

## Camp Hardtner infrastructure upgrade will force Summer Camp changes

The Hardtner Camp and Conference Center, operating with an infrastructure that in places is 70 years old, will make an immediate upgrade of its waste water disposal system. When problems with the current system began to surface,



Hardtner Executive Director Jason Ezell and the Hardtner Board of Trustees contracted with Meyer, Meyer, LaCroix & Hexson, an Alexandria-based engineering firm, to conduct a study and make recommendations. That contract was reviewed and endorsed by the Diocesan Executive Council. The study of the camp's current situation and a projection of the anticipated direction of growth at the facility was undertaken by the engineering firm shortly after the first of the year. With the receipt of MML&H's final report, and after careful study of the several options contained in the report, the Hardtner Board of Trustees

recommended replacement of the current system to the Diocesan Council, which has final responsibility for projects of this nature. At its Tuesday, April 15 meeting, Council received the engineering report and heard the recommendations of the Hardtner Trustees. During discussion before the Council voted on the proposal, Jason Ezell explained that "patching" the old system was becoming expensive and occurring with much more frequency. He said that immediate replacement was necessary to avoid "health issues" that might occur in the future and to ensure that visitors to the Camp be afforded "the best possible experience of the camp." After hearing the recommendation and discussing the issue, Council voted without dissent to move forward immediately with replacement of the current system. Funding for the project will come from diocesan reserve funds available for such contingencies.

### 2014 Youth Summer Camping program to be impacted

With construction of the new system expected to take 45 to 60 days, this summer's camping program will be impacted. Jason Ezell is in the midst of notifying

those affected by the mandatory restructuring of this summer's camping program (campers, parents, the permanent camp staff, volunteer staff members and camp deans). A revised camping schedule has been finalized and made known to all who are impacted by the changes. These are the realities of the restructure: Camp sessions will be shorter than originally planned by one day each. "First Camp" and the

program entitled "Taste of Hardtner" have been cancelled; Training Camp for counselors will tentatively begin on Sunday, June 22. Refunds will be

*See Summer Camps, page 10*

A complete replacement of the waste water system is underway at the Hardtner Camp and Conference Center.



## Old Tombs, New Life

by The Rt. Rev. Jake Owensby, Ph.D., D.D.

*Bishop Jake preached this sermon on Easter Sunday at St. Mark's Cathedral in Shreveport.*

There are some things that only God can do. Jon Bruno is the Bishop of Los Angeles.\* Before becoming Bishop Jon served an inner-city parish in gang territory. Sitting in those

pews among the maids and the mechanics and the janitors and the waitresses were members of rival gangs.

You could describe *some* of these young men and women as *former* gang members. They had undergone a remarkable transformation of heart, soul, and mind. They hadn't just quit an organization. They were new people. Compassion, respect, and vulnerability had displaced violence, contempt, and intimidation as the defining core of their lives.

But they hadn't gotten there all at once. And they certainly hadn't gotten there on their own. There are *some* things that only God can do.

Most of the gang members in that parish were just that. Gang members: murderers, thieves, drug dealers.

Don't get the idea that these intimidating young men and women had rushed to church because they had seen the light and amended their ways. Against their better judgment they slipped into the back pews, eyeing everybody with suspicion. Their hearts raced when they recognized members of other gangs. They may have exchanged blows and gunfire with some of them.

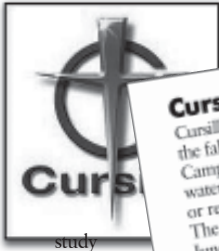
Gangs do not offer an exit strategy. Well, that's not entirely true. The tomb is a gang's exit strategy. You get killed and you're out. You try to get out and they kill you. In other words, you're already in the tomb. You're just waiting for it to be official.

And so gang members stumbled, staggered, and wandered into Bishop Jon's parish because they had the faint hope that the tomb was not the last word. That maybe, just maybe, God offers a way out of the tomb and into some new life that they didn't yet understand.

As it turns out, God does get people out of their tombs. That's what we celebrate Easter morning.

*See Old Tombs, New Life, page 11*

## Around the Diocese



### Cursillo #147

**Cursillo # 147 has been postponed until the fall**  
 Cursillo #147, which had been scheduled for May 8-11 at Camp Hardtner, has been postponed until the fall. The new dates for the weekend are October 23-26 at Camp Hardtner. Camp Hardtner is in the midst of efforts to upgrade its infrastructure by completely replacing the waste water disposal system. The installation is expected to take 45 – 60 days, necessitating the cancellation or rescheduling of some events scheduled for the camp. The youth summer camping program set for Camp Hardtner has been revamped and will not start until June 29, after the completion date of the waste water project. Those who had been set to participate in Cursillo #147 have been notified.

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The next Cursillo weekend for the Diocese will be held May 8–11, 2014 at the Hardtner Camp and Conference Center at Pollock, Louisiana. This will be Cursillo #147 with Joey Verret of Holy Trinity, Sulphur serving as Lay Rector. Father Guido Verbeck will serve as Spiritual Director along with Deacon Polly Anderson.

If you are interested in attending a Cursillo weekend, ask someone in your congregation who has attended Cursillo to sponsor you.

Applications are available online at the Cursillo of Western Louisiana Web site, [www.wlacursillo.com](http://www.wlacursillo.com).



### The Season of Easter

The Season of Easter, the oldest and greatest feast in the church year, celebrates the feast of Christ's resurrection and is the central day in the liturgical year. Easter Day begins the Easter season, which lasts for fifty days, until the Feast of Pentecost. The readings for this season center on the events of the resurrection and the appearance of Jesus to his disciples.



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Robert Harwell ..... Editor

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The Episcopal Church welcomes all — but “all” don’t always know what they see and hear when they experience our worship and customs. “Learning the Lingo” is essential.



### The Paten

A shallow dish or small plate for the bread at the eucharist. The bread is placed on the paten for consecration and distribution. It typically matches the chalice. The paten should be large enough to hold all the wafers or pieces of bread that will be distributed at communion.

### The Chalice

The cup for the wine that is consecrated and administered at the eucharist. The chalice normally has a footed base. It is appropriate for only one chalice to be on the altar during the Eucharistic Prayer, but addi-

tional chalices may be filled with consecrated wine as needed after the breaking of the bread. The chalice usually matches the paten, which is the plate or dish for the consecrated bread. Chalices are typically made of silver, or other precious or semi-precious metals, and may be decorated by jewels or engraved designs. Pottery chalices are also used. A chalice and paten may be presented as symbols of office at the vesting of a newly ordained priest in the ordination service.



## It's time for Safeguarding God's Children

We are approaching the summer and fall of the year when many adults will take on new duties ministering to our young people. That means that its time for those men and women to take the Safeguarding God's Children Course.

Safeguarding God's Children is now online. You can access it anytime, from anywhere that you have a high-speed internet connection. Everyone, yes, everyone working with children or youth in the Episcopal Diocese of Western Louisiana MUST be certified as having completed this class. All church and school volunteers, Sunday school teachers, and school faculty members are required to complete this course.

If you are currently certified in Safeguarding God's Children, you will be required to complete the on-line program by August 31, 2014. New employees and volunteers in every Western Louisiana congregation will need to take the course as soon as possible! To maintain certification, everyone will be required to take a short refresher course every three years.

