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CHURCHWORK





CHURCHWORK

The Magazine of the Episcopal Diocese of Louisiana

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[Photograph by Kristen Wheeler] La Diócesis de Louisiana Ministerio Hispano held a celebration on the Feast Day of Our Lady of Guadalupe. The service included folk singing and dancing as well as a parade around the neighborhood of St. Augustine's, Metairie.

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Our Vision

The Episcopal Diocese of Louisiana is one church, faithful to our Lord Jesus, united in mission, reaching out through service and proclamation to all for whom Christ died. We live in joyous expectation of God's transforming power, compassion, and mercy in our lives.

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Beginning the Work of Reparations in the Diocese of Louisiana

Recently, I read a story about a woman who, as a young child, sorely disappointed her favorite uncle by telling a lie. When her uncle realized she had lied, she knew her actions had crushed him. "I had bruised his trust. I did not know what to do." Her story recalled a similar story in my life. My mother's father was a sweet man who made me feel that his life was not complete without my presence. I loved visiting him. On one particular visit, he gave me one hundred dollars for going to work with him over the two weeks I had spent with him and my grandmother. When my grandfather handed me the envelope with the single bill in it he said, "I expect you to tithe ten percent to the church." When I figured out how much that would be, I became enraged. While one hundred dollars was a lot of money in those days, giving away ten dollars was also more money than I had in my piggy bank. However, it didn't take long for me to realize how ugly my response was towards my grandfather. I had hurt him by not being generous as he had been towards me. I wept out of shame and guilt when I apologized to him. It was a learning experience in thankfulness for me as a young child. I bring this up because the question I'm wrestling with is how do you repay someone you have wronged and treated with indifference? How do you repay someone you have bruised their trust? It's not easy.

Recently, I participated in the funeral for Mr. Lawrence Brooks. Mr. Brooks was 112 years old and a faithful member of Historic St. Luke's Episcopal Church. Before COVID, you would find Mr. Brooks sitting every Sunday on the inside aisle. His funeral was held at the WWII museum because he was the oldest living WWII veteran. He risked his life like so many people, did but did you know he was not awarded the same GI Bill benefits other WWII veterans received when he returned home? Southern congressmen made it very difficult for black veterans to receive housing, school aid, and other benefits offered to white veterans. Mr. Brooks often said he was treated better in other countries than he was by his own. Because of the color of his skin, and no other reason, he was denied the same rights as a white soldier.

How do you repay someone you have bruised their trust? How do you repay someone you have wronged and treated with indifference? How do we repay so many black men and women who fought to keep us free, yet did not pay them as we paid white soldiers? We often hear the word "reparations" used when we speak of slavery, but that is not the only place America has stepped on the neck of black people. Our history is rife with moments of separate and unequal treatment of people of color. For quite some time now, the word reparations has been spoken softly, but recently the movement has gained a stronger voice. Colleges, universities, seminaries, and other institutions are beginning to take an honest look at their institution's role that took great advantage of a minority that helped build upon their back a nation of wealth and power where mostly white privilege prevails.

In an attempt to think through the idea of reparations, we have put together a statement. It is not complete. There is more work to be done. Our diocese needs to come to understand our historic truths about participating as white people in prioritizing our needs over the needs of people of color. For example, most of our Episcopal schools began at the beginning of desegregation. What was the need to begin schools during that period? Did we envision schools that reached out to the whole population, or just to white people? What motivated us in the 60s to create new schools rather than support public education?

When I stood in front of the casket carrying the body of Mr. Brooks I whispered to myself that I was sorry he was denied what I received without any interference. I promised that I would not forget his story. I also promised to live more like he did, to love God and to be kind.

Maybe reparations begin with his words: "Love God and be kind."

+ Morris Thompson



[Photograph by Karen Mackey, Diocese of Louisiana] Bishop Morris K. Thompson, Jr. delivering his annual address during Holy Eucharist at Christ Church Cathedral, New Orleans. The Eucharist was pre-recorded and played during the 184th Annual Convention via Zoom.

Bishop Thompson's Address to the 184th Annual Convention

Several years ago I was in my favorite grocery store in line to check out. Grocery shopping is one of my joys. I enjoy seeing all the items on the shelves. There is so much and I wonder how I might use a particular spice, meat, or vegetable in a dish or on the grill. Anyway, I was standing in line ready to put my items on the conveyor belt when the African American man in front of me yelled out to a friend several check-out counters over by name. "Hey, Jack!" At first, I was a bit appalled that he would shout so loudly across rows of people checking out. I mean, everyone looked up and turned to see who was shouting. But, as I went through the ordeal of bagging, paying, and pushing my cart outside, I began to smile. Two thoughts came to me in that moment. First, I wished I could be that uninhibited. I wished I were not so uptight that I could yell out to someone I knew, just to say hello. But the sad truth is, I am. I'm an aging old man who is just not cool enough. The second observation was, what a gift it was for the man who had his name shouted loudly in the grocery store. What a joy to be noticed for no reason other than you were friends because being noticed is what we all want. In that moment the man named Jack was somebody, a person who was called out by a friend. I left the

supermarket hoping one day I would be cool enough to yell someone's name across the checkout lanes. To notice others is our call in ministry.

We are meeting today, once again, virtually. I wish it were not so, but COVID continues to be challenging and has made our gathering dangerous. One of the casualties of not meeting in person is the absence of seeing you, being able to shake your hand or give a hug of greeting. Another missed opportunity is seeing the Presiding Bishop in person. We have been planning for two years for his presence only to have to call him and say because of his popularity of packing pews, we simply could not risk having him in person. We would have created a super spreader event. He will, however, be with us live via Zoom later in the convention. And for that, I am very grateful.

The theme for our gathering is "The Great Banquet." When we were thinking about being together and the absence of last year's presence, the great banquet seemed a possibility. To gather around the altar together, to feast upon the body of our Lord, and then find space to enjoy one another's friendship for lunch, seemed so real, so necessary. It was a

184th Annual Convention Recap

disappointment when we realized it wouldn't happen the way we planned, but not all was lost. The image of a great banquet is as palpable today as it was when we dreamed of physical gathering, just different.

In this period of COVID, we have been forced to learn new ways. For the past two years, we have had to rethink how we gather, work, play and vacation. Our church services have evolved from masks, gloves, six-foot distancing, and no touching of any community surface. It was a frightening thought to wonder what might infect us to the point of catching COVID. The pressure on clergy to "do the right thing" has been at times overwhelming. My hat goes off to our priests. Masks vs. unmask, parishioners have at times caused pain to one another. The diocesan office receives phone calls asking, can we do this or that? Or a statement that says, "The Methodists are doing this, why can't we?" Juggling protocols that shift monthly is not easy but if we erred, it was on the side of safety. We wanted to find ways to keep the body together under these extreme circumstances. During these trying times, we learned a lot.

What we have learned is a different way to gather, to celebrate the presence of one another. We've become accustomed to viewing others on the screen of computers

and phones. We see their laughter, hear what's on their mind, and weep with them when they weep. Not all has been lost, just changed. And change is something we know how to do. But during this period, we have also been exposed, or rather COVID exposed, the disparity between those who have and those who don't. The poor and disenfranchised have borne the brunt of this disease. If you had resources you didn't worry so much about losing your home or if you could put food on the table. If you didn't, well, you worried about being kicked out of your apartment, or if you could feed your family. Jobs were vanishing at record speed. These are just a few questions that have been raised in the last two years. What is the church's response?

When I first arrived in the diocese in 2010, we were remembering the 5th anniversary of Hurricane Katrina. Nerves were still raw and the mention of a storm in the Gulf of Mexico created high anxiety. Since 2010, however, what we have learned about our resiliencies has been incredible. There have been several storms since Katrina and what we ascertained after each one has greatly impacted the recovery towards the next storm. Our community is robust, always willing to lend a helping hand to the most vulnerable. In the case of Hurricane Ida, the most vulnerable were St. Andrew's, Bayou Dularge. The church lost its roof,



[Photograph by Karen Mackey, Diocese of Louisiana] The Most Rev. Michael B. Curry, presiding bishop of The Episcopal Church, gave his keynote address to the 184th Annual Convention via Zoom. The 184th Annual Convention was broadcast from St. Martin's Episcopal School.

184th Annual Convention Recap



[Photographs by Karen Mackey, Diocese of Louisiana] Convention Eucharist was filmed on October 27, 2021, and played during the 184th Annual Convention via Zoom. The choirs from Christ Church Cathedral, Trinity Church, New Orleans, and All Saints, River Ridge participated in the service. Karla duPlantier was the reader.

which allowed water to ruin everything inside. Now the congregation is tasked with rebuilding their church with very little resources. I am calling on all of our congregations to find ways to help the good people of the bayou. This is what we do when one member of the body is hurt. We must raise several hundred thousands of dollars so St. Andrew's can rebuild and be to the community that they have been charged to be, a beacon of Christ's love.

Another change that has been evolving beautifully has been the Commission for Racial Healing. Under the leadership of Liz Embler-Beazley, the commission has been holding workshops in congregations, some virtually and some in person, to better understand what it means to be a people dedicated to the healing of wounds, listening to stories of judgments, and of white privilege. Building the beloved community is intentional work that we all share. It is our desire to love one another as Christ first loved us. Now is the time we began treating all of God's creation the way God desires to treat us, with love and grace. We must remember that the great banquet is for everyone. Everyone.

