everybody needs to love and be loved. Everybody needs to clap hands and be happy. Everybody longs for faith.

In music, especially this broad category called Jazz, there is a stepping stone towards all of these.

WELCOME

READING FROM SCRIPTURE: Deuteronomy 32:46-52

Moses said to them: "Take to heart all the words that I am giving in witness against you today; give them as a command to your children, so that they may diligently observe all the words of this law. This is no trifling matter for you, but rather your very life; through it you may live long in the land that you are crossing over the Jordan to possess." On that very day the Lord addressed Moses as follows: "Ascend this

mountain of the Abarim, Mount Nebo, which is in the land of Moab, across from Jericho, and view the land of Canaan, which I am giving to the Israelites for a possession; you shall die there on the mountain that you ascend and shall be gathered to your kin, as your brother Aaron died on Mount Hor and was gathered to his kin; because both of you broke faith with me among the Israelites at the waters of Meribath-kadesh in the wilderness of Zin, by failing to maintain my holiness among the Israelites. Although you may view the land from a distance, you shall not enter it—the land that I am giving to the Israelites.”

Hear what the Spirit is saying to God’s people.

All **Thanks be to God.**

SONG: *The Day Will Come*

Xavier Davis
(b. 1971)

READING: Excerpts from the Letter from a Birmingham Jail

The Rev. Martin Luther King, Jr.

16 April 1963

My Dear Fellow Clergymen:

While confined here in the Birmingham city jail, I came across your recent statement calling my present activities “unwise and untimely...” I want to try to answer your statement in what I hope will be patient and reasonable terms.

I think I should indicate why I am here in Birmingham, since you have been influenced by the view which argues against “outsiders coming in...”

I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried their “thus saith the Lord” far beyond the boundaries of their home towns, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco Roman world, so am I compelled to carry the gospel of freedom beyond my own home town. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea...

One of the basic points in your statement is that the action that I and my associates have taken in Birmingham is untimely...

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct action campaign that was "well timed" in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with piercing familiarity. This "Wait" has almost always meant "Never." We must come to see, with one of our distinguished jurists, that "justice too long delayed is justice denied..."

We should never forget that everything Adolf Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. Even so, I am sure that, had I lived in Germany at the time, I would have aided and comforted my Jewish brothers. If today I lived in a Communist country where certain principles dear to the Christian faith are suppressed, I would openly advocate disobeying that country's antireligious laws...

I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Counciler or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: "I agree with you in the goal you seek, but I cannot agree with your methods of direct action"; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a "more convenient season." Shallow understanding from people of good will is more

frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection...

I had also hoped that the white moderate would reject the myth concerning time in relation to the struggle for freedom... time itself is neutral; it can be used either destructively or constructively. More and more I feel that the people of ill will have used time much more effectively than have the people of good will. We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people. Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to be co-workers with God, and without this hard work, time itself becomes an ally of the forces of social stagnation. We must use time creatively, in the knowledge that the time is always ripe to do right...

You speak of our activity in Birmingham as extreme. At first I was rather disappointed that fellow clergymen would see my nonviolent efforts as those of an extremist... Oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself, and that is what has happened to the American Negro. Something within has reminded him of his birthright of freedom, and something without has reminded him that it can be gained. Consciously or unconsciously, he has been caught up by the Zeitgeist, and with his black brothers of Africa and his brown and yellow brothers of Asia, South America and the Caribbean, the United States Negro is moving with a sense of great urgency toward the promised land of racial justice...

But though I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Was not Amos an extremist for justice: "Let justice roll down like waters and righteousness like an ever flowing stream." Was not Paul an extremist for the Christian gospel: "I bear in my body the marks of the Lord Jesus." Was not Martin Luther an extremist: "Here I stand; I cannot do otherwise, so help me God..." So the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremists for the

preservation of injustice or for the extension of justice?... Perhaps the South, the nation and the world are in dire need of creative extremists...

Perhaps I have once again been too optimistic. Is organized religion too inextricably bound to the status quo to save our nation and the world? Perhaps I must turn my faith to the inner spiritual church, the church within the church, as the true ekklesia and the hope of the world. But again I am thankful to God that some noble souls from the ranks of organized religion have broken loose from the paralyzing chains of conformity and joined us as active partners in the struggle for freedom...

If I have said anything in this letter that overstates the truth and indicates an unreasonable impatience, I beg you to forgive me. If I have said anything that understates the truth and indicates my having a patience that allows me to settle for anything less than brotherhood, I beg God to forgive me...

Let us all hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear drenched communities, and in some not too distant tomorrow the radiant stars of love and brotherhood will shine over our great nation with all their scintillating beauty.

Yours for the cause of Peace and Brotherhood,
Martin Luther King, Jr

SONG: *Mutuality*

Chris Potter
(b. 1971)

READING: *To Martin, To Luther, To King*

James A. Emanuel

To Martin—
no carpenter's son;
yet, in his father's house,
without a single nail to drive
he built a separate room,
its stairway of books
his first mountain to climb.

To Martin Luther—
this Black one no grim-lipped, monkish man;
yet the church door in old Wittenberg
with Ninety-Five stitches in its face
lurched, with features not more changed
than stricken Alabama's
when Martin and his aching marchers
drove their singing nail
through the jailhouse-courthouse steel
to pierce the arrogant law.

