

Trinité

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THE MAGAZINE OF THE AMERICAN CATHEDRAL IN PARIS

FALL 2018

THE CROZIER CHANGES HANDS

A FOND FAREWELL
TO PIERRE WHALON,
A WARM WELCOME
TO MARK EDINGTON



Trinité

The Magazine of The American Cathedral in Paris
FALL 2018 - VOLUME 13 N 1

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WE WOULD WELCOME ANY ADDITIONAL INFORMATION,
PARTICULARLY ON THE PROVENANCE.





“MY SUBJECT IS WAR,
AND THE PITY OF WAR.
THE POETRY IS IN THE PITY.”

– Wilfred Owen (1893-1918)

**It was a long time ago.
Or was it?**

World War I ended 100 years ago. No one knew it was World War I, of course; it was The Great War, the war to end all wars.

Then there was World War II. My father fought in the Battle of the Bulge and all across Germany. But for me, growing up, it also seemed long ago and far away. Dad never talked about it, even when I found his Purple Heart and asked him what it was.

There have been wars since, around the globe. It's hard to keep track.

The two world wars fascinate us. The first – the end of the long Edwardian afternoon of peace; Sir Edward Grey's prescient observation, “*The lamps are going out all over Europe, we shall not see them lit again in our life-time*”; the unprecedented slaughter and the loss of a generation; the great war poets: Owen and Graves and Sassoon and more. The second – the “good war”; the horror of the Holocaust; more than 60 million dead around the world (but, oddly, no great poetry coming out of that war).

These two wars shaped modern Europe. Living here in France has brought this home to me, far more than when I lived on the other side of the Atlantic. And living here at the American Cathedral, I am fascinated by the thoughts of what happened [here](#).

America was neutral in the first war until 1917, but there was still American involvement here at the Cathedral, in Paris, and with volunteers such as those in the Lafayette Escadrille. Then-rector Dr. Watson helped stranded Americans and led the Cathedral in working with French war relief. And then, in 1917, *Lafayette, nous voilà (Lafayette, we are here)*! Dr. Watson's war effort exhausted him to the point that he resigned and died in 1918; Frederic Beekman, who became rector and then the first dean, headed the Cathedral through the end of this war and all the way through the second war.

What did they see? What was it like? I love some of the rumors (totally unconfirmed), such as the one that Dr. Watson was highly irritated when the French called up troops and his cook and chauffeur disappeared (!). Dean Beekman was castigated for fleeing France in 1940 (although I suspect I might have done the same); Lawrence Whipp, the composer and Cathedral



INSIGNIA FROM THE CATHEDRAL'S MEMORIAL CLOISTER

organist, stayed throughout and continued services for the few parishioners remaining. His heroism is memorialized with a plaque in the St. Paul-the-Traveler chapel.

What was it like in wartime? I look around at our peaceful surroundings and find it hard to fathom. During WWII, Paris was occupied, and the Germans took over the Cathedral and used it as a Lutheran Church. (I must report that they took good care of it, and that the heating system they installed lasted for 50 years!) I try to imagine Nazis worshiping where we do; I try to imagine the Lutheran pastor living where I now live, sleeping where I sleep. It was a horrific time, and though the books and the movies fascinate and entertain me, I really cannot imagine it. Nor do I know how well I, or any of us, would act today; I pray we never find out, but pray also that our Christian faith would sustain us, and give us the courage to act for others and to work for justice.

On Memorial Day 1923, the War Memorial, now known as the Cloister, was dedicated. It is a stunning piece of architecture and draws many visitors. It beautifully honors all those Americans who died in the first war, and there are small memorials for those who died in the second as well. We will rededicate it November 10.

We do well to remember.
*“At the going down of the sun and in the morning,
We will remember them”*

— From “For the Fallen,” by Laurence Binyon

Thousands and thousands – millions – gave their lives, most before those lives were even well begun. We honor them.

But actually, we need not wonder how we would act in such a time of trial. There is no specific war raging in France or America right now, but there are wars raging all over the world. There is oppression and injustice and fear, xenophobia, greed, and apathy, right here, right now. There is our own war against the planet, and the planet seems to be losing. For us the challenge today is: **how do we respond in our own time?**

On November 10, we will remember, as solemnly and reverently as we know how. On November 11, as bells ring out all across Paris, we will keep silence. But then we will turn our faces to the future and ask God to strengthen and guide us to work for justice and peace. Our allegiance is to the Prince of Peace.

Blessed are the peacemakers, for they will be called children of God. (Matthew 5:9)

Yours in Christ
Lucinda +



A glimpse of the final hours
in the “Great War” that ended 100 years ago

Countdown to Armistice

The First World War unfolded with a scope of death and destruction so enormous that it is difficult if not impossible to grasp in its entirety. The conflict from 1914 to 1918, the “Great War,” left 8.5 million men dead and an estimated 40 million wounded, missing, or crippled for life. Across Europe, an entire generation was lost. When the murderous rampage finally came to an end, the joy in peace was nearly equal to the sorrow it had sown.

Most German troops had been pushed eastward across the Meuse by November 3, and a German peace delegation arrived in Compiègne, France, on November 7. The Allies wanted to cross the Meuse, to keep pushing hard for a final offensive and a clear-cut victory. But the engineers trying to build bridges – nothing more than duckboards on top of floating oil drums – came under heavy barrages of artillery and machine-gun fire.

At Létanne, five miles south of Mouzon, the First Battalion, 5th Marine Corps, got two bridges up but then lost one to shelling. By nightfall on the 10th, there was just the one bridge across the river. The First

Battalion, about 500 men who had survived the battle of Belleau Wood in June, worked their way across the bridge between 9:30 and 10:30 p.m., under constant fire, and then climbed up the opposing riverbank directly into machine gun fire. Only 100 men made it. Second Battalion followed and got another 200 men across before artillery destroyed the bridge at 11 p.m. By this time, in Compiègne, the German delegation had agreed to a surrender, and both sides worked through the night to finalize terms.