This year we have initiated DEI. Diversity, Equity, Inclusion is a term used as a way to better understand the shifting landscape of the world. We are a diverse world, made up of many different languages, races, sexual orientations, and different points of view. We are learning that even though we may say we are a diverse organization, not all people have had an equal voice. DEI is a way to uncover the many ways we suppress voices that are different from our own. We truly believe the Episcopal Church is open to all, and all means all. Every individual, no matter how different they are from us, have a voice and a place to call home. Through DEI, tools are learned which help us listen to stories that are at times hard to hear. But, in order to acknowledge the dignity of our neighbor, we must listen to broken hearts, deep

wounds, and fear of being the person God created each of us to be. I am grateful for the leadership of our two Diocesan schools for taking this step in helping students learn the uniqueness of our world and ways we can change our too often negatively learned behaviors.

This year marks the 100th anniversary of Frances Joseph Gaudet's handing over to the Diocese of Louisiana her ministry to educate young African Americans. The \$75,000.00 dollars that were originally given have grown into a seven-figure endowment. Those funds continue in her legacy to educate young black children. Over \$200,000.00 dollars are given for grants and scholarships each year. This is just one small way in which our diocese supports the work of DEI.

While I am grateful for those in leadership positions who are making spaces for honest conversations, we still have much work to do. I often speak of resources our diocese has, and it is true. We need to tap the resources to help discover ways each parish can begin to look at the true needs of their community and find ways to use their resources. We have people who are strong financial leaders. We have individuals who know something about the law and can use their knowledge in helping someone being evicted from their apartment. What about our realtors? Can you help put together a plan for low-income housing, or find homes that young couples can afford? What about the Sunday school rooms that haven't been used in years in your church? Can they be used in ways that help with after-school child care? These are questions of equity that can be explored. We need people like David Warrington who has helped several churches revision their resources to do wonderful things. Who knows where these discussions may lead. There is so much learning to be explored.

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Another learning from this year has been environmental care. Wow! What a year. Just in the U.S., we have had volcano eruptions, fires, destructive winds, rain that turned simple ditches into torrential rivers sweeping everything in its path away from it mooring. This doesn't even cover the pollution these events bring nor the pollution you and I are responsible for creating. Deacon Joey Clavijo continues to lead new ways for us to rediscover God's creation and awaken us to the ways we are called to care for it. Under his leadership of our commission, our diocese has been chosen to take part in a pilot program initiated by World Resources Institute. Partnering with WRI will help guide us in identifying areas in our diocese where we can make a difference in restoring and healing the damage we have caused by neglect.

When Jesus told his disciples if they wanted to follow him, he said they must first deny themselves and pick up their cross and follow. It is one thing to say we believe in caring for God's creation. It's another thing to actually participate in it. What Deacon Clavijo and his commission are doing is developing ways we can get our hands dirty so to speak,

and follow. Restoration and reconciliation are gifts we can pass down to generations to come and indeed, this is our calling.

We are still in the midst of an pandemic, but as we have learned life goes on. This coming year you will elect a new bishop to lead you. General Convention will gather in Baltimore to do the work of The Episcopal Church and bishops around the world will gather at Lambeth Palace to do the work of the Anglican Communion. Here in our diocese, the needs of the poor have not gone away. Violence in our streets continues and the chasm between political parties, the rich and the poor, has never been so wide. If the world needs anything, it needs to hear a word of hope, a vision of God's grace that is for the whole world and that is the work you and I are called to do. We are called to be reconcilers, beacons of hope. This is the hard work that we share.

In a devotion penned by Thomas Merton titled *Always Beginning Again*, he writes:

"It is not complicated to lead the spiritual life. But it is difficult. We



[Photograph from various Facebook Pages] The 184th Annual Convention was held virtually due to the ongoing COVID-19 pandemic. Many of the churches gathered with their delegation and joined together as a group. Here is a view of the 184th Annual Convention from their perspective. Pictured from top to bottom: St. Pauls, New Orleans; Trinity Church, New Orleans; St. Augustine's, Metairie; St. Patrick's, Zachary; and Christ Church, Slidell.

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are blind and subject to a thousand illusions. We must expect to be making mistakes all the time. We must be content to fail repeatedly and to begin again to try to deny ourselves for the love of God.

It is when we are angry at our own mistakes that we tend most of all to deny ourselves for love of ourselves. We want to shake off the hateful thing that has humbled us. In our rush to escape the humiliation of our mistakes, we run headfirst into the opposite error, seeking comfort and compensation. And so we spend our lives running back and forth from one attachment to another.

The thing to do, when you have made a mistake, is not to give up doing what you were doing and start something altogether new, but to start over again with the thing you began badly and try for the love of God, to do it well."

Merton's words are words that challenge us as well as give us hope in right action.

I want to close with an old apocryphal story that some of you might have heard. The time is just a few months since the death of Jesus. Inside a home, there is a long table and the disciples are seated on both sides. Candles dimly light the room, but enough to see the sumptuous food lay in front of them. As you look closely, you can see the faces of the disciples. They are sitting silently, eyes gazing upon the food and one another. After a while, a shadow is seen through a window by one of the disciples. Peter notices the eye movement of the disciple and gets up and goes to the door and opens it. Outside is a man in a dark cloak with a hood covering most of the man's head. Peter's eyes strain and then he recognizes the man and says in a soft but joyful tone, "Judas, is that you? Where have you been? We have been waiting all this time for you. Come in and sit with us and eat." It was a great banquet.

1 Peter reminds us of our calling:

"Above all, maintain constant love for one another, for love covers a multitude of sins. Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power forever and ever. Amen."



The Rt. Rev. Morris K. Thompson, Jr.
11th Bishop of Louisiana

The 184th Annual Convention was held via Zoom on November 6, 2021, with Presiding Bishop Michael Curry as the keynote speaker.

Elected to Offices

Secretary of the Diocese

Marsha Wade (St. James, Baton Rouge)

Treasurer of the Diocese

Alan Brackett (Christ Church Cathedral, New Orleans)

Standing Committee, Clerical

The Rev. Dr. Drew Harmon (St. James, Baton Rouge)

Standing Committee, Lay

Dr. Julie Parrish, PH.D. (St. Margaret's, Baton Rouge)

Executive Board, Clerical

The Rev. Lynn Hooks (St. Mary's, Morganza, & St. Paul's Holy Trinity, New Roads)

Executive Board, Lay

Keith Crawford (Trinity Church, New Orleans)

Dr. Jeanne Robertson (St. Paul's, New Orleans)

Disciplinary Board, Clerical

The Rev. Peter Wong (Trinity Church, Baton Rouge)

Disciplinary Board, Lay

John Futrell (St. Andrew's, New Orleans)

Jeremiah Smith (St. Augustine's, Metairie)

Trustee of the University of the South, Lay

Lori Ranner (St. Anna's, New Orleans)

Resolutions

No resolutions were submitted.

Special Meeting of Convention May 14, 2022

The Special Convention of the Episcopal Diocese of Louisiana will take place on Saturday, May 14, 2022, at Christ Church Cathedral, New Orleans, for the purpose of electing the XII Bishop of Louisiana. Further details will be announced in the coming months. Website for more information: www.edola.org/bishopsearch.

185th Annual Convention October 28-29, 2022

Episcopal School of Baton Rouge is pleased to announce they will host the 185th Annual Convention of the Episcopal Diocese of Louisiana on October 28-29, 2022.

Diocesan Profile: Who are we? Where do we want to go as a diocese?

Moderated listening sessions, as well as an online questionnaire, were utilized to survey the people of the Diocese of Louisiana. Unfortunately, the devastating effects of Hurricane Ida shifted the attention of clergy and laity from looking forward to the future of our diocese to immediate crisis rebuilding. Because of this, two in-person listening sessions were attended by 25 laity and 65 persons attended Zoom conference sessions.

Thirty-seven clergy participated in an exclusive session in mid-August. We also had individual Zoom sessions with each of the six persons on the diocesan staff. We engaged Holy Cow! Consulting to conduct an online questionnaire of the Diocese. It helped determine where we are now, where we hope to go, and aspirations for the next bishop. The questionnaire was available from August 15 – September 19. Of the three hundred sixty persons who participated, there were 41 active and 22 retired priests. Only 12% of the respondents were less than 35 years old, 92% were White and 76% have been in their congregation for at least six years. A full summary of the questionnaire is available to qualified candidates upon request.

The clergy and laity listening sessions responded to the same questions:

- What is the single most important thing that being an Episcopalian has contributed to your life?
- What experiences over the last 5-10 years in the diocese have had the most impact on you or your parish?
- What do you think are the core values of our diocese; what do you think they should be?
- What three attributes would you like to see in our next bishop?
- What do you imagine we, as a diocese, are doing well five years from now?

The Importance of Being an Episcopalian

As people speak of their faith, an appreciation of community and inclusivity is frequently heard. That sense of community is reinforced by the uniformity of the liturgy. Although there is variation in practice, there is a church-wide identity and an appreciation for the role that the Book of Common Prayer plays in our worship.

We value the freedom found in The Episcopal Church; it is a place to ask questions important to your faith. Nothing is dictated to you; there is an open-minded approach to faith. Many describe themselves as multi-generational Episcopalians; also many who joined our tradition after leaving the Roman Catholic Church appreciate the ability to be more fully engaged in the life of our church.

Our Core Values

Our participants expressed similar thoughts when responding to this question.

- Inclusivity and diversity ranked very high. “All are welcome.” We are spreading the faith in a loving and inclusive way.
- Community was also seen as a core value, with a desire to strengthen a sense of belonging and direct it toward outreach.
- The word love appears more often than any other attribute. In spreading the love of God and living the way of love, we love our neighbors as ourselves.

