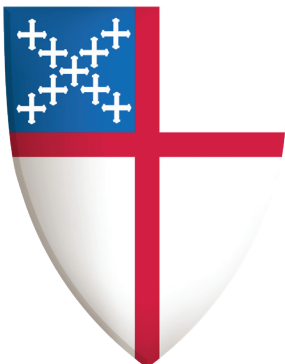




THE CANTICLE

THE EPISCOPAL CHURCH



WELCOMES YOU

From The Dean . . .

In the simpler days in which the Episcopal Church grew up, most Americans spent their entire lives in the same community. When people did relocate it was generally considered to be trading one permanent home for another, and one put down deep roots in one's new community. It was considered normative for the American Christian population to remain members of the same denomination when they relocated and the Episcopal Church had clear and specific ways to keep track of membership. These rules are still in effect today, but much harder to make sense of given the mobility of our current society. The Episcopal Parish where one is Baptized, Confirmed or Received is where one's membership is recorded. Membership only changes if the person dies or contacts the Parish and requests a formal letter of transfer to another Episcopal Church (we cannot transfer persons to other denominations except perhaps the ELCA with whom we are in full communion).



One technically cannot concurrently be a member of more than one Parish, and this is where things get confused. In our time, people move frequently and often switch between all manner of Christian communities. Instead of formal handwritten membership registers, we use computerized databases to track membership, contributions and family information. Trying to conform old categories with new technology is an administrative horror show. Yet, our bylaws and the reporting rules of the Episcopal Church require that we track and categorize those who worship here. We also want to be accurate in our Parish Directory and send mailings to people who want to receive them.

To this end, our current policy is to consider one an active member if they attend services here at least three times a year and (as far as we know) consider this to be their Parish Church. In order to be eligible to vote at the Cathedral Annual Meeting, members must also be known to the Treasurer (i.e. they must have made a financial contribution to the Cathedral during the previous calendar year).

In order to share in the Eucharist (Holy Communion) one must have received the sacrament of Baptism by Water and the Holy Spirit (in any Christian Church). Baptism is how one becomes a Christian; to become an Episcopalian one is either confirmed (or received in the case of those previously confirmed by a Bishop in the Roman Catholic or Orthodox churches) by the Bishop during her annual visitation. Once confirmed one is eligible to stand for election to the Vestry and other Diocesan offices.

The bottom line is that everyone is welcome in this place and these various categories are *never* intended to be barriers to full participation in our common life. We want you to be as engaged as you like in the Cathedral community and do our very best to communicate with you about the many opportunities for worship, Christian formation and ministry in the wider community. Please let us know if there are ways we could be doing this more effectively.

Qal +

Annual Parish Meeting

following the 10:00 AM Eucharist  
Sunday, March 16.



**LECTIONARY TEXTS**

(Sunday Readings)

**March 2**

Exodus 34:29-35  
2 Corinthians 3:12-4:2  
Luke 9:28-36  
Psalm 99

**March 9**

Deuteronomy 26:1-11  
Romans 10:8b-13  
Luke 4:1-13  
Psalm 91:1-2, 9-16

**March 16**

Genesis 15:1-12,17-18  
Philippians 3:17-4:1  
Luke 13:31-35  
Psalm 27

**March 23**

Exodus 3:1-15  
1 Corinthians 10:1-13  
Luke 13:1-9  
Psalm 63:1-8

**March 30**

Joshua 5:9-12  
2 Corinthians 5:16-21  
Luke 15:1-3, 11b-32  
Psalm 32

**April 6**

Isaiah 43:16-21  
Philippians 3:4b-14  
John 12:1-8  
Psalm 126

**EPISCOPAL DIOCESE OF LOUISIANA**

The Right Reverend  
Shannon Rogers Duckworth, *Bishop*

**CHRIST CHURCH CATHEDRAL**

The Very Reverend  
David Allard duPlantier, *Dean*

The Reverend Canon Steven M. Roberts

The Reverend Canon David B. Lowry,  
*Theologian in Residence*

The Reverend Travers C. Koerner,  
*Priest Associate*

The Reverend Georgene "Gigi" Conner  
*Priest Associate*

Mr. Jarrett R. Follette, *Canon Precentor*

Dr. G. Marc Loudon, *Assistant Organist*

Ms. Lisa Wilkie, *Parish Administrator*

Ms. Lisa Sibal,

*Executive Assistant to the Dean*

Ms. Mary Lynn LeBlanc,

*Administrative Assistant*

Mr. Daniel Terrebonne, *Parish Secretary*

Ms. Dorothy Phillips, *Sunday Sexton*

Submissions for Cathedral publications  
are always welcome.

\*Items for the April, 2025 issue of *The  
Canticle* are due March 16.

Please e-mail articles to  
canticle@cccnola.org.

Send photos to  
photos@cccnola.org

Sunday bulletin and/or weekly e-blast  
announcements should be submitted  
*before noon on Tuesdays* to  
canticle@cccnola.org.