Getting started is easy. Follow this link to the Diocesan Website and Safeguarding: <http://www.diocesewla.org/getting-started-with-safeguarding->

online/ Follow the instructions and you will be led through registration and login to the courses you need to take.

Listed here are the Convocational Administrators who will be happy to assist you. There are links on the Website to these individuals who can assist you.

| Convocation   | Administrator     | Email Address  |
|---------------|-------------------|--|
| Acadiana      | Sabrina Beach     | <a href="mailto:sbeach@eds-ni.com">sbeach@eds-ni.com</a>                           |
| Alexandria    | Rita Klock        | <a href="mailto:parishsec@saintjamesonline.org">parishsec@saintjamesonline.org</a> |
| Lake Charles  | Boo Kay           | <a href="mailto:bkay@episcopaldayschool.org">bkay@episcopaldayschool.org</a>       |
| Monroe        | Meredith Mattison | <a href="mailto:mmattison@graceepiscopal.org">mmattison@graceepiscopal.org</a>     |
| Shreveport    | Wayne Carter      | <a href="mailto:wecpadre@aol.com">wecpadre@aol.com</a>                             |
| Camp Hardtner | Jason Ezell       | <a href="mailto:director@camphardtner.org">director@camphardtner.org</a>           |

## "Blowing Up" conference provides abundant Christian Education resources



On March 15, Christian Formation leaders from across the diocese gathered at Hardtner Camp and Conference Center for "Blowing Up the Church." In addition to hearing informative and inspiring talks from keynoter Sharon Pearson, those in attendance explored new materials and exchanged ideas with one another.

Conference participants learned about numerous websites and printed materials available to help congregations foster the spiritual formation of children, youth, and adults. If you are looking for fresh approaches to ministry at your church, take a look at the following resources:

### Online:

1. Forma, an organization of paid and non-paid laity and clergy who are involved and interested in the diverse ministries of Christian formation across the Episcopal Church, offers a network of support and resources for its members in their various ministries. Annual membership cost is \$70 for full-time paid professionals, \$50 for part-time paid professionals, and \$20 for unpaid and retired professionals. For more information, go to <http://episcoforma.org>.
2. BuildingFaith (<http://www.buildfaith.org>) is a blog dedicated to the ministry of forming children, youth, and adults as disciples of Jesus Christ. Currently managed by the Center for the Ministry of Teaching at Virginia Theological Seminary, the site was originally created by Sharon Pearson and retains all of her content.
3. One of the gems that can be found at BuildingFaith is the 2014 Curriculum Overview for Children's Formation, a highly detailed chart describing all available curricula for children. It is an invaluable resource for churches looking for any

type of children's Christian education materials (<http://www.buildfaith.org/2014/04/09/choosing-a-childrens-curriculum-for-faith-formation/>)

### 4. Other websites:

- a. Called to Teach and Learn – [http://archive.episcopalchurch.org/documents/CTTL\\_English.pdf](http://archive.episcopalchurch.org/documents/CTTL_English.pdf)
- b. The Center for Spiritual Resources – <http://thecsr.org>
- c. The Charter for Lifelong Christian Formation – <http://www.formationcharter.com>
- d. Children's Charter for the Church – [http://www.ctdiocese.org/images/customer-files/Child\\_Charter\\_8.5x11.pdf](http://www.ctdiocese.org/images/customer-files/Child_Charter_8.5x11.pdf)
- e. Episcopal Teacher (magazine) – <http://www.vts.edu/cmt/published/et>
- f. Five Marks of Mission – <http://www.aco.org/ministry/mission/fivemarks.cfm>
- g. Key Resources – <http://www.keyhallonline.org>
- h. Life Long Faith Associates – <http://www.lifelongfaith.com>
- i. The Prayer Book Guide to Christian Education – <http://www.prayerbookguide.com>

### In Print:

1. Bozzuti-Jones, Mark Francisco. *Informed by Faith: A Spiritual Handbook for Christian Educators and Parents* (Cambridge, MA: Cowley Publications, 2004).
2. Dykstra, Craig. *Growing in the Life of Faith: Education and Christian Practices, 2nd edition* (Louisville, Westminster John Knox Press, 2005).
3. Harris, Maria. *Fashion Me a People: Curriculum in the Church* (Louisville: Westminster John Knox Press, 1989).
4. Pearson, Sharon Ely. *The Episcopal Christian Educator's Handbook* (New York: Morehouse Publishing, 2013).
5. Pearson, Sharon Ely and Robyn Szoke. *The Prayer Book Guide to Christian Education, 3rd edition* (New York: Morehouse Publishing, 2009).

See Christian Ed, page 10

## Around the Diocese

### C O R members from Good Shepherd, Lake Charles participate in Abundant Living Conference

by Megan Knox

Five Good Shepherd members attended this year's 11th annual Abundant Living: Adventures in Aging conference at the Camp Allen Conference and Retreat Center in Navasota, TX. The March 10-12 conference explored the topics of Dealing with Dementia, Healthy Aging, and Experiencing Heaven.

Some 120 people from Louisiana to Wisconsin attended. Included in that number were Good Shepherd's Connecting Our Roots (COR) ministry members Eleanore Hilton, Megan Knox, Ellie Lemoine, Ellie Marquez and Karen Miller, COR chairman.

Dr. Carmel Dyer, executive director of the University of Texas Health Consortium on Aging, spoke of the "Seven Jewels of Healthy Aging":

- *exercise*
- *see a geriatrics specialist*
- *say NO to drugs*
- *religious participation*
- *recognize the signs of delirium*
- *compassion & dignity at the end of life*
- *successful cognitive aging.*

Dr. Dyer said these seven "jewels" will counteract the "Seven Myths of Aging": you'll feel old, brain power declines, you'll be stuck with bad habits, happiness will decline, you'll stop learning and growing, frailty is inevitable, and your destiny is out of your control. More information about the UT Health Science Center at Houston can be found at [uthouston.edu/aging](http://uthouston.edu/aging).

Another speaker was the Rev. John Price, an Episcopal priest since 1965 and

retired chaplain at St. Luke's Episcopal Hospital at the Texas Medical Center. The Rev. Price is the author of *Revealing Heaven: The Christian Case for Near-Death Experiences*. The book and his talk, titled "Hope for Our Ultimate Future," are based on his visits with some 260 people who died and either were resuscitated or who spontaneously returned to life.

"His book is really, really good," Ellie Marquez commented. It shows us that "God loves us all, regardless of our warts."

Another favorite of hers was Bob Scott's discussion about conflict resolution: "Dealing with Difficult People." Having recently retired from higher education, Scott offered what Ellie called "good, practical advice on... how to be Jesus-like." And she "loved the fact that they incorporated exercise and music and art" into the conference program.

Ellie Lemoine agreed, saying the Good Shepherd group brought back some ideas about programs and activities the church might initiate through our COR ministry—"such as painting and watercolors"—and speakers we might bring in. "I thought it was really neat that we were all able to go," she added.

Karen Miller, COR chairman at Good Shepherd, agreed. "I think the conference really had some great speakers," she said. With a focus on "educating our parishioners," she has scheduled Dr. Tyson Green, podiatrist, to speak on Thurs., May 8, at Good Shepherd about "Happy Feet." Registration starts at 9:30 a.m. To reserve a spot, call the church at 533-5244.

