

Trinité

THE MAGAZINE OF THE AMERICAN CATHEDRAL IN PARIS

VOLUME 16 N 1

SPRING 2021

THE JUNIOR GUILD TURNS 100

A century of service,
charity, support and
oh those galas!

JUNIOR
GUILD



Trinité

The Magazine of The American Cathedral in Paris
SPRING 2021 - VOLUME 16 N 1

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IMAGES ON THE COVER:

Contact sheet of photos from the 1969 gala. Ambassador Sargent Shriver and his wife, Eunice Kennedy Shriver, and Dean Sturgis Riddle are among those we recognize. Anyone else you see? We'd love to hear.

PHOTO CREDITS:

pages 5 and 7: Kim Powell





Coming out of the Wilderness: Reflections on Change

Beloved in Christ,

As I write this, it's Lent, but you will receive it in Eastertide. I hope and trust that this timing is indicative of our own journeys from Lent to Easter, from wilderness to joy, from death to life – and from confinement and pandemic to health and wholeness.

Since we are (obviously!) pretty church-y around here, we've been calling this season Covid-tide. It's a long, long season, much longer than that long green season after Pentecost. We're tired and sad and anxious, though well aware that for some the season has been much worse, that some have lost jobs, or people they love.

No one was much interested in Lent this year; rather, I heard, again and again, that people feel they have been in a year-long Lent, a year in the wilderness. We've talked about different ways to keep Lent – not giving up something (haven't we given up enough?) – but finding new ways to encounter Christ in the wilderness.

What's been helpful to me is to ponder the biblical story, which is really our story: from slavery in Egypt, through the wilderness, to the Promised Land. In the wilderness we learned to depend on God alone – except when we didn't. To read the account in Exodus is to read an account of people who had experienced the power and grace of God but who turned away again and again and again. In retrospect, one wonders why they were so difficult, so untrusting. But at the time, they were lost. They didn't know where they were going, or when they would get there, or what to expect. Sound familiar?

They were, we know, led to the Promised Land. God's promises were true. And yet, it probably wasn't what they expected, and moving in, settling, beginning a new life there wasn't easy either. But they became something new, what God had called them to be: the covenant people of God.

It takes a long time to become someone or something new, to live into the fullness of what God has called us to be. It took 40 years in the wilderness for the Israelites



4 to let go of their identity of slaves. It took struggle and doubt, listening and lots of patience, to begin to understand this covenant identity.

If this last year has been our desert, our wilderness, what have we learned and who have we become? And what does the Promised Land look like? We've changed. And we're not going back to what was, because we have outgrown that identity.

The end of Covid-tide is, God willing, in sight with the vaccines. Now we must ask the questions about what the new normal will be. Here at the Cathedral, our mission statement will still apply:

The mission of the American Cathedral of the Holy Trinity in Paris is to share the good news of God in Christ by worship, word and example, as a parish church in the city of Paris and as a cathedral in Europe, living our faith and serving the common good, inspired by our American, Episcopal, and Anglican heritage and open to the cultures, languages and faiths that surround us. We pursue this mission through prayer, observance of the sacraments, fellowship, education, stewardship, and outreach to our community and the world beyond.

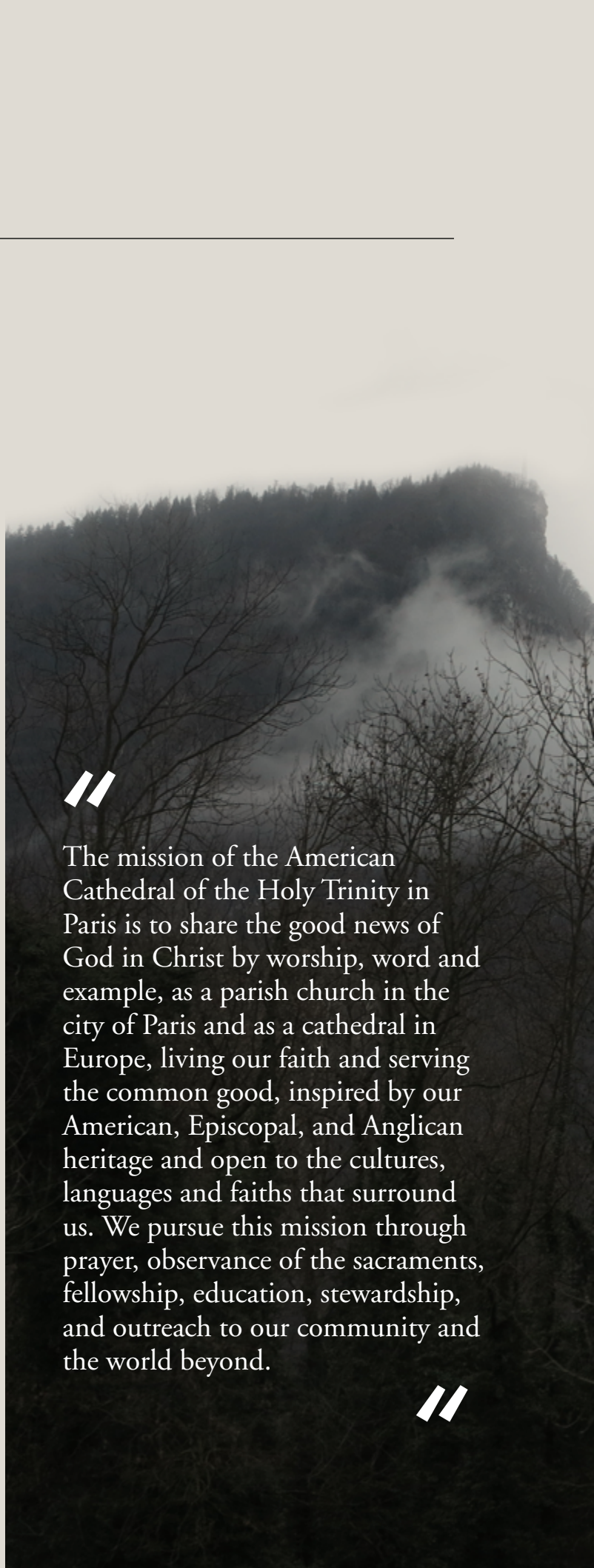
But it will be lived out in new ways, as well as familiar ones. I see our challenge now as asking questions: how do we mourn what we have lost? How do we celebrate new beginnings? What have we learned? What new things will we keep, what will we jettison, and what will we change? What old and familiar customs are no longer helpful? Where is God leading us now?

I hope and believe that our wilderness experience is nearing its end, and we can begin to explore a new land. But whatever the timing, and even as we go back and forth for a while, I know our call is to be the people of God in this time and place.

And Easter always comes. Always.

Yours in Christ,

Lucinda+



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by Cian Gourke



Youth in Stewardship

Each year we have a stewardship project around the Lenten season. Last year the youth and 20s/30s group teamed up in March with the Sandwich Ministry to make and distribute take-away meals to those in need. The youth have continued volunteering at the Tuesday Sandwich Ministry during school breaks (October, December, and February).

For our Lent stewardship project this year, we are doing a Virtual Stations of the Cross each Saturday night, meeting for discussions and reflection on Zoom. In the discussions, we also ask participants to contribute in a variety of ways: through photos, readings, and poetry, for example. Recordings of these presentations will be shown on the Cathedral's social media platforms during Holy Week. The stations will be grouped together as needed and also included in Compline services during the week.

The pandemic restrictions have made us get creative in the ways we serve and are stewards to others. Our involvement in the Sandwich Ministry serves those less fortunate in the community, while our Virtual Stations of the Cross will give time for reflection to our congregation.



Canon Nat Katz added that lessons of love and caring are at the heart of the Gospel. “We are actively teaching our children and youth about love. We are teaching them that they are loved and that the love they receive is meant to be shared. We are in the process of finding age-appropriate opportunities to teach them to see where and how they are called to love God in service to those on the margins – the stranger, the poor, the sick, the oppressed.”

The Stations of the Cross are a framework for discussing these teachings, while the youth are diving into acting on them with the Sandwich Ministry.

“It has been beautiful to see both our Sunday School and our Youth take part in the Sandwich Ministry, which has grown as an organic response to human need during a time of extraordinary stress, strain and limitation,” Canon Katz said. “Their generosity of spirit and self gives me hope and inspiration. Our future is in good hands with these young people. I’m looking forward to seeing where they will lead us all in the years ahead.”

Cian Gourke is the Cathedral's Youth Ministry Coordinator.

Teens and Youth Pitch in for Community Support

A dozen young members of the American Cathedral and Scout Troop 112 have been dedicating their school vacation time to working at the Sandwich Ministry. Trinité asked them about their experiences:

At 18, Alexandra Fischer is the senior member of the Youth Group. She has worked over her teenage years in community support projects from the French Pièces Jaunes collection to the Cathedral's Love-in-a-Box program and was inspired by that to organize a fundraising chapter for UNICEF at her school. She also volunteers at the Sandwich Ministry.

“To make your own happiness you have to make other people happy, too,” she said.

One guest expressed his thanks. Retired from the shipping business, Dominique is 80, and complimented the quality of the lunch. “On peut dire merci beaucoup: vive l'Amérique!”

“It feels like right now is a time when people need help. They’re all pretty nice people in tough spots.”

XAVIER KOCH, 13



“I think that Sandwich Ministry is a good use of your time, not spending it on video games like a kid of my age does. It makes me feel good helping people and just being there for them when they need it, and them feeling good makes me feel good, too. Helping people that need it is just also satisfying for you, you know you helped someone today, it’s a good action.”

VICTOR FRUHINSHOLZ, 13



“Ever since I got started, I loved it. Some friends also participate, which makes the experience even more fun. As you hand out the sandwiches you see a lot of different personalities in the people receiving them. Some are happy and thank you warmly. Others can be a bit grumpy and cold, which is understandable. The experience reminded me that making others feel good is satisfying.”

TEODOR TRAUTNER, 13

“I decided to join the Sandwich Ministry because I get to help others and inspire others to do the same. I also get to brighten their day with just a simple act of kindness. I have learned that helping others has more of an impact than it seems and that there are multiple ways to serve the Lord.”

AMARA MOULDS, 12

“We’re helping people, and it’s not boring, it’s fun. We have to do this to experience how lucky we are.”

HENRY SABA, 13



“In the Arks (Sunday School class) we were brainstorming how we could be good stewards. Our ideas were compiled in a poster that we sold in the Parish Hall. On school vacations this year, I’ve been volunteering for the Sandwich Ministry. I have learned that there are places where needy people are not ignored.”

JACOB BLUNDELL, 11



Getting by with a Little Help from Our Friends

Thanks to much more than a *little* help from Friends of the American Cathedral, parishioners and other supporters, the Cathedral managed to survive 2020 in reasonable financial condition and has a plan for 2021 that protects the church financially, no matter how the pandemic situation evolves. But it has not been easy.

