

# Trinité

VOLUME 15 N 2

THE MAGAZINE OF THE AMERICAN CATHEDRAL IN PARIS

FALL 2020



WE SHALL  
OVERCOME

Community in the pandemic



# Trinité

The Magazine of The American Cathedral in Paris  
**FALL 2020 - VOLUME 15 N 2**

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**Dean and Rector**

The Very Reverend  
Lucinda Rawlings Laird

**Canon for Music**

Zachary Ullery

**Youth Ministry Coordinator**

Cian Grouke

---

**Editor**

Ellen Hampton

**Senior Editor**

Nancy Janin

**Assistant Editor**

Kelley Bass

---

**Art Direction/Design**

Anastasia Komnou

---

Please send comments to:

**The American Cathedral in Paris**

23 Avenue George V  
75008 Paris  
France

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[publications@americancathedral.org](mailto:publications@americancathedral.org)

[www.americancathedral.org](http://www.americancathedral.org)

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ALL DRAWINGS AND WATERCOLORS  
BY PEGGY PAUL-CAVALLIER






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# Strength lies in community

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Beloved in Christ,

Rarely has that opening phrase, “beloved in Christ,” meant so much to me. One of the few silver linings in this time of plague has been the realization of how strong our bonds in Christ are, and how necessary they are to me, and all of us.

I’ve never lived through a time when everyone was facing the same difficulties we face now. I have, of course, lived through my own sorrows, griefs and failures, but this is a situation every one of us shares. Right now, this autumn of 2020, I am finding a constant undercurrent of anxiety and stress with everyone I know, and often an ongoing low level of depression. Some people have had very serious losses: the deaths of loved ones, separation from family, unemployment. But all of us are sharing in grief, and the loss of the life we knew.

On top of that, many of us Americans are grieving the widening rifts in our country, and the seeming impossibility of finding common ground. I am certainly praying that we can come together around the ideals and values we share, but this is definitely adding to the stress and tension.

(It’s probably better to laugh than cry, so here’s an image that made me laugh: a copy of the picture from “Goodnight, Moon” of the little bunny in bed, tucked in, with the moon shining outside. The bunny says, “Goodnight moon, goodnight Zoom, and goodnight sense of impending doom.”)

Now this is not meant to depress everyone! But I think it important to acknowledge the reality in which we live, so that we can talk about it, help each other, and mourn what has been lost. And now that I’ve said that, let me talk about what is really more than a silver lining – what is, in fact, the greater and more lasting reality.

First, the American Cathedral is HERE, is active, is reaching out to more and more people in new and creative ways. Your prayers and your financial support have been essential to this. We are doing the work of Christ in the world in ways we never expected, and we will be here for you when you are able to come back or visit in person.

More importantly, we have held together as community; in fact, we have grown in love and strength. We’ve learned to let go of a lot of nonessentials and focus on each other. We’ve learned new skills and shared our worship around the world.



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We've started new ministries. Perhaps we did it kicking and screaming, but we've learned to be flexible and to live with the reality that all our plans can – and probably will – change next week. We always like to think that we are in control, but now we've been brought face-to-face with what has been true all along: we're not.

More importantly, we have held together as community; in fact, we have grown in love and strength. We've learned to let go of a lot of nonessentials and focus on each other.

And, as I said in the beginning of this letter, we have learned that our oneness in Christ is real and not a figure of speech, and that our strength comes whenever and however two or three are gathered together in his name.

For instance:

- ▲ We have a growing community that regularly joins us in Morning Prayer. At 9 a.m. here in Paris, Monday through Friday, about 40 people join us online from around the world (including some “regulars” in the United States who must like middle-of-the-night prayer!). In 24 hours, that group grows to 250 or more, with people watching the recorded service posted on Facebook. We've gotten to know each other as we've shared prayers for ourselves and others.
- ▲ We have an amazing sandwich ministry on Tuesdays (see the article that follows), that grew to meet a need in the middle of the pandemic and brings a disparate and joyful group of volunteers together.

- ▲ More and more we are finding new ways to stay in touch. Vestry members have used our directory to call parishioners. Friends of the Cathedral meet in Zoom calls. People contact the homebound to see if they can run errands, or simply to enjoy each other's company. Bible Study takes place over Zoom. People are calling, texting, FaceTime-ing, getting in touch with each other consciously and regularly because we know we NEED each other. Surely, we knew this before – but now we really know it and know the Christ among us in a new way.

Make no mistake: we all want this to be over. I want to be rid of masks, I want to hug each other at the Peace, I want a crowded church, I want the choir back, and I want to give out communion without using a pair of silver tongs. I have taken to referring to BC (Before Covid), NOW (which is constantly changing), and NN (the New Normal, which we'll get to eventually). But what will that New Normal look like? The tongs and the masks will disappear, I trust; but I don't think it will be like the “normal” we knew. I pray that the grace that we have found in this difficult time will stay with us and the sure sense of the Spirit among us.

I pray that the grace that we have found in this difficult time will stay with us and the sure sense of the Spirit among us.

I am grateful that you are all part of this community that distance cannot sever, and

*I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.*

Yours in Christ,

Lucinda+



# Sustenance in a sandwich

The Cathedral pivots to keep feeding mission guests

Dutch writer Louise Fresco said, “Food, in the end, in our tradition, is something holy. It’s not about nutrients and calories. It’s about sharing. It’s about honesty. It’s about identity.” Truer words could not have been said about the Cathedral’s new and impactful project: the Sandwich Ministry.

The initial concept, though simple, was hatched in a time of stressful uncertainty. COVID-19 forced many needed Paris community programs to slow down or cease. Our Friday Mission Lunch was no exception. Recognizing that our regular guests still needed sustenance and social contact during uncertain times, we turned to the basics, and a simple idea took on a beautiful dynamic. Were you to ask founders Anne-Marie Reijnen, Kim Powell, and Francie Seder if they knew the Sandwich Ministry would grow to be a heartbeat in the community, you would have gotten a negative head shake. Yet, on any Tuesday at noon, nourishment for the soul could be



CAROL AMOUYEL KENT WITH ARTFUL SANDWICH BAGS

found in the recipe: two slices of multigrain bread, filled to the brim with deluxe ingredients, carefully packed into a hand-stenciled paper bag, given gladly by people of radiant friendliness.

Our novel Ministry began on March 27, with a team of six that handed out 24 bags of sandwiches to replace the cancelled Friday Mission Lunch. With the French police enforcing confinement measures, it was no easy feat for volunteers to even show up. Churches in every Paris neighborhood served local needs as long as they could, but by late May and the end of confinement, these services came to a halt. As a result, the number of our guests then doubled, and by early August,

we were feeding 70 to 80 guests each week. At first, volunteers brought the food themselves, and with the greater numbers donors provided bulk supplies to the Cathedral.



# OUR MISSION

AT HOME AND IN THE WORLD



PHOTOS BY KIM POWELL



PARTICIPATE

For more information or to participate in this Sandwich Ministry: [cathedral.outreach.paris@gmail.com](mailto:cathedral.outreach.paris@gmail.com)



The evolution of our ministry was organic. As summer progressed and some volunteers left, others stepped up to take their place. With each new group came fresh energy and ideas. Our methods also evolved. We went from each volunteer making homemade sandwiches to group sandwich preparation. Kim Powell, whose energy and vision directed the project, acted on environmental concerns to replace our plastic picnic bags with artfully hand-stenciled paper ones. Laurel Yoder inventively



promoted hot lasagna, Grace Agwu treated us to authentic Nigerian Jollof rice, and Chloe Chandler baked delectable cookies. Jeffrey Thompson organized sandwich prep in the Dean's glorious garden. To top it off, Girl Scouts and Cub Scouts created community appreciation by designing original postcards to embellish the bags. To keep up our spirits, Dennis Manay spoiled volunteers

with energy-building, gourmet treats. In August, when we moved the hot beverage table to the street, a socially distanced, properly masked conversation hub was born.

The beauty of this emerging ministry is not just the visibly positive impact it has had on the guests but the subtle creation of a consistent, diverse community meeting. From regulars to newcomers, from various backgrounds and speaking multiple languages, each guest brings a new perspective. Conversation does not shy away from the controversial, from politics to religion to the purpose of wearing a mask. When asked why they keep coming back, the consensus stood on three legs: a sense of community, plentiful food and warm-hearted service. At the Cathedral, our guests feel respected; they count!

Sandwich Ministry guests are not the only ones to benefit from our outreach. Sharing moments of joyful service together, especially in a time of crisis, creates strong bonds.

Working and planning together, and also praying and singing, has nurtured new friendships. As the Rev. Anne-Marie Reijnen put it, "That's one of the most rewarding parts. And let's not forget we have fun!"

After much consideration for health and safety protocols, Friday Mission Lunch organizers relaunched in late August the sit-down lunches for a maximum of 32 socially distanced participants, half the usual number. This left the Sandwich Ministry in a quandary. Would reinstating the Mission Lunch mean the termination of the beloved Sandwich Ministry? After thoughtful reflection, we felt called to continue to feed the multitudes. So we simply switched our picnics and conviviality to Tuesdays. Join us!