Eleanore Hilton called the conference



Photographer Marilyn Spievak Brodwick offered autographed copies of her 2014 publication of photographs, *Faces of Aging II*, during the Abundant Living conference at Camp Allen. Published by the Sealy Center on Aging at The University of Texas Medical Branch in Galveston, the book contains some 40 photographs of adults from age 80 to 100+. Her work can be viewed at [marilynbrodwick.com](http://marilynbrodwick.com). For more information about UTMB's Sealy Center on Aging, visit [utmb.edu/scoa](http://utmb.edu/scoa).

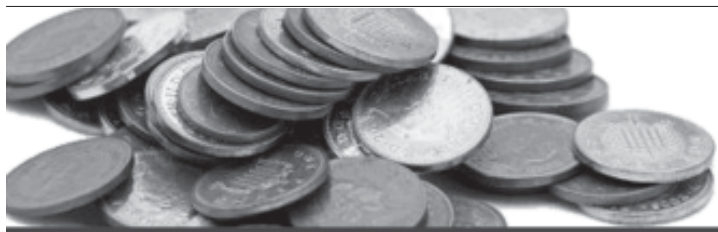
"Wonderful! The people were fun. There was nothing I didn't like, and I think we all learned more about each other by being there."

The Rev. Helen Appelberg, who spoke

at Good Shepherd last year, addressed the conference again this year. Some of her encouraging words:

- *Turn full face to the future*
- *Be decisive, determined and tenacious*
- *Be genuinely grateful, generous, hospitable, gentle, loving and patient with your circumstances and your friends, neighbors and caregivers*
- *Laugh often at yourself and with friends*
- *Dream dreams*
- *Keep your body active and agile*
- *Challenge your brain with puzzles, games, new learning and dynamic interaction*
- *Give back and stay connected by volunteering, mentoring, coaching and encouraging others*
- *Feed your soul with music, poetry, prayer and contemplation*
- *Stay active, serve in your place of worship and share your faith and hope with others.*

Next year's Abundant Living conference is scheduled for March 16-18, 2015 at Camp Allen. Registration will open in November, and speakers will address the topics of health, encouragement and living fully. For more information, call 936-825-7175 or visit [campallen.org](http://campallen.org).



*Here's a Penny small and round,  
We see them on the ground,  
When on our own we think we must  
The penny read "In God We Trust."*

"In God We Trust", is the national motto of our country. This phrase is on every United States coin. The penny is worth a small amount, but if you put them with more pennies they grow and grow!

I am a Pinterest follower. There are great ideas and practical things on this Website. I came across a money challenge for saving. There are many different amounts, but for me the penny challenge seemed doable. A penny a day on the first day, ( Got that!) second day is

2-cents, (Wow, I got that too!), and then the third day, 3-cents ( Okay, I have that too.) You get the picture, and at the end of 365 days you will have accumulated \$667.95.

How many times have you passed up a penny on the ground? I challenge you! Pick up the penny. But don't just pick it up, do more, read it. The motto on the one cent piece is: "In God We Trust." Hold that penny for just a moment and say a prayer for this Triennial of the

Episcopal Church. The theme is *Shinning the Light of Christ* and that is truly what we are called to do.

"In God We Trust," one penny at a time. Start saving those pennies now! Maybe you'll find more pennies that you need and you'll be able to help another member of *Daughters of the King* go to Triennial. Or maybe your extra pennies can be a love offering for the work of the Lord's work.

I'm Denise Rox; find me on Pinterest or download the chart from

[SavingAdvice.com](http://SavingAdvice.com) or [implifiesaving.com](http://implifiesaving.com). Hope to see you at Triennial!

Praying in the Light with my Sisters in Christ,

Denise Rox

*Daughters of the King, Province VII  
Prayer Chair*



WHATEVER  
HAPPENED TO  
MISSION ST.  
MATTHIEU EGLISE  
EPISCOPALE  
d'HAITI ESCOLE?

*Five people from Good Shepherd Episcopal Church in Lake Charles - Dr. Ben Williams, Glenda Williams, Jay Winter, Dr. Phillip Conner and Mary Richardson — traveled to Haiti in March to find out what had happened to a school the church had financially supported for years. This is what they found.*

As our four-wheel drive Kia truck inched its way through the narrow iron gates into the dusty courtyard of the St. Matthieu Primary and Secondary School in Be-gin, St. Matthias Parish, Haiti, we wondered what we were about to find. No one at the school knew we were coming.

The journey hadn't been easy. We had left the slums and ragged tents of Port au Prince behind and travelled high into the mountains of southern Haiti. The truck had chugged over roads that resembled gravel pits accented with boulders. No guardrails had encumbered our view of the precipices below.

We were traveling through a beautiful country and everything looked picturesque. Yet all these "photo opportunities" represented hardship for the Haitian people. Women in colorful dresses walked in the dust carrying huge, heavy bundles on their heads. Men farmed the steep, denuded slopes, raising red dust with their hoes. Children carried 5-gallon cans on their way to get water. Scrawny goats were tied to bushes.

No power lines spoiled our photographs. Power, clean water, decent roads, clinics, schools, garbage pickup - these are just a few of the services the Haitian government does not provide.

But now we were at the school we had come to see.

The Episcopal Church of the Good Shepherd has financially supported the "Mission St. Matthieu Eglise

Episcopale d'Haiti Ecole" since 1992. Good Shepherd in Lake Charles supplied funds to build the school in 1994, and ever since had been sending money for students' tuition and teachers' salaries through the Haiti Education Foundation. But after the earthquake of January 12, 2010 - which killed more than 200,000 people and left the capital in incomprehensible ruin - the church had lost touch with their contacts, either through death or because the people had moved away.

The KIA came to a halt just inside the gate, and we got our first glimpse of beautiful school children in yellow shirts and khaki pants or shirts, looking inquisitively at us, these foreigners who had suddenly interrupted their routine.

"It was like an awkward first date," Ben Williams said. "All of us were wondering, 'Who are these people?' and 'Will they like me?'"

The answer was, "yes." "We said, 'Bonjour' and all was well," Williams said. "The children were wonderful - smiling, laughing, playing soccer on a makeshift field."

We attended classes, we talked, and we listened. Students from the English language class practiced English on us. "How many children do you have?" was always the first question. Dr. Phillip Conner brought enough suckers for everyone and was wildly popular. We made friends.

Our guide was the priest-in-charge, Pere Frederick Menelas ("Father Fred" to non-French speakers). Pere Frederick is in charge of all 13 of the schools operated by the Haiti Education Foundation, as well as all the 15 Episcopal churches in St. Matthias Parish.



The school, he said, had been declared unsafe for occupancy and the teachers and students were afraid to go in it. But it hadn't exactly fallen down. Walls were standing, albeit with huge gaps. Concrete was crumbling. Much rubble had been cleared away, but there was plenty left.

The school had stayed open. In the shadow of the condemned concrete block school, they put up tents for classrooms. Later they had put up sheets of plywood for walls, which also doubled for chalkboards. Metal awnings shielded students from the rain and sun. But the floors were still dirt, so dust swirled up into everything.

As we listened to their hopes and dreams, we heard Pere Frederick, the principals, the teachers and the students all say the same thing; they want their school rebuilt.

The school, they made clear, was central to their community. They want classes to be held in enclosed rooms under an attached roof. They want to use the courtyard for games, especially soccer, and not be filled with temporary classrooms.

Yes, they wished they had books for the students, Internet access, a copy machine, a printer, a library - but mainly they wanted a new school.

And there was another wish, one that Pere Frederick talked about with obvious worry. He wished the school could serve a meal, as it had many years ago when funds were available.