Since March 2020, the risk of COVID-19 infection has required clergy, staff, and volunteers to rethink virtually everything the church does – worship services, music, Christian education, mission lunch, pastoral care, etc. The 2020 Cathedral budget, carefully crafted pre-pandemic, had to bend to accommodate the new norm, with impacts on both the income and expense sides. Tracking and mitigating these effects has involved a team including the General Manager, Cathedral Treasurer, Vestry, Finance Committee, Investment Committee, and the Cathedral Foundation.

Despite the Cathedral being largely shut down for many months, expenses have not been reduced. About 70 percent of our costs, approximately €870,000

forecast for 2021, are salaries and building expenses; while some limited French government help with staff salaries has been available, operating expenses were reduced only negligibly. Further, the shutdown resulted in important new costs, most related to providing services online. Realizing that a live service recorded on a telephone was not filling the spiritual void for most worshippers, clergy and staff quickly figured out how to safely conduct and record full services, including the beloved music program, and to make these available online around the world. Recording, filming (including a drone), and mixing equipment had to be purchased and individuals trained to use it. Special donations, many as part of a memorial gift fund to honor Olivia de Havilland, covered these investments.

On the income side, the church's main financial underpinning, annual parishioner pledges supported by Friends' donations, thankfully held up – the average 2021 pledge is higher than that of 2020 despite the difficulty or even impossibility of attending church during most of the past 12 months, and Friends'



8 annual donations likewise have increased. In addition, many donors responded to the appeal for exceptional one-time contributions to keep the Cathedral afloat in 2020, and two extraordinary gifts totaling €75,000 are critical to balancing the 2021 budget. Collection plate offerings, however, virtually disappeared as church attendance was curtailed and have not yet been replaced by contributions from the thousands now attending Cathedral services online. Recently QR codes linking to the Cathedral donation page were added to the sites where these services are accessed, but it is too early to judge if these donations will equal or surpass the usual collection plate gifts.

“We can take comfort and hope in the support shown by the Cathedral community.”

Since the 2010 renovation, renting Cathedral space through the Ventures program has become the second pillar of the Cathedral’s finances, contributing up to a third of the Cathedral annual revenue. Since March 2020 General Manager Jeb Seder has been juggling shifts in legal restrictions with surprising success in some areas; because the French government has generally supported child-related in-person activities, income from the Montessori school and after-school programs mostly continued unchanged. On the other hand, several contracts of more than €15,000 for individual fashion shows were cancelled (there were three shows in January 2020 alone and great hopes for increasing this activity) and other lucrative corporate events were called off. But a new, if much smaller, source of Venture income has been found with film crews working in the neighborhood. Street tents movie companies normally use to feed their crews were outlawed by the government, but indoor dining in this context was allowed. So the Cathedral Parish Hall and kitchen, accessible directly from the alley running behind the church, have become the canteen for several cinema productions. Travel restrictions virtually eliminated income from Asian wedding blessings – in 2020 €85,000 was anticipated, in 2021 only €10,000. While there is hope that many pandemic restrictions

will be lifted in 2021, the Vestry expects €228,000 for Ventures income for 2021, a decrease of 26 percent from 2020’s budget.

The third largest income component of the Cathedral’s annual budget is contributions from the endowment, held by The American Cathedral in Paris Foundation and managed by the Investment Committee. For over a decade the Cathedral has managed to hold the endowment drawdown to about €185,000 annually, paid in three installments.

At the Vestry’s request during the uncertainty of the first lockdown, the schedule of the contribution payments was advanced, to be sure the Cathedral had sufficient cash reserves on hand however dire the situation might become. For 2021 the Vestry has asked the foundation for a possible exceptional additional €73,000 contribution, which when added to the usual draw would equate to 7.7 percent of the previous three-year average balance of the endowment, above the targeted 5.5 percent but below the 10 percent return the endowment earned. These emergency actions highlight the steadying influence the endowment can exert in a crisis, and the critical importance of legacy gifts that are the principal mechanisms to replenish and increase the endowment.

The coming year will no doubt continue to test the creativity and dedication of all who work at and for the Cathedral. We can take comfort and hope in the support shown by the Cathedral community, particularly the legacies of those who bequeathed the endowment that sustains us, the steadfast generous annual pledges of parishioners and donations of Friends, and the exceptional gifts that are forthcoming when the Cathedral needs them most. With its new outreach to a wider community and the deepened appreciation for the church many have felt in these difficult times, the Cathedral will not only endure but thrive as we move into a post-pandemic world. 🙏

Nancy Janin, who joined the Cathedral choir in 1987, has served as Development Director and Senior Warden amongst other roles. She moved to London in 2013 and is currently Treasurer of the Cathedral Foundation and a member of the Board of Foreign Parishes.



A Gift From Heaven: the Francine Coffey Legacy

Their story begins in Stanford Business School, where they both were studying for an MBA. Jean-Gabriel Jouanny was from the sparsely populated Ardeche in the Auvergne Rhone-Alpes region and Francine Coffey, born in Washington DC, was raised in Bristol, CT, and spent most of her later life there. As her cousin and lifelong friend Anne Duquette Ancher wrote, they married and spent many happy years together in San Francisco and Paris, where Jean-Gabriel was in top management at Essilor, a leading manufacturer of eyeglass lenses and contact lenses, and Francine worked at Ford Motor Company.



Former Paris resident Mary Jane Fally, Cathedral parishioner from 1968 to 1997 and close friend of Francine Coffey, spoke to me while weathering the February ice storm in Dallas. Mary Jane, an accomplished pianist, was asked before Christmas 1993 to accompany Elizabeth Procuronoff singing Christmas carols and leading the others in merry measure at the annual joint Junior Guild-Saint Anne's Guild holiday luncheon. Drawn by the music, Francine came to the piano afterward, introduced herself, they began to talk and the conversation didn't stop as they set off together to do some Christmas shopping at the Grands Magasins.

Christmas joy was to turn into sadness. Mary Jane's husband, Michel, already had a rare form of cancer, and Francine's husband suddenly fell ill. Their husbands died within a week of each other, Michel on Easter Monday April 1994, and Jean-Gabriel – at the age of 42 – on April 8, 1994, the day of Michel's funeral at the Cathedral. Jean-Gabriel's funeral followed at the Cathedral five days later, with Canon Ben Shambaugh officiating. Three years later, Francine returned to Connecticut to take care of her ailing father. Mary Jane also moved back to the States. Through the years, with shared memories and periodic visits, Mary Jane and Francine's friendship endured.

Upon her return to the States, Francine joined the Friends of the American Cathedral. The American Cathedral often becomes the spiritual home for Franco-American couples around the world, with so many important family memories of worship, community, baptisms, marriages, and funerals. Francine, a competing ballroom dancer and world traveler, died in New Hampshire on August 4, 2019, survived by a niece, a brother-in-law and her special cousin Anne Duquette Ancher. With sadness and surprise, the Cathedral learned of her death in January 2021, when lawyers reported that she had left the Cathedral in excess of \$500,000 once her estate has been probated.

Francine's remarkable generosity comes at a time of financial difficulty for the Cathedral, and underscores the importance of community ties on both sides of the Atlantic. We are deeply grateful for this gift. It seems to have been sent from Heaven. ♡



Kate Thweatt is a longtime member of the Cathedral, serves as chair of the Archives Committee.



by Anne Swardson

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Trinity Society: A Legacy of Giving



On June 3, 2007, 13 people stood up at the Cathedral's Sunday service and were welcomed into a brand-new club: the Trinity Society. Along with five others who could not be present, they were the

founding members of a group of parishioners who had committed to include the Cathedral in their wills.

“It is the opportunity to leave a planned gift that constitutes both a legacy to generations yet unborn and a final witness to our loved ones who survive us,” the Cathedral's dean, the Very Rev. Zachary Fleetwood, said that day.

Today the Trinity Society is flourishing. Sixty-one individuals and couples have pledged to leave a legacy to the Cathedral. Seven, including our bishop, the Rt. Rev. Mark Edington, and his wife Judith Edington, were welcomed at a virtual ceremony last June 7, Trinity Sunday. Trinity Society legacies are a welcome boost to Cathedral finances, especially during this pandemic year.

As Trinity Sunday approaches in 2021 – it's on May 30 this year – we enthusiastically encourage anyone who loves the Cathedral to consider joining the Society. There is no minimum gift. All financial information is confidential, and members can remain anonymous (though we hope they don't!). We like for members to give us an idea of the nature and value of their planned gift, but that's not required either.

Tax advantages are available for gifts from both French and American donors. There are a variety of ways to give: by using estate planning tools such as 401k plans or pooled income funds, by outright gifts of cash, appreciated securities or mutual funds, by making the Cathedral a beneficiary of a life insurance policy, or by making a gift of real estate. Legacy gifts are channeled



into the Endowment Fund, which bolsters our long-term financial health and stability.

The Society recommends potential donors seek advice from a tax professional. The Episcopal Church Foundation in the U.S. can help with appropriate tax structures for American donors.

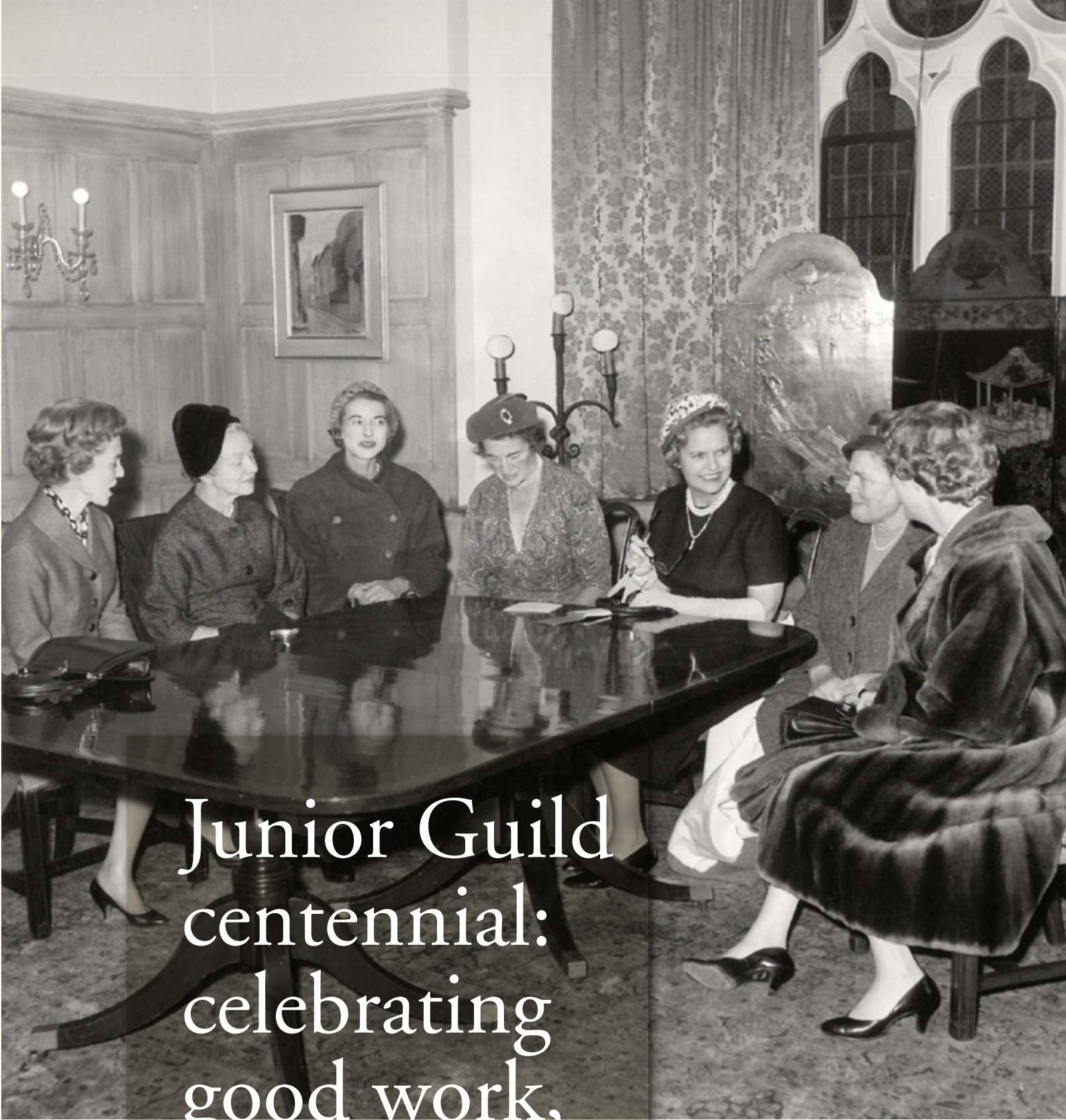
In France, the Cathedral is a recognized “*association culturelle*” and thus can receive charitable gifts, whether financial, real estate or in other forms. France-resident donors also can arrange their gifts through an “*assurance vie*” life insurance framework.