Christ Church Cathedral  
2919 Saint Charles Avenue  
New Orleans, Louisiana 70115  
504.895.6602  
504.895.6662 (fax)  
http://cccnola.org

**HONORARY CANON  
NON-RESIDENTIARY**

Mr. David R. Pitts

**VESTRY**

Amanda George (Treasurer)

2025

Jethro Celestin, Diana Orr,  
Billy Soileau (Senior Warden)

2026

Chrissy Carmody, Meryl Fink,  
David O'Leary (Junior Warden)

2027

Brian Frilot, Kathryn Washington,  
Ed Whitfield

2028

Charlotte C. Meade, Bonnie Scott,  
Angela Sella

**Weekly Liturgies**

*Sundays*

10:00 AM ~ The Holy Eucharist (Sung)  
Rite II (Rite I in Lent)

6:00 PM ~ The Holy Eucharist (Sung)  
Real Presence

*Weekdays (M-F)*

12:15 PM ~ The Holy Eucharist

*Follow us online!*



cccnola



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THE  
*Episcopal*  
CHURCH

# Jacob Benda, Organist

*In Recital*

Sunday, March 4  
3:00 PM



Dr. Benda presents an exciting program including a transcription of Carnival of the Animals by Camille Saint-Saëns!

## Choral Evensong

will be offered on  
Sunday, March 23 at  
4:00 PM.

The choir will sing works of Herbert Howells, Richard Webster, Bruce Neswick, and will present the premiere of Psalm 139, composed by our own J. Calloway Cieslak.

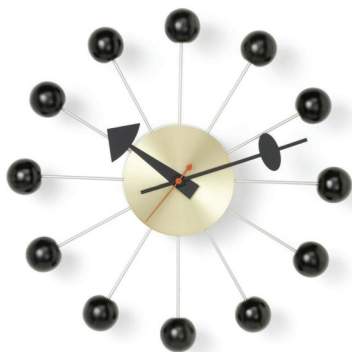
Our guest preacher will be  
The Reverend Jane-Allison Wiggin,  
*Rector of St. Luke's Parish, New Orleans.*

*A reception will follow.*

## Daylight Savings Time

begins  
SUNDAY, MARCH 9.

Be sure to set your clocks ahead one hour on Saturday, March 8 or you'll be late to Church!



## March

- |                      |                       |
|----------------------|-----------------------|
| 1 Michael Martin     | 18 Abbie Carlson      |
| 2 Andy Jameson       | Thomas Hayes          |
| 3 Les Kellum         | 19 Louise Meade       |
| 4 Charlie Kellum     | Amanda Anthony        |
| 5 Kathryn Washington | 20 Les Leathem        |
| 7 Sarah LaBauve      | 21 Annette Figueroa   |
| Zachary LaBauve      | Marie-Louise          |
| 8 Ruth Fruge         | Spangenberg           |
| 9 Milton Seiler, Jr. | 22 Mimi O'Leary       |
| 10 Laura Brown       | Shawyn Mars           |
| Mandy Reynolds       | 23 Elizabeth Thomas   |
| 11 Esther Hage       | 25 Linda Miller       |
| 12 Susan Mitchell    | Andrew Schafer        |
| Michael Talbot       | 26 Daphne Fahrenheit  |
| 13 Kyle Del Hierro   | 27 Joey Keetgin       |
| 14 John Hurtel       | 29 Luana Naylor Smith |
| 15 David duPlantier  | Pam Ricciardi         |
| 17 David Smith       |                       |

## April

- |                        |                     |
|------------------------|---------------------|
| 1 Claiborne Beary      | 16 Lyn Gladney      |
| Matthew Buckley        | Gerald Martin       |
| Suzanne Reveley        | 19 Ava Hurtel       |
| 2 Marian Meade         | Johnnie Lou Keegin  |
| 5 Cindy Barrios        | 21 Jimmy Duckworth  |
| Tim Dodson             | Austin Brackett     |
| Lacey Knoles           | 22 Trevor Best      |
| 6 Bear Hodgson-Rigsbee | Robert Zetzmann III |
| 7 Jameson Allain       | 24 Olivia Bengé     |
| 8 Earl Moreau          | Sam Rukkala         |
| Sarah Collins          | 25 Julio Figueroa   |
| 9 Curtis Herring       | Ryan Garrity        |
| Alison LaBauve         | Wally Maxwell       |
| Henry Sella            | Courtney Martin     |
| 10 Ted Reveley         | 26 Kelly Rookard    |
| 13 Wit Slocum          | Teddy Rookard       |
| 15 Beau Haynes         | 27 Vincent Pope     |
| Jacob Knoles           | 28 Rick Pardo, Jr.  |
| Nathan Reveley         | Derek Sherwood      |