At 6:05 the next morning, November 11, Allied commanders received a message from Field Marshal Ferdinand Foch: hostilities were to cease at 11 a.m. At that time Allied troops were to stop where positioned and wait. Troops in the field had to check whether the order was true – some were told it was a German hoax. West of the Meuse, they got confirmation at 8:45. But how to get the message to the soldiers isolated across the river?

Armistice was not the same as peace: troops had to hold in defended positions in case the agreement fell apart. In the final hours German troops intensified artillery



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fire, and the Allies responded, and then silence fell, at the 11th hour on the 11th day of the 11th month. Those who were there described that silence as astounding, after months and years in the deafening roar of heavy artillery.

East of the Meuse, the 300 or so men holding the forward position finally got word of the cease-fire at 11:45. German soldiers opposite them started waving white flags, an officer approached and took off his pistol belt. Marine Captain Samuel Cumming went to talk to him. The German captain said: you're cut off, I want to tell you there's been an armistice; please stop shooting. Cumming said he'd check and returned to the lines. A few minutes later the German soldiers emerged from their positions with bottles of cognac and both sides celebrated. A half-hour later, the armistice was confirmed.

U.S. casualties for this single operation in the last hours of the war numbered 254 men. Americans lost a total of 116,000 men in the war, more than in Vietnam, Korea, Iraq and Afghanistan combined. A memorial to them is now, a century later, being erected in Pershing Park in Washington.

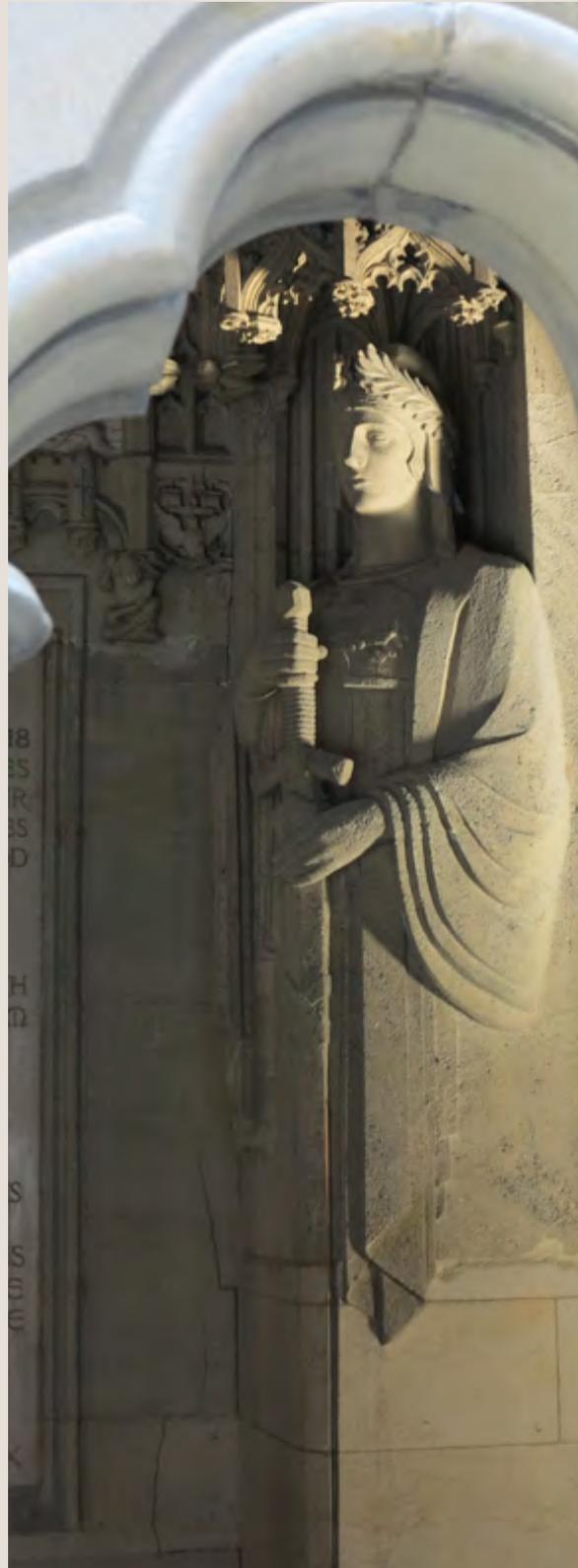
Marine General John Lejeune wrote in his memoirs that he asked a soldier who had lost a leg that day what had made them go forward, knowing the war was hours away from over.

“Just before we began to cross the bridge our Battalion Commander, Captain [Charley] Dunbeck, assembled the companies ... and told us, ‘Men, I am going across that river, and I expect you to go with me.’ What could we do but go across, too? Surely we couldn't let him go by himself ...”

Together in war and in peace, together in life and in death. When we remember the sacrifices made by the men who crossed that bridge a hundred years ago, and those who did not, they do not go alone. 

(Source: Edwin H. Simmons and Joseph Alexander, *Through the Wheat. The U.S. Marines in World War I*, Annapolis: Naval Institute Press, 2008)

Historian and author Ellen Hampton has been a parishioner since 1992. She serves on the archives and welcome committees.



COLUMBIA SHEATHING HER SWORD.
SCULPTURE AT THE ENTRANCE TO THE MEMORIAL CLOISTER.



The Cathedral's Great War



CRITICAL ITEMS THAT POURED IN FROM THE UNITED STATES WERE STORED IN THE ARCH WAREHOUSE ON THE RUE PIERRE CHARRON BEFORE BEING SENT TO FRENCH AND BELGIAN REFUGEES.



AMERICAN FIELD SERVICE ARCHIVES
BRIGHAM YOUNG UNIVERSITY LIBRARY/WWI ARCHIVE

Parishioners of Holy Trinity Church were deeply involved in helping the French in August 1914, the early days of the Great War. Reverend Samuel Watson, the rector, teamed up with former Ambassador Myron Herrick and others to form the American Relief Clearing House (ARCH).