Every new member gets a silver pin representing the Trinity, a symbol of the bonds between the Cathedral and those who love and support it. 📌

For more information, please contact trinitysociety@americancathedral.org



Anne Swardson, a longtime member of The American Cathedral, is chair of the Trinity Society. A former editor at Bloomberg News and correspondent for the Washington Post, she writes fiction and blogs. See her website at anneswardson.com.



Junior Guild
centennial:
celebrating
good work,
good friends





She doesn't look it, but the Junior Guild is 100 years old. Its members stand on a tradition of service, community support and lasting friendships that began at The American Cathedral in 1920. Naturally, a gala is in order. It will be as fabulous, elegant, and star-studded as is the Junior Guild's reputation for such events. But it will be a bit late, given the circumstances of the COVID-19 pandemic.

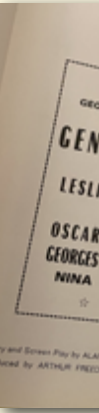
Looking back over the Guild's history offers a snapshot view of social change in the past century. Then: ladies and wives, hats and gloves, duchesses and film stars. Now: men and women, native and expat, employed and retired. What remains constant is the giving – of time, of effort, of organization and of support. The Junior Guild has always lent a helping hand to individuals and groups in need, from white Russian refugees of the 1920s to child refugees of the 2020s.

Officially founded on November 27, 1920, by Rector Frederick W. Beekman for and with his wife Margaret Mackay Beekman as a service guild for the women of Holy Trinity Church, its activities had begun with a women's group that met to sew clothes and make bandages during the Great War. It was named the "Junior" Guild as it was secondary to the Altar Guild, the only women's organization at the time. At the same time, a Monday Mission Work Guild focusing particularly on community support was founded.

After the war, the women continued their work, helping displaced people, orphans, families, and even villages. The Junior Guild's first adopted village was Cierges (Aisne), and it went on to assist others in devastated eastern France. The two guilds even managed an orphanage, The Holy Trinity Children's Home, for war orphans, first at Etrechy (Essonne), later established in Chateaudun in a small house purchased by the Monday Mission Work Treasurer.

The first Junior Guild president was Margaret Benedict, of eggs Benedict fame. Living with her mother as stalwarts of the American Colony, Miss Benedict, a renowned cook, also had driven an ambulance during World War I. Dean Sturgis Riddle recounted that the Benedicts were great hostesses for the Guild and American community in Paris, but nothing annoyed Miss Benedict more than to hear her eponymous dish referred to as eggs benedictine!

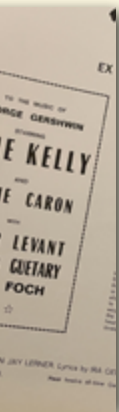
The soon-to-be Dean and Mrs. Beekman became deeply concerned about the fate of the thousands of Russians





“There was a Cathedral Men’s Club and the wives served at table and then ate in the kitchen. Miss Benedict was in charge, and I was always flattered to be asked, as we all found it great fun. The galas were always black tie with orchestras and dancing. I remember the decorations at the Pré Catalan done by Dottie Kidder. The tables were covered with rose and gold brocade and vegetables stuck with hat pins of rhinestones.”

FRANCES BOMMAERT (2010)



“The opening tea of the JG when I was president in 1964 was held at the old Embassy Residence on the avenue d’Iéna, an immense Belle Epoque mansion overlooking the gardens of the Palais de Chaillot. It had been bought by Ambassador Herrick in the 1920s one weekend while his wife was away. She was appalled when she arrived back home, as she said it was too small.

The new ambassador was Charles Bohlen, just arrived from his many years in Moscow. When I arrived, in hat and gloves of course, I asked Mrs. Bohlen how she liked her new post. She replied fine, but the dining room is too small, it only seats 24! From my perspective, this seemed pretty grand.”

NANCY WEBSTER (2010)



FROM TOP LEFT: EDITH PIAF; PRINCESS GRACE OF MONACO; AUDREY HEPBURN AND HER HUSBAND MEL FERRER; FERNANDEL, ELIZABETH TAYLOR AND HER HUSBAND MIKE TODD; AMBASSADOR AMORY HOUGHTON AND HIS WIFE LAURA HOUGHTON, DEAN STURGIS RIDDLE, AND GUESTS. PHOTOS FROM CATHEDRAL ARCHIVES.



*Junior Guild centennial:
celebrating good work, good friends*

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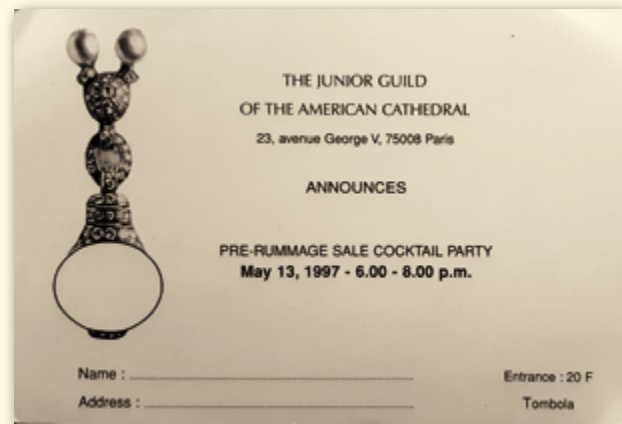
flocking to Paris in the wake of the Russian Revolution. The Beekmans set up an office, installed a Russian secretary and formed an aid committee that included the Grand Duchess Hélène, Princess Nicholas of Greece, and Madame Enden, whose cousin, Dr. Evgeny Botkin, was executed with the czar's family. The Junior Guild created scholarships for students to attend French boarding school and dedicated the benefits of the entire 1924 rummage sale to Russian relief. Links to the Russian community continued through the years, with Dean Riddle's secretary and office manager from 1952-1977 none other than Irène Romanoff, Grand Duchess Gabriel, a cousin of the czar.

Where did the funds come from? Mostly gala events and the iconic annual rummage sales. Black-tie dinners, thé dansants, theatrical performances and cinema-themed parties were held at the Hotel Majestic, Hotel George V, Hotel Crillon, Pré Catalan, Lord Byron cinema and Saint Cloud Country Club. In 1956, Audrey Hepburn and her husband, Mel Ferrer, were special guests at the annual Valentine Ball; in 1968, Princess Grace of Monaco was the star attraction at the Lily of the Valley Ball. The Junior Guild knew how to attract glamor and make it shine for charitable causes.

During the early days of World War II, the women of Holy Trinity again formed an auxiliary to sew clothes and make bandages, which in the winter of 1939 were sent to desperate Finland, under attack by the Soviet Union. When the Nazis occupied Paris and took the American Cathedral for their Wehrmacht church, the Women's Auxiliary moved its support projects to join the Quakers. Most Cathedral members left France at the start of Occupation. Postwar, the Junior Guild was reorganized but got right back to work. Its first postwar gala, in 1947, was cinematic, showing "Gilda" with Rita Hayworth.

One longstanding project relaunched under the Guild's auspices after the war was the American Students' Social Center, first opened in the 1920s to provide social support to American university students staying in Paris.

And, as after World War I, the Guild offered financial assistance to devastated towns, beginning with Fougères (Brittany). It was at this time that the Guild assumed a partnership role with French government social services,





“In the early 1960s the JG had a committee called Group Projects. Dressed in little suits, with hats and veils and gloves of course, we would meet for lunch at the Cathedral before setting out on a visit to one of the “cases” aided by the Guild. Dottie Kidder, wife of the political counselor at the embassy and chair of the committee, used to turn up with a basket lunch of foie gras and champagne, which her chauffeur set out on porcelain plates on a sparkling white tablecloth on the huge old table in the Parish Hall. This was our meeting.”

NANCY WEBSTER (2010)

“After one JG rummage sale in the 1970s, Margie Garrett and I counted the money in the little room off the library, later the bishop’s office. The sale brought in \$20,000 (not francs). At the end of the day, I put all the money in the back basket of my bicycle and peddled off to JP Morgan Bank in the Place Vendome!”

GAIL WORTH (2010)

“The Guild certainly supported a lot of very worthwhile causes, and I think we were always happy to be able to reach out in that way. The luncheons were always delicious and great fun as well! They provided a way to meet people and make friends; I was grateful for that when we were there and still am, as I do keep in touch with at least a few of those friends.”

PATSY LEO (2010)





giving monthly support to individuals and families. Thus the program of “protégés” was born and continued until 2016, when the last protégé moved to hospice. At its peak, nearly 50 protégés depended largely on the support of the Guild. The social services and group projects committees met weekly to discuss help for their protégés, all the while knitting for their charities, preparing for the needy children’s Christmas party, or preparing for the large semi-annual rummage sales, the run of Paris.

Now, about those rummage sales. Clothes were contributed by the rich and famous, such as the Duchess of Brabante, an American, who sent a pile of Louis Vuitton suitcases filled with cashmere sweaters and the like. The Duchess of Windsor, who graced events with her presence and that of her husband, the Duke of Windsor, also donated clothing to the rummage sales. They raised as much as \$20,000 (\$180,000 today) each, with eager buyers lining up for a preview the evening before, and an invitation-only pre-sale cocktail.