# Camp Able

*Mardi Gras 2025 is off to a great start – our sixth year of king cake baking with St. Andrew's member Olin Parker and his family and our fifth year of making and selling king cake door decorations!! Both of these events saw increased participation from church members and youth who enthusiastically assisted campers with making and baking. We successfully sold our king cake door decorations at both Christ Church Cathedral and St. Andrew's Episcopal Church, and we enjoyed baking king cakes with Olin Parker and his family at St. Andrew's Episcopal Church. Our 2025 spring calendar of events is included below and features events at several churches, indicating our loving village!*



## Camp Able NOLA Spring 2025 Schedule

**Saturday, February 15th, 3:00 at Tulane Basketball Stadium (6811 Freret Street)**  
Tulane Women's Basketball Game

**Saturday, March 15th, 1:00 at Irish Channel St. Patrick's Day Parade (1011 Louisiana Ave)**  
Watch the parade with Camp Able NOLA friends.  
Bathrooms and snacks at camper Jared's house, 1011 Louisiana Ave

**Thursday, March 20th, 5:00 – 6:00 at St. Andrew's Episcopal Church (1031. S. Carrollton Ave)**  
Lent Fire with Hot Dogs, World Down Syndrome Day Celebration by counselor Kaleigh!

**Sunday, March 30th, 4:00 – 5:00 at St. Paul's Episcopal Church Playground (6249 Canal Blvd)**  
Pizza and Playground! Enjoy pizza and St. Paul's playground with St. Paul's friends and games with counselor Aidan!

**Saturday, April 5th, 4:00 – 5:00 at Christ Church Cathedral (2919 St. Charles Ave)**  
Easter Party with Newman Camp Able Club at Christ Church Cathedral

**Sunday, April 13th, 11:30 – 12:30 at St. George's Episcopal Church (4600 St. Charles Ave)**  
Palm Sunday Crafts

*Planning for our third year of summer camp at Christ Church Cathedral has begun; the dates for summer camp are June 16 – June 22 (staff training is June 16-18)! The theme for this year's summer camp will be Magic!  
To sign up as a counselor or adult staff for summer camp, please visit [campable.org](http://campable.org).*





## Jericho Road is Protecting Homeownership in a Growing Insurance Crisis

For families in Southeast Louisiana, homeownership is more than just a place to live, it's a foundation for stability, security, and generational wealth. But as insurance costs soar, low-income and working families face impossible choices: paying unaffordable premiums, dropping coverage, or risking the loss of their homes. At *Jericho Road Episcopal Housing Initiative*, we see this crisis unfolding in real time and are committed to ensuring families can remain in their homes and communities.

As we approach the 20th anniversary of Hurricane Katrina, we are reminded of the strength of Southeast Louisiana families who rebuilt their lives after devastation. Now, these same families face a new crisis. In New Orleans, homeowners have seen insurance premiums rise by as much as 63% in a single year—sometimes exceeding their mortgage and taxes combined. With insurers pulling out of Louisiana, families are left with few options. Many are forced to go without coverage, leaving them vulnerable to financial devastation when disaster strikes.

Last week, we spoke with one of our homeowners who, along with her husband, purchased their home 12 years ago. For over a decade, their mortgage was affordable, allowing them to build stability for their family. But in the past year, their mortgage has doubled—entirely due to skyrocketing insurance costs. Now, they are struggling to keep up with payments and are uncertain whether they can remain in the home they worked so hard to secure.

*"We never imagined this would happen. We bought this home thinking it would be our family's future. Now, we don't know how much longer we can afford to stay."*

Stories like theirs are becoming far too common. The cost of insurance is making once-affordable homeownership unsustainable for families across Southeast Louisiana.

For the past three years, Jericho Road has built all our homes to Fortified standards, ensuring they are more resilient to extreme weather. We are also working to secure funding to develop a program that helps homeowners with older roofs replace them with new Fortified roofs, reducing insurance costs and increasing their ability to remain in their homes. Families like the one we spoke with would directly benefit from our Fortified Roof Program, providing a long-term solution to the insurance crisis.

Beyond housing, Jericho Road provides financial wellness education to help families navigate the insurance market, identify cost-saving options, and plan for long-term stability. We also advocate for policy reforms to make insurance more affordable and protect homeownership for working families. This crisis is urgent, and we cannot tackle it alone. Your support helps us provide

financial wellness education, advocate for policies that stabilize the insurance market, and develop affordable, resilient homes for families in need. Every donation helps keep Southeast Louisiana families secure in their homes and communities.

Scan the QR code below to support our mission.



Together, we can protect homeownership, strengthen communities, and build a thriving, resilient future for Southeast Louisiana families.

To learn more about how we can work together to make a lasting impact, visit: [www.jerichohousing.org](http://www.jerichohousing.org).