To this natural King—
no silks and purple on his back—
just royal burlap, denim, cotton;
to this new John Henry
building a tabernacle for the world:
drilling love up the mountain,
driving the steel, the message, through,
dying with the hammer in his hands.

SONG: *The Message Continues*

Nubya Garcia
(b. 1991)

PRAYERS

Prayers are offered asking for help, giving thanks for the blessings of this life, and reveling in the wonder of Creation.

LORD'S PRAYER *Said by each in their own language.*

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,**

**Notre Père qui es aux cieux,
que ton Nom soit sanctifié,
que ton règne vienne,
que ta volonté soit faite
sur la terre comme au ciel.
Donne-nous aujourd'hui notre pain de ce jour.
Pardonne-nous nos offenses**

as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

comme nous pardonnons aussi
à ceux qui nous ont offensés.
Et ne nous laisse pas entrer en tentation,
mais délivre-nous du mal.
Car c'est à toi qu'appartiennent le règne,
la puissance et la gloire,
pour les siècles des siècles. Amen.

SONG: *Lift Every Voice and Sing*

James Wheldon Johnson (1871-1938)
J. Rosamond Johnson (1873-1954)

BLESSING

SERVING TODAY: *Clergy:* The Rev. Canon Nathaniel Katz; *Trumpet:* Hermon Mehari; *Piano:* Rob Clearfield; *Bass:* Luca Fattorini; *Drums:* Karl Jannuska; *Lector:* Bob Seeman; *Production:* Ulysse Sorabella.

Welcome!

Welcome to The American Cathedral in Paris. Wherever you are on your spiritual journey, whatever your questions, whatever your situation, we are glad you are here.

If you're **new** here, or wish to learn more about our life together, we invite you to **visit our website**, amcathparis.com. To sign up to receive our **weekly e-letter**, visit amcathparis.com/eletter.

Prayer List

We pray for those in need of healing, who are in grief, or have any special needs, especially Bob, Harriet, Richard, Kate, Nicolas, Melissa, Peiro, Barbara, Donald, Jeremy, Françoise, Eleanor, David; and for those who have died, especially Anna, Boynton Rawlings, James, Jonathan, Pham Thi Tram; and for all those affected by COVID-19.

Prayer requests may be sent to us at: communications@americancathedral.org We will offer them to God at our daily service of Noonday Prayer.

Coming Up

Sunday, January 22nd at 6:00 p.m.
Choral Evensong

Thursday, February 2nd at 6:00 p.m.
Choral Evensong for Candlemas

Sunday, February 19th at 6:00 p.m.
Mardi Gras Jazz Vespers
followed by a Mardi Gras themed dinner

Support Us

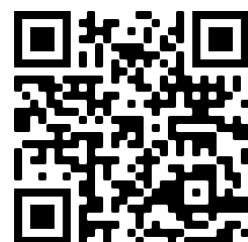
A Call to Give, A Call to Shape
Make a Pledge for 2023

The Cathedral enriches our lives and the community around us in many ways, but the Cathedral and everything in it depends on the efforts of members like you, including financial support in the form of pledges. **To fill out a pledge card, scan this QR code, find the pledge card in your pew, or visit amcathparis.com/pledge.**



Support Music at the Cathedral via Les Arts George V

Les Arts George V (LAGV) supports the music at the Cathedral in many ways: among them hosting Les Dimanches Musicaux (LDM) and encouraging sponsorships and donations. Half the proceeds of LDM go to the Cathedral music program. Remember that in France, while LAGV receives 100% of your gift, you will receive 66% as a deduction on your income tax for 2022. **To give, visit www.lagv.org/en/support-lagv or scan this QR code.** For questions about sponsorship and donations, contact Kate Thweatt at thweatt@noos.fr.



The American Cathedral in Paris

The Cathedral of the Holy Trinity

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Ann Dushane, *Senior Warden*

Matt Christensen, *Junior Warden*

Edward Bates, *Treasurer*

Kim Powell, *Clerk*

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The Convocation of Episcopal Churches in Europe

www.tec-europe.org

The Most Reverend Michael Bruce Curry, *Presiding Bishop*

The Right Reverend Mark D. W. Edington, *Bishop-in-Charge*

The Venerable Walter Jacob Baer, *Archdeacon*

Sophie Plé, *Canon for Administration*

All Saints *Waterloo* • Ascension *Munich* • Saint Augustine of Canterbury *Wiesbaden* • Saint Boniface (mission) *Augsburg* • Christ Church (mission) *Charleroi* • Christ Church *Clermont-Ferrand* • Christ the King *Frankfurt* • Saint Columban *Karlsruhe* • Congregacion Latinoamericana *Rome* • Emmanuel *Geneva* • Saint-Esprit (mission) *Mons* • Chapel of the Holy Family *Mühlbach am Hochkönig* • Cathedral Church of the Holy Trinity *Paris* • Mission de la Résurrection *Paris* • Saint James *Florence* • Saint James the Less (mission) *Nuremberg* • Joel Nafuma Refugee Center *Rome* • Santa Maria (affiliated ministry) *Ferrano* • Saint Michael's (mission) *Weimar* • Saint Nino (mission) *Tbilisi* • Saint Paul's Within the Walls *Rome* • Saint Servais (mission) *Namur*

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Staff Directory

Your Cathedral Staff wants to be resourceful to your pastoral needs, questions, and concerns. Please contact a member of the staff directly, and for general matters, please email Timothy Thompson, Parish Coordinator.

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