In 1952, the Guild began recording English-language books readings for the blind, which grew into the English Language Library for the Blind, in operation for more than 60 years. And in 1960, Laura Houghton, wife of U.S. ambassador Amory Houghton, launched a project to re-cover the kneelers and cushions in the distinct needlepoint design so beautifully part of the Cathedral today. The multi-talented Guild ladies did the needlepointing. During much of this period the wives of the American ambassadors, Mrs. C. Douglas Dillon, Mrs. Amory Houghton and Mrs. Sargent Shriver, served as honorary Guild presidents, while presidents included Mrs. Sturgis (Betty) Riddle and Mrs. Johnson (Margaret) Garrett.

By the 1970s, the Junior Guild, counting nearly 200 members, was considered the largest charity in Paris. It was supporting orphans and students, protégés and the needy. Aside from the kneelers, the Guild sponsored the restoration of the Master of Roussillon painting in the Martyrs’ Chapel and paid for emergency roof repairs. By 1979, the Vestry invited the Guild to attend its meetings *ex officio*. A marble plaque in the narthex lists the Guild among the cathedral benefactors and another plaque recognizes the founder, Margaret Beekman.

The Guild is always evolving and adjusting to where it is needed. It has fewer members today, about 50, and much more fundraising competition. The rummage sales have become biennial brocante-type sales, and the last glamorous evening was for its 90th anniversary in 2010, when Dame Olivia de Havilland presided over a candlelit dinner in the nave. Sigun Coyle was president at the time and “helped bring the Guild into the 21st century,” according to Harriet Rivière, the current president.

“The spirit of the Guild is intact in this, its 101st year,” Harriet wrote. “We plan to celebrate our 101st birthday, God willing, in the fall, then pass the torch to the next generation of active, dedicated volunteers to carry on the good work while sharing fellowship and fun.” ☺

Harriet Rivière, president of the Junior Guild and longstanding member of The American Cathedral, provided the information for this article.





“The Cathedral was the important center of our family’s lives from 1967-1971, and we cherish every memory. As we met and worked together all year on the extraordinary annual rummage sales and social services projects, and played together in our leisure, the Junior Guild was, and is, an incredibly strong bond of everlasting, close friendships in a home away from home. I hope it will be ever thus.”

SUSAN CONWAY OLIPHANT (2010)

For the last few years the Junior Guild has been paying the salary of a special education teacher at a school in Palestine that aids Palestinian, Jewish and Christian children. What better way is there to foster understanding among the young of different religious backgrounds? In previous years we have helped a school in India buy a computer, a school in Haiti buy uniforms and school supplies for their pupils, and we will continue on that road.

SIGUN COYLE (2008)

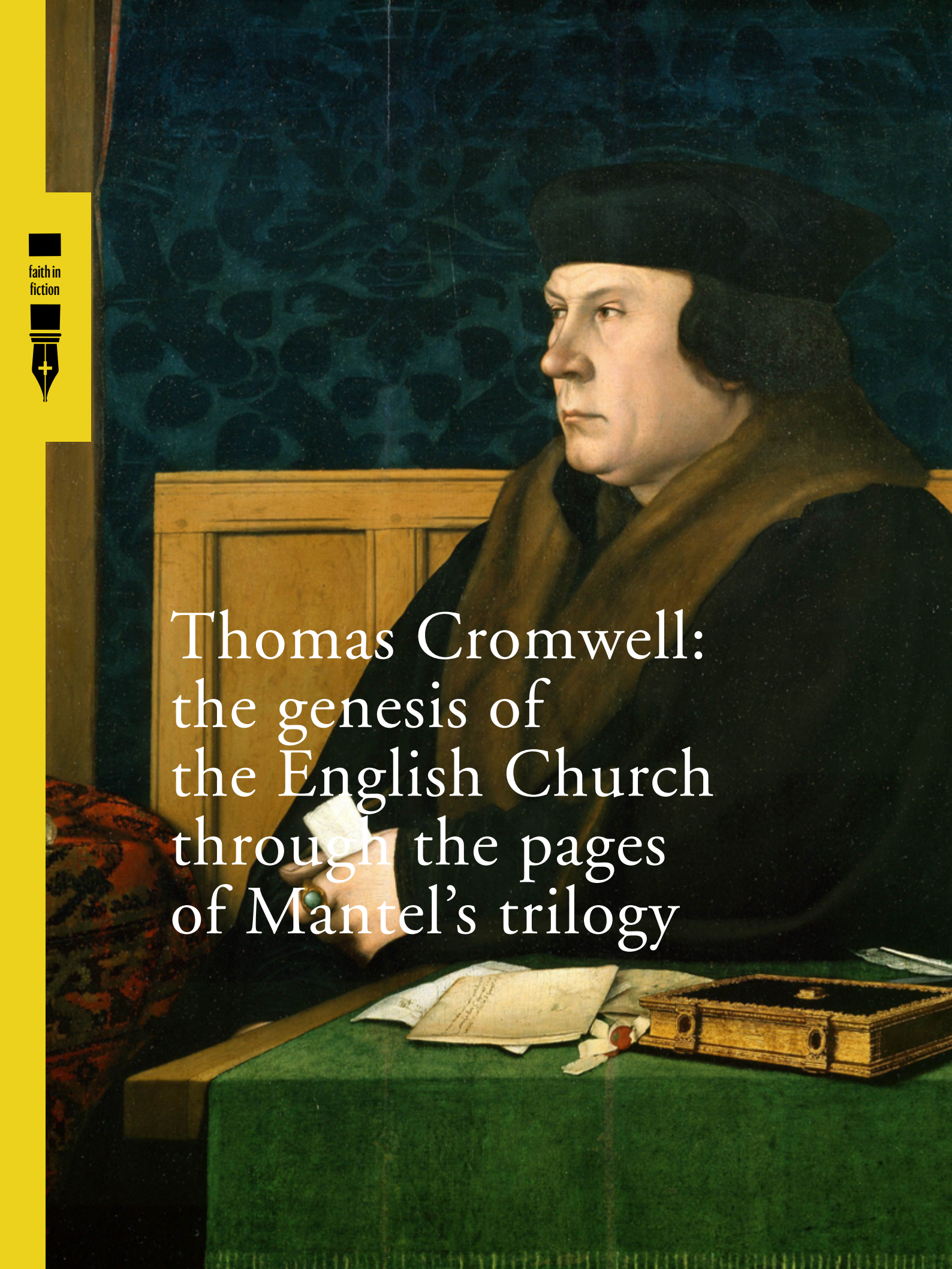


While I was president (1968-70), we started a project doing recreational therapy with children in a French hospital. Hard going as we weren’t totally welcomed with open arms. But we persevered and the children loved it. We also opened up our membership to women not necessarily members of the congregation or even American, whose husbands were connected to American firms. This added a very nice dimension to the group.

VIRGINIA C. MARS (2010)



faith in
fiction



Thomas Cromwell:
the genesis of
the English Church
through the pages
of Mantel's trilogy



This article examines English author Hilary Mantel's trilogy on 16th century statesman Thomas Cromwell: *Wolf Hall*, 2009; *Bring up the Bodies*, 2012; and *The Mirror and the Light*, 2020 (Fourth Estate/UK and Henry Holt and Co./USA).

by Dr. Carol Amouyel Kent



Before Hilary Mantel's trilogy, the best-known fictional portrayal of Thomas Cromwell was probably that of the play, "*A Man for all Seasons*" (1960), in which Cromwell is depicted as the Manichaeic antithesis of the saintly Sir Thomas More, a man prepared to die for his beliefs. Playwright Robert Bolt presented Cromwell as having "*a self-conceit that can cradle gross crimes in the name of effective action.*" Mantel instead paints a more nuanced portrait of Cromwell as a man open to compromise, who tried to save More by persuading him to acquiesce in the formal recognition of Henry VIII as head of the Church in England. While acknowledging Cromwell's role in several other executions ordered by the King, Mantel credits him with an agenda based on Reformist convictions.

Mantel's work, while classified as historical fiction, is closer to "docu-fiction," given the extent to which it is based on scholarly historical research, particularly on Cromwell's well-documented decade in public office, 1530-40. From the outset, Mantel had very regular exchanges with Dr. Mary L. Robertson, who was awarded her PhD thesis on Cromwell at UCLA; by the time Mantel was writing the third volume, she also had the benefit of the typescript of Oxford Professor Diarmaid MacCulloch's biography, *Thomas Cromwell – A Life* (Viking, 2018).

Indeed, where there are very few major departures from the historical characters, Mantel herself has drawn readers' attention to her literary license. Most notably, she gives a fictional identity to Cromwell's illegitimate daughter. She did not invent the daughter (about whom very little is known) but transforms her so as to provide an account of the execution of William Tyndale, the first translator of the Bible from Hebrew and Greek into English.

Yet none of the historical material includes any explicit, first-hand evidence of what Cromwell's true beliefs may

have been. Mantel, who was raised Catholic, resorts to a great deal of legitimate circumstantial evidence that leads us to infer – from his attested actions, from his known contacts and friendships, from his protection and promotion of reformers – what his true faith may have been.

Early in her first volume, several years before the break with Rome, Mantel has Cromwell inwardly contrasting the evolution of his own faith with the unwavering adherence of Sir Thomas More to the *status quo* of Roman Catholicism:

"Whereas in my case, what I grew up with, and what I thought I believed, is chipped away a little and a little, a fragment then a piece and then a piece more. With every month that passes, the corners are knocked off the certainties of this world: and the next world too. Show me where it says, in the Bible, 'Purgatory.' Show me where it says relics, monks, nuns. Show me where it says 'Pope'."

Is Mantel simply resorting to hindsight here, given that Cromwell's supposed thoughts correspond precisely to the subsequent legislative and ecclesiastical program he implemented? Cromwell was the prime force pushing through, in hasty succession from 1534 onward, measures abolishing papal authority in England, making Henry head of the Church there, stopping remittances to Rome, dissolving the monasteries, trying to abolish masses for the dead, worship of relics and saints and pilgrimages, and more.

Some argue that Cromwell was simply acting as Henry VIII's unprincipled and self-interested henchman. However, Mantel suggests that Cromwell's proactivity in expediting the imposition of these radical reforms stemmed not just from fear of, or a desire to please, his master. She has Cromwell, well before the break with Rome, taking out of a locked chest at his home a pirated copy of William Tyndale's translation of the New Testament, smuggled into England from

Thomas Cromwell:
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Antwerp. At that time, the risk of being caught with this extremely dangerous book was to be burnt at the stake for heresy; the Bible was only allowed to be read in Latin and in an authorized version. Yet Mantel has Cromwell encouraging his wife to read it and corresponding secretly with Tyndale from his exile in Hapsburg-ruled Flanders.

because Tyndale had publicly opposed the annulment of Henry's first marriage. If Henry did not later directly arrange for Tyndale's execution in 1536, he almost certainly sanctioned it. Shortly before, Cromwell tells Lutheran cleric Robert Barnes that he and the Archbishop of England, Thomas Cranmer, are, in fact, manipulating Henry to forward their cause:

"We work it all between us, Cranmer and I. [...] We are leaving Henry his rituals and he is giving us the scriptures. I think it is a good trade."

'It seems to me,' Barnes says, 'our prince thinks the purpose of scripture is to allow him to marry new wives. You claim he will license a Bible, so why does he delay?' [...]