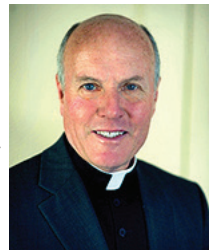
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## Wednesday Afternoon Study of Genesis

"The Book of Genesis is the first book in the Old Testament. It is an amalgam of four ancient stories written by four (or more) authors in Israel. The four authors are identified by the names they used for the God of Israel and the contents of the books they wrote: that is "j" for the sections of Genesis where God is named YHWH (or Jehovah); "E" is the source where God is named ELOHIM (the Lord); "D" is the source of the ancient laws of Israel (Deuteronomist) and "P" is for the sections of Genesis where the role of the Priest is defined. Much later in the history of Israel the four sources were edited into a single historical account of the people of Israel. The Book of Genesis is long--in most bibles it is about 100 pages in length" We will suggest that participants read about 25 pages each week and be prepared to discuss the contents of what has been read."

### The Rev'd Canon David B. Lowry, Ph.D.

Canon David Lowry is theologian in Residence at Christ Church Cathedral Cathedral. Ordained in 1972, he served as curate and rector of Christ Church, Manhasset, New York, rector of Church of the Nativity, Indianapolis, Indiana, canon pastor of the Cathedral of the Incarnation, Garden City, New York and Dean of Christ Church Cathedral in New Orleans. He was associate professor of Biblical studies and Interim Dean of the Mercer School of Theology in the Diocese of Long Island and Interim Director of the Desmond Tutu Center at the General Theological Seminary. He is president of the board Children's Orchestra Society of New York and a member of the board of missions for the highlands of West Papua, New Guinea. From 1990 until 2004 he served as a vice president for the Freeport-McMoRan companies and president of the Freeport-McMoRan Foundation.



## Sunday Morning Lenten Book Study

On Sunday Mornings during Lent, parishioner (and former Sr Warden) Jesse George will lead a study of the widely acclaimed book *The Crucifixion: Understanding the Death of Jesus Christ* by Episcopal priest and scholar the Rev. Fleming Rutledge.

This class will take place in Dean's Parlor (next to the Kitchen) from 9:00AM until 9:50AM on March 9, 16, 23, 30, April 6, and 13.

*Please consider joining this important conversation.*

### *Book Description*

Though the apostle Paul boldly proclaimed "Christ crucified" as the heart of the gospel, Fleming Rutledge notes that preaching about the cross of Christ is remarkably neglected in most churches today. In this book Rutledge addresses the issues and controversies that have caused pastors to speak of the cross only in the most general, bland terms, precluding a full understanding and embrace of the gospel by their congregations.

Countering our contemporary tendency to bypass Jesus' crucifixion, Rutledge in these pages examines in depth all the various themes and motifs used by the New Testament evangelists and apostolic writers to explain the meaning of the cross of Christ. She mines the classical writings of the Church Fathers, the medieval scholastics, and the Reformers as well as more recent scholarship, while bringing them all into contemporary context.

Widely known for her preaching, Rutledge seeks to encourage preachers, teachers, and anyone else interested in what Christians believe to be the central event of world history.

### **One Book, One Diocese**

The Racial Healing Commission selected *The Night Is Long But Light Comes In The Morning: Meditations For Racial Healing* by Dr. Catherine Meeks to guide us in this journey. Dr. Meeks, former Executive Director of the Absalom Jones Center for Racial Healing, offers profound reflections on racial injustice, drawing on her personal experiences and spiritual insights. In the foreword, Presiding Bishop Michael Curry writes, "These meditations are for you, and for all who dare to join this journey toward deep healing."

This diocesan-wide study aims to:

Encourage personal and collective reflection on racial healing in ourselves, our churches, and communities.

Foster dialogue about race and faith, and explore practical steps for healing and justice.

Zoom discussions will be held each Thursday during Lent (March 6,13,20,27 April 3,10) at 6:30PM. For info about One Book, One Diocese and to register for Zoom, follow the link : <https://www.edola.org/onebook>

### **One Diocese, One Book | The Episcopal Diocese of Louisiana**

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

## Daughters of the King

*St. Catherine of Siena Chapter*

No special spiritual attributes are needed to become a Daughter of the King, only a sincere desire to draw nearer to God, and to help others do the same.

The Order of the Daughters of the King is open to all women in the Episcopal Church and the Anglican Communion. A Daughter pledges herself to a life-long program of prayer, service, and evangelism, dedicated to the spread of Christ's Kingdom and to the strengthening of the spiritual life of her parish or mission. After a discernment period, Daughters may take a vow and make the commitment to follow and serve Jesus Christ and wear the Daughter's cross as an outward and visible sign that they cannot live a day without Christ in their lives. Empowered by the Holy Spirit, the vision of *The Daughters of the King* is to know Jesus Christ, to make Him known to others, and to become reflections of God's love throughout the world. Through membership in the Order, women are strengthened through prayer and study and supported through community with other Daughters. Members of the Order commit to a Rule of Life which includes the Rule of Prayer and Rule of Service. As part of each Daughter's individual Rule, she commits to pray daily for her clergy and offer assistance in the spiritual up-building of the parish.

