

As we indicated in our [Fall 2025 issue of "Generations"](#), we will periodically send out articles of interest via email, Facebook and other means and then near the end of each year gather these articles together in an annual edition of "Generations". Below is the 4th installment of articles for 2026.

EARLY ACADIAN RELIGIOUS LEADERS

by R. Martin Guidry

The Acadians were a strong Catholic community and remain so today in many towns and villages. Prior to the Acadian Deportations in 1755-1763, the Catholic religious leaders of the Acadians were primarily French priests and bishops although a few priests came from other countries. Shortly after the deportation period, several Acadian men and women became Catholic priests and nuns to serve their fellow Acadians. Who were the first Acadians to carry the Catholic faith to their people?

JOSEPH-MATHURIN BOURG - FIRST ACADIAN PRIEST

On 19 September 1772 Joseph-Mathurin Bourg became the first Acadian to be ordained a Catholic priest. Born on 9 June 1744 at Rivière-aux-Canards to Michel Bourg and Anne Hébert, Joseph-Mathurin Bourg was captured by the British in 1755 and deported to Virginia and then sent by the Virginia authorities to England. In 1763 he was released by the British and went to Saint-Suliac, France and in 1766 moved to Saint-Servan, France. In 1767 he began his studies at the Séminaire du Saint-Esprit in Paris under the patronage of Abbé de L'Isle-Dieu, the bishop of Québec's vicar-general in France. He received his minor orders on 9 June 1770 at 26 years of age. In 1772 Joseph-Mathurin Bourg was sent to Québec and on 19 September of that year was ordained a priest by Bishop Jean-Olivier Briant in the Chapel of the Hôtel-Dieu at Montréal. He was a Spiritan missionary in the Congregation of the Holy Spirit (CSSp).

In 1773 Père Bourg was sent to serve the Acadian population scattered in Nova Scotia which also included New Brunswick and Gaspé - recording his first act in the parish registers of Bonaventure on 3 September 1773. He then ministered to the Acadians throughout the Baie des Chaleurs region and even to Memramcook, New Brunswick and Minudie, Nova Scotia. In 1774 he returned briefly to Québec where he was appointed vicar general in Acadia, but by the Fall of 1774 he was ministering to the Acadians on the Saint John River and southwestern Nova Scotia. In the late 1770s and 1780s he ministered to and calmed the First Nations people in Nova Scotia and New Brunswick. From 1780 to 1783 he made annual pilgrimages to southwestern Nova Scotia. From August 1785 until February 1786, he served the Acadians of Halifax and then returned to the Baie des Chaleurs area where he lived at Tracadie on the Gaspé peninsula. After contracting a severe fever in the winter of 1794-1795, he asked to be recalled to the Québec area and was made pastor of the parish of Saint-Laurent near Montréal where he remained until his death on 20 August 1797 at age 53. He is buried in the Cimetière Saint-Laurent in Saint-Laurent, Québec, Canada.

JEAN-BAPTISTE BRO - SECOND ACADIAN PRIEST

Less than two months after the ordination of Joseph-Mathurin Bourg, his step-brother Jean-Baptiste Bro became the second Acadian to be ordained a Catholic priest. Born to Séraphin Breaux and Brigitte Martin on 20 April 1743 at Rivière-aux-Canards, Jean-Baptiste Bro was deported in 1755 to Virginia and then sent by the Virginian authorities to England in 1756. In 1763 he went to Saint-Malo, France and then settled in Saint-Suliac, France. After 1766 he moved to Saint-Servan, France. He studied at the Séminaire de Saint-Malo and then at the Séminaire du Saint-Esprit in Paris where he received minor orders on 9 June 1770. He was ordained to the priesthood on 15 November 1772 by Bishop Louis-Philippe Mariauchau d'Esgly at the Séminaire de Québec. Like Père Joseph-Mathurin Bourg, Père Jean-Baptiste Bro desired to serve his fellow Acadians. In October 1773 he was assigned to serve the Acadians that had come from New England to L'Assomption, Québec, Canada. On 8 November 1774 Père Bro became the parish priest of Saint-Jacques-de-l'Achigan north of Montréal. He remained there as the parish priest until his retirement in October 1814. Jean-Baptiste Bro died on 12 January 1824 in his beloved Saint-Jacques-de-l'Achigan. He was held in high esteem by his parishioners.