"I think many of these students don't have

[food]," he said. "I think there is nothing for many of them to eat when they go home."

Being hungry is nothing abstract for Pere Frederick. He knows his students can't study if they are hungry because it had happened to him. "When I was studying for my accounting diploma, I was so hungry," he says. "I couldn't stay in school. I just left."

Haiti is among the worst governed and most poverty stricken countries in the world. Dr. Philippe Girard, head of the history department at McNeese State University, writes in his book, *Haiti: The Tumultuous History*, "Roads are built with international aid, schools are funded by U.S. churches, and clinics are run by European NGOs. All the tasks normally performed by a functioning government are neglected."

The national budget consists mostly of foreign aid. Since the earthquake, almost \$6 billion has been given out in official aid, with another \$3 billion or so going to NGOs, according to the Center for Global Development in Washington, DC - all for a country of under 10 million people.

But, although the government is always looking for aid, Pere Frederick is not.

"You come here today and you help me," he explains. "But you may not always have the possibility to help me. You cannot solve all our problems. We know that. But we hope you will help us find ways to help ourselves."

In the meantime, he ministers to their souls.

See *Haiti school*, page 12

## Daughters of the King enjoy successful Spring Assembly in Alexandria

The Order of the Daughters of the King (DOK) from the Diocese of Western Louisiana recently held its Spring Assembly in Alexandria, La. The Assembly was sponsored by the Daughters of the Lake Charles Convocation. The guest speaker was Dr. Elizabeth Foy from Monroe, La. The theme was “The King’s Tea” and the meditation for the day came from 2 Kings. We had over 60 women in attendance.

The Daughters also installed their new chaplain, Fr. Matt Woollett from Epiphany in New Iberia.

The business meeting of the Assembly included the adoption of new by-laws for the Order which state that the DOK Board will meet once a year. The members discussed the possibility of pursuing a mentoring program for women interested in joining the Order. Several members expressed an interest in becoming a mentor. The next Spring Assembly will be sponsored by the Shreveport Convocation, the date to be set once the diocesan calendar is consulted.

The executive board decided to hold the annual DOK board meeting on the Friday of Celebration Weekend in September, details to come at a later date.

### Becoming a Daughter

If you are interested in joining “The Order of the Daughters of the King” (DOK) please contact any member of the DOK Board.

### The DOK executive board includes:

Judy Bordelon, President from St Timothy’s in Alexandria at 318-664-7844  
Denise Rox, Vice President from St. Timothy’s in Alexandria at 318-664-2017  
Ruth Gayle, Sec/Tres from Holy Trinity in Sulphur at 337-625-9062  
Fr. Matt Woollett at Church of the Epiphany, New Iberia

**Current board members:** (They are the president from each DOK Chapter):  
Anita Luff, *Daughter-at-Large chair*; Joanne Bazer, *Asension, Lafayette*; Claire Mack, *Good Shepherd, Lake Charles*; Debbie Langlois, *Holy Trinity, Sulphur*; Margaret Rachal, *Polk Memorial, Leesville*; Linda Griffin, *Redeemer, Ruston*; Nancy Cook, *St. Michael & All Angels, Lake Charles*; Grace Houston, *St. Iban’s, Monroe*; Molly Duhon, *St. Andrew’s, Lake Charles*; Elizabeth Keith, *St.*



Father Mathew Woollett, rector of Church of the Epiphany, New Iberia, was installed as the new DOK Diocesan Chaplain. He is shown here with Ruth Gayle, left, and Denise Rox, right.

*Barnabas, Lafayette; Mona Freeman, St. James Episcopal Church, Shreveport; Linda Christy, St John’s, Minden; Mary Beth Beene, St. Matthias, Shreveport; Terri Smith, St. Patrick’s, West Monroe; Debbie Kennedy, St. Paul’s, Shreveport; Linda Kelly, St. Thomas, Monroe; Dara Antee, St. Timothy’s, Alexandria; Melinda Zolzer, Trinity, Natchitoches*



### ESA’s Outdoor Eucharist: reviving an old tradition

Students at the Episcopal School of Acadiana celebrated their first outdoor Eucharist on the Cade campus this April. Chaplain Madré Annie Etheredge helped the Middle and Upper School students revive this beloved tradition.

Over the course of the school’s history, outdoor Eucharist celebrations have been held in many different locations on the school’s 100-acre campus. This year’s service was centered on the Upper School quad, and included both faculty and student Eucharistic ministers.

The constant in all ESA outdoor services is the hand-carved altar. The work of a local woodworker, the altar has been in use at every Eucharist service since the school opened its Cade campus in 1980.



### St. Matthias, Shreveport welcomes and blesses L.O.C.O's

Uniquely located adjacent to hilly and wooded areas in the western-most precincts of Western Shreveport, St. Matthias was approached by members of L.O.C.O. (Louisiana Off-Road Cycling Organization) for permission to use the church's parking areas as a staging point for some serious biking in those adjacent areas.

With the St. Matthias vestry's approval, the group regularly gathers in the parking areas, as a prelude to their biking activities.

"These individuals have always been courteous and sensitive to the space and event limitations of the church," says Father Bill McBride, rector of the parish. "We invited the group to "Blessing of their Efforts" as part of our Easter/Picnic on Sunday, April 26," continued Father Bill. The blessing took place in the courtyard of the church. The riders and parishioners enjoyed the fellowship and the L.O.C.O.'s were delighted to receive Father McBride's blessing.

### Fifteen confirmands join the flock when Bishop Jake visits St. George's, Bossier City

Bishop Jake had his work cut out for him when he visited St. George's Episcopal Church in Bossier City, Sunday, April 26. St. George's rector, the Rev. Jaime Flowers presented a Confirmation class totaling fifteen whose ages span the spectrum. The stirring Confirmation service was followed by a "meet and greet" reception and a potluck dinner. What a wonderful day for the newly confirmed!



*St. George's new  
Confirmands included:*  
(alphabetically listed)

Abigail Belen, Maryanna Makenzie Boucher, Abrial Grace Currie, Kimberly Currie, Silas Andre' Currie, Hannah Elaine Federico, Isabella Victoria Hill, Leroy Wells Hofmeister, Teresa Jeanne Hofmeister, Christina Mouser, David Randolph Smart, Montrey Wilbert Terrell, Marcus William Terrell, Makayla Elizabeth Terrell, and Katherine Denise Wright. Pictured with Bishop Owensby are the Rev. Jaime Flowers (left) and the Rev. Guido Verbeck.