The Daughters of the King was founded in 1885 by Margaret Franklin in New York City. The Order has grown into an international spiritual sisterhood of over 25,000 Daughters.

The St. Catherine of Siena Chapter was originally the St. Benedict Chapter and was instituted in 1892. The Chapter disbanded on December 20, 1935 and was reinstated on March 7, 2010 as the St. Catherine of Siena Chapter.

If you would like to know more about the *Daughters of the King*, feel free to contact Debbie Williams, Chapter President, at [blessedgigi.dlw@gmail.com](mailto:blessedgigi.dlw@gmail.com) or Annette Figueroa, Chapter Vice President and Diocesan Assembly President, at [annettefigueroa@cox.net](mailto:annettefigueroa@cox.net).



## A Reflection by the Reverend Susan Gaumer

*on the Collect for the Eighth Sunday after the Epiphany:  
A seldom heard prayer for stressful times.*

In these times of division, violence, and seemingly untamable political rhetoric, I need a prayer to remind me that God loves and preserves me even on my darkest days filled with “faithless fears and worldly anxieties.” Years ago I ran across this collect by accident since we do not often celebrate the Eighth Sunday after the Epiphany. Here is why.



In Western Christianity the date of Easter is always the first Sunday after the full moon that falls on or after the Spring equinox, usually March 21<sup>st</sup>. Thus, the date of Easter is never before March 22<sup>nd</sup> or after April 25<sup>th</sup>. The season of Epiphany always begins on the feast of the Epiphany, January 6<sup>th</sup>, and continues until Ash Wednesday, the first day in Lent. In Lent there are always six Sundays the last of which is Palm Sunday, the Sunday before Easter.

Because Easter is not a fixed date and Lent is always the same length, the season of Epiphany varies in length with the result that very seldom are there nine Epiphany Sundays. Since the final Epiphany Sunday always commemorates the Transfiguration, it hardly ever happens that we need to celebrate the Eighth Sunday after the Epiphany. Thus, we seldom hear or read the collect for that day—an unusual prayer, especially useful when the “clouds of this mortal life” threaten to “hide us from the light of [God’s] love.” Every Sunday Eucharist begins with a collect, a composed prayer that announces a general theme connecting the readings for that day. Collects follow a standard form: An address to God followed by a description of God’s particular character or desire, followed by a human petition that resonates with God’s character, concluding with a Trinitarian invocation and ending with “Amen.” Here is the collect for the Eighth Sunday after the Epiphany:

*Most loving Father, whose will it is for us to give thanks for all things, to fear nothing but the loss of you, and to cast all our care on you who care for us: Preserve us from faithless fears and worldly anxieties, that no clouds of this mortal life may hide from us the light of that love which is immortal, and which you have manifested to us in your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. Amen.*

*Continued -*

## Vestry Nominations - 2025

There are some interesting and unusual things to notice about this collect. First, it begins with “Most loving Father.” I believe that no other collect in the Book of Common Prayer begins that way; it is a unique form of divine address. “Father” resonates with the Lord’s Prayer, a comfort in times of stress, although it would not be inappropriate to use the more inclusive “Most loving God” when praying this prayer. Next follows the statement that it is the “will of God that we give thanks for all things, to fear nothing but the loss of you, and to cast our care on you who care for us.” I find that list to be compelling and very challenging when all I seem to want to do is to dwell on the besetting problems of an overheated planet and a world/nation going to hell in a hand basket! I need reminding that the will of God for good is far larger and far more powerful than all my worries and that what God desires from me is gratitude for the good that God provides for all of us, even in hard times. The words also remind me that fear is a paralyzing emotion that will impede any way forward on this my earthly pilgrimage. Thus, praying to God “to preserve us from faithless fears and worldly anxieties” in these dark times makes a lot of sense to me.

So I look around and as I give thanks for the blessings I see and hear and feel my worrisome picture begins to diminish and my fears lessen ... to the point that I yearn to do something to help bring about that common good so desired by God. Hope returns, even if in a small way. Light shines again, the light of the love of Christ that no darkness can ever extinguish. Having prayed this obscure collect I find myself turning away from my worries and putting my focus back on God, discovering in the process that I can face another day.

*The Rev Susan Gaumer is a Priest of the Episcopal Diocese of Louisiana (retired), and Cathedral Community Member.*

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### *Alan G. Brackett*

I was baptized and confirmed in the Roman Catholic Church. I first came to the Cathedral in 2002 to stand in a friend’s wedding and then began attending services here. I was received into the Episcopal Church by Bishop Jenkins. I was asked to serve as an Acolyte in 2004 and have been in that ministry ever since. I’ve been privileged to serve for the consecration of both Bishop Thompson and Bishop Duckworth, and served for two Presiding Bishops when they visited the Cathedral.