"The king will not let us use Tyndale's version. We are obliged to pass it off, give other men the credit."

Cromwell commissioned his scholar friend, Miles Coverdale, to complete and edit Tyndale's unfinished work. The extent to which Cromwell and Cranmer imposed their own agenda on Henry in this particular case may be open to debate, but whatever the extent of Cromwell's role, it remains one of his greatest legacies to the English Reformation. In a later exchange with his (fictional) illegitimate daughter, Cromwell writes:

"The king sees [...] that an English church needs a Bible. We have worked long to bring him to it. We have agreed a translation, and it is Tyndale's, as far as we have his work, but it goes under another scholar's name. We have put Henry's own image on the title page. We want him to see himself there. We need him to set forth a Bible under his own licence, and set the scriptures up in every church, for all to read who can. We need to get it out in such numbers that it can never be recalled or suppressed. When the people read it [...] they will see with their own eyes that nowhere in the scripture does it mention penances and popes and purgatory and cloisters and beads and blessed candles, or ceremonies and relics –"

He concludes with this private thought: *"Not even priests. Though we do not stress that point to Henry."*

If Cromwell does not go so far as *sola scriptura*, a reading of the Bible that was then termed evangelical,



TITLE PAGE OF THE "GREAT BIBLE" OF 1539, THE FIRST OFFICIALLY AUTHORIZED BIBLE IN ENGLISH, SHOWING KING HENRY VIII HANDING OUT BIBLES TO CRANMER, THE BISHOPS, CROMWELL AND THE PRIVY COUNCIL, WHO THEN DISTRIBUTE THEM TO CLERGY AND LAY NOTABLES. AFTER CROMWELL'S EXECUTION, HIS IMAGE WAS SUPPLANTED BY SOME ARTISTIC FOLIAGE.

This builds her case for Cromwell having contributed to pushing Henry into sponsoring the publication of the first authorized Bible in English and mandating that a copy be placed in every church in England, available for all to read or have read to them. Cromwell is shown as having occulted from Henry the fact that a large part of the translation was based on Tyndale's work. The King proscribed his translations, partly





it definitely supports *prima scriptura*, a basis of the emerging Anglican church.

Mantel also strongly suggests that if he and Cranmer had had a free hand, they would have driven the nascent English Reformation further and faster, but they had to compromise with the more conservative forces around Henry VIII and, above all, with the doctrinal and liturgical conservatism of the King himself. Appointed in 1536 to a post that had never before and has never since existed, that of Vice-Gerent in spirituals, the King's deputy in charge of the Church, Cromwell battled, together with Cranmer, to obtain a consensus between the conservative and more "progressive" bishops on the doctrine of the newly independent English Church. On one side were traditional Roman Catholic beliefs and doctrine; on the other, the variants of what came to be termed Protestantism, promulgated by Luther and Melanchthon in Germany and more radical reformers in Zurich and Geneva. In 1539, when the Six Articles ("An Act abolishing diversity in opinions") were promulgated, representing a partial return to Roman Catholic orthodoxy, Mantel portrays Cranmer and Cromwell lamenting that they had not achieved anything like as much as they had hoped.

Is Mantel simply resorting to hindsight here, given that Cromwell's supposed thoughts correspond precisely to the subsequent legislative and ecclesiastical program he implemented?

Mantel's portrayal of Cromwell's faith is – unsurprisingly – very much aligned with Diarmaid MacCulloch's view that Cromwell was a Nicodemite in the sense in which the word was used in the 16th century and up until the 19th century: someone who hid the extent of his evangelical convictions by publicly

professing and conforming to the officially established religion. Mantel has Cromwell thinking to himself:

"Corpus Christi is a miracle. It is a mystery. Once consecrated, the host contains your God, alive, the wine is his blood. You cannot hope to understand it, but you must believe it. And if you fail to believe it you must keep quiet, because your failure can kill you."



ILLUSTRATION FROM THE 1535 VALOR ECCLESIASTICUS, A SURVEY ORDERED BY HENRY VIII OF POTENTIAL TAXABLE INCOME FROM ENGLAND'S CHURCHES. FROM THE BRITISH NATIONAL ARCHIVES.

After priest John Lambert's condemnation for heresy, notably for denying the "real presence" in the Eucharist, at a trial presided over by the King himself, Mantel presents a private conversation between Cromwell and Cranmer:

"He says to Cranmer, 'So what now? [...] If the king can burn this man he can burn us. What shall I do?'"

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'Maintain your rule as long as you can. For the gospel's sake I shall do the same.'

'What use is our rule, if we could not save John Lambert?'

'We could not save John Frith [a reformist priest]. Yet look at all we have been able to do, since Frith went into the fire. We could not save Tyndale, but we could save his book.'

A couple of years later, hoping to bring the King closer to their way of thinking, some visiting German Lutherans challenge Cromwell:

"We know in your heart you wish a more perfect reformation. You believe what we believe.' He indicates the king, standing at a distance: 'I believe what he believes.'"

Ultimately, Cromwell was charged with being a Sacramentarian who denied the "real presence." While one of the main reasons Henry turned against Cromwell was his anger over his marriage to Anne of Cleves, a match engineered by Cromwell, Mantel intimates that Henry might well have become convinced – with help from Cromwell's enemies – of his true convictions and so felt betrayed by the implied heresy of his chief Councillor. While Cromwell was imprisoned in the Tower of London, Charles Brandon,

Duke of Sussex, brother-in-law and friend of the King, advises Cromwell:

"Confess you are a heretic. Claim you have been misled. Ask Harry to see you face to face and reason with you, to bring you back to true religion [...]"

But there is a reason why Charles's solution will not answer. His enemies will show (to their own satisfaction) that he denies the Eucharist, and no heretic of that sort can save himself, even by recantation. What condemns him is the first of those pernicious articles [the Six Articles] they passed through Parliament last year when he was sick."

Such a charge had the enormous advantage for his enemies, and doubtless for the King, of obviating the need for a trial. Nonetheless, Mantel recounts that the day before his execution, Cromwell asks for Barnes to hear his confession, only to be told that the latter is due to be executed himself. Two days after Cromwell was beheaded, not only Barnes and two other 'evangelicals' were burned for heresy, but three 'Papists' were also executed for treason by hanging, drawing and quartering.

Cromwell may not have died for his faith, but the executions of July 1540 marked a bloody lurch toward the emerging "*via media*" of the Anglican Church. Of the initial, Henrician phase of the English Reformation,

Cromwell was its chief co-architect, even if he would have considered it "unfinished business." As with Tyndale, the man was not saved, but thanks to Mantel, we now have his book. ☺



HENRY VIII, DELIVERING THE BIBLE TO CRANMER AND CROMWELL.
(Being a portion of the Engraved Title-page of Cranmer's, or The Great Bible.)

DETAIL OF HENRY VIII DELIVERING THE NEWLY AUTHORIZED ENGLISH BIBLE TO CRANMER AND CROMWELL, FROM THE TITLE PAGE OF THE "GREAT BIBLE."

Carol Amouyel Kent holds a doctorate in Modern History from the University of Oxford (UK). Retired from a career in international banking, she is active in a number of Franco-British associations in Paris. Raised in the Church of England, she has been a member of The American Cathedral for three years.



First Fridays organ concert series showcases outstanding talent



by Charles Trueheart



The Cathedral opened the new year with a monthly organ concert series – First Fridays – as a key part of its virtual online programming. On the first Friday evening of each month, a rapidly growing audience has marveled at the artistry of distinguished organists on two continents who have one significant thing in common: they spent a formative time in their careers at the console of the American Cathedral’s exceptional Cavaillé-Coll organ.

The Great Organ was an integral part of George Edmund Street’s design for the 1886 Church of the Holy Trinity, as it was first known. Aristide Cavaillé-Coll was the finest organ builder in France in the 19th century, and his legacy includes the instruments at Notre Dame, the Madeleine, Saint-Sulpice, and Saint-Denis. This is distinguished company for the American Cathedral’s historic organ.

Somewhat counterintuitively, the former Cathedral organists participating in the First Fridays series are playing on other instruments – for the February concert, Ned Tipton, former Canon for Music, was at the organ of St. Mark’s Episcopal Church in New Canaan, CT, where he is now the Director of Music. In March, Nathan J. Laube, former Cathedral artist in residence, was at the console of the organ at Christ Church in Rochester, NY. The variety of organs and organ consoles is striking – as are the close-up shots of the organists’ hands and feet at work.

While the venues for the concerts are spread widely, each of the First Fridays guest artists spends a few moments before performing reflecting on his experiences at the Cathedral – and with the ornery masterpiece of the Cavaillé-Coll.

Laube, for example, recalled a desperate search early one Easter morning for the source of a “recalcitrant pipe” in the upper organ chamber blaring a persistent F sharp. He finally found the broken pipe and hastily muffled the sound with pew cushions in time for the services. Tipton’s memory was of a new circuit board in an early effort to



*First Fridays organ concert series
showcases outstanding talent*

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repair the organ. Designed for a 110-volt power supply, rather than the regulation 220-volt in Europe, the circuit board began to burn itself out during the last pages of an Evensong prelude, which Tipton concluded just in time – to the rank smells of burning circuitry. Canon for Music Zachary Ullery and Cathedral organist Andrew Dewar know all too well what they are talking about.

As suggested by the above anecdotes, there is an ulterior motive behind the First Fridays concert series. The organ is 135 years old. It is a sophisticated and complex instrument consisting of 5,206 pipes and all the stops and impulses to make them sing. The Cavallé-Coll has been repaired and updated and enhanced so often through all the decades of the 20th century that it is fair to call it a perpetual work in progress.

Tipton and Ullery, and those who came before them, have been agitating for decades for a complete restoration of the Great Organ. Believing the time has come to address that issue, Dean Laird and the Cathedral Vestry have set in motion a planning process for a major capital campaign to enrich the whole experience of music that our parishioners and visitors enjoy – and now, with them, a growing world-wide audience of remote worshippers and music lovers.

The organ concert series may be considered a prelude, or mood music, for the exciting campaign to come, the details of which will unfold in the autumn. At its heart will be the needed revitalization of the organ, the optimization of the acoustic possibilities in the nave, and the buttressing of the musicians and music programs that are at the heart of our life of worship.

An effort of this scale will require the active participation of many parishioners and friends. Stay tuned for more information about ways to participate — or contact us now to learn more by writing organ@americancathedral.org. In the meantime, please make a point of joining us at 7 p.m. CET on the first Friday of each month throughout the summer and fall for outstanding recitals by exceptional “graduates” of the Cathedral organ. 🎵

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

Upcoming concerts



Frédéric Blanc
Notre Dame d'Auteuil (Paris)
April 2

Edward Dean
Holy Trinity, Sloane Square (London)
May 7

Edmund Aldhouse
Ely Cathedral (England)
June 4



All the concerts are available for viewing on the Cathedral's Facebook page and YouTube page; pre-registration is requested. The Cathedral website directs you to them as well as to more information about the recitals and performers.