The Rev. Anne Marie Reijnen also contributed to this article. 🍞

*A long-time member of the Mission and Outreach Committee at the American Cathedral, Francie Plough Seder, a study abroad specialist, lives and works in Paris. Ava Jaulin, daughter of Kim Powell, was a parishioner at the Cathedral as a youth. She is now living in Miami and works as an IT Marketing Specialist.*



by Jennifer Cortright Gosmand

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Teamwork achievement

# Going Digital: Community is all about connection



ORGANIST AND FILM EDITOR ANDY DEWAR

The global pandemic, triggering a radical paradigm shift in the way we live and work, brought special challenges to The American Cathedral, not the least of which was going digital. A kick in the pants into

the 21st century, the COVID-19 lockdown forced our Dean and staff to find creative ways to connect with the congregation. Going digital turned out to be far more complex than it sounds.

“In the beginning, we felt we had to do something to connect with people at home,” said Andy Dewar, Cathedral organist. “But we had teething trouble at first – like losing half of the sermon on Easter Sunday while livestreaming!” The perils of livestreaming were overcome by turning to prerecorded services that offered better sound, a range of camera shots, and the ability to edit out glitches. During a January break back in England, Andy started working on uploading a backlog of concert recordings to YouTube, which meant finding a visual to accompany the audio tracks. He came across an excellent video editing software called Lumafusion, mastered after “literally a couple of sleepless nights with online tutorials.”

When confinement was declared in France on March 17, the high holy days were only three weeks away. Zach Ullery, Cathedral Canon for Music, and Andy were asked to provide three hours of music, readings





INTERIM CANON EDDA WOLFF PREACHES LIVE. PHOTO BY SARAH STURMAN

and reflections for an online Good Friday service, featuring contributions from seminarian Simon Allatt in England and former canon Liz Hendrick in the United States, among others. The service was stitched together in a way Andy describes as “being thrown in at the deep end.” They quickly learned to swim.

The real work started when the Dean, visiting canon Linda Grenz and staff decided to record every Sunday Eucharist as well as Evensong services. Videos were recorded using two iPhones on tripods, but the quality was not ideal. An application called Mavis helped enhance video images, especially the light in the Cathedral. Stained glass and flickering candles make for beautiful atmosphere, but poor filming.

The team soon switched to prerecording segments for the Gospel, the sermon, the prayers and the music, splicing in contributions from guest preachers and parishioners doing readings or passing the peace (from a safe distance!). On one occasion the Cathedral choir joined the choir of St. Bartholomew the Great in London to produce multitrack recordings of the two choirs combined, half singing in Paris, and the other half in London.

The driving idea was to make parishioners feel they were in the church, surrounded by the beauty of the Cathedral. More than just a static view of the chancel, Andy’s editing technique meant that the sermon could be preached from the pulpit, the Gospel read closer to the pews, and shots of the choir integrated with singers spaced throughout the nave. To respect social distancing, only a quarter of the group sang, spaced out and positioned so the organ didn’t drown out the singers. For optimal

sound, the vocals were audio-recorded first from the choir stalls, and then the singers made a lip-synced video recording while spaced throughout the nave.

**The response is an exciting confirmation of the team’s success: online participation this summer broke all church attendance records.**

Each Sunday service was recorded over three or four days, starting early in the week. Andy explained: “We played around with time and space and then spliced it all together to look like one continuous motion.” For example, Andy would note the exact timing of the organ fanfare after the Gospel reading, and then



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improvise a fanfare to fit that slot. Organ Scholar Lucas Bastian filmed and edited his own organ voluntaries, while Andy edited the bulk of the service music.

Through it all our great Cavallé-Coll organ played a pivotal role. During the first stages of lockdown, there were no singers, and the organ was the only source of music. There was no congregation, allowing greater flexibility in terms of microphone and tripod positioning. The staff experimented in the emptiness to find the “sweet spot” for sound recording. For the organ alone, the microphone was placed right by the front pew on the opposite side of the church. For singers, the ideal position was smack in the middle of the central aisle. Luckily, the flags had been removed for cleaning just before the pandemic, allowing the organ to resonate more clearly.

“I have been feeling more that this is a Cathedral of two worlds. The digital ministry is allowing us to step into that new world more than ever before.”

COMMUNICATIONS MANAGER  
SARAH STURMAN

Sarah Sturman, Cathedral Communications Manager, having been on the job all of a week when the confinement was declared, tipped a salute to Andy Dewar. “Andy edited ALL of our pre-recorded services – he’s the best!” Sarah, a recent graduate of The American University of Paris, steers the Cathedral’s online and social media presence. “It’s been a steep but wonderful learning curve – nobody could ever say this job is boring!” she said. “It’s mostly been a process of elbow grease and figuring it out as we go, even if we didn’t have the skills. So far we’ve gone from no services

to this being our regular routine in just a few months. It feels really good.”

The response is an exciting confirmation of the team’s success: online participation this summer broke all church attendance records. Engagement tracking of the worldwide audience, measured through Facebook and YouTube, doesn’t tell us whether the viewer watched the whole service, but it shows how many people we’re reaching in getting the word out about the Cathedral community. Viewership has been:

- **2,100 on average for Sunday Eucharist**
- **6,000 on Easter Sunday**
- **380 on average for daily Morning Prayer**
- **745 on average for Sunday Evening Prayer**
- **6,400 on average for Evensong**

This global outreach to a virtual congregation brings in people we hadn’t connected with before, an unexpected silver lining. Virtual church adds greater flexibility, allowing those in different time zones to log on to Morning Prayer when it’s 6 p.m. in Paris. The numbers also demonstrate the exceptional power of our music program, with Evensong services attracting the largest numbers of viewers. “It’s a new phase: a church in person and a church online,” Sarah noted.

It’s clear from the online response that the Cathedral can be more than a parish church, more than the seat of the Episcopal Church in Europe. “I have been feeling more that this is a Cathedral of two worlds,” Sarah said. “The digital ministry is allowing us to step into that new world more than ever before.”

From the “hodgepodge duct-tapeness” Sarah described as the early video effort, the Cathedral has been able to purchase more sophisticated recording equipment, thanks to donations from parishioners and The Olivia de Havilland Memorial Fund. “Generous donors from the Cathedral started funding our equipment needs. The newly formed Olivia de Havilland fund, growing out of contributions made in her name after her death



TOP: BROADCASTING THE SERVICE. PHOTO BY SARAH STURMAN  
BOTTOM: SOCIALLY DISTANCED CHOIR SINGS DURING THE CONFINEMENT.  
PHOTO BY ANDY DEWAR

in July 2020, will be used for more of our equipment needs. This is, however, an ongoing project and we are still in need of donations,” said Dean Lucinda Laird.

Cameras will be mounted throughout the nave and tiny, high-tech microphones suspended from the ceiling. The setup involves three cameras, permanently fixed to give a wide shot of the altar, the choir, and closer shots of the pulpit and the lectern. They’ll be

as discreet as possible – no more tripods in the middle of the center aisle. The microphones will be virtually invisible, about the size of a thumb, suspended above the choir to capture vocals. Technical experts are working with the staff to streamline equipment and installation, as well as to upgrade the entire speaker system.

The result is that post-pandemic, the Cathedral will continue its online presence. For the upcoming season, our choirs will produce prerecorded Evensongs, Advent and Christmas lessons and carols services. Having tested the waters of livestreaming and reaching a broader audience, we will continue to explore new ideas, including Zooming in guest preachers from around the world, combining concerts with international choristers, posting Bible study, Sunday forums or Mission and Outreach activities that tap into global participation.

In this new world, community depends no longer a place, but on a connection. Here’s where we are: <http://amcathparis.com/online-services>. 📺

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*Jennifer Cortright Gosmand has served the Cathedral in many roles: chorister, LAGV treasurer, stewardship co-chair, Trinity Society chair, event planner and Vestry member. Being connected to this community for 25 years has been a source of great joy!*



by Greg Garrett

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# Being the Church in a plague year: Community and theology in 2020

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This week, I went to the dentist for the first time since the pandemic began. Tiffany, my dental hygienist, welcomed me back to the office, asked me sincere questions about how I was doing, listened intently to my long and very real answers, and commiserated with me about my not being able to come to Paris. Going to the dentist typically ranks low on lists of favorite activities, but this time, going to the dentist brought tears to my eyes. After so many months with almost no human contact outside of my house, the familiar actions and the touch of a caring person put me in mind of church: They felt like sacraments.

Tiffany told me on the way out that patients have never reacted so warmly to her as they do these days. “Some of my clients haven’t really been out of the house for months,” she said, and added that many people have told her about feeling emotionally and spiritually

starved by being in quarantine. If my dental hygienist is listening to confessions and offering communion, then maybe we all are in need of what the Church has to offer us.

2020 has been a year of rolling adversities and challenges: the pandemic, economic collapse, racial unrest, natural calamities, and so much more. In times of disaster, our spiritual needs multiply. We need comfort, we need a sense of security and meaning, along with our most elemental requirements, whether for food or shelter or useful engagement. But in times when we can’t gather together or when we are confined to our homes, those needs become yet more complicated and more difficult to satisfy.