ÉDOUARD-ALFRED LEBLANC - FIRST ACADIAN BISHOP

Born on 15 October 1870 in Saint-Bernard Catholic parish in Clare, Nova Scotia to Luke LeBlanc and Julia Beliveau, Édouard-Alfred LeBlanc was the youngest of five children; his father was a farmer and lumberman. In 1889 he began his classical studies at the Collège Saint-Joseph in Memramcook, New Brunswick with the Holy Cross Fathers. After two years he moved to the Collège Sainte-Anne in Church Point, Nova Scotia under the direction of the Eudists - being among the very first students to enroll at Collège Sainte-Anne. His collegiate work was excellent and after graduating in 1895, he entered the Eudist seminary in Halifax - Holy Heart Seminary. He was ordained a priest on 29 June 1898 in Saint Mary's Cathedral by Archbishop Cornelius O'Brien. For the next 14 years he ministered to the Acadians in the Archdiocese of Halifax at Stella Maris Parish in Meteghan (1898-1901), Saint-Jérôme Parish in West Caledonia (1901-1906), Saint-Vincent de Paul Parish in Salmon River (1906-1907) and then returned to his home parish of Saint-Bernard in Saint-Bernard (1907-1912) where he was instrumental in the initial stages of construction of the large granite church (1910-1942).

For at least two decades Acadian nationalists had been pushing religious authorities to appoint an Acadian into the upper levels of the Roman Catholic Church administration. Their voices were finally heard and on 10 December 1912 Édouard-Alfred LeBlanc became the Bishop of the Diocese of Saint-John, New Brunswick - becoming the first Acadian bishop. His episcopate from the start was fraught with difficulties as Acadian nationalists continued to push for more Acadian religious leadership in the Maritime Catholic Church. Bishop LeBlanc was crucial in the appointment of Patrice-Alexandre Chiasson as the bishop of the Diocese of Chatham - the second Acadian bishop. These two giants then pressed for an Acadian Archdiocese of Moncton headed by an Acadian. Unfortunately, Bishop Édouard-Alfred LeBlanc died on 17 February 1935 at Saint-John, New Brunswick without learning of the outcome of his struggles to establish the Archdiocese of Moncton, New Brunswick. In 1936 the Archdiocese of Moncton was created and an Acadian Louis-Joseph-Arthur Melanson was appointed the first Archbishop of the Archdiocese of Moncton.

PATRICE-ALEXANDRE CHIASSON - SECOND ACADIAN BISHOP

Born 26 November 1867 to Oliva Chiasson and Angèle Haché at Grand-Étang, Cape-Breton, Nova Scotia, Patrice-Alexandre Chiasson was only five years old when his parents moved to Rogersville, New Brunswick. Early in Patrice-Alexandre's life, the Acadian activist Père Marcel-François Richard noticed something special about this young man and encouraged him to study at Collège Sainte-Anne in Church Point, Nova Scotia. He spent three years at Collège Sainte-Anne during which he joined the Congregation of Eudists (also called the Congregation of Jesus and Mary – CJM or CIM). In September 1894 he entered the novitiate in Brittany, France and was ordained to the priesthood at Rennes, Brittany, France on 8 June 1898. Returning to Canada, he dedicated himself to the education of young men at the Collège Sainte-Anne from 1898 to 1917. In 1908 he became Superior of Collège Sainte-Anne.

On 27 July 1917 Pope Benedict XV appointed Père Chiasson as Apostolic Vicariate of the Golfe Saint-Laurent, Québec, Canada and on 18 October 1917 he was ordained Bishop of Lydia at Church Point, Nova Scotia becoming the second Acadian bishop. On 9 September 1920 he was appointed Bishop of Chatham, New Brunswick and was installed as the Bishop of Chatham on 16 December 1920. When the Diocese of Chatham was renamed the Diocese of Bathurst on 13 March 1938, Bishop Chiasson became the first Bishop of Bathurst. Bishop Chiasson was a strong support of Catholic education and Catholic religious organizations. Bishop Patrice-Alexandre Chiasson died on 31 January 1942 at the age of 74 at the Hôtel-Dieu in Campbellton, New Brunswick.