We value civil discourse; we may disagree without being disagreeable. A healthy amount of discomfort is good for the Church. The Church should be a place for learning and growing.

Where We Are Now

The questionnaire measured levels of satisfaction and energy within the Diocese. While the largest number of respondents, 49% was on the fence when asked their degrees of satisfaction with the state of the Diocese, 37% were satisfied and only 14% were clearly dissatisfied. The responses about our Diocese supporting the highest levels of satisfaction included:

- Leadership has done a good job of developing a shared vision that unites us.
- Our spirit makes people want to get as involved as possible.
- Does a good job helping each member understand that he or she has an important role to play.
- Does a good job supporting persons who are serving in various Diocesan ministries.
- Provides adequate opportunities for members to engage in work that is meaningful.

Consistent with what we heard during the listening sessions, there is a high degree of collegiality and absence of a sense of conflict and/or division. We ranked between the 80th and 94th percentiles for collegiality, the perception that a positive spirit exists between the leaders of congregations and the leaders of the diocese, satisfaction with diocesan support and this statement “Because of my involvement in our Diocese I feel clearer about God’s purpose for my life than I did three years ago.” In financial support from the diocese to the parishes, the ranking was in the 95th percentile. Less than 10% felt a disturbing amount of conflict within the

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diocese and the ranking for both morale and conflict resolution were near the 70th percentile for morale.

Where We Hope Our Diocese Will Go

When asked for their aspirations for our church in the next five years, the vision which emerged most clearly from the listening sessions was for our diocese to be a leader in the community and to be known for its stand on issues of social justice. Not surprisingly, given the impact that climate change is having on our state, many want our Church to be a voice for the environment, for us to be not only better stewards of our planet but to be an advocate for it.

As much as we have looked inward, we have a strong desire to look outward, beyond simply growing our congregations. We want to be a visible Church in the community on today's issues, particularly creation care. Our visibility is part of evangelism, especially among the unchurched. We want our next bishop to lead us in this way. There is a hope for a shepherd who will guide us into an uncertain future where we bring God's light into the world. Louisianians have proven themselves to be resilient people who are giving and loving.

It goes without saying that Louisiana is a unique place, with a culture unlike any other place. We hope to further increase, embrace and celebrate our diversity. Our next bishop will receive us, for all our quirks and enjoy life in our corner of the world.

Finally, there is an intense desire to listen to our youth, create more programs for them, expand our outreach and to find new ways to engage them more fully in the Church. Youth are not only our future, but are important members of our church today. Children, teens, and young adults are vital to the lives of our churches. Our prayer is for a bishop who desires a relationship with young people and who will seek to engage them in a life of faith and in the life of the church. We seek a bishop who will support, encourage, and facilitate new ways of serving and evangelizing to all of God's children, especially younger generations.

The top three priorities expressed for the Diocese are to:

- Equip congregations to be more effective in addressing problems affecting their surrounding communities.
- Equip rectors and other leaders in congregations with strategies that enable them to reach new members.
- Develop a discernment process to rethink how to be vital Episcopal churches in our specific region.

Aspirations for Our Next Bishop

Through the questionnaire, participants ranked personal qualities and abilities they seek in a new bishop. The top qualities are to have sound judgment, wisdom, personal

integrity, to be deeply spiritual and prayerful, to be able to articulate a clear vision for the future, to be pastoral, approachable and to create purpose among diverse groups.

The listening sessions and questionnaire made it clear that we desire our next bishop to be a Godly, prayerful and visionary leader who can motivate and lead people. We want a shepherd who will be a pastor to his or her entire flock, not only the clergy, but also the laity. We crave greater access to our bishop, beyond the annual parish visitation, for someone who is both accessible and approachable. We want more diocesan-wide events bringing us together with our bishop. We need a bishop to be with us, listening to our perspectives and able to understand them. Perhaps inspired by our Presiding Bishop's example, it has been suggested that our next bishop be comfortable using social media as a platform to create a sense of connection and as a tool for evangelism.

Our next bishop should be open to all people, to be the unifying path in a divided world. One who can recognize and heal divides by bridging the gaps. Someone who appreciates our diversity and will nurture that diversity with a sense of hospitality.

Finally we, of course, hope for someone with humility, integrity, and a good sense of humor who will be our leader as a servant of God.

Prayer for the Selection of Our Next Bishop

Heavenly Father, you oversee all that we say and do. Guide the people of the Diocese of Louisiana in the selection of our next bishop, that we may be led by your Holy Spirit. Direct us toward the person you desire to fill this role. Lead us to a person of integrity, a person of prayer, and a person of faith, who is capable of carrying out your wishes for our future. Above all, may our new leader be one who is willing to receive your unconditional love, and pass it on to those near and far. We pray this in the name of our Lord and Savior Jesus Christ. AMEN.

St. Frances Joseph Gaudet: Mother to the Motherless, Friend to the Forgotten



by the Very Rev. Stephen Crawford, rector of St. Mary's, Franklin, and member of the Gaudet Committee

Frances Joseph Gaudet is a Saint. It really is a marvelous thing that we would recognize this. It was a hundred years ago (1921) that the Episcopal Diocese of Louisiana received from St. Frances the ownership and responsibility of the Gaudet Normal and Industrial School for Black Youth, drawing together the life of our diocese with the life of this remarkable woman. Many are astounded by the great things St. Frances did

in her lifetime. She was a poor Black woman living in New Orleans in the late 1800s and early 1900s, and yet she successfully advocated for the formation of a juvenile court, so children wouldn't be tried and imprisoned alongside grownups. She raised money and purchased what would eventually be a 105-acre plot of land, on which she founded her home and school. As a Black woman there were restaurants she could not enter to buy food, and yet she achieved such standing in the community that she seemingly could walk into the mayor's office whenever she needed and have a meeting with him. She authored a beautifully written autobiography, titled *He Leadeth Me* (G.K. Hall & Co., New York). Many impressive qualities shine through in her accomplishments: resilience, courage, compassion, savvy. I hope this essay will help those unfamiliar with St. Frances become better acquainted with her and her many wonderful qualities. But I particularly hope her most wonderful quality will come through. She was holy.

In some ways, it almost looks like an accident we would know this, though the truth is that it was a matter of the Lord's gracious providence. St. Frances was not herself Episcopalian, at least not at the time she wrote her story. She worshiped at historic St. James AME Church in New Orleans. Whether true or not, the story is told that she first offered the facility to the Methodists. They declined, but our diocese accepted the offer. Immediately, the rector of St. Luke's Church started serving as chaplain to the school, and after St. Frances fully retired, the diocese continued her work running that orphanage and school for roughly forty years. As St. Frances herself eventually was unable to continue the work, so our diocese eventually found itself unable to continue. The land was sold, but fortunately, the proceeds were placed in an endowment fund, which carries forward something of the life and legacy of this remarkable person. The fund is overseen by what is casually referred to as "the Gaudet Committee," and grants and scholarships are awarded from it annually for the support of impoverished Black children. And so our paths crossed in the way they did, and now the Episcopal Church honors her with a feast day

on December 31—a sign of the Lord's grace towards us.

"Educator and Social Reformer." This is the epithet given to St. Frances in *Lesser Feasts and Fasts*. It certainly summarizes much of her work. But we have to remember that before she ever reformed any prisons, she visited them. Before she ever enrolled a child in her school, she sat next to one while he died in a prison hospital. Her heart was filled to the brim with Jesus's love, and she laid down her life in order to bring that love to people who desperately needed it. She was a mother to the motherless and a friend to the forgotten. And even this was an expression of her deeper vocation: an evangelist, who revealed the Risen Lord in her words and in her deeds. Her efforts at education and prison reform sprang from that. Having proved herself faithful in small things, the Lord entrusted her with big things. She brought people to open their lives to the Light of Christ. Many of those people even began to recognize that Light as he shone gently among the least of these. That is what spurred the City of New Orleans to do some things differently. She reformed institutions because she converted hearts.

Her ministry started on a Saturday in March 1894, after she passed an elderly woman sobbing by a train station that morning. The woman's only son was being loaded onto a train bound for the state prison. St. Frances took the time to walk this elderly woman home, doing her best to console this mother racked with grief. That same night the Lord called her. She was kneeling by her bed praying for the woman she had met that morning, asking the Lord to comfort her, when it seemed like Someone whispered to her:

"You must go to the prison and ask the prisoners to pray that God will help them to resist temptation; and tell them to pledge themselves never to do anything to bring them back to the prison when they get out of their present trouble." (*He Leadeth Me*, 13-14.)

St. Frances was not particularly sure how to go about this. Starting Monday she reached out to city officials and received permission to enter the jails, but still, she wasn't settled about the best way forward. That Wednesday there was a knock on her door. A minister was in town from Mississippi, trying to help his son who had been wrongly arrested. Local pastors had given him some help, but he needed more. She told the man to meet her at the prison that afternoon. She met with the man's son, but while visiting she asked the prison for permission to come back and lead prayer meetings. A couple of days later the minister returned with her to that same prison to pray with men incarcerated in that place, and St. Frances's ministry was underway.