I found this year that it is harder to be the Church when it is harder to do church. But, thankfully, what

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I also discovered this year is that even in times like these, the Church can offer us a way of being, a way of thinking, and the very real sense that we are still *ecclesia*, a community gathered around something larger than ourselves – even when we're separated from each other and from some of the formal sacramental ways in which we expect to encounter God and experience revelation.

**What does the Church teach us about how to be?**

The Anglican tradition offers us the spiritual practice of common prayer, the holy remnants of a monastic system in which work and prayer are both sacred to God and in which all our hours can be offered up as worship. Prayer and intentionality can be practiced without a priest or preacher, and each of us can set up spiritual practices that feel meaningful to us.

The Book of Common Prayer is a vital resource in times of distance, and its presence on my bookshelf is a constant reminder that I belong to a tradition of prayer and common worship, even if the common part has had to be left out.

Early in the months my family and I were in quarantine, I was grateful for the Book of Common Prayer, for the opportunity, if I chose, to structure my day in ways I hadn't since seminary. I wish more people were aware of our morning, noon, and evening prayers; I would not have known about it without seminary training and formal study of the Book of Common Prayer tradition. That's too bad, because I have desperately needed to pray this year! I don't meditate – I'm not even that good at sitting still, even after all these months – but I can read and I can pray, joining my prayers with the saints across the world and across the ages.





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The Book of Common Prayer is a vital resource in times of distance, and its presence on my bookshelf is a constant reminder that I belong to a tradition of prayer and common worship, even if the common part has had to be left out. More recently, as I've discovered that teaching and speaking online take more time than doing them in person, I've turned to short morning and evening prayers adapted from the Celtic tradition. They're quicker than the services in the Book of Common Prayer, but they serve the same purpose, especially the morning prayer, which reminds me at the beginning of the day that I am intentionally part of a tradition giving thanks and offering worship to our Creator.

**What does the Church teach us about how to think?**

I am an introvert, comfortable with silence or with my own thoughts. But paradoxically, this year I have felt more alone than at any time since I recovered from chronic depression – even though I spent almost every moment in a house with three other people. If you are anything like me – and I know that some of you are! – you have had too much time to read, watch, and listen; too much time in silence, too much time left in your own head, and not all of that has been good for us. I know that I've had to shut off the firehose of information at times and become more selective about what I consume.

I've also had to remember what the Church teaches about how to respond to human events. I've had to remember that I am called to compassion and not to simple rage, which is where some of each day's headlines tempted me. And I've had to remind myself that we discern in community, and that being alone in my own head does not lead to emotional and spiritual growth. Remembering that, I have reached out to people around the world in the ways left to us – Zoom meetings and FaceTime calls, email, social media. In these conversations – some of them with some of you – we talked about what we were thinking, and sometimes we encouraged each other to think differently.

Perhaps most importantly in a time of so much controversy and extremity, I have had to recover for my thought life what in the Anglican tradition we call the *Via Media*, the idea that the truth may lie somewhere between two extremes. In church history, the *Via Media* helped mediate between those who advocated

a Roman Catholic faith and practice and those who sought Puritan simplicity and starkness. Seeking a middle way doesn't mean you seek cheap compromise, but it does mean recognizing there may be some value in the position with which you disagree, and by extension, valuing those who hold positions with which you disagree.

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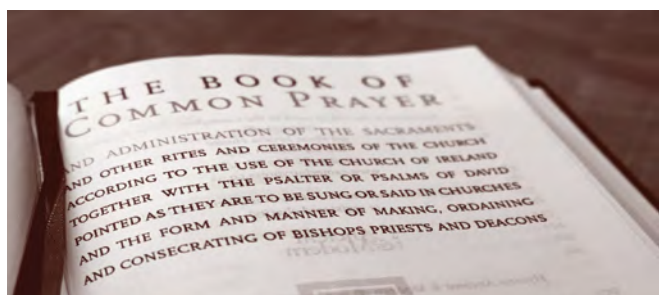
It's already hard to have genuine conversation with people on the opposite side of a religious, cultural, or political issue, but I believe I am called by my faith to love them and see their full humanity, and remembering the *Via Media* can help me do that.

**What does the Church teach us about community?**

In these virtual communities and in my family, I found some comfort and understanding this year. Like many introverts, I don't normally gravitate to large gatherings, but I have found I miss being in formal worship more and more, and that I needed to create community in any way I could. Although I am not a joiner, I joined Dean Lucinda Laird and congregants at The American Cathedral in Paris for several weeks of lectionary study, and although I never really warmed to online worship, I did tune in to see friends preach and celebrate. Some of you may remember that one Sunday in May I offered from my living room the sermon I was supposed to have preached in Paris, and I relished my



faith community's comments on the service even from so many miles away. I think there is a lesson for the Church here: I felt most connected online to those with whom I already felt connected, and least with those who didn't share a personal history with me. I love The American Cathedral in Paris, and if I couldn't be there, at least I could watch Bishop Mark celebrate or Dean Lucinda preach or Andy Dewar playing the organ so beautifully in that space I miss.



But it's also true that for me and for many others, Zoom meetings and online worship have not healed the loss of in-person conversation and communion. I'll speak more about the sacraments in a moment, but the loss of human contact has been among my most difficult challenges this year, and I have grasped moments like time in Tiffany's dental chair with white-knuckled intensity. When it became possible to safely share a socially distanced lunch with my friend Ken Malcolm, my wife Jeanie not so jokingly called it a Mental Health Day. When my son Chandler and I were able to plan and successfully carry out a trip to camp and hike in the mountains, the wilderness scenery was honestly less important than the companionship. In your own life, I'd guess there have been similar moments of grace and appreciation for community this year. We were created to be in community with each other, and e-mail, letters, and FaceTime cannot replace those moments of presence and human touch. But they can, perhaps, keep us safe and sane in between.

### **What does the Church teach us about the sacraments?**

I have, as of this writing, not taken the Eucharist for six months, the longest period since I came back to faith 20 years ago, and I miss it like sunlight. If there is a pressing question for the Church to take up, it is perhaps this last one, prompted by my previous

thoughts about online worship, connection, and personal history. Certainly, the Church has wrestled this year with the question of the Eucharist when so many people couldn't take it at the altar rail. I've read esoteric theological arguments about what can and can't be consecrated, about how far a priest's eucharistic intention might stretch, about whether bread that I as a layperson set on a table while watching a Eucharist on my computer partakes of Real Presence or is an Agape Meal. Presiding Bishop Curry encouraged churches to offer online services of prayer rather than streaming solo Eucharists, because, as a priest friend said to me the other day, "It isn't communion if I'm just serving myself."

But my larger theological question is this, since, sadly, I don't think the quarantine we have experienced in 2020 is going to be unique during our lifetimes: When the church cannot offer the formal sacraments during times of isolation and distancing, can it still help us find sacraments? Can it teach us to be sacramental in, and think sacramentally about, our lives alone? Can it help us understand the sacramental in the human touch and whatever community is available? Can it give lay and ordained people both some tools to find God moving inside and outside the church?

Greg Rickel (now the bishop of the Episcopal Diocese of Olympia) quoted the medieval Persian poet Rumi in the first Episcopal sermon I ever heard: "Let the beauty we love be what we do. There are hundreds of ways to kneel and kiss the ground." I've spent years teaching and writing about how music, art, films, and books can be sacred, and each of you has your own beauty you love. If the church can help prepare us to kneel and kiss the ground in times of plenty and in times of famine, it will have done its own work hundreds of times over. 🙏

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*Greg Garrett is Professor of English at Baylor University, Theologian in Residence at The American Cathedral of the Holy Trinity in Paris, and the author of more than two dozen books of fiction, theology, cultural criticism, and spiritual autobiography. His most recent book is *A Long, Long Way: Hollywood's Unfinished Journey from Racism to Reconciliation* (Oxford University Press). This essay is expanded from Greg's contribution to Bishop Mark Edington's *We Shall Be Changed: Questions for the Post-Pandemic Church* (Church Publishing, 2020).*



by Ellen Hampton

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# Horsemen and pandemic history

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Of the rich and varied symbols and portents in the Bible, few have carried into secular culture with as much power as the Four Horsemen of the Apocalypse. Their literal references, even in the dramatic phrasing of Revelations, are pale riders indeed next to the thundering hooves assigned them by art and literature. It begins in medieval times, the advent of the year 1000, when so many were sure the Apocalypse was upon us. People divided into roosters, crowing that the last dawn was here, and owls, hooting that it was still the deep of night. They saw symbols for the horsemen as War, Pestilence, Famine and Death, and counted the times they had suffered each one.

Throughout history, plagues and pandemics have been spread by war and have resulted in famine and death. The Four Horsemen rode together, and they have come a long way. Most of the earliest recorded plagues were bubonic, a lethal bacterial infection spread by fleas that continues to erupt and take lives today. The notorious Black Plague of 1346-53 killed an estimated 75 million to 200 million people on three continents, its widespread contagion meeting the criterion for a pandemic. The first viral pandemic was noted as such in 1510. Louis XII caught it and survived; the death rate was about 1 percent. Forty-eight years later, a new pandemic, this one also from Asia, took with it both Queen Mary I of England and Archbishop of

Canterbury Reginald Pole, within hours of each other on November 17, 1558.