The organization, begun with the Reverend Mr. Watson sorting boxes in the Parish Hall, channeled donations pouring in from the United States to the French and Belgian refugees. Clothing, food and medical supplies were among the relief support Americans sent, items that would have been worth \$320 million in today's currency. The ARCH quickly outgrew the Parish Hall and moved to a warehouse on the rue Pierre Charron, offered for use by Anna Gould, the duchess of Talleyrand-Périgord.

Some parishioners went further. Vestry member Henry Herman Harjes, after helping organize the

ARCH, teamed with the archaeologist Richard Norton to form the Norton-Harjes Volunteer Ambulance Service, funded with the help of the literary lions Edith Wharton and Henry James. They had grown to 300 ambulances and 600 drivers, among them writers E.E. Cummings and John Dos Passos, before being incorporated into the U.S. Army service in 1917. Motor ambulances were brand new to military service in 1914 and saved countless lives by rapidly transporting the wounded to hospitals.

Holy Trinity also became the spiritual touchstone for American families that lost loved ones in the war. Several volunteer pilots in the famed Lafayette Escadrille were interred after ceremonies at Holy Trinity, and it was some comfort to their families to be able to hold an American service for them. 



By Walter Wells

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He'll preach at the Cathedral on Armistice Day

Mark Edington, our next Bishop

Mark Edington's resumé* speaks of his impressive interests and accomplishments, which are wide and varied. When he himself speaks it is his warmth and humility that resonate most clearly. Addressing the convention by telephone after his election he said, "I begin to work with you from a position of learning and posture of humility. I come to you as a person eager to learn, eager to be a disciple."

In a later interview he related that much of his career as a priest has involved conflict resolution. Not that his

churches were in conflict, but that he sought to use the tools of religion and faith in the service of peacemaking. With a graduate degree from the Fletcher School of Law and Diplomacy at Tufts University, he spent 10 years focused on issues of international security and foreign policy, working for an independent think tank and as a consulting editor at *Dædalus*, the journal of the American Academy of Arts and Sciences.

In that nonreligious setting he said he found that "religion was emerging not just as identity but as a means



The Reverend Mark D.W. Edington will become Bishop of the Convocation of Episcopal Churches in Europe after his acceptance by American Episcopal authorities, as required by church law. His ordination and consecration will be held on April 6, 2019, at the Cathedral of the Holy Trinity in Paris, with Presiding Bishop Michael Curry serving as chief consecrator.

Mr. Edington, 57, rector of Saint John's Church in Newtonville, Massachusetts, and director of the Amherst College Press, will become the second elected Bishop of the Convocation. The Right Reverend Pierre Whalon will have served for more than 17 years when he leaves the job. Mr. Edington was elected October 20 at the Convocation's annual convention in Waterloo, Belgium. The other nominees were the Reverend Paul-Gordon Chandler, president of an international peacebuilding nonprofit organization; the Reverend Steven D. Paulikas, rector of All Saints' Church in Brooklyn; and the Very Reverend Dr. Benjamin Shambaugh, dean of the Cathedral Church of St. Luke in Portland, Maine.

After the election, on the eighth ballot, the Convocation posted a statement online expressing "profound thanks ... [to the other candidates] for offering themselves as nominees.... We thank their families, and their parish and ministry families for their support and prayers during this process." Bishop Whalon offered a personal note of satisfaction: "It is heartening to know that I will be succeeded by such an able man as Mark Edington. Hélène and I look forward to welcoming him and Judy to Europe soon."

"That there was a close vote even on the decisive ballot did not mean that the Convocation was seriously divided," Dean Laird said, "but rather that there were two top-notch candidates." She added, "For that matter, all four candidates were excellent and we didn't like 'losing' any of them."

*You can read the resumé and listen to his multi-lingual greeting at <https://europebishopssearch.org/edington>



of resolving conflict.” And so back to school he went, for a divinity degree, which led him to another turn in an academic environment in a dual appointment as executive director of the Center for the Study of World Religions at Harvard Divinity School, and as the first Epps Fellow and Chaplain to Undergraduates at Harvard’s Memorial Church. He spent “a happy seven years” ministering to, and living in, the college. Did that not coincide with the decline of Christian churches, and perhaps especially among young people? “Memorial Church is a big place, and a safe place to be skeptical about religion yet engaged in the conversation.” An important factor about a campus ministry, he said, is that colleges in the U.S. are the most diverse communities that most students will ever be a part of.

Following his work at Memorial Church, he took up a post at the Kennedy School’s Center for Public Leadership as the inaugural executive director of the Harvard Decision Science Laboratory. In 2014, he left Harvard to become the director of the Amherst College Press, a publisher of scholarship in the humanities and social sciences.

Diversity is on his mind now as he contemplates his next international adventure (he opens the recording of his message as a candidate for Bishop with a “hello” in English and four other languages*). “What does it mean” he asks, “to be an American church? An American Cathedral?” In his recent visits to the Convocation’s three largest parishes, he perceived a common concern – “that we will continue to articulate and champion basic values expressing the best aspirations of America – tolerance, inclusion, equality, human possibility.”

Mr. Edington’s wife, Judith, is a tax attorney specializing in charitable and tax exempt organizations. She expects to continue working – “we are trying to figure out how she’ll realign her professional skills and interests” to a Paris base. They have no children.

Given his interest in the history of European integration, it is appropriate that Mr. Edington’s introduction to the Cathedral parish will come on November 11, when he preaches at the service marking the 100th anniversary of the World War I Armistice. 🇫🇷

Walter Wells, former Junior Warden, returns to Trinité as co-editor for this issue.