150 years ago

Holy Trinity Stands with Paris through War and Sieges

Americans trapped in Paris during the cold and hungry winter of 1870-71 called it “the circle of iron and fire.” By the time the siege laid by Prussian troops around the French capital was lifted, people were eating rats for dinner and chopping down trees on fancy avenues for fuel. Holy Trinity Rector William O. Lamson was in the thick of it, holding services, running a field hospital, supporting the poor, and petitioning Congress for relief.

This spring marks the 150th anniversary of the end of the Franco-Prussian war and the Paris Commune uprising that became its tragic final act. Begun in July 1870 as a territorial war launched over nationalist political ambitions, it brought a swift end to the Second Empire of Napoléon III and a revival of republican government to France. Those are the broad strokes. In between are enough twists and turns of intrigue and ideology to warrant a prime-time telenovela.

Rev. Lamson did what he could, and more. He joined the American International Sanitary Committee, organized days after France declared war on Prussia, to help treat the wounded. The Committee was led by Dr.

Thomas Evans, whose brother Dr. Theodore S. Evans had been a founding member of Holy Trinity, along with Lamson, in 1859. They oversaw construction of the first church on rue Bayard. Both Evans brothers were dentists, Paris practitioners for more than two decades, who counted Napoléon III and his wife, the Empress Eugénie, among their royal patients. The Sanitary Committee set up a field hospital, known at the time as the American Ambulance, with U.S. Army tents and Civil War medical supplies from Thomas Evans’ private collection. His coffee wagon had last seen service at Appomattox.

The Committee asked Dr. John Swinburne, a Civil War veteran who happened to be in London, to direct the field hospital. He had pioneered a system of medical tents that were heated from below and well ventilated, marking a solid improvement in sanitary conditions. A dozen young men volunteered to drive ambulance wagons, and a Ladies Auxiliary of some 20 women worked in nursing, making bandages, food preparation and laundry. The hospital grew to 100 beds and gained a reputation for healing that the city’s other field hospitals could not claim.



AMERICAN AMBULANCE HOSPITAL TENT.

On September 4, Rev. Lamson and his son George were due to dinner at Dr. Thomas Evans' home, a mansion called Bella Rosa on the Avenue de l'Impératrice (today's Avenue Foch). It was a momentous day: news had reached Paris that Napoléon III and his 14-year-old son had been taken prisoner, signaling the end of the Second Empire. People were dancing in the Place de la Concorde, singing revolutionary songs and eyeing the Tuileries Palace, where Empress Eugénie was still ensconced. With the help of an Austrian and an Italian diplomat, Eugénie escaped the palace and sought haven at the home of her dentist, Dr. Thomas Evans. When the Lamsons rang the bell, a colleague of Evans' dined with them instead. The next day, Evans drove Eugénie north and took her to safety in England.

“Alas! When will Paris be again what it was? I dare not tell you all the beautiful city has suffered.”

REV. WILLIAM O. LAMSON

When Evans decided not to return to Paris, Lamson took over direction of the Sanitary Committee. The new French government of National Defense famously vowed not to surrender “an inch of our territory nor a stone of our fortresses,” so when the Prussians arrived outside Paris two weeks later, they laid siege. Some 6,000 Americans had been living in Paris that summer of 1870, and while many had left at the onset of war, others had stayed and now hurried to escape before the

gates to the city closed. By October, there were about 250 Americans remaining in Paris. Also trapped in the city were 500,000 French National Guard troops, whose repeated efforts to break the Prussian grip led nowhere. Rev. Lamson had a few soldiers billeted at his house; his wife and younger children were in London. He was also helping some 2,000 British citizens left without a church.

The Church Journal of New York, Lamson's home, published a letter about the situation in Paris: “The religious services are continued on Sundays for the benefit of the poor English-speaking community who did not have the means to escape while opportunity offered.”

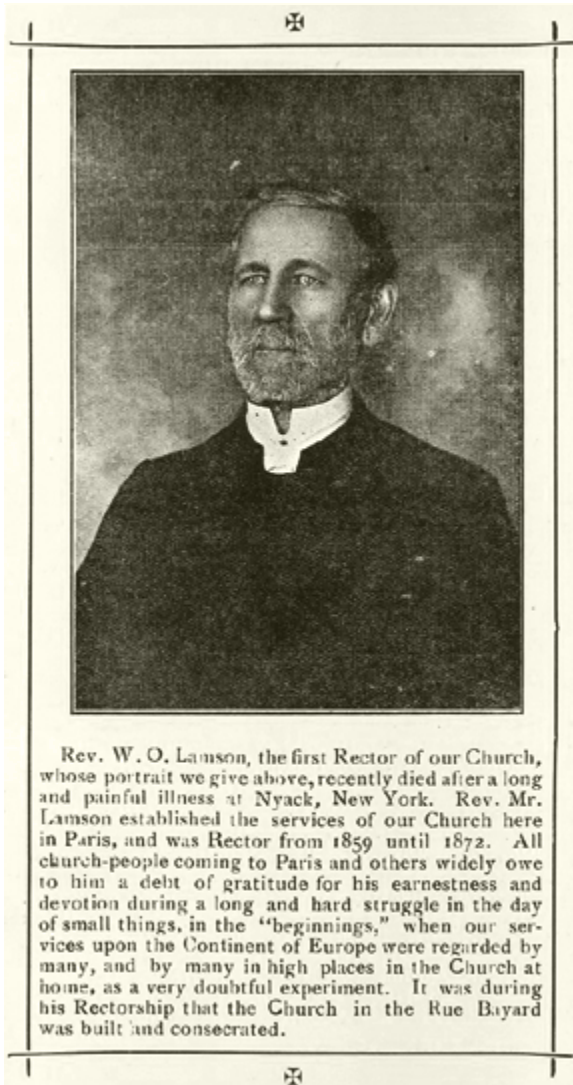


ELIHU WASHBURNE, AMERICAN MINISTER TO FRANCE 1869-77. PHOTO BY MATHEW BRADY.

Elihu Washburne, former Republican Congressman from Illinois, was minister to the American Legation in the days before an embassy. Like Lamson, he stayed in Paris throughout the conflict, saying he believed it was his duty to protect resident Americans and their property. He also had taken

some 40,000 German citizens living in Paris under his protection, providing funds (supplied by the Prussians) and travel documents needed to leave. Washburne and the Legation's First Secretary, Col. Wickham Hoffman, attended services at Holy Trinity during this period, and Hoffman joined the Vestry after the war.

By mid-November, food was getting desperately scarce. Washburne noted the rising prices of mule, dog, cat and rat in his daily journal. City officials, unable to feed the zoo animals, had them slaughtered for food. On November 24, Thanksgiving Day 1870, Washburne noted: “A few gather at the Episcopal Church at eleven o'clock: ‘*apparent rari nantes in gurgite vaslo*’ [from Virgil's Aeneid, rare survivors in a vast sea]. Dr. Johnston, Dr. Swinburne, Mr. Curtis, and also many



OBITUARY OF REV. WILLIAM O. LAMSON FROM THE PARISH KALENDAR.
HE DIED SEPTEMBER 18, 1909, IN NYACK, N.Y.

ladies present. The Episcopal service is read and the pastor makes a little address."

Afterwards, they had a paltry Thanksgiving dinner at a restaurant, Washburne joking about what the folks back home were eating. He did not write about the Christmas Day service; by then his morale, along with that of the rest of Paris, was sinking. "Never has a sadder Christmas dawned on any city. Cold, hunger, agony, grief and despair sit enthroned in every habitation of Paris."

The last French attempt to break the siege was on January 19; it failed, with high casualties. When a group of protesters attacked City Hall, demanding bread, the National Guard fired into the crowd, killing five. The city was thrumming with tension. On January

23, Lamson wrote a letter to his friend the Rev. Francis Vinton, rector of Trinity Church in New York and chairman of the Home Committee of Holy Trinity in Paris.

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"What stories I could relate, what scenes I could depict! But I have no time. My only wish is to send a word of fraternal greeting; to tell you that the doors of our church have never been closed on the Lord's day, that the 'two or three' have gathered together, and the beautiful, glorious worship of our church has never failed to honor the Lord God who rules these strange events," Lamson wrote, adding "to let you know, too, that I have never worked harder than during this voluntary imprisonment."

"[...] The doors of our church have never been closed on the Lord's day, that the 'two or three' have gathered together, and the beautiful, glorious worship of our church has never failed to honor the Lord God who rules these strange events."

REV. WILLIAM O. LAMSON

Between the field hospital, the poor, the sick and dying, the baptisms and communions, Lamson wrote that his hands had been overly full. He noted that it had been nine months since he had seen his wife and family, and six months with no income for the church. "Alas! When will Paris be again what it was? I dare not tell you all the beautiful city has suffered. [...] In truth, the immediate future is dark for us."



A week later, the government announced it would begin negotiations for peace, and on January 29, France and Prussia signed an armistice. The war, after 133 days of siege, was over. Paris was starving but in such disarray that \$2 million in food and supplies sent from the United States sat at Le Havre without means of distribution. Yet the worst seemed to be behind them.



THE FIRST HOLY TRINITY CHURCH,
RUE BAYARD.

On January 30, Lamson wrote to Hamilton Fish, former senator from New York, then Secretary of State and also a founder of Holy Trinity. He noted that he had had to support Americans trapped in Paris with no resources, to the tune of \$700 in gold, through his American Benevolent Society. Would the

Congress provide \$1,500 to cover that expense and get the families back on their feet? Lamson added that other governments whose citizens had been caught in the siege “have sent means for their relief, and not left the lives of their people dependent on private charity.” Fish submitted the letter to the Congress, but it seems not to have extended a hand across the ocean.

Lamson was among 17 Americans who worked at the American Ambulance hospital that were nominated to the Legion of Honor, a treasured recognition of service to the French nation. In a letter, Foreign Minister Jules Favre thanked the honorees for their work and devotion. “La charité unit les peuples, comme un même soleil les éclaire.” (“Charity unites peoples like a single sun shining on them.”)

A week later, peace fell apart. The radical factions had continued pushing their demands, and on March 18 a majority of National Guardsmen joined them, refusing to fire on an armed barricade at Montmartre. Contestation had shifted to insurgency; The Commune declared itself in power. The government fled to Versailles within 24 hours and waited there for the rebellious momentum to fail. This time, it was French troops under the command of the Versailles

government that carried out a siege. Lamson explained the new danger in a letter to Vinton:

“We behold the vast and once brilliant capital now in the hands and at the mercy of a class that holds religion to be, instead of the strong foundation of the social fabric, a sign of its decay, a weapon of the tyranny it affects to dread, and an enemy to the lofty conceptions of liberty.”

“The Germans are learning how to take the city they were unable to capture by force, and seeing the work of devastation they left half done, completed by the French themselves.”

REV. WILLIAM O. LAMSON

Lamson, Washburne, and Hoffman all used disparaging language to describe the *Communards*. Col. Hoffman noted that at the beginning, their movement had called for some needed and sensible reforms, but it was soon hijacked by fanatics, thieves and assassins. Dozens of



CANNONS AT MONTMARTRE, 1871

priests and nuns were seized and imprisoned, including the Archbishop of Paris, Georges Darboy. Pillaging and looting were widespread. Washburne was quick to obtain protection for Americans of the Commune's Foreign Minister, Pascal Grousset. When "organized brigands" in National Guard uniforms came to try to confiscate Washburne's house and possessions, Grousset sent troops to fend them off.