There are many stories that reveal her sanctity. These are a few that I found particularly striking. I mentioned above a child that St. Frances sat beside. She met the twelve-year-old boy in a prison yard, Achille Roberts, and she was exasperated that this impressionable child would be in prison alongside these hardened men. She successfully pleaded with an area judge to hasten the boy's trial, and the boy was released. Only a month later she was dismayed to find him again in the jail yard. When he was released he

didn't have anywhere else to go, and some men took him into their company, promising him food. The men then used the boy to sneak into a store, and they were caught. Achilles was tried alongside the men and sentenced with them to five years at Angola. St. Frances made the trip to see the boy and encourage prison officials to recommend him for pardon. When she arrived she learned that he had taken sick with pneumonia and was in the prison hospital. She sat at the boy's side and held his hand. At Achilles's request, she sang hymns to comfort him. The boy died within a few days and, having no relatives to claim his body, was buried in an unmarked grave. (*He Leadeth Me*, 33-35)

St. Frances once met a very elderly man sobbing in the prison area reserved for Black men. He asked her for help, and she asked him about his troubles. He was from Bayou Boeuf, and his old master's son had sent him to the hospital in New Orleans. When he recovered he didn't have any way back home, so he "gits on der track" to walk (as St. Frances reproduces his dialect). A policeman stops him and arrests him, supposedly to protect the old man from trains. The judge later told him he was too old to walk to Bayou Boeuf and ordered him to the parish prison for thirty days, where St. Frances encountered him. St. Frances began walking here and there, trying to get the man into the almshouse (which was only open to whites), and after going through the mayor and the president of the house's board, she succeeded in getting the necessary permission. During this time he had grown sicker and was moved to a hospital. In all of her walking, she came across someone that offered to get the man to Bayou Boeuf. St. Frances gave what she had to pay at least part of the fare. She successfully had the man discharged from the hospital, and the man praised the Lord, asked God's blessing on St. Frances, and assured the holy woman that God would reward her. After watching his train depart, bringing him home, she tells how she felt:

"I was far from home, weary and penniless. I had not carfare, and there stood a car that would take me within one square of my home for five cents; but I was content to walk. Though penniless I was rich and happy, with a heart singing for joy. Why? Because I had made that poor old soul happy. I had done the Master's will. I could hear His voice whispering, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.'"

Yes, my heart was light and free. I had done something for Christ. I walked the distance of two miles feeling I was treading on air." (*He Leadeth Me*, 27)

An older white woman once wrote St. Frances asking her to help her son, who had been arrested as an accessory to two men with him caught pickpocketing. The woman pleaded in her letter for St. Frances to help the man as though he were Frances's own. After meeting with the man, she was persuaded that he had nothing to do with the other two men's actions, saying to herself, "I believe my boy not guilty." After she failed to find a lawyer who would help with the \$10 the mother had mailed her, St. Frances started gathering evidence herself. She testified at his trial on his behalf, and the man was acquitted. As she tells the story:

"The case was given to the jury, they were out about an hour when they filed into court, rendered a verdict of guilty for two; but my boy was liberated." (*He Leadeth Me*, 30).

At an unknown woman's request, St. Frances looked on a stranger in trouble as though he were her very own child.

In ways like this, she often helped people in desperate need. The prisons usually did not provide clothing. One man had been jailed for four months, and by that time his clothes had fallen to such rags that he had to stay in bed for days. As she did for many whose clothes weren't adequate, St. Frances went out and begged. She begged for shoes and for clothing. She reduced herself to a beggar, but found what the man needed. Apart from her humiliation, the man wouldn't have been able to appear in court for his trial. (*He Leadeth Me*, 18)

"The Old Workhouse" was used by New Orleans as the prison for people with mental illness. People were made to sleep on shelves lining long halls. The conditions were abysmal. There was no heating in the building, and the prisoners were given no blankets or clothes. St. Frances wrote that, after seeing a woman locked up naked, she must have looked like Santa Claus, carrying bags of clothes into the jail every day until everyone there had what they needed. There was tremendous suffering in that place, but possibly the worst—which St. Frances had heard rumors about, and one woman suggested but wouldn't bring her story forward—was that the men who ran the facility would visit the women unsupervised at night.

One time St. Frances received a request to take charge of a baby from a woman with mental illness that had been arrested earlier in the day. She arrived with a friend at the old workhouse at 8:30 pm, and the drunk superintendent begrudgingly led them by lantern to the woman. When they found her, another woman was lying with her to help warm the child. As the mother clung to her baby, St. Frances recognized her. She realized she had seen her in this very prison sixteen months ago and that the baby must have been conceived in this facility. The "woman" was only fifteen years old. After her pleas to let her help the baby were again and again refused, St. Frances left her cloak to help the young woman and child stay warm and afterward sent out for warm milk. While St. Frances and her friend were leaving the facility, the superintendent stopped beside another woman lying on a shelf and told her (with vulgarity that St. Frances wouldn't repeat) that he would be back to see her soon.

The next morning St. Frances was sitting with the Mayor, telling him what she had seen and heard. This led to a trial for the superintendent, involving the president of the City Council and the Commissioner of Police and Public Buildings. There were several meetings, and, because of political connections, the superintendent was only fined \$75 and given a warning. Thanks be to God, the press brought negative coverage to these events. The pressure on the administration finally led to the superintendent's complete removal. Matrons were hired to be in the prison at night. And eventually, a Councilmember led the charge to build a new prison—well built from bricks—to replace the old workhouse, which was then used for holding stray animals caught around the city.

These were wonderful outcomes, but they didn't stem from St. Frances' ability to network, or build a coalition, or even negotiate complicated deals. She told the truth, and she told it in the face of danger. When the process of trying the superintendent began, the man's friends started sending St. Frances death threats. Given these threatening messages, her own friends begged her to drop the charges. She later reflected:

If the enemy killed me for exposing the filthiest place in the state I would glorify God for allowing me to die a martyr to a righteous cause. I hoped and was undismayed. I knew that God knew my sorrows, and counted my tears. He would lift up my head. (*He Leadeth Me*, 41-42)

Stories like these about St. Frances show the depth of her faith and the abundance of her love. She worked as a seamstress to support herself, but when she spent a whole day carrying messages for prisoners or going around town looking for evidence she thought would help free someone unjustly locked up, she would have to sew late into the night to make up for that lost time. She sacrificed her time for them, her money, her comfort, her dignity, even her safety.

She could be so because she loved Jesus and she saw Jesus reflected in people, even when others struggled to do that. They weren't problems to be solved, but people to be cherished. Again, the Light of Christ shone through her into the lives of people in terrible situations. As this happened, the humanity of those people was illuminated for others to see as well. In fact, when she first started pleading with judges to be as lenient towards Black men as they were being toward white men, the judges had trouble believing that she was not a close relative or being paid money:

"They were greatly amazed when I told them I did not expect any reward here on earth but was simply doing what I thought would please my Maker." (*He Leadeth Me*, 18)

It is not easy to train our eyes on holiness. There will doubtlessly be things that make it difficult for us to see St. Frances clearly. The mere fact of racial division tends to cloud our vision, making it difficult to recognize God's handiwork in people of color (may God deliver us from this spiritual sickness!). Relatedly, the division between Christians hides from our view the work of the Spirit in our estranged brothers and sisters—for example, St. Frances's evangelical faith is likely to be a stumbling block for many Episcopalians. One of the biggest obstacles (which is of a piece with the others I mentioned) is the way that our society relates to institutions. We are excessively interested in the institutions that give shape to our communities. Organizational life has a stranglehold on our imaginations. Following from this, there is a particular kind of person we most value: a competent, self-sufficient institution-builder. The energies of today's Church too often gather around such people, while those who don't stand out as competent institution-builders often get less attention. If we hope for progress, then we are drawn to institutional solutions to problems, we hope our institutions can be more humane, and we want to share the life of our institutions more widely. In all this, we prize someone who has organizational intelligence and a knack for administration, who can spearhead a program and sustain the operation.

The danger is that we will be drawn to St. Frances too much for her ability to build and reform institutions. We rightly rejoice that such a competent person would succeed at putting her talents to good use, especially given society's refusal to acknowledge such gifts in a Black woman. However, if we are too dazzled by institutional savvy, we risk being blinded to the very people for whom St. Frances had such regard. Consider the prayer for her feast day, which was slightly improved in the 2018 edition of *Lesser Feasts and Fasts*. Celebrating St. Frances as "a champion of the oppressed," we ask this of the Lord: "Grant that we, encouraged by her example, may advocate for all who are denied the fullness of life to which thou hast called all thy children," (*Lesser Feasts and Fasts* 2018, p. 650). How wonderful it would be if the Lord gives us a special grace to advocate for people who are robbed of life! But it's worth wondering why we don't ask for the grace to actually spend

time with those people.

Her accomplishments are astounding, but we have to be careful to understand them. St. Frances had a clear sense of just what was wrong with government procedures, largely because she spent so much time with the people being crushed by them. She advocated for a separate children's court, spurred to do this because her heart was knit to the boys being locked up alongside grown men. She could spearhead the overhaul of the old workhouse asylum because she sat with the troubled people being brutally contained in that warehouse. Eventually, when the "Colored Industrial Home" was up and running and children with nowhere else to go were being placed in her care, St. Frances described herself as actually adopting these children (*He Leadeth Me*, 134). There was something relentlessly personal about her ministry.

This was true even in her fundraising. When a vision for a home and school for Black children was still taking shape in St. Frances, she agreed to serve as a delegate to the Women's Christian Temperance Union's international convention in Edinburgh in 1900. She hoped that by lecturing she would possibly make friends and raise money to help with this substantial undertaking. Everywhere she traveled, visiting several European countries, organizations and churches clamored for St. Frances as a speaker, asking her to come and address their groups. A powerful movement of the Holy Spirit frequently accompanied her gatherings. The trip was a success and helped lay the foundation for her future work buying land and building a school. Part of why it was so successful, though, is that she would tell groups stories about her own experiences visiting people in the prisons. Audiences were often moved to tears (cf. *He Leadeth Me*, 64). Of course, in her travels, she often found opportunities to offer some tormented person the Good News of forgiveness and mercy in Jesus Christ.