The long road to choosing a successor and honoring the succeeded



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Hello, then goodbye

Long before the Reverend Mark Edington was elected to become our Bishop in Charge, the preparations were underway for his election, arrival and consecration. But also for the September visit of all four candidates to the Convocation so we could get to know them. All this preparation has been the job of the Transition Committee, 11 people, both clergy and lay, from all cross the Convocation of Episcopal Churches in Europe. We have a variety of talents: communications, organization, execution, research, party planning, canon law, design, technology and, in one case, cooking. Commissioned at the same time as the Search and Nomination Committee in October 2017, the Transition Committee worked quietly for a while, by email and telephone. But once the four finalists were announced on June 30, we began implementing the plans we had made over the previous eight months.

Our task wasn’t just to prepare a path for the next bishop. It was to say goodbye to the one we’ve had for 17 years. The festivities and appreciation of Bishop Pierre Whalon, which began at our nominating convention in Waterloo, Belgium, in October, will continue through the consecration of Mark on April 6, 2019, at the Cathedral in Paris. The day before will feature an Evensong service and then a rollicking farewell party at the Cathedral.



Hello, then goodbye

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CANDIDATES AND THEIR SPOUSES: STEVEN PAULIKAS AND HIS HUSBAND, JESSE LAZAR; SHARI SHAMBAUGH; LYNN CHANDLER; JUDY EDINGTON; PAUL-GORDON CHANDLER; MARK EDINGTON, AND BEN SHAMBAUGH

The Transition Committee is also working on the consecration itself, and the lunch party to follow. Sending save-the-date notices to dozens of ecumenical dignitaries in Europe and Episcopal notables in the U.S. – Presiding Bishop Michael Curry will consecrate Mark – was our first task, completed in December of last year.

A process guided by five subcommittees and a three-page timeline

Then, after three months of long-distance team work, we met each other. The committee held a retreat at the rectory at St. James, Florence, in January. It was generously hosted by Dottie Dunnam, wife of the St. James Rector Mark Dunnam, who prepared a full dinner for all of us (hence the reference above to cooking) as well as arranging for all other meals and accommodations. We emerged from that meeting with five subcommittees and a three-page timeline. Remember the story in the Gospel of Luke about

when Jesus visited the house of two sisters, Mary and Martha? Mary listened raptly to Jesus while Martha bustled around making preparations? You can guess which sister best represents the Transition Committee (although with the help of Chaplain Robert Warren of Christ Church, Clermont-Ferrand, we also take time to pray and reflect.)

One of our most important tasks was to choose each candidate’s “shepherd.” These were four people from the Convocation who accompanied each candidate on their journey with emotional support, needed information, encouragement and love. The shepherds were Allison Glasgow-Lafontaine from Paris, Deirdre Tincker from Church of the Ascension, Munich; Larry Litman from St. Paul’s Within the Walls, Rome; and Samuel Mbele-Mbong from Emmanuel Church, Geneva.

The biggest task was called the walkabout, or, as some of us preferred, the talkabout. All at the same time, the four finalists and their spouses flew to Paris, then Munich and Rome, so that we could discern who would be the right bishop for us. This was a deeply moving experience for those who took part, but it also



STEVEN PAULIKAS, BEN SHAMBAUGH, MARK EDINGTON, PAUL-GORDON CHANDLER

entailed a host of details, from hotel reservations to nametags to sound systems to receptions. We tried to give the candidates equal experiences at each church (parishioners from non-host churches traveled to the events) while also showcasing what makes us all unique. The main event at each one was a two-hour town hall meeting where all four answered questions.

The Transition Committee also ran the election (see accompanying article). The four shepherds attended and phoned their respective candidates with the results. Convocation Archdeacon Walter Baer worked with the committee to announce the results via social media and a press release (we had prepared them for all four candidates) sent to the Episcopal News Service and other media.

Much lies ahead. In addition to the consecration, for which many volunteers from the Cathedral are playing crucial roles, a work visa will need to be secured for

Mark and a residence visa for Judy. A lawyer has been lined up but the process can be lengthy. And a residence will need to be found. Appliances, furniture, decoration, all need to be taken care.

Support and prayers will be needed from all. For Pierre and his new wife, H  l  ne, as they start a new life together. And for Mark and Judy, as they arrive in Paris and also start a new life – with us.   

Besides being co-chair of the Transition Committee and a member of the Convocation’s Council of Advice, Anne Swardson has filled a number of leadership roles at the Cathedral during the 22 years she has been a parishioner. Her daytime job is as a senior editor at Bloomberg News.



PARISHIONERS LISTENED ATTENTIVELY AS THE CANDIDATES TALKED ABOUT THEIR VISIONS FOR THE CONVOCATION

THEY MADE THE PLANS

Members who worked on the Transition Committee are:

- Andrea D’Agosto (Rome)
- Janet Day-Strehlow (Munich)
- The Reverend Chris Easthill, *Co-Chair* (Wiesbaden)
- Felicity Handford (Waterloo)
- Christoph Herpel (Frankfurt)
- Harriet Riv  re (Paris)
- The Reverend Canon Michael Rusk (Geneva)
- The Reverend Steve Smith (Munich)
- Anne Swardson, *Co-Chair* (Paris)
- Alison Wale (Clermont-Ferrand)
- Dottie Dunnam (Florence)



By Christopher Easthill

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HOW WE CHOSE OUR NEXT BISHOP



When the newly founded Episcopal Church organized itself after the American Revolution, it had to decide how to choose its bishops. The Church of England system, appointment by the monarch, was no longer available or desirable and, due to the constitutional separation of church and state, neither the new United States executive nor legislature could play a role. Instead, reverting to the practice of the early Church, the Episcopal leaders decided that bishops would be elected.

All the Anglican Provinces (the soon to be 40 geographical and self-governing divisions of the Anglican Communion) have some element of election in their processes for selecting bishops, but ours in the Episcopal Church is arguably the most open and transparent, though also the longest! If we include the strategic plan, our process will have taken about two years from start (spring 2017) to finish (April 6, 2019). Anyone who felt called could apply and once the final four candidates (in our case) were nominated, biographies, videos, and links were published and in September during the walkabout weekend over 250 people were able to meet and question them!