# News of the Diocese

## Episcopal Diocese Of Western Louisiana MARCH 2014 Pledge Report - All Funds

| Organization                                  | Pledge                | Payments            | Balance             | % Paid        |
|---|-----------------------|---------------------|---------------------|---------------|
| Ascension Church, Lafayette                   | \$60,000.00           | \$10,000.00         | \$50,000.00         | 16.67%        |
| Calvary Church, Bunkie                        | \$3,500.00            | \$0.00              | \$3,500.00          | 0.00%         |
| Christ Church, Bastrop                        | \$10,714.00           | \$2,630.73          | \$8,083.27          | 24.55%        |
| Christ Church, Mansfield                      | \$23,898.00           | \$5,974.50          | \$17,923.50         | 25.00%        |
| Christ Church, St. Joseph                     | \$6,310.00            | \$0.00              | \$6,310.00          | 0.00%         |
| Church of the Good Shepherd, Vidalia          | \$5,853.00            | \$1,000.00          | \$4,853.00          | 17.09%        |
| Epiphany Church, New Iberia                   | \$31,895.00           | \$7,973.76          | \$23,921.24         | 25.00%        |
| Epiphany Church, Opelousas                    | \$5,200.00            | \$1,425.00          | \$3,775.00          | 27.40%        |
| Good Shepherd Church, Lake Charles            | \$101,920.00          | \$21,233.31         | \$80,686.69         | 20.83%        |
| Grace Episcopal Church, Monroe                | \$85,000.00           | \$21,249.99         | \$63,750.01         | 25.00%        |
| Grace, Lake Providence                        | \$3,181.00            | \$0.00              | \$3,181.00          | 0.00%         |
| Holy Comforter Episcopal Church, Lecompte     | \$5,595.00            | \$5,595.00          | \$0.00              | 100.00%       |
| Holy Cross Episcopal Church, Shreveport       | \$34,936.00           | \$0.00              | \$34,936.00         | 0.00%         |
| Holy Trinity Episcopal Church, Sulphur        | \$6,000.00            | \$1,500.00          | \$4,500.00          | 25.00%        |
| Leonidas Polk Memorial Church, Leesville      | \$2,400.00            | \$600.00            | \$1,800.00          | 25.00%        |
| Redeemer Church, Oak Ridge                    | \$2,319.00            | \$0.00              | \$2,319.00          | 0.00%         |
| Redeemer Church, Ruston                       | \$11,000.00           | \$2,750.01          | \$8,249.99          | 25.00%        |
| St. Alban's Episcopal Church, Monroe          | \$15,000.00           | \$3,500.00          | \$11,500.00         | 23.33%        |
| St. Andrew's Church, Lake Charles             | \$4,329.00            | \$1,420.00          | \$2,909.00          | 32.80%        |
| St. Andrew's Episcopal Church, Mer Rouge      | \$9,524.00            | \$2,381.01          | \$7,142.99          | 25.00%        |
| St. Barnabas Episcopal Church, Lafayette      | \$90,000.00           | \$22,500.00         | \$67,500.00         | 25.00%        |
| St. Columba's Episcopal Church, Winnsboro     | \$1,828.00            | \$0.00              | \$1,828.00          | 0.00%         |
| St. David's Episcopal Church, Rayville        | \$4,945.00            | \$4,945.00          | \$0.00              | 100.00%       |
| St. George's Episcopal Church, Bossier City   | \$18,000.00           | \$4,500.00          | \$13,500.00         | 25.00%        |
| St. James Episcopal Church, Alexandria        | \$116,407.00          | \$29,101.74         | \$87,305.26         | 25.00%        |
| St. James Episcopal Church, Shreveport        | \$19,410.00           | \$4,852.50          | \$14,557.50         | 25.00%        |
| St. John's Episcopal Church, Minden           | \$20,000.00           | \$5,001.00          | \$14,999.00         | 25.01%        |
| St. Luke's Chapel, Grambling                  | \$2,100.00            | \$0.00              | \$2,100.00          | 0.00%         |
| St. Luke's Episcopal Church, Jennings         | \$3,557.00            | \$0.00              | \$3,557.00          | 0.00%         |
| St. Mark's Cathedral, Shreveport              | \$200,000.00          | \$50,000.01         | \$149,999.99        | 25.00%        |
| St. Matthias Episcopal Church, Shreveport     | \$28,812.00           | \$7,125.00          | \$21,687.00         | 24.73%        |
| St. Michael & All Angels Episcopal Church, LC | \$37,959.00           | \$6,326.50          | \$31,632.50         | 16.67%        |
| St. Michael's Episcopal Church, Pineville     | \$0.00                | \$0.00              | \$0.00              | 0.00%         |
| St. Patrick's Episcopal Church West Monroe    | \$13,548.00           | \$3,387.00          | \$10,161.00         | 25.00%        |
| St. Paul's Episcopal Church, Abbeville        | \$4,500.00            | \$4,500.00          | \$0.00              | 100.00%       |
| St. Paul's Episcopal Church, Winnfield        | \$0.00                | \$0.00              | \$0.00              | 0.00%         |
| St. Paul's Episcopal Church                   | \$66,410.00           | \$16,602.51         | \$49,807.49         | 25.00%        |
| St. Thomas Episcopal Church, Monroe           | \$10,062.00           | \$2,175.00          | \$7,887.00          | 21.62%        |
| St. Timothy's Episcopal Church, Alexandria    | \$0.00                | \$3,750.00          | (\$3,750.00)        | 0.00%         |
| Trinity Church, Cheneyville                   | \$2,453.00            | \$613.25            | \$1,839.75          | 25.00%        |
| Trinity Church, Crowley                       | \$1,500.00            | \$375.00            | \$1,125.00          | 25.00%        |
| Trinity Church, DeRidder                      | \$3,290.00            | \$825.00            | \$2,465.00          | 25.08%        |
| Trinity Church, Tallulah                      | \$5,000.00            | \$0.00              | \$5,000.00          | 0.00%         |
| Trinity Episcopal Church, Natchitoches        | \$21,750.00           | \$5,437.50          | \$16,312.50         | 25.00%        |
| <b>Grand Total:</b>                           | <b>\$1,100,105.00</b> | <b>\$261,250.32</b> | <b>\$838,854.68</b> | <b>23.75%</b> |
| <b>Mer Rouge 2013 Pldg balance</b>            | <b>\$1,083.30</b>     | <b>\$1,083.30</b>   |                     |               |



## The former archbishop of Canterbury, Lord Rowan Williams, says Britain is now a “post-Christian” country

by Michael Ireland

The former archbishop of Canterbury, Lord Rowan Williams, says Britain is now a “post-Christian” country. His statement comes as research suggests that the majority of Anglicans and Roman Catholics now feel afraid to express their beliefs.

In an interview with *The Telegraph* newspaper [www.telegraph.co.uk](http://www.telegraph.co.uk), Lord Williams of Oystermouth says Britain is no longer “a nation of believers” and that a further decline in the sway of the Church is likely in the years ahead.

While the country is not populated exclusively by atheists, the former archbishop warns that the era of regular and widespread worship is over, *The Telegraph* reported.

According to *The Telegraph*, the archbishop’s stark assessment comes after British Prime Minister David Cameron ignited a national debate over the place of religion in British public life. The Prime Minister urged Christians to be “more evangelical” about their faith and claimed that Britain should be a more confidently Christian country.

The Prime Minister’s remarks, in the run-up to Easter, provoked a furious response from atheist and secular groups, and prompted a succession of senior politicians to give their views, culminating in Nick Clegg, the Liberal Democrat leader, calling for the disestablishment of the Church of England.

However, an exclusive poll for *The Telegraph* discloses substantial support for the Prime Minister’s view. Findings from the ICM survey of 2,000 people conducted last week included:

- More than half the public - 56 per cent - regard Britain as a Christian country, a figure which rises to 60 per cent among men and 73 per cent among the over 65s;

- Almost two-thirds of practicing Christians appear to be frightened of speaking out about their beliefs. The poll found 62 per cent saying the rise of religious fundamentalism had made Christians afraid to express their faith;

- Widespread concerns also emerge over the perceived vulnerability of Christians in the UK to abuse or discrimination. Sixty-two per cent of people who hold Christian beliefs but do not worship regularly say they feel Christians are given “less protection” than other religious groups by the state;

- Overall, 52 per cent of respondents described themselves as either practicing or non-practicing Christians, while a further five per cent said they belonged to another faith group. Some 41 per cent said they were not religious.