That is ultimately what a Saint does: confront us with the Gospel. Jesus has been raised from the dead, his Father has placed all things in his hands, and he dearly loves people that the world has cast aside. That Good News rings out in St. Frances' life. But there's more. Through her, we can begin to see that Jesus even cares about city halls and legal structures and prison staff. The Lord might just breathe his life in those places as well. Jesus can heal communities, as well as souls. And if he does, he is liable to invite unexpected people to take part with him in that redeeming work.

I'll close with two more stories. Both display St. Frances's holiness, and both help us appreciate what was happening in her accomplishments.

One morning later in St. Frances's ministry, she was visiting court to see about a case and overheard about the practice of saloons in the red-light district hiring little boys to carry drinks from the bar to "abandoned women and their male visitors in their cribs" (*He Leadeth Me*, 139). St. Frances and two of her friends printed tracts, which they delivered on a Saturday night to all the bartenders in that area of town. A week later they saw that children were still being employed in these unwholesome environments and brought their complaint to the mayor, as well as to the chief of police, who gave his support. The next Saturday night the three again visited the saloons, saw whiskey being sold to a child, grabbed the boy and the liquor, and went searching for a police officer. They eventually found one and demanded the officer arrest the bartender. The reluctant officer said he would only make the arrest if one of the women went with him to the station to file charges, and St. Frances volunteered, thinking it would only be a short walk for her. The police officer told her she would have to ride in the patrol wagon with him, and he clearly enjoyed the panic this brought to St. Frances. A crowd was already forming. She worried that it would be written up in

the newspapers and would damage the reputation of the school she had worked so hard to build.

"An unseen power urged me on," she wrote. "It seemed to whisper, 'Can you not do this for My sake to save the children from these dens of vice? I grew strong; I said to the policeman, 'Order your patrol wagon, I will go' (*He Leadeth Me*, 140).

Again St. Frances suffered humiliation, this time from a jeering crowd as she was driven away in the wagon. She did this even though it would have been easy to convince herself she could do more good if only she kept quiet this one time. As it happened, the bar owners responded to the pressure of her charges by hiring grown men in place of the boys, who themselves were turned over to St. Frances and her home. She found them better work to do, and other Christians in the city took notice of the red-light district and the conditions for children in that area. These happy outcomes came about because St. Frances was willing to risk the reputation of her organization if it meant helping a jeopardized little boy.

The other story comes from St. Frances's very first efforts at ministering to prisoners. It gives some indication of what the Lord would do throughout her ministry. It was a Friday when she led her very first prayer meeting. The minister that had knocked on her door a few days earlier, whose son became the first prisoner she visited in the course of her work, accompanied her. A sheriff deputy brought out to St. Frances' prayer meeting James Murray (also known as "Greasy Jim"), who had been sentenced to death for murder. The deputy also opened the cells of Frank Fuller, who had murdered his wife, and James Washington, who had murdered his brother-in-law, allowing them to join the small gathering in the locked hall. The prisoners were suspicious at first, as the deputy introduced everyone. St. Frances told Mr. Murray that she had come "to cheer and help him, and recommend to him a Friend who was his only hope now" (*He Leadeth Me*, 15). Mr. Murray smiled:

"This is new to me, I've never had anyone to visit me and pray with me before, and I've been in many prisons; but's too late now. If some Christian had come into my cell in Mississippi, where I was arrested for the first time, and talked with me as you are talking, I might not be here to-day."

St. Frances is persistent, "It is not too late. If you are sorry for what you have done and ask God to forgive you, He will, and He will give you rest from your care and sorrow." Mr. Murray tells her she is welcome to sing and pray, though he doubts it will help.

St. Frances tells the rest of the story:

"Accordingly, I sang that good old hymn, 'Come ye sinners, poor and needy,' and knelt to pray. Murray stood up a while, but when the prayer was half-finished, he knelt on the stone floor at my side and groaned, 'It is too late;' then the sobs shook his frame, and tears flowed down his cheeks. When we arose, he failed to get up. Another hymn was sung, 'Lord Jesus, I long to be perfectly whole.' Tears were still falling on the floor while the minister prayed. Frank Fuller arose to his feet and said, 'I feel my sins forgiven; praise God.'"

What happens next is just as important. St. Frances continues, "Then the jailer, while we were singing 'Jesus Lover of my Soul,' took my hand, shook it and said, 'Pray for me.' His face was wet with tears."

Before his execution, Mr. Murray accepted Jesus and discovered in his newfound Lord a hope stronger than death. The sheriff's deputy did not live much longer either, owing to an untimely death. But the prisoners all said that, after the deputy's meeting with the Friend to whom St. Frances introduced him, he too was a changed man.



[Photograph by Karen Mackey, Diocese of Louisiana] The icon of Frances Joseph Gaudet can be found at Historic St. Luke's Church, New Orleans. It was written by local iconographer, Raymond Calvert.



[Photograph from the St. Anna's Facebook Page] Parishioner of St. Paul's, New Orleans, donating food to the St. Anna's Food Bank in 2019.

2021 Community Mission Appeal Grant Recipients

by the Rev. John Pitzer, Co-Chair of the CMA Grant Committee

CMA is a way for the Diocese to help certain ministries that are in need of financial help and support. Formerly known as the Bishops Annual Mission Appeal, the name was changed a few years ago to reflect the importance of building up our diocesan community. Since it was established in 2015, CMA has awarded over \$90,000 to wonderful ministries making an impact in our community. This money is raised solely from churches and individuals in the diocese, so thank you for your support, and for making a difference.

The grants being awarded this year total \$25,000:

- **Jericho Road Episcopal Housing Initiative** is an organization doing work in Central City with regards to housing and community projects and began as a response to the needs after Hurricane Katrina. Jericho Road is a ministry of Christ Cathedral, and they will receive a grant of \$2,500.
- **Sanctuary Farms** is a community garden working and helping the local community and is a ministry of St. Phillip's. Sanctuary Farms will receive a grant of \$5,000.
- **Christ Episcopal Enrichment Program**, also known as the CEEP, is a summer camp sponsored by Christ Church Covington. CEEP will receive a grant of \$5,000.
- **The Episcopal Diocese of Louisiana Office of Hispanic Ministry** will receive a grant of \$5,000.
- **St. Anna's Food Pantry and Homeless Outreach Program** offering short-term emergency assistance is sponsored by St. Anna's. This homeless outreach program will receive a grant of \$7,500.

Bishop's Staff Changes



Audrey Threefoot

Audrey Threefoot, the diocesan archivist, retired from her volunteer ministry on August 9. For over 20 years, Audrey has answered research requests and cared for and preserved the historical documents and artifacts of the diocese. Her most notable task was creating a cataloging system for the many books, papers, photographs, and documents that can be found in the archives spanning back to 1838.

We are currently discerning next steps to take in the future roll of archivist or historian for the Diocese of Louisiana. In the interim, Karen Mackey, is available to answer any research questions you may have. You can contact her at kmackey@edola.org.



Cassandra Reiger

Cassandra Reiger left the bishop's staff in November 2021. She joined the staff in 2014 as an accounting assistant and diocesan insurance administrator. In 2016, she expanded her role to include the duties of the bishop's executive assistant.



Jessica Lee

Jessica Lee joined the diocesan staff on January 10 as Bishop Thompson's executive assistant and accounts payable and insurance administrator for the diocese. She is a native of Kenner. She has three children and is engaged to fiancé Arnold. She has experience working as an office manager, sales, and accounts payable for over ten years. She looks forward to being a part of the diocese.



[Photograph by Karen Mackey, Diocese of Louisiana] Ordination of Annie Jung to the Sacred Order of Deacons at St. James, Baton Rouge, on December 15, 2021.

New Clergy in the Diocese

The Rev. Annie Jung was ordained to the Sacred Order of Deacons on December 15, 2021, at St. James, Baton Rouge. She will finish her last semester at Virginia Theological Seminary in May 2022.

Transitions in the Diocese

The Very Rev. Jay Angerer has been appointed to serve as dean of the Jefferson Deanery. He is the rector of All Saints', River Ridge.

The Rev. LeBaron Taylor retired as priest-in-charge of St. Matthew's, Bogalusa, effective July 18, 2021.

The Rev. Jane-Allison Wiggan stopped serving as associate rector of youth and family ministries of Trinity Church, New Orleans, effective August 8, 2021. She was called to be priest-in-charge of Historic St. Luke's, New Orleans, effective January 23, 2022. She continues to serve as the diocesan youth events coordinator.

The Rev. Canon Allison Reid was installed as canon missionary during the clergy conference on August 19, 2021, at the Solomon Episcopal Conference Center.

The Very Rev. Stephen Crawford was appointed to serve as dean of the Southwest Deanery. He is the rector of St. Mary's, Franklin.

The Rev. Winston Rice was called to serve as interim rector of Christ Church, Covington, effective September 1, 2021.

The Very Rev. Tommy Dillon stopped serving as priest-in-charge of Church of the Nativity, Rosedale, effective September 11, 2021.

The Rev. Craig Dalferes was installed rector of Grace, St. Francisville, on September 29, 2021.