The actual election took place during our annual convention in Waterloo from October 18 to 21 and began on the Friday. The electorate consisted of the two lay delegates selected by each Convocation parish and organized mission (20 delegates in total), the lay members of the bishop's Council of Advice (four in total) and all canonically resident clergy registered to attend the Convention (25 attended). As good Episcopalians, we ran the election in an orderly fashion, using a special rule of order that was approved by the delegates before voting began.

In all Episcopal elections, the laity and clergy vote separately, and a nominee is elected only by a majority in each order. Why? Because we have different perspectives – and the clergy a closer relationship and more frequent contact with the bishop – and this procedure ensures that both viewpoints are considered. The election of a bishop is first and foremost a spiritual task. So it is, we hope, the Holy Spirit that guides us in our discernment. We believe that we are more likely to hear her through multiple and diverse voices and with the help of prayer and worship that was an integral part of the Convention.

As you know by now, the Reverend Mark D.W. Edington was elected on the eighth ballot with 17 of 24 votes in the lay order and 13 of 23 votes in the clerical order (two clergy had to leave before the final ballot). But it is not over yet! Mark will not become Bishop in Charge until a majority of the standing committees of all Episcopal dioceses and all diocesan bishops have approved the election. This process can take several months, but is necessary to ensure that the bishop, who will become a representative of the whole Church, is accepted and supported by that Church. Finally, once the Presiding Bishop, *Deo volente*, receives notice that consents have been received from a majority of bishops and standing committees, the Bishop-elect begins the transition to assume office culminating in the ordination and consecration of the new Bishop in Charge in the Cathedral in Paris on April 6, 2019. 🙏

Christopher Easthill, Rector of St. Augustine's, Wiesbaden, is co-chair of the Transition Committee together with our parishioner Anne Swardson.



A Bishop for all seasons

After more than 17 years, Pierre Whalon passes along the crozier

The Convocation of Episcopal Churches in Europe is an odd creation. Its geography is immense, extending to six countries. Yet it has just nine parishes and nine smaller missions to deliver the Episcopal way to France, Germany, Belgium, Italy and Switzerland, in a growing profusion of tongues. By contrast, the diocese of New York serves three boroughs and seven adjacent counties with 198 mostly English-speaking congregations. The two challenges could hardly be more different. Which would you take on?

Running the far-flung European operation is the job of the Right Reverend Pierre Whalon, Bishop in Charge of that continental sprawl called a convocation. It is in fact a functional diocese of the Episcopal Church. Next April, Bishop Pierre will step down after 17 years of being in charge. What has he learned and accomplished? What has defeated his best efforts? What does he believe makes this job enviable? And where will he bring his special expertise next? Read on.

The province Bishop Pierre took on in 2001 was slowly evolving from the largely American affair it had been since its mid-19th century beginnings. “Today we are a truly multilingual and multicultural jurisdiction,” he said. “Our mission in Orvieto is Italian-language.

At St. Augustine of Canterbury in Wiesbaden, the vestry has at times been majority German. The Episcopal method of being ‘church’ has proven to work in every culture and language.” He helps it along with his fluency in French, and somewhat lesser capacities in German, Italian and Spanish.

Cathedral parishioner Anne Swardson, a veteran member of the convocation’s Council of Advice, captures the sweep: “We glory in our diversity.... It’s the first ordained woman priest in Italy holding weekly services in a converted room in an abandoned Milan factory. It’s a refugee center in Rome that serves people of all nationalities.... 80 French-speaking Christians of mostly African descent gathering in Mons, Belgium; a chapel and retreat center in the Austrian Alps; a Gothic cathedral in Paris that serves 65 free lunches to the unfortunate every Friday, and much more.”

Bishop Pierre oversees all this from what he calls “the nerve center of the convocation – the Cathedral. We provide for the needs that each church cannot provide: educating the clergy, spirituality conferences and discernment conferences, an academy for parish leadership.” Plus, a bishop who makes the rounds regularly, charges off to disaster zones like earthquake-



14 ravaged Haiti, Iraq and Iran, and presents the Book of Common Prayer to new popes in their native language.

When any of the Convocation's disparate parts stops running smoothly, it's the Bishop's role to step in. "The buck stops here," he says, indicating his office on the third floor of the Cathedral. He quotes a key sentence from the examination of a bishop-elect: "You are called to guard the faith, unity, and discipline of the Church" (Book of Common Prayer, page 517.) He has a dramatic way of expressing this responsibility. "When they are priests, they minister to pain; when they become bishops, they minister to people's evil." He recalls having to dismiss a priest from holy orders for an infraction he declines to detail. He holds up the Episcopal Church's code of canon law and assures a visitor that he follows it with care.

The flowering of diversity within the Convocation marries well with Bishop Pierre's devotion to ecumenism. Perhaps his most important such effort has been on behalf of Chaldean Christians in Iraq. After the U.S. invasion, this Roman Catholic community sought his help in securing political asylum in France for thousands of its most endangered members. "When no help was available from the U.S., they reached out to me because I'm an American bishop in France. We formed a network based in Paris and got to work. Some 4,400 Chaldean refugees received French asylum; no one was refused." The overall catastrophe was immense. "When I visited in 2002, there were 1.2 million Christians in Iraq," he recalls. "Now there are 20,000."

Later, in 2007, Bishop Pierre co-founded *L'Association d'Entraide aux Minorités d'Orient*, which continues to resettle Middle East refugees in France. He also developed a friendship with the Imam Al-Khoei Foundation, a Shiite benevolent group. He visited Iran in 2006. These efforts resulted in three Christian-Muslim summits and in personal friendships with imams, three of whom attended his and his wife H el ene's renewal of their marriage vows at the Cathedral on September 29. (H el ene and Pierre were married in the summer.)