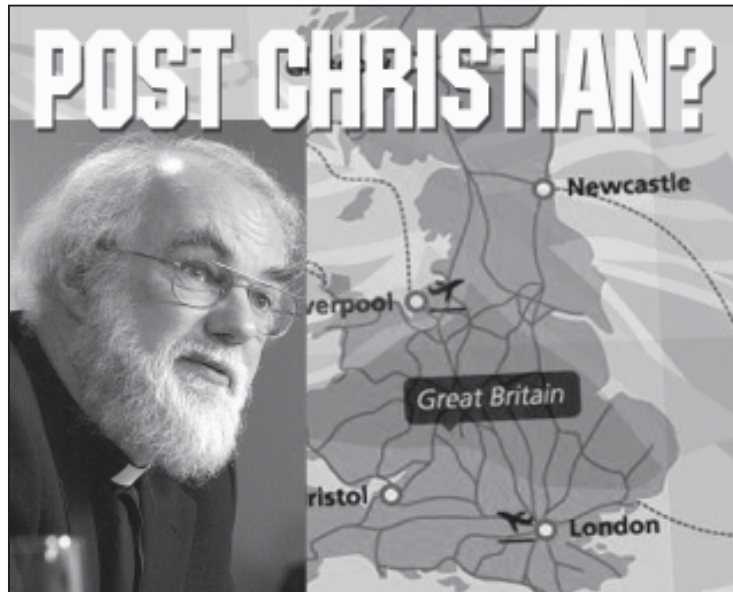
In the interview with *The Telegraph*, Lord

Williams, now master of Magdalene College, Cambridge, accepted that Britain’s “cultural memory” was “quite strongly Christian.”

“But [Britain is] post-Christian in the sense that habitual practice for most of the population is not taken for granted,” he said. “A Christian nation can sound like a

ken comments about his Christian faith since becoming Conservative leader.

The newspaper said that Mr. Clegg, the Liberal Democrat leader, responded to the debate last week by suggesting that the Church of England should be formally disestablished from the state. (This would mean separation of Church and State).



nation of committed believers, and we are not that.”

The former archbishop, who remains a member of the House of Lords, continued: “It’s a matter of defining terms. A Christian country as a nation of believers? No.

“A Christian country in the sense of still being very much saturated by this vision of the world and shaped by it? Yes.”

*The Telegraph* reports that Lord Williams suggested that there may be “a further shrinkage of awareness and commitment” as a result of a lack of knowledge about Britain’s Christian legacy among younger generations, under the age of 45.

The newspaper reported that Lord Williams said there be opportunities for younger people to bring “a certain freshness” to the question of faith because they will not regard Christianity as “the boring old stuff that we learned at school.”

According to the newspaper report, Lord Williams rejected the suggestion that British Christians have been persecuted, although he acknowledged that some individuals have had “a rough time” as a result of the “real stupidity” of some organizations. His comments are likely to fuel the political controversy which erupted when the Prime Minister made his most outspo-

Speaking to *The Telegraph*, Lady Warsi, the senior Conservative peer and the minister for faith, defended the Prime Minister’s intervention, saying that “Christianity is part of the landscape of this country and always will be.”

However, the newspaper said she warned that many Christians now feel they cannot display their faith in public. She suggested that large numbers of immigrants from Christian backgrounds, such as Polish Catholics and members of Chinese and African churches, were leading to a religious revival in Britain.

“It’s when countries have a weak identity that things start to go wrong and people start to feel that they are under threat,” she said.

“Sadly that’s what happened in Britain for many years. Politicians didn’t talk about their faith because they were seen to be odd to do so.” This fueled a rise in support for far-Right groups in the UK, she said.

“People say they are drawn to extremist groups because they feel their identity is under threat, that they are not allowed to be who they are or believe what they believe.

“That happens because people become unsure of what we stand for in our country.

There is still sometimes a sense that the Christian heritage of Britain is not spoken about, not displayed. People don’t feel that they can dress in a Christian manner, can’t talk about Christianity and faith. These groups exploit that feeling and we have to stand up to that.”

Lady Warsi, who is senior minister of state at the Foreign and Commonwealth Office and minister for faith, argued that immigration had the potential to strengthen Britain’s Christian heritage, rather than dilute the national faith, the newspaper reported.

“Some people fear that immigration somehow makes Britain less of a Christian country, but actually, the opposite is true. Immigration has played into the Christian revival in this country.

“Look at the facts of church-going today. Some of the biggest church-goers are people whose heritage is in Africa and the Caribbean. We have eastern churches and we have Chinese churches.

“These are Roman Catholic churches that have been revived and restored by people who have come to Britain from Poland and other parts of Eastern Europe.

“Britain is a Christian country, but you can be Christian of all sorts of background and heritage.

“The diversity of Britain is not taking away from Christianity. It has actually led to a revival of Christianity.”

*The Telegraph*/ICM poll disclosed that a majority of the public still regards Britain as a Christian country.

Some 56 per cent said Britain was Christian, compared with 30 per cent who said they thought the country was “non-religious.”

The newspaper said the online survey of 2,000 adults provided further evidence of concerns that Christian beliefs are being marginalized in modern Britain.

The poll found that 62 per cent of practicing Anglicans and Catholics along with 61 per cent of non-practicing Christians agreed that they were afraid to express their beliefs, and 56 per cent of Christians also felt that the state gives less protection to their beliefs than to those of other faith groups.

Some 14 per cent of respondents defined themselves as practicing Christians, while a further 38 per cent said they were “non-practicing” Christian.

**Michael Ireland** is a staff writer of the *International Christian Post*.

# Around the Diocese

## Summer Camps

*continued from page 1*

given campers who have already registered for camp, but are unable to attend because of the new date for their camp. "Nothing we are working with is ideal," said Ezell. "We really need everyone to rally around Hardtner and support these necessary changes. Every effort will be made to accommodate all those that are affected by this," said Ezell. "We hope that people will realize the need to accomplish this upgrade, even with the dislocation that it causes."

### The enrollment process for Hardtner's Amended 2014 Summer Camps

by Jason Ezell

How enrollments and registrations will be handled—

Remember, only a registered camper has a guaranteed spot in camp because they have paid at least their deposit. Enrolled campers have no reserved

place.

All enrolled campers (have not paid anything) have been removed from their sessions.

All registered campers (have made at least a deposit) will be transferred to the new corresponding session. These campers will be contacted to be given right of first refusal should the new dates not work for them. Full refunds will be issued less any donation they wish to make (and we will ask). Those having

wish to leave it as a donation.

All formerly enrolled campers will receive communication of the current situation as well. Since they were enrolled, their information remains in the system, they are just not connected to any session. They will only have to log in and choose their new session if they are able to attend and make their deposit to ensure their spot in camp.