LOUIS-JOSEPH-ARTHUR MELANSON - FIRST ACADIAN ARCHBISHOP

After Bishops LeBlanc and Chiasson were installed, they petitioned for the creation of a Diocese in Moncton because of the constant growth of the Catholic population compared to the Protestants in the Diocese of Saint John. They further argued the prestige of the Catholics in government circles would increase if an Archdiocese of Moncton were created. On 18 March 1936 the Archdiocese of Moncton was created. On 16 December 1936 Bishop Arthur Melanson was appointed as the archbishop of the new Archdiocese. His installation as the Archbishop of the Archdiocese of Moncton occurred on 22 February 1937 in the basement of the Notre-Dame-de-l'Assumption Catholic Church. Archbishop Louis-Joseph-Arthur Melanson was the first Acadian archbishop.

Born at Trois-Rivières Québec on 25 March 1879 to Raphael Melanson, a laborer, and Philomène Royer, Louis-Joseph-Arthur Melanson was Acadian on his paternal side. At age 15 around 1894 Arthur Melanson entered the seminary in Rimouski, Québec and soon stood out as a person with solid virtues. He was amicable, obedient, hard-working, polite, preserving in his work and very loyal to rules. Desiring the priesthood, Arthur Melanson entered the Grand Seminary in Montréal on 20 September 1900. He finished his theological studies on 27 June 1905. He was ordained on 9 July 1905 by Bishop Thomas Francis Barry to serve in the Diocese of Chatham. He served in Balmoral and Campbellton. On 22 February 1933 he was consecrated Bishop of Gravelbourg, Saskatchewan and became the first Archbishop of the Archdiocese of Moncton on 16 December 1936. During his tenure as archbishop, he created an agricultural

school and a social sciences school and was involved in the organization of the 'Causes Populaires' (similar to a member-owned credit union) and cooperatives served by the Archdiocese of Moncton. Archbishop Arthur Melanson died at age 62 on 23 October 1941 at the Hôtel-Dieu hospital in Campbellton after a lengthy illness.

NORBERT ROBICHAUD - SECOND ACADIAN ARCHBISHOP

With the death of Archbishop Melanson in 1941, the Vatican appointed Vicar-General of the Diocese of Bathurst Norbert Robichaud as Archbishop of the Archdiocese of Moncton on 25 July 1942. The son of Marcel Robichaud and Nathalie Gallant, Norbert Robichaud was born on 1 April 1905 in Saint-Charles-de-Kent, New Brunswick. He studied at Collège Sainte-Anne Collège in Church Point, Nova Scotia and at the Sacred Heart of Mary Seminary in Halifax, Nova Scotia. On 1 May 1931 he was ordained to the priesthood as a priest of the Diocese of Chatham. He served as the bishop's secretary and then director of cloistered retreats in Chatham. He then obtained a Doctorate in Theology at the Angleicum College in Rome, Italy in 1938. Returning to Canada, he became the Chancellor and Vicar General for the Diocese of Bathurst.

Père Norbert Robichaud was appointed the Archbishop of the Archdiocese of Moncton on 25 July 1942 and ordained as such on 8 September 1942 at the Notre-Dame-de-l'Assomption Cathedral in Moncton. At the time he was the youngest bishop in Canada. Archbishop Robichaud received several honorary doctorates and became the first chancellor of the University of Moncton. During his episcopate 13 new parishes were created, 50 priests were ordained and two bishops ordained. He also founded or organized several Catholic institutions and organizations. After developing significant health concerns, Archbishop Robichaud had to resign the episcopate on 23 March 1972. On 21 October 1979 he died as Archbishop Emeritus of Moncton at the Dumont Hospital in Moncton, New Brunswick.

ROBERT FRANCIS PREVOST / POPE LEO XIV - FIRST ACADIAN CARDINAL AND FIRST ACADIAN POPE

Born 14 September 1955 in Chicago, Illinois to Louis Prevost and Mildred Agnes Martinez, Robert Francis Prevost had an extremely diverse heritage including Italian, Spanish, French, French Canadian, Cuban, Haitian, Guadeloupean and Acadian. His Acadian roots derive from his maternal ancestry and include:

*Pierre Thibodeau and Jeanne Theriot
Antoine Bourg and Antoinette Landry
François Savoie and Catherine Lejeune
Vincent Breau and Marie Bourg
Jean Theriot and Perrine Rau
Martin Aucoin and Marie Gaudet
Denis Gaudet and Martine Gauthier*

His 4th great-grandmother Marie Savoie was an Acadian who arrived in Louisiana by July 1767. She was the daughter of Jean Savoie and Ursule Thibodeaux and married François Jacquet, a soldier in the Louisiana Regiment. Marie Savoie was a native of Chipoudy, Acadia.