I’ve been involved in several ministries of this parish. I chaired the Capital Campaign Committee in 2015. I have served on the finance and investment committees for many years, and served on the Vestry from 2016 to 2020, including one year as Junior Warden and two years as Senior Warden.

I have also served in several roles for the Diocese. I was a member of the Board of Directors for St. Martin’s Episcopal School for ten years, including two years as Vice-Chair and three years as Chair. I served as an ex officio member of the Executive Board for three years. I served for two terms as president of the Disciplinary Board of the Diocese, and served for five years as Treasurer of the Diocese, which also included a seat on the Executive Board. I am still a member of the Diocese’s Finance Committee and the Parish Support Committee.

I am the managing member of a 50+ attorney law firm in New Orleans. My wife, Linda, and I have an adult son who is a former Acolyte at the Cathedral.

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*Liz Schafer*

*Family circumstances:*

My husband Greg and I were married at the Cathedral in 1997. We are parents to Andrew, a sophomore at the College of William & Mary, and Charlotte, an 8th grader at Newman.



*Where and when were you baptized and confirmed?*

I was baptized October 28, 1973, and confirmed May 22, 1983, at Holy Comforter, New Orleans.

*How did you become part of the Cathedral Community?*

During the early months of the pandemic, our family attended virtual services offered by a variety of churches in the Diocese. We gravitated to the Cathedral's style of liturgy and music, and once in-person services started again, we were welcomed warmly by the congregation. We transferred here four years ago.

*In what Cathedral ministries have you been a participant?*

I've not been actively involved in Cathedral ministries yet, but I previously taught Sunday school at St. Martin's Metairie and served as Senior Warden at the Chapel of the Holy Comforter.

*What appeals to you about serving on the Vestry?*

I am excited to bring to the Vestry the perspective of a family with older children who have busy lives.

*Is there any other information that you think would be helpful to the electing membership?*

I have spent my career as a university administrator, first at UNO and for the last fifteen years at Tulane. After working in career services and then fraternity/sorority advising, I moved into fundraising in 2022. I work with parents and alumni across the country to secure critical resources for the university.

---

*Patrick Tuck*

Age: 55

*Family circumstances:*

Married with two children (teen and young adult)



*Where and when were you baptized and confirmed:*

Baptized: 1970 St. Matthew's United Church of Canada (Formerly Holloway Street), Belleville, Ontario, Canada

Confirmed: 1984 St. Matthew's United Church of Canada (Formerly Holloway Street), Belleville, Ontario, Canada

*How did you become part of the Cathedral Community?*

We began attending St. Michael's Episcopal in Mandeville in 2004. We moved to Richmond, Kentucky in 2007 and attended the Episcopal Church of Our Saviour there until our return to Louisiana in 2015. We first attended All Saints Episcopal and eventually the Cathedral. We were immediately impressed by the Clergy and other ministries. Several family members attend regularly.

*In what Cathedral ministries have you been a participant?*

Summer and Easter Music

*What appeals to you about serving on the Vestry?*

While living in Richmond, I served on the Vestry for several years, including times of transition for the church. I found the church community to be caring and engaging. I completed a Lay Discernment process with close friends and advisors that led to my eventual career change from University music faculty to k-12 fundraising and federal grant management. I have continued this career path ever since. The church had a major role in steering me towards a career that now allows me to repay with my nonprofit expertise.

*Is there any other information that you think would be helpful to the electing membership?*

The Episcopal Church is where I found communities very similar to my upbringing in the United Church of Canada and also where I continue to experience the miracle of the Eucharist, which I first recognized at the Anglican Church of St. Mary Magdalene in Toronto. I served on the Vestry at St. Magdalene's and in leadership roles in the choirs that involved negotiations with EMI/Virgin Classics and the Canadian Broadcasting Corporation. While I have enjoyed successes in my church music life, I made a sincere commitment to my family to sit in the pews when we started attending the Cathedral. Vestry provides me an opportunity to serve our community while upholding this commitment.

# LENT: I DON'T WANT TO

*The Reverend Gigi Conner*

In Tampa, Florida, once a year, there is a city-wide day celebration called Gasparilla Day and it's marked with a mock invasion of pirates into Tampa Bay. The day is named after Jose Gaspar, aka Gasparilla, the last of the Buccaneers who terrorized the coastal waters of West Florida during the late 18th and early 19th century. In 1904 Tampa's social and civic leaders adopted him as the patron rogue of the city and started a yearly celebration with a mystic krewe which would attack Tampa bay by boat. It's similar to a Mardi Gras parade with beads thrown, lots of drinking, and other behaviors, except it's held in January.