Pierre's wife of 37 years, Melinda, died in February 2017 after a long illness. Their daughter, Marie-Noelle, lives in Wilmington, Delaware, and commutes to work as a chef in Philadelphia.

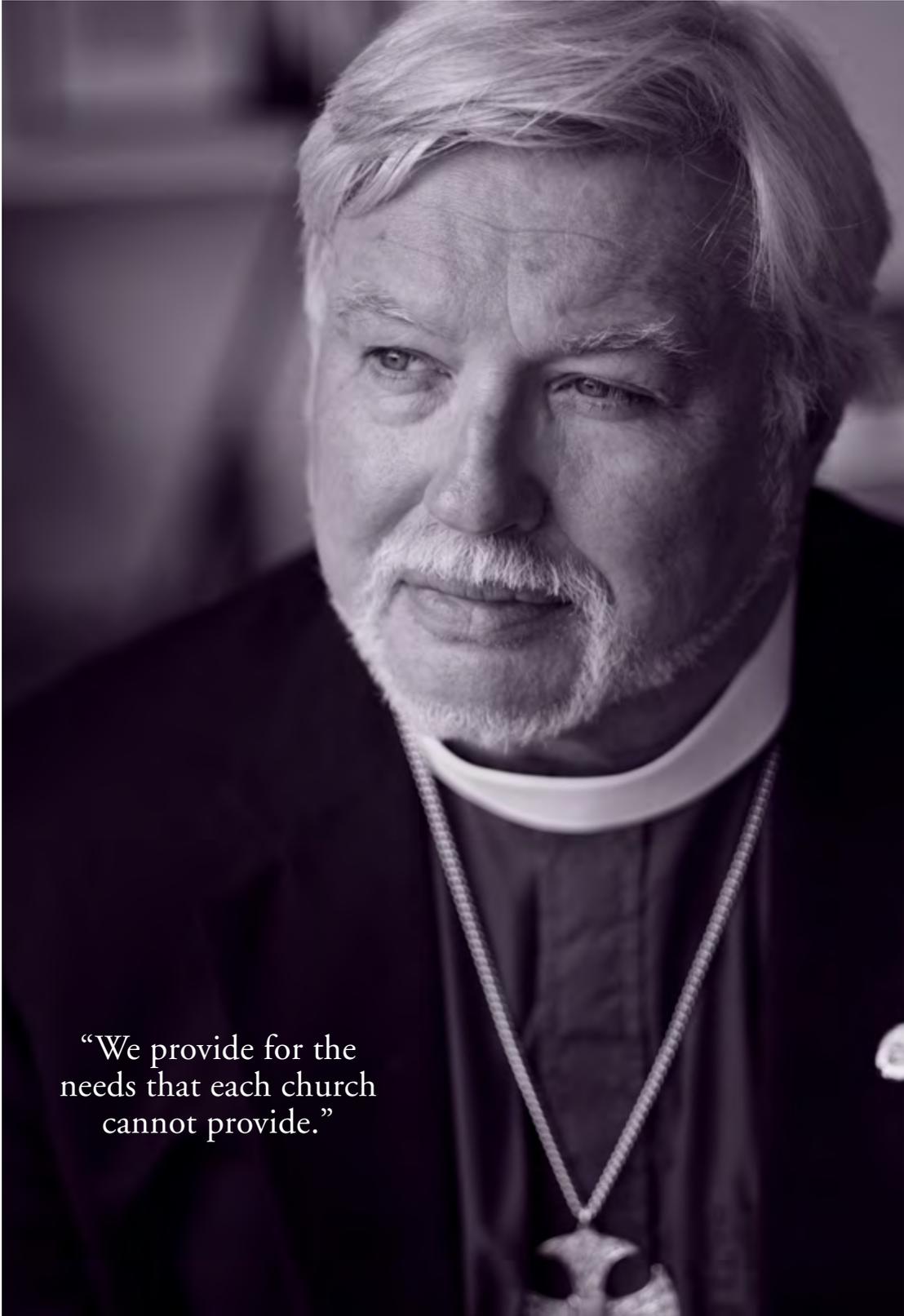
Another successful ecumenical initiative: He proposed that the Episcopal Church enter into dialogue with the Church of Sweden (Lutheran) in 2009. It was finally approved at the General Convention in Austin last summer. The Convocation is also in dialogue with the Evangelical Lutheran Church in Bavaria. He has represented the church in multiple visits to the Vatican, assisting at both papal funerals and installations. He agrees that diplomacy is an important part of the duties of any bishop in charge: he is, in effect, the Episcopal ambassador to Europe.

He makes the rounds regularly to disaster zones

Among Bishop Pierre's multiple missions: he is a surprisingly prolific writer. His latest book, *L'acte: L'Expression Publique de la Religion*, co-written with Jean-Michel Cadiot, was published (in French only so far) in February. *Made in Heaven?: How God Acts in Marriage*, came out in 2016. (Both are available on Amazon.) This short but densely reasoned book takes marriage out for a thorough airing. His final chapter, on a theology of same-sex marriages, concludes forcefully: "There is no doctrinal basis for forbidding Holy Matrimony to same-sex couples, and there is every reason to allow them." Then comes a note of Episcopalian reasonableness: "I understand the risk of being wrong, that I may have been grinding a millstone to fit my own neck."

A select collection of the Bishop's articles and essays can be found on the Convocation website (www.tec-europe.org). The breadth of subjects is bracing: intra-Christian, Muslim and Jewish dialogue; gun violence; Olivia de Havilland; Clausewitz; Ren e Girard; Rowan Williams; polygamy; Anglicanism in Europe; what comes after death; original sin; just war; heresy vs. schism, and more. He has also written for *Anglican On Line*; *Tribune 2000*, a liberal French Roman Catholic magazine; and is a blogger for the *Huffington Post*.