The Rev. Deacon Charlie deGravelles is serving at Church of the Nativity, Rosedale, effective October 3, 2021.

The Rev. Deacon Reese Wiggins is serving at St. Stephen's, Innis, effective October 3, 2021.

The Rev. Peter Wong was installed rector of Trinity Church, Baton Rouge, on November 17, 2021. He has served as priest-in-charge since December 2020.

The Rev. Julia Rusling was called as rector of St. Augustine's, Metairie, effective January 14, 2022. She stopped serving as interim rector of St. George's, New Orleans, effective November 21, 2021.

The Rev. Bridget Tierney is serving as supply priest at St. George's, New Orleans.

The Rev. Jerry Phillips is no longer serving as priest-in-charge of St. Augustine's, Baton Rouge. He continues to serve as chaplain at St. James Place and will serve as supply clergy.

The Rev. Holly Burris was installed rector of St. John's, Thibodaux, on December 9, 2021.

The Rev. Nelson Tennison has retired as priest-in-charge of All Saints, Ponchatoula, effective December 31, 2021.

The Rev. Kit McLean was called to serve as priest-in-charge of All Saints, Ponchatoula, effective January 16, 2022.



Summer Sounds at St. James (left)

[Photograph from the St. James, Baton Rouge, Facebook Page] On July 8, 2021, St. James, Baton Rouge, held their annual Summer Sounds concert with the Chris LeBlanc Band. The St. James Holy Grillers provided hot dogs and burgers while the kids were entertained with a Ninja Warrior course.



The Rev. David Casey's First Sunday at Church of the Annunciation (middle)

[Photograph by Karen Mackey, Diocese of Louisiana] On July 11, 2021, the Rev. David Casey, O.P. celebrated his first Sunday as priest-in-charge of Church of the Annunciation, New Orleans. He was called as priest-in-charge of Church of the Annunciation, New Orleans, and Mount Olivet, New Orleans.

Mount Olivet Welcomes the Rev. David Casey (right)

[Photograph from the Mount Olivet, New Orleans, Facebook Page] On July 14, 2021, the parishioners of Mount Olivet held a reception for the Rev. David Casey, O.P. He was called as priest-in-charge of Church of the Annunciation, New Orleans, and Mount Olivet, New Orleans.



Together New Orleans (left and middle)

[Photograph from St. Paul's, New Orleans, and St. Andrew's, New Orleans, Facebook Pages] On July 13, 2021, several New Orleans area churches attended Together New Orleans' Citywide Assembly of Congregation and Community Organizations. Together New Orleans is a non-partisan organization that crosses the lines of faith, race, economics, and geography to bring people together to solve our common problems.

Weaving Together the Fabric of Our Lives (right)

[Photograph from St. Margaret's, Baton Rouge, Facebook Pages] Starting in July, parishioners of St. Margaret's, Baton Rouge, gathered each Saturday to weave together strips of fabric to create a tapestry for their outdoor chapel. The fabric is from used sheets, clothing, or whatever fabric has special meaning to the person weaving.



Out and About in the Diocese (July 5, 2021 – January 15, 2022)



Saving Lemon Tree (left, middle)

[Photograph from the St. Paul's, New Orleans, Facebook Page] St. Paul's deployed some shell on July 17, 2021, with Coalition to Restore Coastal Louisiana and other community volunteers. They are working to save the Lemon Tree site, home to a sacred mound for the Grand Bayou Native American community. The oyster shells are recycled from New Orleans restaurants and create a barrier that protects the coastland while also enriching the natural habitat for wildlife around it. This is both an environmental and cultural project. The land, though a sacred Native American site, is owned by St. Paul's. It came to them through a bequest in the late 70s. The goal is to complete this project and to return the land to its rightful, indigenous owners.

The Rev. LeBaron Taylor's Last Sunday at St. Matthew's, Houma (right)

[Photograph from the St. Matthew's, Bogalusa, Facebook Page] On July 18, 2021, the Rev. LeBaron Taylor celebrated his retirement as priest-in-charge of St. Matthew's, Bogalusa. A reception was held after the service in his honor.



The Rev. Holly Burris is Welcomed to St. John's, Thibodaux (left)

[Photograph by Karen Mackey, Diocese of Louisiana] On July 25, 2021, the Rev. Holly Burris celebrated her first Sunday as rector of St. John's, Thibodaux.

Say Yes Young Adult Retreat (middle)

[Photograph by the Rev. Jane-Allison Wiggin] July 23-25, 2021, artist and speaker Scott Erickson led a group of young adults in the diocese on a multi-sensory experience called "Say Yes: A Liturgy on Not Giving Up on Yourself." Endings are a sacred doorway into a much deeper invitation to our hopes, vocation, and our existence itself. The retreat juxtaposed story-teaching, participation, humor, and image curation.

Donations to Bissonet Plaza Elementary School (right)

[Photograph from the St. Augustine's, Metairie, Facebook Page] In early August, St. Augustine's, Metairie, collected highlighters, bookbags, ear pods, pencils, glue sticks, sweatshirts, and hand sanitizer to donate to their partner in mission, Bissonet Plaza Elementary School in Metairie.

Out and About in the Diocese (June 5, 2021 – January 15, 2022)



New Organ at St. Martin's, Metairie (left)

[Photograph from the Church Organ Group Facebook Page] St. Martin's, Metairie, installed a new GX-340 Allen Organ this summer. It made its debut on July 1, 2021.



Yoga Mass (middle)

[Photograph from the Trinity Church, Facebook Page] Trinity Church, New Orleans, began a monthly Yoga Mass. Founded by the Rev. Gena Davis, Yoga Mass brings together the practice of yoga, breath work, meditation, and Holy Communion as a way to encounter the Risen Christ on the mat, and to tap into the deep well of God's divine light.

Bishop's Visitation to St. Michael & All Angels, Baton Rouge (right)

[Photograph by Brother Todd van Alstyne] Bishop Thompson's annual visitation to St. Michael & All Angels, Baton Rouge, on August 8, 2021.



Father Ron & Friends Concert at St. Andrew's, New Orleans (left)

[Photograph from the St. Andrew's, Facebook Page] On August 12, 2021, Father Ron & Friends held a porch concert at the Chalstrom House of St. Andrew's, New Orleans, playing songs from the great American folk tunes and original music from their albums.



Clergy Conference at Solomon Episcopal Conference Center (middle)

[Photograph by Karen Mackey, Diocese of Louisiana] The clergy held their summer gathering at the Solomon Episcopal Conference Center on August 19, 2021. Presentation topics included the Hispanic Ministry with the Rev. Ben Sanchez and Karla duPlantier and Season of Creation with the Rev. Joey Clavijo. The day also included a "fireside chat" by Bishop Thompson. After the gathering, clergy were invited to participate in a listening session for the search and election process for the 12th bishop of Louisiana.

Installation of the Rev. Canon Allison Reid as Canon Missioner of the Diocese (right)

[Photograph by Karen Mackey, Diocese of Louisiana] During Holy Eucharist of the clergy gathering on August 19, 2021, the Rev. Canon Allison Reid was installed canon missioner of the diocese.



Hurricane Ida Damage and Recovery in the Diocese of Louisiana



Damage to church property: St. Paul's, New Orleans; St. Andrew's, Bayou Dularge; Grace Memorial, Hammond; St. Andrew's, Paradis; St. George's, New Orleans; Solomon Episcopal Conference Center; St. Timothy's, LaPlace; and St. Matthew's, Houma.

Out and About in the Diocese (June 5, 2021 – January 15, 2022)



On August 29, 2021, Hurricane Ida carved a path straight through the middle of our diocese. In Louisiana, the category 4 hurricane winds caused catastrophic damage to structures where it came onshore and to the infrastructure, especially the power grid, as it moved north. The pressure from the winds caused complete roof failure on many structures, especially near the path of the eyewall. Outside of the levee protection system and on the west and north shores of Lake Pontchartrain, the storm surge caused flooding to homes and businesses as well as wind damage. There was river flooding in several locations in the diocese. Following the storm, the entire region was without electricity and fuel, food, and water was a scarce commodity. Most church buildings in our diocese sustained minor roof and water damage. The following churches sustained significant damage: Grace Memorial, Hammond; St. Andrew's, Bayou Dularge; St. Andrew's, Paradis; St. George's, New Orleans; St. John's, Thibodaux; St. Matthew's, Houma; St. Paul's, New Orleans; St. Timothy's, LaPlace; and Trinity Church, New Orleans. As of January, all but St. Andrew's, Bayou Dularge, St. Timothy's, LaPlace, and Grace Memorial, Hammond, have resumed worship services in their church building. After the storm parishioners and throughout the diocese volunteered their time and resources feeding people, distributing water, gas, and cleaning supplies (even a semi-trailer of supplies).

We have received two \$25,000 emergency assistance grants from Episcopal Relief and Development. The first was on September 10 for immediate emergency use in the aftermath of the storm. The second we received in mid-October to provide temporary housing, rental assistance, pastoral care, and distributions of goods and gift cards to the Hispanic community and other populations in critical need. The relief work was dispersed through multiple diocesan ministries including the new Office of Hispanic Ministry and church food banks.



Bishop's Visitation to St. Mark's, Harvey (middle)

[Photograph from the St. Mark's, Harvey, Facebook Page] Bishop Thompson's annual visitation to St. Mark's, Harvey on August 22, 2021. They were joined by several parishioners from Mount Olivet, New Orleans, who were confirmed or received.