On 1 September 1977 Robert Francis Prevost became a member of the Order of Saint-Augustine (O.S.A.). On 19 June 1982 he was ordained a priest of the Order of Saint-Augustine at Santa Monica College. On 14 September 2001 he was appointed Superior General of the Order of Saint-Augustine. He was ordained a Bishop on 12 December 2014 as the Titular Bishop of Sufar at Santa Maria Cathedral in Chiclayo and on 26 September 2015 appointed the Bishop of Chiclayo, Peru. On 30 September 2023 Bishop Prevost was appointed Cardinal-Deacon of Santa Monica and installed as same on 28 January 2024. On 6 February 2025 he was appointed the Cardinal-Bishop of Albano. He was elected Pope on 8 May 2025 and installed as Pope of the Roman Catholic Church on 18 May 2025.

MARCEL-FRANÇOIS RICHARD, PRIEST AND CHAMPION OF ACADIAN RIGHTS

Born on 9 April 1847 at Saint-Louis-de-Kent, New Brunswick to Pierre-Luc Richard and Marie-Tharsile Bariault, Marcel-François Richard entered Saint-Dunstan's College in 1861 at Charlottetown, Prince Edward Island. In 1864 he transferred to the Collège Saint-Joseph at Memramcook, New Brunswick from which he graduated in 1867. He then began his study of theology at Grand Séminaire de Montréal. On 31 July 1870 he was ordained a priest in Charlottetown. He was assigned as the curate of his home parish Saint-Louis-de-Kent, New Brunswick in August 1870. There he took a strong interest in education and worked to that end. The Bishop of Chatham transferred him to the mission at Rogersville, New Brunswick in 1885.

Père Richard's was instrumental in developing pride and Acadian nationalism in the Acadian people of the Maritimes. He worked to develop national strategies to ensure Acadian survival. At the first Acadian National Convention at Memramcook, New Brunswick in 1881, he argued extensively on the date of the Acadian national holiday. Many wanted to adopt the Feast of Saint-Jean Baptist (24 June) that the French Canadians celebrated; however, Père Richard and his supporters successfully argued for the Assumption of Mary (15 August). In 1884 at the second Acadian National Convention at Miscouche, Prince Edward Island he introduced a flag he had made - the French tricolor with a yellow star in the blue segment to represent the Acadian devotion to Mary. He proposed this flag to be the Acadian National Flag and it was adopted as such. Also, in 1884 he was responsible for the choice of "Ave Maris Stella" as the Acadian National Anthem. He played a major role in promoting the Acadian cause by participating in nationalist speeches and debates and worked hard to promote Acadian newspapers, agricultural colonization, education and the appointment of Acadians as bishops in the Maritime provinces. He was a key voice in the creation of the Archdiocese of Moncton and that an Acadian would be the archbishop. Père Marcel-François Richard truly was a champion of Acadian rights in the Maritime provinces devoted to the cause of Acadian survival. He is recognized as the greatest Acadian nationalist of the 19th century. Père Richard died 18 June 1915 in Rogersville, New Brunswick.

ALODIE-VIRGINIE [ÉLODIE] PARADIS (MOTHER MARIE-LÉONIE PARADIS) - FIRST ACADIAN SAINT

Born Alodie-Virginie Paradis on 12 May 1840 at L'Acadie, Québec to Joseph Paradis and Emilie Gregoire, she was called Elodie during childhood. Elodie was educated by the Sisters of Notre-Dame. At the age of 14 on 21 February 1854, despite her frail health, she became a candidate for the congregation of the Marianites of Saint-Laurent in Montréal. Elodie pronounced her vows on 22 August 1857 and received the religious name Marie de Sainte-Léonie (which became shortened to Marie-Léonie). For several years Sister Marie-Léonie taught in Montréal and in 1862 was sent to Saint-Vincent de Paul parish of French-speaking Catholics in Manhattan, New York. In 1870 she joined the Sisters of Holy Cross in Notre-Dame, Indiana where she taught French and needlework to the Sisters training to be teachers. In 1874 she was appointed the novice mistress at the Collège Saint-Joseph in Memramcook, New Brunswick where she supported the housekeeping and culinary departments and helped in educating young Acadian girls.