BARRICADE RUE DE CASTIGLIONE. PHOTO BY BRUNO BRAQUEHAIS.

French government troops began shelling the western side of the city in early April, pounding the Arc de Triomphe, the Champs-Élysées, Porte Maillot – and Lamson's home. A 12-pound mortar smashed through his bed, fortunately empty at the time, and then failed to explode, preventing further damage. Another shell scarred the façade of the house. "Thus we are menaced every day by the overshooting of the batteries that direct their fire against barricades in the neighborhood of the Arch," Lamson wrote to Vinton on May 20. The barrages managed to miss the church.

"The Germans are learning how to take the city they were unable to capture by force, and seeing the work of devastation they left half done, completed by the French themselves."

On May 21, French soldiers found an unguarded entrance to the city and swept in, setting off what has been named "Bloody Week." Thousands of insurgents were killed by troops, and hundreds of hostages were executed by insurgents, including Archbishop Darboy and a group of priests. As the Commune fell, it carried out its plan to burn the city by using prepared incendiary bombs filled with gasoline. The Tuileries

Palace, the City Hall, the Finance Ministry, the Appeals Court and other institutions were torched to blackened ruins.

The vestrymen of Holy Trinity returned to Paris over the following months. The first meeting of record was on July 18, 1871. The vestry agreed to send Rev. Lamson to the upcoming General Convention of the Episcopal Church in Baltimore, where a dinner in his honor was held to recognize his service during the conflict.

It wasn't until February 1872 that the vestry addressed the issue of church finances. Warden Benjamin R. Winthrop said they would have to cover expenses "for the reason that from the month of September 1870, during the siege and during the Commune, the receipts from the offerings amounted to nothing or a very mere trifle." At the time, pew rentals consisted of a major source of income for the church.



INCOGNITO DEPART OF EMPRESS EUGÉNIE, BY HENRI-LOUIS DUPRAY (1884), UNIVERSITY OF PENNSYLVANIA ART COLLECTION.

In April 1872, Lamson submitted his resignation. He had served as rector of Holy Trinity for 14 years, from its first days through some of its worst nights. The 1870 war is often overlooked or remembered only through the political prism of the Commune, but it was a prelude to a century of devastating world wars. Then, as now, Holy Trinity stood by those in need. 🙏

Historian and author Ellen Hampton has been a member of The American Cathedral for nearly 30 years. She is currently editor of Trinité magazine and a member of the Archives Committee.



by The Rt. Rev. Mark Edington

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Our Third Isaiah Moment: the return

It was a time that should have been joyful – and somehow wasn't. A long absence from accustomed places had finally ended. A forced exile was over; the way back home, so long thought lost, had been opened again. The familiar haunts that had been abandoned, the gathering places bereft of their usual habitués, could once again host the sights and sounds of happy throngs.



Yet they were still empty. The homes were still abandoned. The exiles remained in exile. What should have been a moment of victory was lost in a time of lassitude. It looked as though the opportunity so long sought to restore and rebuild might well be lost.

That is the situation into which the last seven chapters of the book of the prophet Isaiah is speaking. Since the 19th century, scholars have seen the book of Isaiah as a book of parts – the first part announcing a scourge of judgment over Israel, and warning of dispossession and exile; the second part divided into two smaller sections, one announcing that the time of judgment has ended and the last; third Isaiah, or "trito-Isaiah", calling on the people of Israel to return to Zion.

Admittedly, this is an oversimplified sketch, but it is not an inaccurate one. I well remember my Old Testament professor teaching us about the basic problem the writer of Isaiah confronts in the last seven chapters of the book; it is an address to complacent people to stir themselves from their torpor and remember who it is they have been called to be. No surprise that the very first words of this last section of Isaiah are "Arise, shine!"

Did you know that when your mother used to say to "Rise and shine!" she was quoting Isaiah? And remember how eager you generally weren't to do what she was asking? Now you understand the problem Isaiah faces.

The people of Israel fled Jerusalem before the relentless force of an invading army. They left in terror, exiled to a strange land and separated from the place they believed God uniquely dwelled, the Temple. They feared for their very survival as a people:



“By the rivers of Babylon – there we sat down and there we wept when we remembered Zion.... How could we sing the Lord’s song in a foreign land?”

—Ps. 137 1, 4 (NRSV)

But then, well, time passed. Babylon wasn’t so bad. Life was comfortable. The kids grew up. We got used to the food. We forgot the old patterns of life. Maybe exile wasn’t so bad after all.

Isaiah realizes that the biggest challenge facing God’s people in this moment isn’t their fear, it’s their complacency. It’s the fact that they’ve gotten quite comfortable with what started out being not just a burden but a threat to their existence. Sound familiar?

We are now in the second lap of what must surely rate as the “Longest Lent In History.” It’s as though last year’s Lent simply extended across what is now 13 months. We have given up social contact, given up gathering together, given up hugs and handshakes and hellos and even given up two-thirds of our faces. We have been pushed back into our homes and drawn into the camera’s eye, wondering whether everyone we see in the little boxes feels as isolated and afraid as we do.

And here’s what is even worse: We’ve gotten used to it. We even ... sort of prefer it. Oh, not all of it, of course – but, well, it is sort of nice to be able to watch the service from the comfort of the kitchen, not having to wake up early, get ready, get the kids ready, get on the way, etc. And it is nice to be able to join together for the Forum or the Lenten series with folks from all over, not just Paris, or Munich, or Florence, or Wiesbaden, or wherever.

But dear people, our time of exile is about to come to an end. My professor taught us that the message of Third Isaiah to the people exiled in Babylon was “to get up, get moving, and get back to being Israel.” Something like that is coming soon for us, too.

We are not headed back into an either/or church. What we are headed back into is a both/and church. All across Europe, our congregations have grown to include the active and engaged participation of those who could not possibly gather at the geographic coordinates of a given church building. (I know of at least one congregation that has elected one such person to their Vestry!) We must not, we cannot, abandon those new communities as we regather in the building. We must start thinking and planning now to ensure the continued and full inclusion of those who have come seeking what before they could not find. We need a more expansive notion of “membership” for the church that we are becoming.

And yet, at the same time, those of us who can *must* now begin to make our own plans for how we will regather. We cannot be the virtual church, we cannot be the serving church, we cannot be the witnessing or teaching or artistic church, if we are not, first, the gathered church.

So start planning for your journey out of exile. Ask yourself if you really need to bring back all that stuff that you carried out when you left. Ask whether the church God is now calling us to be is just a reprise of what we used to be – or something different, still built on our traditions and our inheritance but moving toward a differently imagined, newly glimpsed future. Let’s get up, get moving, and get back to being God’s church.

See you in church,
Mark





by Walter Baer

32

Clergy Transitions in Europe Complicated by Pandemic



While one of the realities of church life anywhere is that clergy come and go, clergy transition has always been somewhat different in the Convocation of the Episcopal Church in Europe. As our congregations are virtually all English speaking with a significant number of U.S.-Americans, most of our clergy are U.S.-Americans. This has made the recruitment and calling of clergy much more complicated here than in the States. Over the past year, the COVID-19 pandemic, with draconian and ever-changing travel restrictions within Europe and between Europe and the United States, has added a further layer of complication to transitions in ministry across the Convocation.

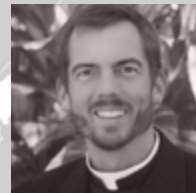
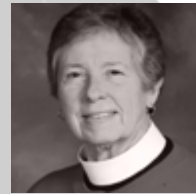
In France, we had clergy openings at the Cathedral in Paris and at Christ Church in Clermont-Ferrand. In Germany there were openings at Christ the King in Frankfurt and at Ascension in Munich. In Italy there was an opening at St. James in Florence. Despite the difficulties, four of the five openings have been filled with long-term appointments and the fifth, in Munich, has been filled on an interim basis pending the search process for a priest in charge.

Pandemic restrictions in all the countries excluded the possibility of bringing candidates to Europe for interviews, so, contrary to normal search protocols, all interviews by parish search committees and vestries were conducted via Zoom. Once the candidate was nominated for the position, the process of securing work permits and entry visas began. Although Germany, France, and Italy all belong to the European Union, each has very different rules by which churches operate and the status of work visas for clergy. Each also weighed the significance of clergy with regard to essential travel during the pandemic differently.

In France, where *laïcité* (secularism) offers no “essential” status to clergy, our new clergy at the Cathedral in Paris and Christ Church in Clermont-Ferrand had to go through diplomatic channels to obtain visas, working with the U.S. Embassy in Paris and the French Embassy in Washington D.C. However, in Germany, due to the historically close church-state relationship, the German government declared clergy as essential personnel eligible for special visas during the pandemic. This, and an appeal by our ecumenical partners, enabled our interim priest to travel to Munich. In Italy, the process for securing a work permit for clergy and family was unchanged during the pandemic.



“Pandemic restrictions in all the countries excluded the possibility of bringing candidates to Europe for interviews.”





Clergy Transitions in Europe



1 Cathedral of the Holy Trinity, Paris, France

The Rev. Canon Nathaniel Katz arrived at The American Cathedral in mid-September 2020. A native of New Jersey, he comes to Paris from California, where he was Senior Associate at All Saints in Beverly Hills. (See the article in the Fall 2020 issue of *Trinité*.)



2 Christ Church, Clermont- Ferrand, France

The Rev. L. Susan Carter is from East Lansing, Michigan, USA. She and her spouse, The Rev. Linda Johnson, arrived in Clermont-Ferrand on January 14, 2021. Susan was appointed priest in charge after a search process that extended several months. In

2020, she retired as a professor of journalism at Michigan State University and was named professor emerita. She joined the MSU faculty in 1991 after a career in television news and as press secretary for a Michigan governor. Fluent in French, she has degrees in law, history, journalism, and theology. Ordained in 2008, Susan has worked in bi-vocational ministry and served in various parochial and diocesan ministries in Michigan, including as rector of St. John's Church in Howell, MI, and associate rector at St. Paul's Church in Lansing, MI. She is a single-engine pilot, scuba diver, and skier. In 2001 she led a 12-woman polar ski trek to the North Pole. She has a passion for preaching and completed a D.Min. in preaching from Seabury-Western Seminary in Evanston, IL. Her spouse, the Rev. Linda Johnson, is newly retired as director of the Episcopal Campus Ministry at Indiana University in Bloomington, IN.



3 St. James, Florence, Italy

The Rev. Richard Easterling, from New Orleans, LA, and his spouse, David Wohlgenuth, arrived in Florence on December 23, 2020, where he has assumed the duties of priest in charge at St. James. Richard is a cradle Episcopalian and native of Alexandria, LA. He served as rector of St. George's Episcopal Church in New Orleans from 2013 to October 2020. He was ordained deacon in 2002 and priest in 2003 in the Diocese of Louisiana. A graduate of Louisiana State University with a degree in German, his seminary degree is from Seabury-



Western Theological Seminary in Evanston, IL. He also led a monthly German church service in New Orleans for five years, and he has studied Italian. Prior to his ministry at St. George's, Richard served in parishes in New Orleans and in Metairie, LA. He was chaplain at Trinity Episcopal School in New Orleans for six years and has served in diocesan summer camp ministry, the Commission on Ministry, area Dean, and as Deputy to General Convention.