And here we are. As in every pandemic, fingers are pointed, blame is laid, portents are measured. In medieval times plagues were often blamed on passage of a comet or the evil deed of a ruler. Thus, the word “influenza,” emerging in Renaissance Italy, where cosmic influences were felt to have brought the contagion. In 1922, The Journal of the American Statistical Association reported on the years between and death rates of previous historical pandemics. The bad news is they seem to be coming more frequently, and the death rate per million seems to be higher today in many countries than it was at the peak of the deadly 1848 pandemic, for example. The good news is treatment has improved beyond leeches.

The pandemic used for most recent comparison has been that of 1918-20, historically known as “the Spanish flu,” which killed an estimated 50 million people across the globe. Epidemiologists believe it began in the United States and was spread to Europe by American troops in the Great War. As most countries were under censorship during the war, their newspapers did not report the pandemic. Spain’s press did report it; hence, the messenger took the blame.





ALBRECHT DURER, FOUR HORSEMEN OF THE APOCALYPSE, 1492-1502

A 2005 report by the U.S. Institute of Medicine's Forum on Microbial Threats noted that the largest sector of victims in the 1918-20 pandemic were ages 20 to 34, rather than those older than 60. It said that the U.S. government, concerned with wartime morale, told "half-truths or outright lies" about the extent of the pandemic, and the press went along.

"In the United States, national and local government and public health authorities badly mishandled the epidemic, offering a useful case study," the report said.

"One lesson is clear from this experience: in handling any crisis, it is absolutely crucial to retain credibility. Giving false reassurance is the worst thing one can do."

On a political and social level, we seem to repeat ourselves, but on a scientific level, progress has been made. Not even QAnon blamed the Neowise comet for the pandemic, and anti-maskers remain a minority. Some of the worst Horsemen are missing, possibly lagging behind, hopefully absent altogether.

Remarkably, Holy Trinity archives and vestry records from 1918 to 1922 do not mention the flu outbreak or any measures the church might have taken. There was a change of rector, with the Rev. Samuel Watson retiring

and the Rev. Frederick Beekman nominated to succeed him. Beekman spent nine months of 1919-1920 in the States on a fundraising mission for the War Memorial and the church endowment, and most vestry discussion was concerned with finances. The war had taken a terrible toll on the nation and had also dented church accounts. ☹

*Historian and author Ellen Hampton has been a parishioner since 1992. She is editor of Trinité magazine and serves on the archives committee.*



by Bishop Mark D.W. Edington

# After Atlas

## The international role of the Episcopal Church

In the first pew on the Epistle side of Saint James's Church in Florence, there is a bronze plaque affixed to the prayer desk that reads, in all capital letters, "AMERICAN CONSUL." Noticing this on a visit there last year, I inquired about it; my hosts explained to me that it was a vestige of the days that the American consul general in Florence was, practically *ex officio*, the senior warden of the parish.



BISHOP MARK D.W. EDINGTON

Those were also days in which Horace Gibson, one of the founders of the American International School of Florence, was a stalwart member of the parish. But some years ago, the school changed its name – to simply the International School of Florence. The consul general has not been a regular part of the congregation since the 1980s.

Small things to notice, no doubt, but they add up to a larger picture. The era of American globalism is ending. America's ambitions to reshape the world order, first expressed in 1919, echoed in 1947 and again in 1990, have now receded behind its national borders. And with it, not surprisingly, comes a reduction in Americans as a global presence.

When I first came to Europe as an undergraduate in 1981, there were nearly a quarter-million U.S. troops in Germany alone. Today, roughly 10 percent of them remain. Lest you think the outcome of the U.S. presidential election will make any substantive difference to this, note that while President Trump has vowed to further reduce the U.S. presence in NATO, the Democratic Party's platform, for its part, speaks only of "reinventing" alliances – not (at all) about restoring a stronger U.S. presence in Europe.

Our British friends think of Brexit as a present reality, but America's exit from Europe began 30 years ago, in 1990. Since then, a steady downward trend has continued – certainly in the official U.S. presence in Europe, but in those traveling here for study or work as well. The number of American undergraduates studying in France, for example, has remained flat for the past decade and a half, and will likely decrease as the entire U.S. college-age cohort decreases. And with the pandemic dramatically accelerating the pattern of remote working, a similar pattern will surely emerge in smaller numbers of workers sent to Europe for a tour of duty. As though to underscore the point, a Google search for "America in retreat" returns some 528,000 items.

Seen from the perspective of the Church, this is not necessarily bad news or good news; it is just a set of facts. What we make of them is up to us. But they pose an inescapable question for all the Convocation's congregations: What is God's call to mission in Europe in an era after American globalism, and how are we being invited to participate in it?

All across the Convocation, our parishes are already beginning to show signs of growing into this new reality. On the same visit to Florence that acquainted me with the consul general's plaque, I met members of the parish who hailed from 10 provinces in the Anglican Communion. Haswell Beni,



the remarkable senior warden of the parish, is from Malawi; he shares leadership duties with a Pennsylvanian junior warden, Nevin Brown.

That this is unremarkable has much to do with how we have long understood the purpose of our church; it is not, and surely not primarily, to minister to American expatriates, but rather to offer to anyone interested the message of the good news of God in Christ – as received by the Episcopal Church, the American expression of the Anglican tradition. We minister to anyone who finds what we have to offer a pathway to a deeper, more fulfilling, more transforming relationship with the redeeming, reconciling love of God. I often tell people that when communities reach out to me, as they do about once a month, seeking to affiliate with us, their reason for doing so is not that we are American; it is because we are Episcopalian.

While never established, the Episcopal Church of a century ago nurtured peculiar ambitions to be a “national church”: a single tradition that could somehow embrace all, or most, Christian traditions present in the United States. This was the movement that gave us a “national” cathedral that was Episcopal, a tale well told by Ian Douglas in his study, *Fling Out The Banner! The National Church Ideal and the Foreign Mission of the Episcopal Church*. It was also, in more ways than one, the moment that brought forth the idea of a cathedral for the Episcopal Church outside the United States – on the idea that America’s new role in the world, and particularly in Europe, needed the outward-looking Christian witness of a cathedral presence.

Certainly, the Episcopal Church has expanded beyond the limits of its founding to be a truly international church. The Convocation accounts for only seven (Austria, Belgium, France, Georgia, Germany, Italy, and Switzerland) of the 17 nations in which the Episcopal Church now has a presence. Still, as the place in which the earliest Episcopal congregations took root outside the United States, the Convocation has a particular vocation as the outward-looking, intentionally multinational corner of the Episcopal Church.

Earlier this summer, the Dean and I began a conversation with Bishop Mariann Budde of the Diocese of Washington, and with the Dean of Washington’s cathedral, the Rev. Randy Hollerith. We are beginning to explore together how our two cathedrals – which share the distinction of having a seat for the Presiding Bishop and a peculiar vocation to represent something of ourselves to a world beyond ourselves – might develop an informal partnership of conversation and prayerful support.



Along the sidelines of this discussion, one colleague on the U.S. side quipped to me: “I suppose if they are the ‘national cathedral,’ then you have a fair claim to be our ‘international cathedral.’” Well, it is surely a worthy ambition. As we seek to discern God’s call to us in mission across Europe in an era of rapidly changing global landscapes, my deep conviction is that the vitality of our future ministry will turn on our capacity to include, engage, and celebrate a multitude of cultures and languages within the ethos and worship of this remarkable church. That gives me hope and fills me with excitement. Good work – different, yes, but good nonetheless – lies ahead.

See you in church,



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# St. Paul's Within the Walls takes the time to finish interior renovation

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St. Paul's Within the Walls Episcopal Church in Rome, Italy, took the opportunity offered by the pandemic lockdown to complete its multimillion-euro renovation project, racing ahead of schedule to complete work on the nave and reopen for services on October 4.

Renovation on the exterior of the church, designed by English architect George Edmund Street and built in 1880, had already been completed, and some interior projects, such as relighting the Edward Burne-Jones mosaics in the apse and arches, and redoing side and chapel aisles, had been done. But major work on the main part of the nave remained.

The Rev. Austin Rios, rector of St. Paul's, wrote to parishioners over the summer, explaining why the church would not be available for in-person worship until October. He said he and architect David Yager had discussed in recent years how to

continue services while the nave was being restored. When the pandemic forced a lockdown and services went online, they saw an opportunity.

"What if we could use this time of loss and the death of our old way of doing things to invest in a faithful future? What if we could advance this restoration project now, while gathering in person was still prohibited, so that our eventual regathering would be in a church that was physically transformed for whatever ministries we will pursue in life after the pandemic?" Rev. Rios wrote. "After much conversation, and after a generous gift to the restoration fund that made the work possible, the vestry and I decided to move forward with this next phase."