Music has been an immense presence in the Bishop's life. Born to a French mother and an American father who was a church organist in Newport, Rhode Island,



“We provide for the
needs that each church
cannot provide.”



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he earned a collection of degrees, including the *Diplôme supérieur, Harmonie et Contrepoint*, from the Schola Cantorum in Paris, in 1977, and a Master of Sacred Music from Duquesne University in 1981, before his theological training. He startled worshippers at a hushed 6 p.m. Sunday service once by sitting in as organist and blasting out a virtuosic piece by Duruflé.

The continuing regret in Bishop Pierre's tenure involves the downside of diversity. "I thought we'd double the number of congregations when I arrived. We've gone from 15 to 21, but not the 30 I'd hoped for."

As Americans were replaced by other nationalities, the finances of the convocation and the individual churches have suffered. "This is what keeps me up at night," the Bishop admits. "The people joining the church don't tithe like the Southern Baptists. The newcomers are not able to give or don't come from a culture of giving." The Convocation's income slipped by a quarter last year alone.

What's to be done? "Churches that have balanced budgets are dead," he says flatly. "The church in the West is in overall decline. We don't want to go after other churches' people. We want those who don't go to church." But the past gives him hope. "If we look at history, there are plenty of times when church attendance was abysmal. And there's no going back to the glories of the past either. We have to ask ourselves: Are we really what we are or claim to be? As long as we are, we'll be fine. The church is made up of sinners. We need to repent and return to the Lord. And in the end the church is not our problem. It's God's problem." In short, do we believe in providence or not? Most of us sinners may be doubters, but this Bishop is not.

As he digs deeper into this subject, he comes up with an intriguing theory. "Every 500 years the church has to go through a revolution. There was the Gregorian reformation in the 11th century. The church split into east and west, celibacy became the law and the Jews started to be persecuted. But it brought us St. Francis of Assisi. Half a millennium later comes the Protestant Reformation in the 16th century. Now we are in an era when everything is being challenged, so why shouldn't the Church be too? I have a feeling that our biggest challenge may be trying to be fully human when the most powerful forces in our world are dehumanizing. Just think of artificial intelligence. Christ is the only

one who is fully human, so we need to stand with him. He shows himself to be one of us when he is strung up and hung out to dry."

When he retires his crozier in April, Pierre and Hélène will be heading to a new home in Martinique, where they will spend at least part of their time. This choice solves a distinctive problem: He will not remain in Europe "so as not to hinder my successor," he explains, "and yet all of our social insurance is in France, our principal residence." Martinique, a *département* of France, is the solution. As for other future plans, they are being formed. He has been approached to be a bishop in another jurisdiction, for one thing.

A new bride, a new home in Martinique, and future work to be determined

Despite the decline the Convocation shares with all mainline Christian churches, Bishop Pierre gives glowing marks to its people. "I've been told that other bishops envy me because I live in Paris. When you look past the romance to the reality, you see the real attraction: many lay people who are devoted to their Lord Jesus Christ and in building God's kingdom on earth." He goes further: "A particular quality of European Episcopalians is their tolerance of difference, looking past appearances and willing to offer welcome to all sorts and conditions of people."

This view leads smoothly to his advice for his successor: "Invest your time in praying with lay leaders. What has driven our changes has been the lay leadership." Perhaps realizing he has not tipped his miter to the clergy, he recalls that when a former presiding bishop visited to lead a retreat, he told Pierre: "You have the best *clerici* in the church." ☺

Joseph Coyle, retired senior editor at Time-Life, writes often for Trinité.



Ours are different – not the jaded women
whose needles clicked off the French
Revolution’s descent into *La Terreur*;
ours knit love

Les Tricoteuses of the American Cathedral

We call ourselves *Les Tricoteuses*, a group that meets monthly to devote a favorite hobby to the service of the Lord. There are seven to nine of us, all women but for our one *tricoteur*, a lovely middle-aged man who attends assiduously and who knits assiduously. And who gave us permission for the flaw in our name.

As you know, under the rules of French grammar, the masculine gender dominates. Even if there are thousands of women and just one man, all references must be in the masculine. I asked his permission to keep our name, and, like the gentleman he is, he said “of course.” So *Les Tricoteuses* we remain.

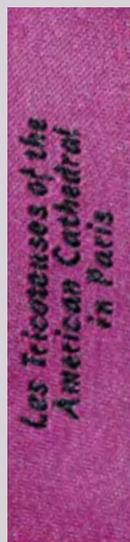


We gather in the Parish Hall from 1 to 3 p.m. on the third Wednesday of each month. We have fun – we bond as friends and as people who love needlework. But who are we? And who are we knitting for?

It all started three years ago, when several of us were helping out with the annual Love in a Box project, the Mission and Outreach project that provides Christmas gifts for several thousand needy children. Each box needs to contain several specific items – a bar of soap, a toothbrush and a tube of toothpaste, a notebook, crayons or felt-tip pens, a book to read and a toy. And something warm to wear – a sweater, for example, or a scarf. Checking over the boxes from the hundreds of contributors, we often found that the warm item was missing. We asked the obvious question: Why not get together a bunch of us who like to knit and knit scarves for the treasured boxes we make up for disadvantaged children? Et *voilà!* The idea was launched, and right away we had a few volunteers.

When we knit together on that special Wednesday every month, we bring items we have knitted at home, show them around to be admired, sew our now famous *Les Tricoteuses* label into the items, then stash them away in a big plastic storage box down in the bowels of the Cathedral to be unearthed when it comes time to make up the boxes for Love in a Box.

Yes, it started with a few of us parishioners. But now, three years later, more than half come from outside





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our church. One member of the American Church, an inveterate and skillful knitter, is a faithful attendee. She has herself organized a knitting group at the American Church and has persuaded her own knitters to contribute items to our Love in a Box project, allowing us to sew our own labels into their gifts. Four of our knitters speak only French; three of those are not parishioners but heard of our group from friends and decided to join. One of the French members came one month with an armful of baby jackets and matching pants in every conceivable color; she must have knitted day and night to bring us so many items. Efrén Gonzales, our assistant sexton, always makes us a pot of coffee, and one member or another brings something to nibble on.