**Deans:** now is the time to alert any camp staff members of the changes less

| 2014 Summer Camp Schedule – Revised |              |                  |                    |             |
|-------------------------------------|--------------|------------------|--------------------|-------------|
| Session Number                      | Session Name | Session Dates    | Current Grade/Age  | Session Fee |
| 1                                   | Camp Able    | June 29-July 3   | Age 18+            | \$425.00    |
| 2                                   | Jr. High     | July 6-July 11   | Grades 6 & 7       | \$475.00    |
| 3                                   | Primary      | July 13-July 17  | Grades 3, 4 & 5    | \$425.00    |
| 4                                   | Mid. High    | July 20-July 25  | Grades 8 & 9       | \$475.00    |
| 5                                   | Sr. High     | July 27-August 1 | Grades 10, 11 & 12 | \$475.00    |

paid in full will be offered a refund of \$50 (difference in new prices) unless they

Camp Able staff. I will handle those staff members. If you are able to bring

additional camp staff members, this summer would be a great time to get them involved. We have room for more volunteers and encourage their participation.

If you have spoken with someone regarding nursing/medical staff, please give me their name and contact info ASAP. Please remember, last summer I found out pretty late that the executive director is in charge of securing medical staff. I have already spoken with several of our nurses and would like to finalize those details very soon.

We face very serious challenges this summer. By standing together to support this amazing ministry we call Camp Hardtner, WE WILL succeed.

**TO SUBSCRIBE  
TO ALIVE!  
OR CHANGE  
YOUR  
SUBSCRIPTION**

Contact  
Robert Harwell, *ALIVE!* editor  
318-868-2303  
or e-mail  
robertharwell@centurytel.net

## Christian Ed

*continued from page 3*

6. Roberto, John. *Becoming a Church of Lifelong Learners: The Generations of Faith Sourcebook* (New London, CT: Twenty-Third Publications, 2006).
7. Webb-Mitchell, Brett. *Christly Gestures: Learning to be the Body of Christ* (Grand Rapids: Wm. B. Eerdmans, 2003).

Need more help? Contact Joy Owensby, Missioner for Children, Youth and Young Adults ([jowensby@dioceseula.org](mailto:jowensby@dioceseula.org)).

## Episcopal churches look to help communities after deadly storms

[Episcopal News Service] Episcopal Church dioceses and congregations are helping their neighbors cope in the aftermath of deadly spring storms that lashed a wide section of the Midwestern and southern United States and killed at least 34 people, 15 of them in Arkansas.

Episcopal Diocese of Arkansas Bishop Larry Benfield said April 28 that the diocese's Disaster Relief Team is already in action. Ginger Bailey Bankston of Christ Church, Little Rock, is a member of that team and is coordinating the diocese's response in concert with other groups.

She said that "the areas most affected have been sealed off to keep unnecessary people out of the way who might hamper relief efforts," according to Benfield. Officials in the areas are assessing exactly what residents needed, the bishop said.

The Rev. Teri Daily of St. Peter's Church in Conway, Arkansas, located just west of hard-hit Vilonia and north of Mayflower, which was also severely damaged, is working with a shelter for storm survivors that has been set up at Antioch Baptist Church. The church is between Mayflower and

Vilonia. People at that shelter say that they are still assessing the immediate needs and will get back with Daily as soon as they know what help they need, Benfield reported.

St. Peter's opened its doors at noon and again at 7 p.m. April 28 to host prayer services for the victims of the storm.

"We are already hearing that the best way to help immediately is likely to be financial support so that relief workers can buy in bulk any relief kits that are needed," Benfield reported, urging diocesan members who wished to help with relief work to donate online to his Bishop's Discretionary Fund. "My office will then distribute it to the local churches and shelters as Ginger Bailey and her team inform us of the needs of each location."

Late on April 28, Alabama Bishop Kee Sloan and Assistant Bishop Santosh Marray noted (<http://www.dioala.org/>) that "devastating tornadoes and thunderstorms are sweeping across our state this evening. They have already caused destruction, injury, and loss of life."

"Your bishops want you to know that we are praying for your safety and for the safety of your loved ones," they wrote on the diocese's home page, also posting a prayer and Psalm 46.

The storms began April 27 in Oklahoma and Arkansas and moved east through Mississippi, Alabama and Tennessee. The Associated Press reported that at least 15 were killed April 27 as the tornado blasted through Arkansas. One person died in Oklahoma, and one in Iowa.

The storm struck Vilonia, Arkansas, nearly 3 years to the day after the town of 4,000 north of Little Rock was hit by another killer tornado that left 4 people dead.

The entire region is on edge as warnings of bad weather continued on April 29 and news reports recalled that it was the third anniversary of a historic outbreak of more than 60 tornadoes that killed more than 250 people across Alabama on April 27, 2011.

AP reported that 12 people died in Mississippi, nine of them in hard-hit Winston County, on April 28. Three others died in separate instances of vehicles being blown

off storm tossed roadways.

In Alabama, three people were reported dead, two in the northern part of the state and one in Tuscaloosa. There, officials say a University of Alabama student died when he took shelter in a home's basement and a retaining wall collapsed on him, according to the AP. The Clarion-Ledger newspaper in Jackson, Mississippi, reported that the student, Tupelo native John Servati, held up the retaining wall long enough for his girlfriend to escape.

Tennessee officials say two people died in a home when a suspected tornado hit during the night on April 28.

Episcopal Relief & Development said April 29 that it is in contact with diocesan leaders in tornado-impacted Arkansas, Mississippi, Alabama and Oklahoma, and encourages prayers for all those affected.

"We are working with our Partners in Response team to reach out to diocesan disaster coordinators and offer support as they help churches with the first stages of their tornado response," said Katie Mears, director of the organization's US Disaster Program.

## Old Tombs, New Life

*continued from page 1*

God gets us out of the tomb when our heart beats its last and our lungs draw their last breath. God raises us from the dead. Not as a disembodied spirit, but as a new creation of mind, body, and spirit.

We will one day live in his perpetual presence decked in what Paul calls a spiritual body. A body that eats and drinks and laughs and sings without suffering pain or sorrow or decay or death ever again.

God does that. God's *love* does that. And God's love is at work in our lives right now breaking open our temporary tombs and infusing us with new life that, one day, we will know in its fullness.

That's exactly what one of those gang members named Books discovered for himself.

Books had been attending the parish for several months. (That's not his real name, and to protect identities I won't use any real names below.) Gradually he had started genuinely participating in the life of the parish and seeking guidance from the rector. Light was getting in around the stone at the opening of his tomb.

Cruiser belonged to a rival gang. He had been coming for a while, too. But one day he stopped coming. As you might imagine, plenty of gang members tried the church thing for a while only to drift away. But that's not what you would have expected of Cruiser.

Bishop Jon noticed that Books was troubled, so he invited him into his office to talk. There, Books broke down and admitted that he had killed Cruiser. He had made Cruiser kneel in front of him and shot him in the back of the head.

"We're going to see Alice," Jon said. Alice was Cruiser's mother.

So Jon walked Books to Alice's tiny walkup apartment.

"Alice," said Jon, "Books has something he has to tell you."

Books looked down at his feet, looked at Jon, looked at Alice. Then he said in a small, thick voice, "I killed Cruiser. I made him get down on his knees in front of me and I shot him. I shot him in the back of the head."

Rocked with grief, Alice couldn't say anything for a while. When she finally spoke, this is what she said.

"There has been too much killing. Too many families losing their babies. Fr. Jon, you're not taking this boy to the police. Books, from now on you're going to be my boy. I'm going to take care of you. And I'm going to be your mama. You're going to take care of me."

And that is just what happened. From that day forward, Alice took Books in and cared for him as her own son. And Books became the helpful, loving, grateful son who watched out for and supported his mother as she aged.