The scaffolding went up as soon as workers were allowed to resume activity. Mosaic restoration artist Patrizia Cevoli began tracing the floor in front of the chancel steps and removing damaged tiles for repair. With no interruptions from the public, workers got quickly ahead of schedule, and church leaders agreed to renovating an additional third section of the nave while it remained closed.

“But the biggest surprise to follow was that the work was continuing to proceed so much faster than expected,” Rev. Rios wrote. “In fact, it became apparent that the final third of the nave could also be included in the revised timeline.” By the end of September, the entire nave – from the chancel steps to the bronze doors on Via Nazionale – was restored. The only remaining area for restoration was a small section of the North aisle, which will be tackled later with minimal impact.



LEFT: SAINT PAUL'S WITHIN THE WALLS, EXTERIOR  
RIGHT: RECENTLY RENOVATED INTERIOR OF SAINT PAUL'S

Like many other communities of faith, St. Paul's found new ways to connect online, “beyond the walls.” And opportunity became the watchword.

“None of us could have foreseen or stopped the pandemic that has altered our world. But we do have a choice in how to respond when faced with difficulty: to fixate on what is missing or to search for opportunity,” Rev. Rios wrote. “Through this restoration work, and as a general faith outlook, St. Paul's desires to be a community focused on the latter.”

The Convocation of Episcopal Churches in Europe congratulates the leadership and congregation of St. Paul's Within the Walls for a job well done.



by Anne Swardson

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# Around the Convocation, confinement brings new approaches



The church has left the building.

During their long summer of closure because of COVID-19, the congregations of the Convocation of Episcopal Churches in Europe continued to offer services and reach parishioners – virtually. Via Zoom, Facebook, YouTube, their own websites and other platforms, they provided not just weekly services but Bible study, coffee hour, discussion groups and more.

Now that most are open again, they are trying to figure out how they can capture the best of both worlds, creating online communities while they also serve those who enter their doors.

“We cannot simply cut off the people we have gathered online when we return to worship together,” said the Rt. Rev. Mark D.W. Edington, Bishop-in-Charge of the Convocation.

He was able to raise funds that allowed the Convocation to offer a total of €10,000 (\$11,700) in grants to churches to buy webcams, hot spots, wi-fi improvements and the like. One condition of the grant was to show how online audiences could be integrated into regular services upon reopening.

Church of the Ascension, Munich, for example, purchased a data router and cell-data plan, plus a laptop and wireless microphone. One way it maintains a connection between those in the church and those at home is by projecting the

Zoom image of people watching onto one of the walls of the church.

Churches in the United States and elsewhere took similar actions. The national church created a virtual Episcopal choir. People in the U.S. and all over the world joined a Facebook group for online worship that was started by the Rev. Scott Moore in Germany. With almost 500 members, discussion topics have ranged from reimagining music to resources for virtual Sunday School to the best camcorder brands.

“My sense so far is that the questions and concerns seem to be similar from Florida to Florence and from South Carolina to South Africa,” said Moore, a bivocational priest serving Convocation missions in Nuremberg, Weimar and Erfurt in Germany and Tbilisi in Georgia.

Virtual worship is a particularly apt focus for the Convocation, whose 19 churches and mission congregations are spread over 2,500 miles, from Paris to Tbilisi, Georgia. Even before the pandemic, convocation committee and governance meetings were held mostly via Zoom.

To see where this new way of celebrating might lead, the Convocation’s Committee on Mission Congregations surveyed every congregation about what it had done, was doing and would continue to do. It found an amazing variety of approaches to online worship.

The Rev. Francisco Alberca, vicar of the Latin American Ministry at St. Paul's Within the Walls in Rome, gets as many as 450 viewers, mostly in Latin America and Europe, for his daily homilies in Spanish on Facebook.

"Praying together has united the community and they have not felt alone," he said.

Online worship allowed some parishioners to "attend" more regularly than before. At the Church of St. Boniface in Augsburg, Germany, a family living 100 kilometers (60 miles) away that rarely attended onsite services became faithful online worshippers, said the Rev. Lutz Ackermann, vicar of the mission congregation.

From Emmanuel Episcopal Church in Geneva, the virtual choir had as many as 1,800 viewings for its shared performances. At Geneva and elsewhere, clergy and lay leaders are now reflecting on how these achievements can add to and enhance the in-church experience. Many find that shorter services are needed to keep online viewers engaged. Some still have at least one of the readings done by someone at home, visible to those in the church if possible.

Another lesson: remote engagement shouldn't just be online. Several congregations set up phone trees to stay in contact with vulnerable parishioners. St. Paul's in Rome has held four Eucharists and Bible studies outdoors, in local parks near parishioners' homes. St. Augustine of Canterbury in Wiesbaden made and distributed sandwiches for the homeless once a week; the Cathedral in Paris did the same.

That can ease concerns that online-only worship is a kind of "Episcopal lite," where people make coffee and check their phones during the service. Not to mention the problem of the Eucharist.

"How to keep from being performance? How do we integrate both groups?" asked Holy Trinity's Dean Laird. "The whole thing about the Christian faith is, we're physical. The cross, the bread, the wine."

Similarly, online worship has helped keep Christ Church in Clermont-Ferrand, France, connected. But it makes it hard to grow, said lay leader

Mike Gill: "What almost all new people really need is meeting together face-to-face to help form community. They already have many online opportunities with people/churches they already know."

The future of online worship may be as part of a larger picture of gathering together - once the pandemic ends - or for niche purposes. Convocation lay and clergy in Europe are pondering the idea of creating a virtual mission, that is, one with no church and no geographic base. It could reach people who aren't within easy distance of any of the Convocation's churches, especially those who speak little or no English.

"That's a thing we can do that we've never been able to - link language communities across space," Bishop Edington said. "This is a great way to respond initially when a new community comes to us."

**The Episcopal Virtual Choir can be seen (and heard!) here: <https://episcopalchurch.org/virtual-choir>.**

ANNE SWARDSON, A FORMER JOURNALIST, BLOGS AND WRITES FICTION IN PARIS. SHE HAS BEEN ACTIVE FOR YEARS WITH BOTH THE AMERICAN CATHEDRAL AND THE CONVOCATION.





by Elizabeth Haynes

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# The new canon has landed: Meet Nathaniel Katz

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Nathaniel Katz, our new canon, comes to us from sunbaked and celebrity-soaked Beverly Hills, CA. We didn't win him over with our weather, that is certain; nevertheless, he is very excited to join The American Cathedral in Paris. And we are thrilled to have him. Over the last six months, the canon search committee of six parishioners has assisted the Dean in interviews of 33 applicants for the position, a rigorous process involving more than 50 Zoom calls, often late at night due to time differences.

Nat stood out for many qualities, among them his experience as Senior Associate Rector at his former parish, All Saints' Episcopal Church in Beverly Hills, managing a large staff and congregation. In that environment, Nat administered communion to celebrities and Hollywood film moguls, but he noted that the entertainment industry rockets between feast

and famine, success and unemployment, and that he saw a share of humility and suffering as well.



Originally from the Summit-Morristown area of New Jersey, Nat was raised Lutheran and joined the Episcopal Church in Pasadena, CA, where he was working as a marketing specialist in public radio, editing art and cultural newsletters and fundraising for charities.

"I felt at home in the Episcopal Church because of its freedom of belief and practice," Nat said. "The Episcopal service can be a high formal mass or an evening of song."

On a spiritual and intellectual quest after university, he entered Harvard Divinity School. By the end of his second year, he decided the priesthood was his calling. Upon graduation, Nat worked at The Memorial Church





at Harvard University, where he provided pastoral care to students seeking guidance in academic and vocational discernment, shifts in spiritual, cultural and sexual identity, and grief following traumatic events including death and suicide. The Memorial Church is also where Nat learned to preach, under the famous Rev. Prof. Peter Gomes, who taught students to preach without notes, pushing them to be more present and connected to the congregation. Nat's debut sermon for The American Cathedral on September 27 was a call to friendship, for each other and with God. "What a difference it can make to think of God as a friend, ... someone we can trust in the sense of presence: we are never alone," he said, noting that the support of friends was particularly important in the isolation of confinement.

Why Paris? Nat said he was drawn to France for its multi-faith diversity, that a deeper Christian faith opens communication to believers in any faith. He also studied international relations in college at the University of Southern California, including languages such as Russian and Arabic, and is conversationally fluent in Spanish. He has begun studying French.

Nat said he was at a decisive point in his career and had long dreamed of becoming a global citizen abroad. Serving as canon of The American Cathedral was the perfect opportunity to fulfill that goal, and he is eager to explore the role of religion in the expatriate context while enjoying the enriching (and often humbling!) experience of living abroad.

In the Episcopal Diocese of Los Angeles, where Nat was ordained in January 2015, he worked in various interfaith and interreligious programs and worship, as well as leading nonprofit charity organizations. The one he speaks of most is his work establishing the East Hollywood Chapter of Laundry Love, a movement that works in partnership with local laundromats to provide free monthly laundry service to those in need. Nat coordinated partnership between multiple faith-based organizations to raise funds and recruit volunteers to support monthly service events. He hopes to create the first chapter in Europe, right here in Paris.