Grace Church, St. Francisville, Welcomes the Rev. Craig Dalferes (right)

[Photograph by the Rev. Canon Shannon Duckworth, Diocese of Louisiana] On September 5, 2021, the Rev. Craig Dalferes celebrated his first Sunday as rector of Grace Church, St. Francisville.

Bishop Thompson's Visitation to St. Francis, Denham Springs (left)

[Photograph from the St. Francis, Denham Springs, Facebook Page] Bishop Thompson's annual visitation to St. Francis, Denham Springs, on September 12, 2021.



Father Ron & Friends Concert at Christ Church, Slidell (left)

[Photograph from the Christ Church, Slidell, Facebook Page] On September 26, 2021, Father Ron & Friends held an outdoor concert at Christ Church, Slidell, playing songs from the great American folk tunes and original music from their albums.

Bishop Thompson's Visitation to St. Margaret's, Baton Rouge (middle)

[Photograph from the St. Margaret's, Baton Rouge, Facebook Page] Bishop Thompson's annual visitation to St. Margaret's, Baton Rouge, on September 26, 2021. Twenty one people were confirmed or received.

Blessing the Altar for the Outside Chapel (right)

[Photograph from the St. Margaret's, Baton Rouge, Facebook Page] Bishop Thompson blessed the meditation garden and outdoor altar at St. Margaret's on September 26, 2021.



Installation of the Rev. Craig Dalferes as Rector of Grace Church, St. Francisville (left)

[Photograph by Karen Mackey, Diocese of Louisiana] The Rev. Craig Dalferes was installed rector of Grace Church, St. Francisville, on September 29, 2021. The Rev. Ralph Howe preached. The celebrant was the Rt. Rev. Morris K. Thompson, Jr.

Bishop's Visitation to St. John's, Thibodaux (middle)

[Photograph from the St. John's, Thibodaux, Facebook Page] Bishop Thompson's annual visitation to St. John's, Thibodaux, on October 3, 2021.

Deacon Charlie DeGravelles' First Sunday at Church of the Nativity, Rosedale (right)

[Photograph from the Church of the Nativity, Rosedale, Facebook Page] On October 3, 2021, the people of Church of the Nativity, Rosedale, welcomed Deacon Charlie DeGravelles to led services at the church.



St. Francis Blessing of the Pets

[Photographs from various Facebook pages] Around the Feast Day of St. Francis, the patron saint of animals, many church around the Diocese of Louisiana held a service to bless pets. (top left) St. Mark's, Harvey (top middle) St. Andrew's, New Orleans; (right) Trinity Church, Baton Rouge; (bottom left) Grace Church, St. Francisville; (bottom middle) St. Margaret's, Baton Rouge.

Out and About in the Diocese (July 5, 2021 – January 15, 2022)



Pumpkin Patches in the Diocese of Louisiana

[Photographs from church Facebook pages] It was another great year for pumpkin patches in the Diocese of Louisiana. This annual fundraiser is held every year by several churches throughout the diocese to raise money for outreach ministry. (top left) St. Andrew's, New Orleans; (top middle) St. Patrick's, Zachary; (top right) St. Augustine's, Metairie; (bottom left) St. Martin's, Metairie; (bottom middle) St. Michael's, Mandeville; (bottom right) Grace Memorial, Hammond.



Fall Fest at St. James, Baton Rouge (left)

[Photograph from the St. James, Baton Rouge, Facebook Page] On October 23, 2021, St. James, Baton Rouge, held Fall Fest. There was a pumpkin patch, face painting, games, and activities for the children.

Halloween Fun at St. Margaret's, Baton Rouge (middle)

[Photograph from the St. Margaret's, Baton Rouge, Facebook Page] Following mass on October 31, 2021, St. Margaret's, Baton Rouge, held a Halloween event for children and families with a photo booth, lunch, craft, story telling, and a trunk-or-treat!

WOTC Rummage Sale (right)

[Photograph from the Trinity Church, New Orleans, Facebook Page] The Women of Trinity Church, New Orleans, held their annual rummage sale on November 4-6, 2021. Funds from the rummage sale support the outreach ministry of the WOTC.



All Saints Altars

[Photograph from the Facebook Pages of St. Andrew's, New Orleans, Christ Church, Slidell, and Mount Olivet, New Orleans]

Remembering the saints and loved ones with altars at (left) St. Andrew's, New Orleans, (middle) Christ Church, Slidell, and (right) Mount Olivet, New Orleans.



Canoe-charist with the Youth of New Orleans (left)

[Photograph from the Camp Able NOLA Facebook Page] The youth of the New Orleans deaneries held a series of canoe-charist at City Park in the fall. Canoe-charist begins with Holy Eucharist with a creation care theme and ends with a canoe trip around the lake.

Church Church Covington Celebrates 175th Anniversary (middle)

[Photograph credit] In November 2021, Christ Church, Covington, had a week-long celebration of their 175th anniversary in November. Events included a gala at the Southern Hotel, the One Hundred Seventy 5K, and a Celebration Eucharist followed by a reception.



Newcomer Dinner at St. Margaret's (left)

[Photograph from the St. Margaret's, Baton Rouge, Facebook Page] Over 40 people participated in a newcomers dinner at St. Margaret's, Baton Rouge, on November 7, 2021.

Marine Corp Birthday (middle)

[Photograph by the Rt. Rev. Morris K. Thompson, Jr.] Every year on November 10, Grace Church, St. Francisville, celebrates the founding of the Marine Corps and lays a wreath at the grave of General Robert H. Barrow, the 27th Commandant of the Marine Corps.

Bishop's Visitation to Trinity Church, Baton Rouge (right)

[Photograph from the Trinity Church, Baton Rouge, Facebook Page] Bishop Thompson's annual visitation to Trinity Church, Baton Rouge, on November 14, 2021.



The Rev. Peter Wong Installed Rector of Trinity Church, Baton Rouge (left)

[Photograph credit] On November 17, the Rev. Peter Wong was installed rector of Trinity Church, Baton Rouge. The Rt. Rev. Morris K. Thompson, Jr. celebrated and the Rev. Chris Hackett preached.

Greenery Sale at St. Paul's Holy Trinity, New Roads (middle)

[Photograph from the St. Paul's Holy Trinity, New Roads, Facebook Page] The parishioners of St. Paul's Holy Trinity, New Roads, held their annual Christmas greenery sale on Saturday, November 27, 2021.

New Orleans East Land Bridge Tour (right)

[Photograph by Karen Mackey, Diocese of Louisiana] On November 12, 2021, Karen Mackey, diocesan communications director, had the opportunity to take a tour focusing on the land bridge that is located in New Orleans East. The tour explored the rich cultures that make up this region, the industries of the area, and coastal restoration projects. In this photo, participants of the tour are learning the process that will soon be deployed to restore land that has disappeared from Lake St. Catherine. The tour was sponsored by the Restore the Mississippi River Delta, a partner with our diocesan Environmental Commission, and led by The Great Delta Tours, an ecotourism company based in New Orleans.



Celebrating the 175th Anniversary of Mount Olivet (left and middle)

[Photograph from the Mount Olivet, New Orleans, Facebook Page] On November 20, 2021, Mount Olivet held a community potluck to celebrate their 175th anniversary.

Little Free Pantry at St. Martin's, Metairie (right)

[Photograph from the St. Martin's, Metairie, Facebook Page] St. Martin's installed a Gladewaves Little Free Pantry. The Gladewaves website states this about the Little Free Pantry program: "We work together with small neighborhood churches serving at risk and demographically diverse communities and provide a place where the community can work together to meet the food needs of their neighborhood."

Out and About in the Diocese (June 5, 2021 – January 15, 2022)



Thanksgiving Around the Diocese of Louisiana

[Photographs from various Facebook pages] Church around the Diocese of Louisiana marked Thanksgiving with worship and community outreach. (top left) Church of the Annunciation, New Orleans, in partnership with Gladewaves and Investar, fed 250 people meals in the community on Thanksgiving morning. (top middle) St. Luke's, Baton Rouge, fed more than 400 people on Thanksgiving Day with the fresh cooked food. (top right) Brother Todd van Alstyne preached at the Thanksgiving Holy Eucharist at Christ Church Cathedral, New Orleans. (bottom left) On November 20, 2021, parishioners of Trinity Church, Baton Rouge, provided and served Thanksgiving lunch for the patrons of Holy Grill, the Interfaith Federation's feeding ministry in Zion City. (bottom middle) The Uptown Interfaith Thanksgiving Service was held at Trinity Church, New Orleans on November 20, 2021. (bottom right) Trinity Loaves and Fishes distributed 50 Thanksgiving boxes to Jesus Project Ministries in the Hollygrove neighborhood.



Province IV Bishops and Bi-Vocation Conference (left and middle)

[Photograph byline] November 30-December 3, 2021, our diocese hosted the Province IV Bishops and Bi-Vocational Conference at Christ Church Cathedral. Over 80 people attended to learn and discuss more about emerging models of ministry. What does it look like when priests have multiple employers or jobs outside the Episcopal Church? What role do deacons or the laity have when churches no longer have a full-time priest? How do you prepare clergy in their studies at seminary for this new model of ministry? The conference gave an opportunity for bishops, canons to the ordinary, and heads of commissions on ministry across Province IV to talk together, plan, and ask questions.

Thank you to the cathedral clergy and staff for your hospitality. Thank you to Chef Jeff Christina and the staff of the Solomon Episcopal Conference Center for catering the conference. Thank you to volunteers from St. George's, New Orleans, and Christ Church Cathedral for volunteering to serve lunch throughout the week.