There are some things that only God can do.

In John's account of the Resurrection, Mary Magdalene teaches us about one of the common themes of our spiritual journey.

There are things that only God could have done. And yet, sometimes we can't see those things as God at work.



**Bishop Jake**

Maybe our pain or our shame is too great to believe that God could be reaching out to us so intimately. Maybe we're too cynical about life or too realistic to give God a second thought. Maybe

we've given up on ourselves so we just figure that God's given up on us, too.

When Mary Magdalene came to the tomb on the third day, she saw the stone rolled away from its opening.

A broken heart blurred her vision. She could see only what "they" had done. *They* had rolled back the stone. *They* had taken Jesus' body.

Jesus' body was gone, and now she was left to waste away in her own tomb. A tomb built from the ashes of shattered dreams and filled with the stale air of bitter grief. Jesus was dead. The life she knew with him at its center was dead. She was dead. And the dead stay dead.

And then the risen Jesus says her name.

"Mary."

When Jesus speaks, he's doing more than getting her attention. He's waking her up. From the dead. Jesus speaks Mary into new life like he spoke Lazarus out of his tomb. "Mary."

Jesus speaks the word of new creation. New Mary. In the beginning God had said, "Let there be light." And now God in Christ says, "Let there be Mary!" The old life with Jesus walking the byways of Galilee has given rise to the new life in the risen Christ.

That's why Jesus tells Mary, "Don't cling to me."

He's saying, "I'm giving you a new life in me. Let go of the old life. This new life will take some getting used to. You'll spend all of eternity growing into it. We'll do it together."

There are some things that only God can do.

Most of us find ourselves in a tomb from time to time.

Maybe you're on a roll right now and figure that you're done with tombs once and for all.

It could be that you've never really been in a grave of your own, but that's likely because you're so young that your only major concern is that Dad hasn't realized that you need a fresh diaper.

There are all sorts of tombs. Addiction. Physical illness. Chronic pain. Depression. Rocky marriage. Struggling children. Declining parents. Financial distress. Loneliness.

Maybe you hate your body, hate your nose, hate your job. Maybe you're so exhausted from hiding your flaws or your stupid missteps or the cruel and selfish things you've done that your soul is imploding.

Something's got to give.

Mostly, we look to change this or that thing about our circumstances and figure that these external changes will take care of everything. A new job or a new look or a new boyfriend will get you out of this tomb and you'll live happily ever after.

After trying to fix our life by rearranging our circumstances once or twice or a couple of thousand times, we start to get the sneaking suspicion that it's a losing strategy. Changing our circumstances just sets us up for a new and improved tomb next time around.

Changes in my circumstances won't really help until something, until someone, changes me. Changes me into a person whose circumstances, no matter how dire, can never entomb me.

There is no self-help program, set of spiritual disciplines, exercise routine, cosmetic surgery, or diet regimen that will get you there. You're looking to be a New Creation. You're looking for resurrection. And that's what Jesus gives us.

There are some things that only God can do.

*\*Bishop Bruno shared this story in a meditation at the Spring meeting of the House of Bishops in 2013. Any inaccuracies in this story or missing details are due to my faulty recollection. I give thanks for +Jon for his faith and his remarkable ministry.*

**The Rt. Rev. Jake Owensby Ph.D., D.D.**, is the fourth Bishop of the Episcopal Diocese of Western Louisiana.

## DIOCESAN DATES OF NOTE

### May 2014

- 4 — Bishop's Visitation, *St. Mark's Cathedral, Shreveport*
- 7 — Bishop's Midweek Visitation, *St. Paul's, Abbeville*
- 7 — Meeting of the Standing Committee, *Diocesan House*
- 11 — Bishop's Visitation, *St. James, Shreveport*
- 18 — Bishop's Visitation, *Good Shepherd, Lake Charles*
- 21 — Bishop's Visitation, *St. Paul's, Shreveport*
- 25 — Bishop's Visitation, *Redeemer, Oak Ridge*  
(*Holy Eucharist followed by Rogation Day Blessing of Fields*)
- 30 — Bishop's Participation in the Senior Eucharist, *ESA, Lafayette*
- 31 — ESA Graduation Day, *Lafayette*

### June 2014

- 1 — Bishop's Visitation, *Ascension, Lafayette*
- 17 — Meeting of the Diocesan Council, *St. James, Alexandria, 10:00a.m.*
- 28 — Ordination to the Priesthood of the Rev. Deacon Frances "Boo" Kay,  
*Good Shepherd, Lake Charles*
- 29-July 3 — Camp Able, *Hardtner Camp and Conference Center*

### July 2014

- 6-11 — Junior High Camp, *Hardtner Camp and Conference Center*
- 9 — Meeting of the Diocesan Trustees, *Diocesan House*
- 13-17 — Primary Camp, *Hardtner Camp and Conference Center*
- 20-25 — Middle High Camp, *Hardtner Camp and Conference Center*
- 27-August 1 — Senior High Camp, *Hardtner Camp and Conference Center*

**WHATEVER HAPPENED TO MISSION ST. MATTHIEU EGLISE EPISCOPALE D'HAITI ESCOLE?**

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Church services are filled with music and spirit. When Pere Frederick preaches in his home church, between 300 and 400 people come. Even when he hikes to small mission churches deep into the mountains, 50 people gather.

"We priests are everything to the people," he says. "When they need something, they come to me. They say 'thank you' to me, but the person to thank is God. God put someone in their way to help them."

We were invited to take part in The Great Litany, which Pere Frederick leads every Friday.

Because all Episcopalians use the same Book of Common Prayer, the liturgy is the same the world over. So, even though the service was French and Creole, the rhythm was the same and we knew where we were in the service.

Yet the familiar words seemed different.

We prayed, *That it may please thee to show thy pity upon the homeless and the hungry, and all who are desolate and oppressed.* We had seen the torn tents in Port au Prince. We had seen the homeless, the desolate, the oppressed.

We prayed The Lord's Prayer, *Give us today our daily bread,* remembering the stu-

dents from the school, and wondering if the people sitting next to us on the rough wooden benches had eaten that day.

Yet, the service was a celebration. The people were glad to be in that church, celebrating with Pere Frederick and with each other.

"It is easy to be a Christian at home," Williams said. "Here people cling to a faith born out of the hardest burdens of survival." What a lesson. "Amen."

**If You Would Like to Give –**

Donations to the Mission St. Matthieu Eglise Episcopale d'Haiti Ecole can be made through the *Tend My Lambs* program of the Good Shepherd Episcopal Church.

- \$75 provides tuition for one student for one year.
- \$35 provides school supplies for one student for a year.

Monies may also be specified for the discretionary fund for Pere Frederick, which he uses to help with medical needs and food for parishioners.

Donations are also needed to rebuild the school.

Checks may be made payable to *Tend My Lambs*, Good Shepherd Episcopal Church, 715 Kirkman Street, Lake Charles, LA 70601.

For more information, contact Glenda Cormier Williams at 337-842-9265, or at [glenor\\_w@yahoo.com](mailto:glenor_w@yahoo.com).



Top photo: Venez a Jesus bus in the mountains  
 2nd row, left: The damaged school  
 2nd row, center: Math class using the plywood walls  
 2nd row, right: English Class  
 3rd row, right: Preparing for the Litany  
 4th row: Port au Prince street scene  
 Left: Women on the road

Text and photos by Mary Richardson