"The satisfaction of working with Laundry Love is not only the actual deed of helping homeless people have clean clothes, but what makes this organization

so worthwhile is what happens over time with the people in need and the volunteers," he said. "Month to month they get to know each other, and they become friends and belong to one another. It's really a moving experience for both."

Family ministry and the youth group will be an important part of Nat's responsibilities at Holy Trinity. Most recently he led the acolytes and the young adult program at All Saints'. Prior to Claremont School of Theology, Nat was Chaplain for College Ministries at St. John's Episcopal Cathedral in Los Angeles, where he founded Compline at the Cathedral – a community of prayer for students and young adults.

The canon search committee also was impressed by Nat's ability in communication platforms, a key feature particularly in today's COVID-19 context. He lived in a very similar situation at All Saints', where they are livestreaming services. He also comes prepared from serving as director of communications at Claremont School of Theology, where he developed its social media strategy for cultivating online communities.

Most convincing to us was his outlook and instinct for the future. "We are resurrection people; we will emerge from this changed," he noted. "Our lives are changed for the better as there is no me or them, only us." His message is clear and especially pertinent in these days of confinement, when many feel a hunger for the spiritual, to "make church not only a Sunday thing, but every day." His words struck a chord calling for a return to God in these exceptional times.

Nat, whose hobbies include cooking reading, and traveling (when possible), will live in the canon's apartment, newly refurbished with furniture and items donated by the family of the late David McGovern. 📍

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*Elizabeth Haynes, American born and raised, has lived in Paris for more than 30 years, working as a marketing executive at Condé Nast Media Group. She joined the Cathedral in 2006 with the baptism of her daughter, Chloé Valléau, became involved with the youth program, and is now a member of the vestry. She served on the canon search committee.*



by Harriet Rivière

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# A Tribute to a Grand Dame: Olivia de Havilland

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From Hollywood star to cherished member of The American Cathedral

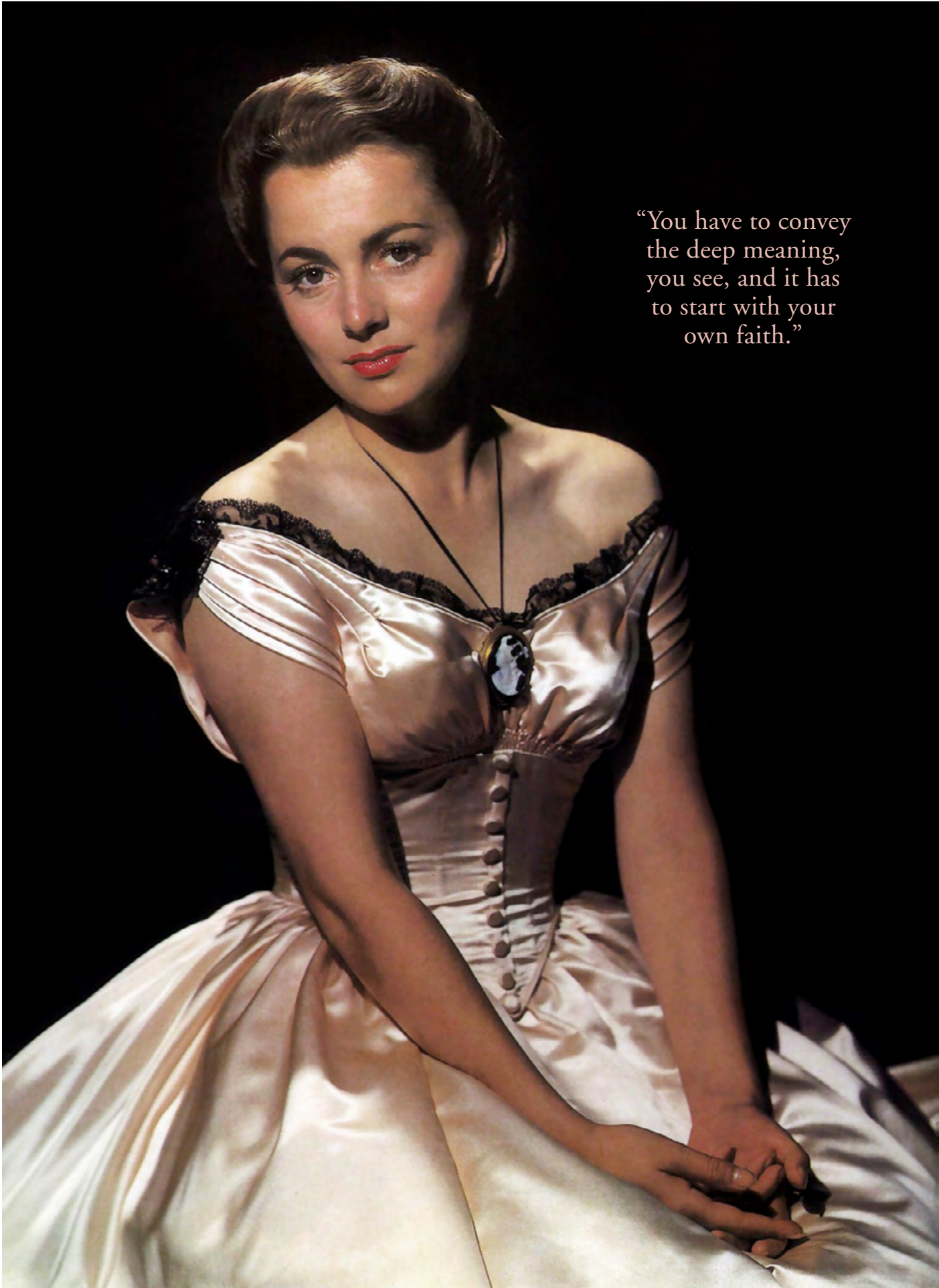
Dame Olivia de Havilland died peacefully July 26 in Paris at the age of 104, surrounded by friends and much love. She is survived by her daughter, Gisèle Galante.

A cherished and active member of Holy Trinity, Olivia had lived in Paris since the 1950s, when she married Pierre Galante, a Frenchman. She was beloved as a lector, and as recently as 2012 was still reading at Christmas and Easter services. “It is a task I love,” she once said. Describing her preparation for readings, Olivia observed: “You have to convey the deep meaning, you see, and it has to start with your own faith. But first I always pray. I pray before I start to prepare, as well; in fact, I would always say a prayer before shooting a scene, so this is not so different in a way.”

A major film star from Hollywood’s Golden Age, Olivia appeared in more than 50 films and won two Oscars, a Golden Globe, and the U.S. National Medal of Arts, as well as being named to the French Legion of

Honor and the Order of the British Empire. She was best known for her role as Melanie Hamilton Wilkes in David Selznick’s *Gone with the Wind*, as well as six performances with actor Errol Flynn, culminating in 1940’s *The Santa Fe Trail*. Her Academy Awards for Best Actress in a Leading Role were for her work in *To Each His Own* (1946) and *The Heiress* (1949).

Her readings brought many Parisians to the Cathedral to hear her marvelous voice. Former bishop Pierre Whalon was so taken by her readings that he asked her to prepare instructions to be used by lectors throughout the Convocation, including himself. That recognizable voice also helped worthwhile causes, especially those near to her heart; Olivia narrated an important documentary on Alzheimer’s disease, *I Remember Better when I Paint*, presented at The American Library in Paris, of which she was a patron. Her work with and for The Junior Guild was often decisive, including her role as sponsor and co-chair of the Guild’s 90<sup>th</sup> anniversary gala, proposing to decorate and dine in the Cathedral nave.



“You have to convey the deep meaning, you see, and it has to start with your own faith.”



In the 1990s, as the Cathedral undertook a major project of façade cleaning, Olivia donated for auction a large collection of teddy bears she had received each year for her birthday and Christmas from Ida Lupino, her close friend and fellow actress. The sale brought in 2,000€ for our building works. Every lucky bidder took away a teddy bear tagged “From the collection of Olivia de Havilland.” She also donated books from her private collection to Junior Guild sales.

Olivia was born in Tokyo July 1, 1916, to British parents. She and her sister, Joan Fontaine, were raised by their mother in California, where Olivia’s talent was spotted at an amateur theater performance. In the days of studio supremacy, she showed her character by taking Warner Bros. to court to be released from an exclusive contract. She won with her argument based on a law that farm workers could not be tied to their contract for more than seven years, a judgment confirmed on appeal and by the Supreme Court of California in 1944, now known as the de Havilland law.

Leaving Hollywood behind, Olivia moved to Paris with her son by her first marriage, Benjamin Goodrich, and married Pierre Galante, a Paris Match journalist. They had Gisèle and found a spiritual home at Holy Trinity.

“The American Cathedral in Paris was an anchor for my *Maman*, as I would call her, ever since my brother Benjamin’s first years battling Hodgkin’s disease, in the 1970s,” Gisèle wrote in an email. “Over many decades, I saw my mother form strong bonds with various Cathedral deans. Some of them I also got to know quite well, like Dean Ernest Hunt and his wife Elsie, with whom I still correspond. I also witnessed the sheer joy my mother felt returning from the Cathedral after arranging the flowers for the altar, or the very real stage fright she experienced before reading the lessons at Christmas or Easter.