4 Christ the King, Frankfurt, Germany

The Rev. Stephen McPeek became priest in charge of the Church of Christ the King, Frankfurt, Germany, in October 2020. Rev. McPeek's transition was considerably easier than at our other churches, as he came from the neighboring parish of St. Augustine of Canterbury in Wiesbaden, where he had served as curate. A native Hawaiian, he is fluent in German, and served as a missionary and church planter in Germany for 12 years for Youth with a Mission. After more than a decade in various areas of education and business in Hawaii, he followed a call to ordained ministry in the Episcopal Church, graduating from the Seminary of the Southwest in Austin, TX, in 2019. He was ordained in the Diocese of Hawaii. Stephen is the father of five children. His granddaughter now lives with him and his husband, Vincent McTighe, in Frankfurt.



5 Church of the Ascension, Munich, Germany

The Rev. Kenneth Dimmick was appointed by the bishop as interim priest in charge at the Church of the Ascension in Munich, Germany. An Episcopal priest of the Diocese of Texas, Ken came to Munich from Wharton, TX, on October 14, 2020. Ken is known to many in the Convocation, and especially in Germany, as from 2006 to 2017 he was vicar at St. Catherine's Church in Stuttgart, Germany, a Church of England chaplaincy in the Diocese of Gibraltar. Born in Wyoming to a military family, Ken spent his youth in many parts of the world. He is a graduate of Texas A&M University and served in the U.S. Army in Germany for nearly four years, where he became fluent in German. After seminary, he was ordained as a deacon and priest in 1984 and served parishes in Louisiana and Texas before moving to Stuttgart in 2006. While in Germany, he also served as Dean of Germany for the Church of England and was very active in the Council of Anglican and Episcopal Churches in Germany (CAECG). After retiring in 2017, he continued to serve in various positions in the Diocese of Texas and in Malta.

The Ven. Walter Baer is Archdeacon and Transition Officer for the Convocation of Episcopal Churches in Europe.



Hello from Cleveland

CATCHING UP WITH JOE COYLE

Last July I moved from Paris to Cleveland, a change that not a few people consider unfathomable. Since then, I've been reflecting on my new life and on my old one as well. I'm in a wholly new universe now: a retirement residence housed in a grand old hotel with many amenities. It's what I needed. It's also a world of the old. A frail woman I saw at dinner one evening died a few days later. Another, seated at a table next to mine in our dining room, was tucking into an immense *osso bucco*: she's 101 and is a regular at exercise classes.

We're all in relative confinement here, so I have seen very little of Cleveland. But I am getting to understand this place: it's a community, something like the American Cathedral without the liturgy, unless you can count a general obsession with ice cream a kind of sacrament. The food here was a shock at first, as it had to be for a Paris foodie. Today I can say this: it can be good or mediocre, but seldom bad. In January I was appointed to serve on the dining committee, which meets monthly to complain about food service. I asked for a better quality of coffee. I'm still waiting.

The people I have gotten friendly with are mostly cradle Clevelanders, many Episcopalian, with so many references to life and places here that I feel left out at times. So I search for other immigrants like myself. I've found a brilliant 90-year-old German woman who speaks fluent French; a Belgian woman, a Flamande who speaks fluent French, married to a Chinese businessman; a retired French teacher, a cradle Clevelander, confined to the floor reserved for those who need assisted care. I am not allowed to visit him. So we exchange handwritten letters in French.

There are people here from New York, my native city. One man, in his late 80s, grew up three blocks from where I did in the Bronx. He came here to teach



physics at Case Western Reserve. He and his wife are Jewish. They are wildly progressive politically and suspect that a lot of their high-bourgeois neighbors are not. They drink martinis before dinner in their apartment while listening to classical music full blast. I love them. There's a 90-year-old Jewish neighbor, a published poet, who grew up in New Jersey and spent his career teaching English at Purdue. He now studies Jewish mysticism as I dabble in Christian mysticism. We go deep into all this over dinner.

I haven't been able to attend church yet, but I have joined St. Paul's Episcopal via its Sunday morning Zoomed coffee hour and a series of Zoom study sessions on race called Sacred Space. It's a loving congregation so far as I can see. It's where Martin Luther King Jr. preached his first sermon after his release from the Birmingham jail. A good recommendation, I feel.

I wake up at night missing Sigun and missing Paris and my old Cathedral community. Sometimes in bed I take a walk in my old neighborhood, visiting shops and cafes and the *Cimetière Montparnasse* to visit Sigun's tomb. I Zoom each Sunday with a few old Cathedral friends. When I tell people here where I moved from, they are still stupefied. "And you moved here?" Then there's the opposite reaction. At a birthday dinner in someone's apartment one night, a native Clevelander who majored in German at Princeton tried to put down New York and Paris. I welcomed the challenge.

Joseph Coyle has been a member of The American Cathedral for 20 years. He moved to Cleveland last year after the death of his wife, Sigun. We miss them both. 🍷



New Books FROM PARISHIONERS



Barbara Diggs, *Boycotts, Strikes, and Marches: Protests of the Civil Rights Era*, Nomad Press, 2020. Protests and demonstrations brought great change to American society from the 1950s to 1970s, from the Montgomery

Bus Boycott to the Stonewall uprising. This book, aimed at readers ages 12 to 15, examines five separate protests of the era, each conducted to bring attention to diverse issues and carried out through different means. Throughout the book, hands-on projects and key questions encourage readers to take a critical thinking approach to protests and deconstruct their forms, effectiveness, and value. The title is part of a new series by education publisher Nomad Press and meets Common Core State Standards for reading.

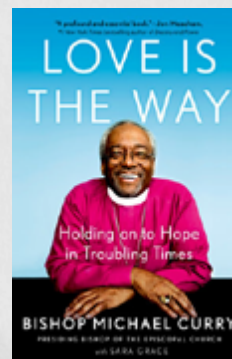
Susan Herrman Loomis, *Plat du Jour: French Dinners Made Easy*, Countryman Press, 2021. Recipes and directions for cooking up the classic French dinners. Yes, you can! Susan Herrman Loomis shows how to master such staples as Boeuf Bourguignon, Poule



au Pot as well as contemporary takes on classics like Monkfish Confit with Shell Beans, while offering fascinating sides of culinary history along the way. She also is the author of *French Grill* (2018), *In a French Kitchen* (2015), and *On Rue Tatin: the Simple Pleasures of Life in a Small French Town* (2014), among others. 🍷

From the Presiding Bishop: *Love is the Way*

Presiding Bishop Michael B. Curry didn't know, when he was writing in what he calls "B.C. – Before COVID," that times were about to become terribly difficult for so many. Given the circumstances, he hopes that his new book, published in September 2020, will serve as a compass for navigating in the direction of love and hope.



"The purpose of this book is to explain what the way of love looks like, even as we walk it in a world that feels at times closer to a nightmare than to the dream," he wrote in the introduction. In an interview with PBS' Judy Woodruff (available on the Convocation website), Bishop Curry noted that

life is naturally composed of a mix of good and bad times. He spoke about people in his own life whom he admired, having seen that when things were tough, they "would not submit to selfishness or hatred or bigotry, but who really did live lives of love and believe in it." They demonstrated, to a young man who would go on to dismantle racial and social barriers, that acting out of love is the only successful response to hate.

And, Bishop Curry said, hope is an inextricable part of love. "Hope goes beyond the exigencies of the moment and dares to believe in something we can't even see [...]. That's hope, that's living in the power of love."

Love is the Way (with Sara Grace Avery, 2020) is Curry's third book. He previously published *The Power of Love* (Avery, 2018) and *Crazy Christians: A Call to Follow Jesus* (Morehouse, 2013). 🙏



Gifts for Redecorating



It started last April with needing to refresh the apartment the Cathedral leases for the Canon in the 15th arrondissement for the impending arrival of Nat Katz. Several more pieces of furniture were needed for the

apartment to be considered truly “furnished,” but the tightly stretched Cathedral budget couldn’t accommodate such expenditures.

Serendipitously, in July, Alexandra and Justine McGovern, daughters of the late cathedral chancellor David McGovern, suggested they could use some help in clearing out the family home in Paris and generously offered the Cathedral many items. Several tables and chairs have now filled out furnishings in various offices, as well as several paintings by Maggie McGovern, their late mother, now displayed on the walls of the third-floor office. The Cathedral’s front desk area received a lovely oval wall mirror. And the Canon’s apartment now has what it was missing to become a cozy home – two dressers and a small desk, as well as a sofa and some lamps.

The new furnishings bring more comfort and joy to many parts of the Cathedral and the Canon’s apartment and remind us of our departed friend, David, and the generosity he and his family have shown to the Cathedral over many decades. ☺

Timothy Thompson, *Parish Coordinator*



HARPER'S WEEKLY

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SUNDAY FORENOON AT THE AMERICAN CHURCH (AVENUE DE L'ALMA), PARIS.—DRAWN BY T. DE THULSTRUP.—(See Page 996.)

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Holy Trinity in Harper's Weekly

"Sunday Forenoon at the American Church" graced the cover of Harper's Weekly on December 20, 1890. It was the work of the Swedish illustrator Thure de Thulstrup (1848-1930), best known for his historical depictions of Civil War battles and other military scenes. A short article describes Holy Trinity's art and architecture, and has this to say about its people:

"Doctor Morgan's congregation, which is famed all over the Continent for its wealth and fashion, is justly considered

one of the sights of Paris, and the tourist who fails to visit it is thought to have missed one of the great points of interest in that great city. The Church of the Holy Trinity has proved a great boon to the American colony as well as to the tourists who are constantly passing through the city."

Harper's Weekly was arguably the most influential journal of the late 19th century.

From the Archives





Sustaining the Cathedral that sustains us

Our Christian faith sustains us, the miraculous mystery of faith. And faith attaches to places and things – like the Cross, most obviously. But also like our magnificent Cathedral, which needs your help to ensure that it can continue to shine its special light for generations to come.

Three pillars of stewardship sustain our missions in the world and our environment for worship – the Annual Call to Membership, or ACTM; the Friends of the Cathedral, and the Trinity Society.

Annual Call to Membership

Every fall the ACTM asks parishioners to signify their membership in our community by pledging their financial support for the year. But it's an opportunity that doesn't end with the season. If you're a newcomer, or haven't pledged your support yet in 2021, we look forward to hearing from you.

Friends of the Cathedral

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

The Trinity Society

The legacy society seeks to strengthen our endowment and achieve long-term sustainability by encouraging bequests and planned gifts. Based on scriptural and spiritual foundations, the Trinity Society can help educate all who support us on end of life issues and estate planning.

Information about all three avenues is available through the Cathedral's web site www.americancathedral.org/giving