Province IV Bishop Spouses (right)

[Photograph by Karen Mackey, Diocese of Louisiana] The Province IV bishop spouses gathered during the Province IV Conference for a tour of the Garden District, the New Orleans Museum of Art, and to take a group of photo with the Christmas lights at the Roosevelt Hotel.



Zachary Christmas Parade (left)

[Photograph from the St. Patrick's, Zachary, Facebook Page] On December 4, 2021, St. Patrick's Church and School participated in the Zachary Christmas parade.



Christmas Market at St. Mark's, Harvey (middle)

[Photograph from the St. Mark's, Harvey, Facebook Page] On December 4, 2021, St. Mark's, Harvey, held a Christmas Market Fundraiser featuring vintage Christmas decorations and baked goods for sale.



Celebrating the 30-year Service of John Mackie (right)

[Photograph byline] On December 5, 2021, St. Martin's, Metairie, celebrated the 30th anniversary of John Mackie as sexton of the church and Little School.



Christmas Outreach Around the Diocese of Louisiana

[Photographs from various Facebook pages] (top left) St. Michael's, Mandeville, packed 50 care packages to send to troops serving on the USS Whirlwind. (top middle) St. Francis, Denham Springs, collected food and treats for the animals in the Denham Springs Animal Shelter. (top right) Trinity Baton Rouge, served Christmas dinner and provided presents to the Holy Grill. (bottom left) Trinity Church, New Orleans, parishioners donated gifts to the participants of the Kingsley House Adult Day Care Center. (bottom middle) St. Augustine's donated presents to the children of Espíritu Santo, Tela, Honduras. (bottom right) St. Michael's, Mandeville, donated Christmas presents to the parishioners of St. Andrew's, Bayou Dularge.



St. Nicholas Visits Christ Church Cathedral (left)

[Photograph from the St. Paul's, New Orleans, Facebook Page] On December 5, 2021, St. Nicholas visited the clergy of St. Paul's, New Orleans, and Christ Church Cathedral.



St. Nicholas Visits St. James, Baton Rouge (middle)

[Photograph from St. James, Baton Rouge, Facebook Page] On December 5, St. Nicholas visited the children of St. James, Baton Rouge. The children found sweet treats in their shoes when left outside the Sunday School room door. They also donated canned food to the St. James Food Pantry.



The Rev. Holly Burris Installed Rector of St. John's, Thibodaux (right)

[Photograph by Karen Mackey, Diocese of Louisiana] On December 9, 2021, the Rev. Holly Burris was installed rector of St. John's, Thibodaux. The Rev. Gina Jenkins was the preacher. The Rt. Rev. Morris K. Thompson, Jr. was the celebrant.



St. Nicholas Visited St. Andrew's, New Orleans (middle)

[Photograph from the St. Andrew's, New Orleans, Facebook Page] On December 12, 2021, St. Andrew's held their annual Lessons and Carols with a visit from St. Nicholas. Here he is with Bishop James Brown after the service.



Cookie and Reindeer Games at St. Luke's, Baton Rouge (right)

[Photograph from the St. Luke's, Baton Rouge, Facebook Page] On December 12, 2021, St. Luke's, Baton Rouge, held their annual Cookie Decorating & Reindeer Games event between services. It was an exciting time featuring cookie decorating and playing games for the young and young at heart.



Festival of Our Lady of Guadalupe (left)

[Photograph from the St. Augustine's, Metairie, Facebook Page] On December 12, 2021, the Hispanic Ministry of the Diocese of Louisiana and St. Augustine's, Metairie, celebrated the Feast of Our Lady of Guadalupe. The mass featured a rosary service followed by Eucharist with folk dancing, singing, and a procession of Our Lady of Guadalupe around the neighborhood. Following the service, there was a reception with folk dancing and singing.



Sights, Sounds, and Smells of Christmas (left)

[Photograph from the St. John's, Thibodaux, Facebook Page] St. John's held their annual Sight, Sound, and Smells of Christmas on December 17, 2021. The event featured over seventy nativity sets from around the world.



Bishop's Annual Visitation to St. Andrew's, New Orleans (middle)

[Photograph from the St. Andrew's Facebook Page] Bishop Thompson's annual visitation to St. Andrew's, New Orleans, on December 19, 2021.



Celebrating All Saints 150th Anniversary and Farewell to the Rev. Nelson Tennison (right)

[Photograph from the All Saints, Ponchatoula, Facebook Page] On December 19, 2021, All Saints, Ponchatoula gathered to mark two occasions: The 150th anniversary of the founding of All Saints in 1871 and to give thanks for the ministry of the Rev. Nelson Tennison. Father Tennison is retiring as priest-in-charge after seven years of ministry to the church.



Advent House Announcement (left)

[Photograph by Karen Mackey, Diocese of Louisiana] Brother Todd van Alstyne is now serving as the director of Advent House. In addition, Advent House has moved from the corner of Seventh Street and Carondelet Street. Spiritual direction will now be located in an office in the Noland Center. A gathering space and chapel is currently being renovated, but it will be located on the second floor of the administrative offices of Christ Church Cathedral. Advent House is a ministry of Christ Church Cathedral with the purpose to engage spiritual growth to groups and individuals.



The Rev. Kit McLean Called as Priest-in-Charge of All Saints, Ponchatoula (middle)

[Photograph from the All Saints, Ponchatoula, Facebook Page] On January 16, 2022, the Rev. Kit McLean began serving as priest-in-charge of All Saints, Ponchatoula.



First Sunday as Rector for the Rev. Julia Rusling (right)

[Photograph from the St. Augustine's, Metairie, Facebook Page] On January 16, 2022, St. Augustine's, Metairie, welcomed their new rector, the Rev. Julia Rusling. She is pictured here with Deacon Mike Hackett at a reception held in her honor after services.



Bishop Visitations February-May 2021

Unforeseen circumstances may result in changes to the visitation schedule.

Sunday, January 30 at 10:30 a.m.
Grace Memorial, Hammond

Sunday, February 6 at 10 a.m.
St. Andrew's, Paradis

Sunday, February 13 at 11 a.m.
St. John's, Kenner

Wednesday, February 16 at 6 p.m.
Chapel of the Holy Spirit, New Orleans

Sunday, February 20 at 9 a.m.
St. Timothy's, LaPlace

Ash Wednesday, March 2 at 12:15 p.m.
Christ Church Cathedral, New Orleans

Saturday, March 5 at 6 p.m.
Church of the Nativity, Rosedale

Sunday, March 6 at 10:30 a.m.
St. Augustine's, Metairie

Wednesday, March 23 at 6 p.m.
Church of the Annunciation, New Orleans

Sunday, March 27 at 10:30 a.m.
St. Alban's Chapel, Baton Rouge

Sunday, April 3 at 10:30 a.m.
St. Luke's, Baton Rouge

Sunday, April 10 at 10 a.m.
St. Matthew's, Houma

Chrism Mass: Monday, April 11 at 11 a.m.
Christ Church Cathedral, New Orleans

Maundy Thursday: April 14 at 6 p.m.
Christ Church Cathedral, New Orleans

Easter: Sunday, April 17 at 10 a.m.
Christ Church Cathedral, New Orleans

Sunday, May 8 at 9:30 a.m.
Trinity Church, Morgan City

Sunday, May 15 at 10 a.m.
St. Martin's, Metairie

Sunday, May 22 at 10:30 a.m.
St. George's, New Orleans



Advent and Christmas Around the Diocese of Louisiana

[Photographs from various Facebook Pages] A few of the outstanding photographs capturing the beauty of Advent and Christmas: (top left) All Saints, Ponchatoula, (top middle) St. Paul's, New Orleans; (top right) Mount Olivet, New Orleans; (middle left) All Saints', River Ridge; (top left) St. Luke's, Baton Rouge; (top left) St. Andrew's, New Orleans; (top left) St. James, Baton Rouge; (top left) St. Paul's Holy Trinity, New Roads; (top left) Trinity Church, Baton Rouge



Mr. Lawrence Brooks (1909-2022)

[Photograph by Karen Mackey, Diocese of Louisiana] The Rt. Rev. Morris K. Thompson, Jr. and the Rev. Jane-Allison Wiggins walk behind the caisson carrying the American flag-draped casket of Mr. Lawrence Brooks during a second line parade in his honor. "Serve God and be nice to everyone," is what Mr. Brooks would say when sharing the secret of living a long life. Mr. Lawrence Brooks was the oldest living World War II veteran and the oldest parishioner of our diocese. He was a faithful member of Historic St. Luke's, New Orleans. He died on January 5, 2022, at the age of 112. A funeral service was held at the National World War II Museum on January 15.

Upcoming Diocesan and Solomon Episcopal Conference Center Events

Sunday, February 6 at 12:30 p.m.

Hispanic Ministry of the Diocese of Louisiana invites you to a Holy Mass in Honor of Our Lady of Suyapa at St. Augustine's, 3412 Haring Rd, Metairie

March 4-6, 2022

Silent Retreat with the Parables led by the Rev. John Pitzer at the Solomon Episcopal Conference Center
Register: seccla.org/events2/edola-silent-retreat-weekend/

Saturday, April 2 from 9 a.m.—3 p.m.

Dismantling Racism Training
Trinity Church, 1329 Jackson Ave, New Orleans
Register: bit.ly/DRT4-2-22

Monday, April 11 at 11 a.m.

Chrism Mass
Christ Church Cathedral, 2919 St. Charles Ave, New Orleans