“The Cathedral community, as my dear friend Ned Tipton, former organist-choirmaster of the Cathedral, says, kept my mother grounded as a person, and not a Hollywood legend. I am particularly grateful to Dean Lucinda Laird for the time she took to visit my mother and give her communion, whether at the Saint James Hotel or the Résidence Trocadero, when my mother’s health was starting to decline. I am also grateful to cathedral members who continued visiting my mother and bringing her flowers up until the very end.”

A private funeral service was held at the Cathedral on August 1 with Dean Laird officiating. Olivia instructed

that all donations given in her memory be given to the Cathedral. The Olivia de Havilland Memorial Fund welcomes all contributions. 🙏

*Harriet Rivière has been a Cathedral member since 1968. She serves as Junior Warden, president of the Junior Guild and chairperson of the Altar Guild.*



OLIVIA DE HAVILLAND READING IN 2012

## MEMORIAL FUND DONATIONS

Contributions to The Olivia de Havilland Memorial Fund will be dedicated to acquiring state-of-the-art media equipment for recording and sharing Cathedral services.

Gifts in dollars should be made to:  
The American Cathedral in Paris Foundation  
by credit card via [www.americancathedralfoundation.org](http://www.americancathedralfoundation.org)  
or by check mailed to John Watson, President,  
American Cathedral in Paris Foundation,  
604 E. Franklin Street, Chapel Hill, North Carolina 27514.

Gifts in euros can be made by check to  
The American Cathedral, mailed to  
23 avenue George V, Paris, France, 75008.



# Navigating confinement: how we fared

Trinité asked parishioners and Friends to tell us what confinement has been like for them. The range of experiences reported to us, both written and verbal, ranged from a blissful gift of quiet time to stressfully adapting to isolation.

Some parishioners with children living around the world have not been able to see them for many months due to travel restrictions, while others with school-age children have struggled with combining family and professional life while confined to an apartment. Across the board was a vivid appreciation for access to the Cathedral's digital services.

## Spiritual support in a difficult time

**Karen Miller Lamb**

My husband and I sold our house prior to an April 1 move to a retirement community in Washington, DC. One week before, because of COVID-19, all move-ins were cancelled, so we had to scramble to find accommodations, ending up for four months in an Airbnb rental after storing our furniture and possessions. My rector at Christ Church Georgetown became the first case (contracted at a clergy convention) in DC, and the church was immediately shut down. And just when you think things couldn't get worse, The Hon. Denis

Lamb fell in the night and cracked his pelvis!

Life as we know it was not only closed but locked. Although trying to ritualize my day, I did not accomplish much other than online jigsaw puzzles, gabbing with our wonderful landlady, reading the odd novel and Zooming. Just keeping my sanity required a major effort. But the plus side was keeping in touch with friends here and in Europe, nourishing new friendships and even revitalizing old ones. Gradually, socially distanced cocktails began to happen, and life became a bit more fun.

The dark days stretched on, though, yet fortunately I discovered the Compline service at the American Cathedral. It became a constant in my life as I drifted off to dreamland,

strengthening and calming me in a way that Morning Prayer broadcasts (virtually the only thing available church wise) didn't.



Time has moved on; we are now ensconced in our new apartment, and the Christ Church rector is completely recovered. Yet life is still strange, even though we are now surrounded by familiar possessions. Most distancing restrictions are still in place, so we are getting used to a completely different way of life without being able to entertain old friends or make new ones. But



Cathedral Compline every night continues to comfort and console me, and for this I am thankful. The years we lived in Paris (1991-2001) were the happiest of my life, and the Cathedral was always there for me, providing solace and joy. Although from afar, it continues to do so.

## Discovering new pastimes

**Carol Amouyel Kent**

Confinement and post-confinement led me – somewhat late in the day – to discover Netflix! I took out a subscription to share with our daughter-in-law, who has more excuses than I do to watch, because she is expecting our first grandchild. To be honest, I had never really understood the attraction of Netflix, doubtless because I was too immersed in organizing events with supposedly more “serious” content for the Oxford University Society of Paris (viz. the poetry reading held at the Cathedral). Now, however, with all my usual activities having suddenly dried up, I began to understand the phenomenon of binge-watching. I dove into *The Crown* – of course; and then resumed *House of Cards*, which somehow now seems less far-fetched than at the time of its initial seasons.



“THE CROWN”

## Exercise for mutual benefit

**Peter Brooks**

Suddenly confined, bounded, a blow to heart health. Images of paying €135 to jog beyond a kilometer along the river. Non, merci. Fast biking with heavy loads is my aerobics. Hefty library books, often unread, or grocery shopping in markets distant from home: exploration and exercise. How to rebel? Volunteer activities at remote sites were indoors, risky and prohibited for those entering their 8th decade. Except one: bike delivery from stores and restaurants with excess food to those in need. “Non Gaspi.” Yes please.



PETER BROOKS ON DELIVERY DUTY

Police pocketed pens as I flashed my laissez-passer to anywhere in town. Carrying a giant insulated backpack, freewheeling joyful S-curves down Boulevard St. Michel, cruising in the middle of Boulevard Haussmann against traffic, planting deeply surreal memories with two zooms around a deserted Place de la Nation, pushing up to Telegraph, no longer tailed by beeping truckers.

I fetched: from Le Crillon restaurant, fine lunches with pain Poilane; from a Monoprix loading dock, tons of unsold Easter candy; from upscale bakeries, specialty breads and patisseries; from a distributor of charcuterie artisanale, 20 kg of sausages. And pedaled. And delivered: to a kitchen prepping meals for delivery to homeless, to centers housing children and teens, orphaned or removed from abusive homes, to repurposed two-star hotels housing migrants or refugees, to lodgings for women, alone or with kids, to Emmaus centers for men on the way up, to sidewalk relays with La Balade des Lucioles (Walkabout of the Fireflies), whose teams aid street-sleepers.

Even an exceptional sullen reception by a grumpy hotel manager, now hosting men rescued from the streets, did not snuff my “helper’s high,” triggered by a brain module that rewards even unrecognized generosity. The usual earnest “Merci, monsieur,” this broadcast of virtue, and simply relating a personal account – each spark other motivational modules that turbocharge the heart, keeping me in the saddle long after deconfinement. Altruism neurobiologically programmed, win-win. Egotistical, and so, shameful pleasure? No, simply Creation’s modifiable design specs playing out: openness, cooperation and communication, passed on over millennia.

*For more information on the Linkee organization that distributes food where it is needed, go to [linkee.com](http://linkee.com) (not .com).*



## Adjustments & compromises

Timothy Thompson

Our apartment is small. Well, smallish. So thinking about confinement, I find myself borrowing the Cathedral's Christmas project theme, Love in a Box. All the more since our approach to life in our apartment is to imagine that we live on a boat. Everything must have a place, and everything must be in place! But these are our physical surroundings. What really stands out about life from March to June 2020 is our mental landscape, our interior life under confinement. Adjustments and compromises.

The first adjustment was adapting to being together all the time. Usually my husband Franck travels for weeks at a time. Fortunately, our 24-hour togetherness had daily distractions, such as food shopping, attestations in hand. We developed new shopping habits and bought items that we normally might not have bought. Like chocolate-covered marshmallow bears!

The second adjustment, and compromise, was adapting to Franck's work schedule, which began some days with conference calls at 5 a.m. and continued until 6:30 p.m., sometimes later. Long days indeed. I had to be very quiet as sounds in the apartment could be picked up by the computer's microphone. But listening in, I gained valuable insight into his day-to-day working life. That made me more sympathetic to his challenges.

We quickly began to look forward to the hour that we were allowed, attestations in hand again, to walk within the permitted one-kilometer radius of our apartment. We chose new circuits every day. As spring began in earnest, it was a pleasure to note new leaves on trees and flowers blooming in the gardens around Les Invalides. We could gaze over the wall of the Musée Rodin at the flowering trees and the green patches of grass set off by sculpture in the garden. We felt that we were taking the time to enjoy what was around us rather than just hurrying past on our way to somewhere.

In spite of not being able to shop (other than for food), visit a museum, or eat in a café, we came to enjoy life reduced to its bare essentials and pleasures: food and observing nature, or rather the nature that finds its way into the city of Paris. A single wild poppy sprang up in a crack in the sidewalk just outside our apartment, perhaps a reminder that this too shall pass.



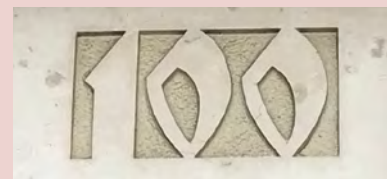
## Counting the days

Charles Trueheart



PHOTO MONTAGE BY CHARLES TRUEHEART

During the 56-day lockdown from March to May, when Parisians were permitted only an hour a day outside for exercise, I made my way down virtually every street in the 17th arrondissement within the prescribed one-kilometer radius of my house (that's no. 100). This gave me a chance to appreciate the beauty of the street numbers on Paris buildings and to count the days to freedom.