In 2006 Ray Stevens (remember Ahab the Arab, or Everything is Beautiful) recorded a pirate song for the occasion – it reminds me of us church people at Lent. The song begins with the pirate captain shouting out:

“Avast there mates, yer sailin’ with Long John Black Beard, Peg-Leg, Patch-Eye Hook, scourge of the bounding main, the bloodthirstiest, black-heartiest pirate captain ever sailed the seven seas. What say ye we hoist the Jolly Roger, heel over the yonder Spanish galleon. Lay a few broadsides agin’ her timbers, swing over on these here lanyards with our cutlasses in our teeth, cut ‘em to ribbons and split the booty. What say ye to that, me hearties?”

And this little voice says: (in an cockney English accent) “I don’t like it and I don’t want to do it, it’s tacky. I don’t want to do it.” The captain replies, “Well, if you don’t like it, what do you want to do?” “I want to sing and dance. I want to be a pirate in the pirates of Penzance, wear me silver buckled slippers and me dark shiny pants.” And the song goes on.

And I think this is us when Lent hits the calendar. I don’t like it and I don’t want to. I mean who wants to spend 40 days and nights in self-examination? Who wants to look at the dark side of the self or the world and meditate on the suffering within us or around us?

Karen Armstrong, (b.1944) former nun and author of *The History of God*, believed that we are becoming a culture where it is unacceptable to voice legitimate distress. She once wrote, “If you lose your job, become chronically ill, or fall prey to loneliness or depression, you are likely to be told – often abrasively- to look on the bright side. This is lazy, inadequate religion. If we deny the reality of suffering, we will ignore the distress of others. At its best, religion requires the faithful to see things as they really are.”

She goes on to note that Buddha’s father tried to shield him from sorrow by keeping him surrounded by a palace filled with pleasure so he could be walled off from disturbing reality. After 29 years of this, the gods intervened and forced him to confront mortality, sickness and decay. Only then could he make spiritual progress. Armstrong believed that as long as we immure ourselves from the pain that surrounds us on all sides, we remain trapped in an undeveloped version of ourselves.

For the past year we have been bombarded with tragedy after tragedy from around the world, whether from fires, floods, bombings, shootings, and yes, even politics. It would be easy to cry out, “I can’t take it anymore,” and to wall ourselves off.

I remember once a mother telling me she would not allow her children to watch the news or any movie or cartoon, including Bambi (remember Bambi’s mother gets killed) because she wanted to protect them from the reality of suffering. I always thought one day there would be a very unhappy or angry child when he or she finds out the truth.

Lent is that time of year that, if we engage in it fully, forces us to notice what is broken in the world and in ourselves... even if we don’t like it, and don’t want to.

Lent is also a time when we can intentionally reflect on our lives – where we’ve been, who we’ve been, what we’ve done or not done – and explore ways in which we might make some improvements in our behaviors, in our habits. It is a time when we might take the risk of opening ourselves up more to others. Letting other people into our lives is always a risk. We might fear rejection or being put down or bullied or worse, being ignored. But it is a risk worth taking in order to grow spiritually and to become more fully who we are meant to be as a human being.

Exploring our own lives can move us to a place of learning, true compassion – not pity – but compassion for others. When we are willing to take the risk of speaking out about our own failures, fears, or flaws, we quickly find that others have traveled that road too.

The First Sunday of Lent puts Jesus in the wilderness where he is tempted for 40 days. When we hear that story, it sounds as if three temptations come one after the other in rapid succession but if he was there all that time it is more likely that those events occur over time, much like what happens in our own lives. Being in the wilderness in Biblical terms usually means being in a place of struggle, instruction, and finally new growth. Jesus is tempted by the lure of performing miracles, the hunger for popularity and celebrity, and the enticement of being all powerful. These are all variations of themes that are whispered in our ears even today.

In C.S. Lewis' *The Screwtape Letters*, there is a junior tempter-in-training named Wormwood. His mentor, Uncle Screwtape, advises him how to tempt or lead a person astray. "Keep them spiritual and not practical," is the advice. When people are practical, they tend to turn toward God. Keep their prayers focused on things and keep them formless, that way they are easy to manipulate. Screwtape and Wormwood are trying to create a generation of people whose lives are defined by selfishness, greed, insincerity, fear and, a desire to control.

These are still the temptations today...and they come to us in moments when we yearn for what someone else has or we make snap judgments about others or say some derogatory thing about another person or try to manipulate someone else for our own gain or personal satisfaction.

AND guess what– Lent is not just about the wrongs in life. Lent can also be that time when we look closely at our lives – wondering what the future might hold – keeping our hearts and minds open to a message that might come from God through friends or even strangers. In 1988 I was the Director of Religious Education at a church in Michigan, and I was trying to decide if I should take another position down in Florida. I called the Assistant Rector to ask his opinion, and he said, "You can stay here for the next 20 years like others before you, or you can leave and grow." I left and that leaving took me on a path through the Episcopal Church- meeting people and going to places which have enriched my life forever.

On the first Sunday of Lent, you will receive a 'Lenten Garden package.' The bag will contain soil, nasturtium seeds, and a prayer card for your daily use. As the seeds turn into flowers (which are edible), you might become more attuned to the seeds of goodness already planted within you and others.