With so many baby items being produced, it was time to think bigger. We agreed to give part of our output to *Les Soeurs de la Charité*, another of the Cathedral's missions. The Sisters house young pregnant women who have no place to live, until they give birth; then the sisters teach them how to take care of their infants. The young women and their babies later move into care by the French social services.



One of our parishioners is deeply involved with the Sisters. Every summer she arranges a party for them, the mothers and their babies, often bringing a group of singers along, the a cappella group from Brown University. It's then that *Les Tricoteuses* present their gifts.

We also decided to do in-reach with our knitting. When a parishioner loses her husband or a child, she is given a lap afghan. We have given seven of those since



SIGUN COYLE, A FREQUENT TRINITÉ CONTRIBUTOR, IS A FOUNDING MEMBER OF *LES TRICOTEUSES*.

2016. We also give parents of a newborn a pair of baby booties. All of this requires a lot of wool. We buy our own wool, and that does run into money. One cherished parishioner returning from the U.S. last year brought over a whole suitcase full of wool she had purchased on sale at her local store. All that wool kept us busy for a while; we had enough to make two afghans and countless scarves. So if you have unused wool lying around, think of donating it to *Les Tricoteuses*!

Last year in December, for the first time, we met to have a festive lunch for Christmas. Our *tricoteur* volunteered to do the dessert. I believe this is a tradition that will continue in the years to come.

Our time together brings us close to one another. We stay in touch between meetings – our lives are linked. What a rewarding experience! And all of that thanks to knitting for worthwhile causes! 🧶



Letter to the editor

By Wright Salisbury



The conscience of an atheist, or “I yam what I yam”

In my father’s day on the Eastern Shore of Maryland, an elderly woman was considered the fount of wisdom and simple common sense, and my father told me that this sage had once proclaimed that “faith is believing what you know isn’t so.” Not that my parents acted on that belief, or lack thereof. My father and mother attended the local Methodist church weekly, my father said grace before every meal, and I attended Sunday School as soon as I was old enough.

At the age of 5 (or 6 or 7 – I don’t remember exactly), I lost my faith in both Santa Claus and Christianity simultaneously. In my child’s mind, this was perfectly normal. I had reached the age of critical thinking, though I couldn’t have defined “critical thinking.”

It may have been because at that age, my father explained evolution to me, which was then anathema to church doctrine. One time in Sunday School, we were all given a test on scripture knowledge and among the questions was, “Who was the first human on earth?” I answered, “I don’t know. I believe in evolution,” and Mr. Schnable, our Sunday School superintendent, gave me a big fat zero on my test paper.

It didn’t bother me. I hardly considered myself a rebel, and while in my child’s mind I may have considered Mr. Schnable a fool, I bore him no resentment. He was just a typical grownup.

As soon as I was able, I joined our church choir, and ever since I have been a faithful choir member, except for a brief hiatus when I was at college and before I married my wife, Meme. Meme is a believer and we were married in an Episcopal church.

Reading Joseph Coyle’s article in the spring issue of *Trinité* (“A Catholic looks at Anglicanism”), I was

struck, as I often am, by the intelligence of a truly thoughtful believer. Humble in my non belief, I have always been aware that people far more intelligent than I sincerely believe in that which I find to be unbelievable.

Atheists are seldom outspoken about their lack of beliefs. How can one assert a non belief? A scientist might assert that the universe is 13.82 billion years old, as opposed to the less than 10,000 years proposed by Christian fundamentalists, but that hardly ranks as apostasy.

I have been asked how I can recite all the prayers in a proper attitude of devotion and sing all the hymns and anthems as lustily as I do. It’s easy. Christianity is part of my heritage, and I’m comfortable with it.

In any case, religion isn’t the only thing that church has to offer. There are junior guilds, senior guilds, discussion groups, choirs, lunches, dinners, and in the Catholic church, bingo parties. One thing I do believe is that the fathers and mothers of the church know that a diet of only religion is weak sustenance for people who are searching more for companionship than theology.

In conclusion, I have no conclusion. In the time-honored words of Popeye, the Sailor Man, “I yam what I yam.” An atheist. ☺

Wright Salisbury is a writer, artist and architect now living in Paris. He is a member of Trinity Church in Concord, Massachusetts and attends the American Cathedral when in Paris.

Since its founding *Trinité* has aspired to be a place for exchanges of views, a stimulus for reflecting on our faith, our lives, our deepest selves. This letter to the editor by Wright Salisbury was inspired by Joseph Coyle’s article, “A Catholic Looks at Anglicanism,” in the spring 2018 issue. We welcome other points of view (though we don’t promise to print them all). Please send these to publications@americancathedral.org.



THE CONSECRATION OF
THE REVEREND MARK D.W. EDINGTON
AS BISHOP OF THE CONVOCATION
OF EPISCOPAL CHURCHES IN EUROPE
BY THE MOST REVEREND MICHAEL CURRY
PRESIDING BISHOP OF THE EPISCOPAL CHURCH

**Will take place on Saturday
April 6, 2019, at 11 a.m.
The Cathedral of the Holy Trinity
Paris, France**

Please join us for a weekend of festivities
to celebrate our new Bishop and to show
our appreciation for the 17 years
of ministry of Bishop Pierre Whalon.

Events begin on the afternoon
of Friday, April 5, with a festival Evensong
in honor of Bishop Whalon
followed by a party in the nave.

On Saturday, April 6,
luncheon will be served after the service.

For further information and reservations,
see the convocation website:
www.tec-europe.org

All those who can volunteer time,
talent and/or treasure, please contact:
Jennifer Gosmand, *Chair*,
Bishop Installation Committee by email:
jennifercortright@gmail.com.