## From the Blue (and Red) Ridge Mountains

Mary Jo Padgett

I am retired and live alone in a comfortable house with a small yard in the small town of Hendersonville, North Carolina.



The tension and unrest in America since the George Floyd killing have affected me emotionally. Sometimes I feel so sad I cry – while other times I feel guilty for the privileges, friendship, and economic stability I enjoy when others are struggling. Anxiety about friends or family becoming COVID-19 victims is always underlying.

School reopening has been a big headache for everyone. In late August, the governor gave public schools a choice between online-only until December or in-person classes. Most public schools, parents, teachers, students chose totally online classes. Now, with pressure from the legislature, some public schools are open to student presence on certain days and then online for other days. This is a recent development, so we don't know how much this will affect the COVID numbers. My grandson goes to a charter school. All the parents, teachers, and students chose to stay totally online until end of December and are still committed to that.



NORTH CAROLINA CENTER FOR PUBLIC POLICY RESEARCH

As a swing state, we have been a scene of conflict between Republicans pushing to re-open the economy and Democrats trying to keep health prevention in place. Election campaigning by the president and his family has led to significant gatherings, as well as cars and people lined along the motor

routes for these events. All the newspapers noted that there were few masks being worn at the actual gathering places. However, I have to say that tourists, visitors, and locals who are shopping in our downtown area, eating at restaurants, and strolling along our picturesque little streets, are 98 percent mask wearers.

I sorely missed my annual trip to Paris to conduct history walks around the city, I have missed my friends there, the spiritual uplift of The American Cathedral, and Paris in general, very much. The guided history walks I conduct during summer season in my hometown also were totally scuttled. Other work projects screeched to a halt. This challenged me to be flexible and creative with my time. It meant indoor projects, when I'd prefer to be outdoors, but in the end, they were rewarding.

## Joys outshine chaos of family confinement

**Matt Christensen**

Sitting at my "home office" as usual in autumn 2020. My 1950s secretary desk, previously a nice little place to pay bills, has time-warped into the future and become my Mission Control. Two laptops sit side by side, one on a pile of books in a futile attempt to improve the camera angle and minimize the broadcasting of my post-midlife chin into the home offices of the 50 to 100 people I videoconference with every week. In the early days

of lockdown, I tried using a large external screen as well but found it too cumbersome. The piano sits to the right of my desk and occasionally coaxes me over for a break in the monotony of Zoom and Teams video calls.

Sometimes I turn off my camera and put a few chords down into the video calls to spice them up and throw some irreverent creative energy at the participants. To my left, I have a wonderful view of the garden on our terrace; having worked for more than a decade in the stark grey skyscrapers of La Defense, I can't remember the last time I witnessed, up close, the gentle turning of seasons, from the bare branches of winter to the falling leaves of autumn. A daily reminder of the cycles of life.



MATT CHRISTENSEN'S HOME OFFICE  
PHOTOS BY KATHERINE KAESS

Behind my office, the kids' zone is still set up in our living/dining room. Lockdown this spring proved to be a chaotic ballet with all of us dancing in and out of video calls and telling each other to be quiet ... then total silence broken by laughter at the absurdity of it all. Our eldest daughter, who was in 5e (7th grade), was able to retreat to her own room and she, even more than her two





younger siblings, reveled in the ability to focus entirely on work without the wasted time commuting back and forth to school.

In fact, now that she's back at her Catholic French school, we realized even more how beneficial it was for her to be able to organize her own work schedule, and to just "get on with it," studying and learning without the drama of old-fashioned teaching habits (which tend toward the punishing rather than the enlightening). Recently, my youngest son was sent back into "confinement" at home for seven school days until we had proof of his negative result from a COVID-19 test, so the need to retain the kids' zone remains. Keeping fingers crossed for the coming weeks.



MATT CHRISTENSEN TAKING A BREAK WITH DAUGHTER NEVA

My wife's home office is adjacent to mine and, to be honest, she is still adjusting to my constant presence in the home. On that front, I'd wager she would say the new normal has already gotten old, if she were asked. We both remain in awe that in 15 years of being together, I had never gone for more than two weeks without traveling for my work in asset management. A usual spring would have seen me in the United States, Australia, and Japan in addition to my weekly Eurostar jaunts to London. I still find it shocking – and surprisingly wonderful, for a globe-trotter like me – to be so homebound. One thing is for sure: this time with family has been precious and priceless, a moment to treasure. 🍷

## CATHEDRAL COMMUNITY LIFE



### New railings

Thanks to a generous gift from Robert G. Seeman, iron railings were installed on the altar steps at the end of April. Dr. Seeman explained: "Choir members have a great view of members of the congregation coming up to take Communion, and we viewed quite a few scary lurches on the way up! With the passage of about 10 to 12 years, I have become the guy feeling like my balance might not be up to going up those three or four steps with a music folder and a hymnal, and I have gotten in the habit of putting a hand on the shoulder of the singer next to me for a little better balance. I got the message: it was time to think about railings.

"I had met a gifted iron craftsman at the *Salon du Patrimoine de France*, Lionel Moretto. With his help and expertise, we arrived at the design for the railings, which were made in his workshop near St. Brieux, Bretagne, and installed during confinement. I hope they will prove to be a useful and unobtrusive addition to access the altar."



## The Junior Guild carries on

While the Junior Guild had to postpone its centennial celebration for a year, due to confinement, it managed to hold three board meetings and a general assembly via Zoom. During the break, Junior Guild members oversaw a project to install a defibrillator, required by law, at the Cathedral. Donations from the congregation were made in memory of Sigun Coyle. Here Guild members enjoyed their first meeting in July, masks in place!

## Mayor Pete sends love

Pete Buttigieg, former mayor of South Bend, Indiana, former presidential candidate and lifelong Episcopalian, spoke via video to The American Cathedral parish on Sunday, September 13. He noted that in the difficulty of our times, it is most important for all of us to find love, to work for good, and to help fill the tremendous need around us. "This is a moment for us to seek whatever sources we have, whatever we have in our lives that gives us access to call out the best in us. In our daily lives, more than anything, that comes from love."



## BLM

The American Cathedral hung a Black Lives Matter poster outside the church in solidarity with the wave of demonstrations against police violence in the United States over the spring and summer.



PARISH LOSSES



## In memoriam

**Axel Kumpers**, a Cathedral member for 45 years, died on April 25. Born in 1934 in Rheine, Westphalia, Germany, Axel was an investment banker with Merrill Lynch. He is survived by his wife, Lois Kumpers, also a longtime parishioner.

**Evalyn Robinson**, former president of Les Arts George V and member of the Junior Guild, died April 28 at her home in Loches, in the Loire region.

**Judith Bingham**, president of the Junior Guild 1982-1983, former member of the Cathedral and regional chair for Republicans Abroad Europe, died on June 13.

**Susan Marshall-Valentini**, president of the Junior Guild 1989-1990 and longtime Friend of the Cathedral, died on July 2 at her home in Hopkinsville, KY.

FROM THE ARCHIVES

# 1920-2020

Should women vote?

The United States Congress said yes in May 1920, and at the same time, the vestry of Holy Trinity raised the question. The annual

vestry election in May 1920 apparently had some female voters. "There was some doubt as to whether, according to the constitution, ladies were allowed to vote," the minutes of the meeting read. At the following vestry meeting, a proposed amendment to the church constitution to include women voters was drafted, to be put to a vote in a year's time. Thus, at the annual meeting in May 1921, with 40 church men present, 21 voted in favor, 10 against, and nine men abstained.



This slim majority allowed women members to vote for the vestry, but the newly elected board was

not finished tinkering with the language of eligibility. First, the board dropped the time of membership from six months to three months, and then refined "regular contributors" to require a minimum annual contribution of 100 FF (about \$100 today). And lest there be any confusion, while electors could be male and female, the qualification "male" was added for vestry candidates. It would take another half-century before a woman was elected to the vestry, Louise Saintonge in 1975.





## **Friends of The American Cathedral**

In this time of Thanksgiving we give thanks to the Friends of The American Cathedral whose generosity is critical to maintaining the mission and historic building of America's only Cathedral in Europe.

Membership dues should be paid to:  
**The American Cathedral in Paris Foundation**

Credit card payment is through  
[www.americancathedralfoundation.org](http://www.americancathedralfoundation.org)  
Checks to be sent to  
John Watson, President  
American Cathedral in Paris Foundation  
604 E. Franklin Street, Chapel Hill, NC 27514

**Benefactor (\$2500+)**

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## **The Trinity Society**

Please help ensure that the Cathedral will be a source of community and spiritual support for generations to come, as it was for all of us.

Your legacy gift will support the endowment of the Cathedral which is the foundation for its future.

Please visit the Cathedral website:  
[www.americancathedral.org](http://www.americancathedral.org), donate button for more details  
or contact Anne Swardson at [trinitysociety@americancathedral.org](mailto:trinitysociety@americancathedral.org).