Lent - I don't like it. I don't want to do it. I'd much rather sing and dance. But only through exploration, wondering, and even wandering, can we grow, develop more fully, and know the depths of the love of God.



## Lenten Dinners

Join us for a series of family-friendly dinners designed to support Cathedral members on our Lenten spiritual journeys. Held from 5-7 p.m. every other Friday in Lent, drop in for a shared meal (vegetarian options will be available), conversation, and fellowship. This will be a child-friendly event with something for everyone! Mark your calendars, and be sure to RSVP to Fr. Steven Roberts or reach out with any questions: [stevenroberts@cccnola.org](mailto:stevenroberts@cccnola.org)

- March 7
- March 21
- April 4

## Day of Grace

Saturday ~ March 22nd

12:00 PM — 4:00 PM

The Cathedral will open our doors to all on St. Charles Avenue offering a Lenten day of Grace: focusing on healing, reconciliation, and prayer. We will provide a variety of prayerful experiences as Stations of the Cross, the Sacraments of Unction (prayers for healing) and Reconciliation (confession). Stop by to take part in one or more of these graces or just to sit in the quiet for a while. Come anytime between 12 PM and 4 PM.

## LIFT YOUR GAZE - LIFT YOUR HEART YOGA IN THE CATHEDRAL

Cathedrals evolved to become spaces which invite the eyes and the heart to lift toward the heavens. The arches point the way for eyes to lift; the stained light from windows high above entice the vision higher; and the lofty vaulted ceilings complete the illusion.

Yoga teaches that the heart follows the eyes. This yoga practice will focus on opening the heart to loving kindness, accepting the human-ness of our selves and others and creating a lightness in the heart. But 'you gotta move' to teach your heart to open.

*All Levels of Experience are Welcome*

*Every Tuesday ~ 5:30 pm - 6:30 pm*

*Cost: FREE (Donations are welcomed but are not required)*

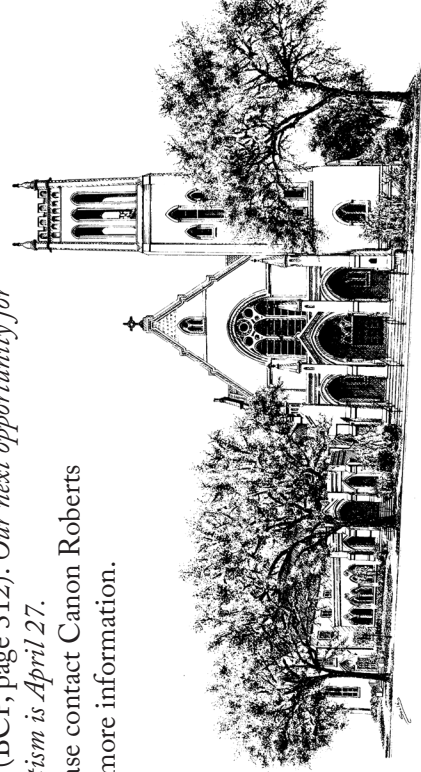
*What to Wear: Comfortable, layered clothing*

*What to Bring: A yoga mat*

## Baptism

is especially appropriate at the Easter Vigil, on the Day of Pentecost, on All Saints' Day or the Sunday after All Saints' Day, and on the Feast of the Baptism of our Lord (the First Sunday after the Epiphany). It is recommended that, as far as possible, Baptisms be reserved for these occasions or when a Bishop is present. (BCP, page 312). *Our next opportunity for baptism is April 27.*

Please contact Canon Roberts for more information.



## MARK YOUR CALENDAR

**Tuesday, February 25 - 7:30 PM**  
*Symphony of New Orleans (SONO) in Concert*

**Sunday, February 23**  
10:00 only - The Holy Eucharist, Rite II  
*Parades - no other activities*

**Sunday, March 2**  
*Parade Sunday*  
9:00 only - The Holy Eucharist, Rite II

**Monday & Tuesday, March 4 & 5**  
*Lundi Gras/Mardi Gras*  
*Office Closed*

**Wednesday, March 5**  
*Ash Wednesday*  
Services at 7:30 AM, 12:15 PM, & 6:00 PM

**Friday, March 7 at 5:00 PM**  
*First Lenten Dinner*  
**Sunday, March 9**  
*Daylight Savings Time begins*  
*Lenten Book Study Begins - 9:00 AM*  
*Jacob Benda, Organist, In Recital - 3:00 PM*

**Wednesday March 12 at 1:00 PM**  
*Study of Genesis Begins*

**Sunday March 16 at 11:15 AM**  
*Annual Meeting*

**Saturday, March 22 at 12:00 PM - 4:00 PM**  
*Day of Grace*

**Sunday, March 23 at 4:00 PM**  
*Choral Evensong*