On 31 May 1880 Sister Marie-Léonie established the Little Sisters of the Holy Family congregation of Acadian girls initially dedicated to human and spiritual welfare of poor illiterate girls and to service the diocesan colleges. Bishop John Sweeny of New Brunswick, however, would not grant the small group approval. Persistent she was, and in 1895 Bishop Paul LaRocque of Sherbrooke, Québec needed domestic staff for his seminar and he received the motherhouse and novitiate of the Little Sisters into his diocese. The Little Sisters community moved to Québec and Bishop LaRocque granted them canonical approval on 26 January 1896. In 1905 Pope Pius X relieved Sister Marie-Léonie of her obligations to the Holy Cross Congregation. Within a few years she became seriously ill with a malignant cancer and her health declined. She died on 3 May 1912 after receiving the last sacraments.

Sister Marie-Léonie's beatification process began on 27 November 1952 and concluded by the end of the year. On 13 June 1966 Pope Paul VI declared her a Servant of God - the first of four steps toward sainthood. On 31 January 1981 Pope John Paul II recognized her life of heroic virtue and proclaimed her to be venerable - the second step toward sainthood. Pope John Paul II approved a miracle attributed to her on 17 February 1984 and beatified Sister Marie-Léonie on 11 September 1984 in Montréal - the third step toward sainthood. A second miracle attributed to her was approved by Pope Francis on 24 January 2024. She was canonized by Pope Francis on 20 October 2024 and officially became a Saint. She is only the third Canadian Saint born in Canada and the first Acadian Saint.

The paternal great-grandmother of Saint Marie-Léonie was Elisabeth Roy, the daughter of Éloi Roy and Françoise-Rose Breau. Her Breau lineage is:

Saint-Marie-Léonie Paradis

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Joseph Paradis & Émilie Grégoire

|

Elisabeth Roy & Jean-Baptiste Paradis

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Françoise-Rose Breau & Éloi Roy (She was a sibling of Firmin Breaux of Breaux Bridge, LA)

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Alexis Breau & Marguerite Barrie

|

Antoine Breaux & Marguerite Dugas

|

Vincent Breau & Marie Bourg

CHARLENE MARIE RICHARD - POTENTIAL SECOND ACADIAN SAINT

The 2nd of ten children of Joseph Elvin Richard and Alice Matte Bourgeois, Charlene Marie Richard was born at Richard, Acadia Parish, Louisiana on 13 January 1947. At ten years of age Charlene read a book about Saint Thérèse of Lisieux, a young French woman who suffered and died from a debilitating disease and offered her suffering through prayer to God. Although a normal Cajun girl by all standards, Charlene asked her grandmother if she could become a saint by praying like Thérèse. One afternoon Charlene told her mother that she had just seen a tall woman in black who seemed to speak to her and then she drifted away. Shortly afterwards, Charlene's sixth-grade teacher told her parents that Charlene was not herself. They took her to the medical doctor and she was diagnosed with acute lymphatic leukemia. She was brought to Our Lady of Lourdes Hospital in Lafayette, Louisiana and two weeks later on 11 August 1959 she died.

Charlene's demeanor at the hospital caught the attention of Sister Teresita Crowley, Director of Pediatrics, and Father Joseph Brennan, the hospital's chaplain. They both noted how young Charlene, although in constant pain, offered up her suffering for others and praying for their healing or conversion as she died.

Sister Crowley and Father Brennan told others of Charlene's spirituality beyond her years. Father Brennan discussed Charlene with his friend Father Floyd Calais, who never met Charlene. Having heard from Father Brennan of people whom Charlene had prayed and noted that they had been healed or converted to Catholicism, Father Calais in 1961 began praying to Charlene for a new parish and in the same year was assigned to St. Edward Catholic Church in Richard, Louisiana - the home parish of Charlene Richard.

Word quickly spread of Charlene and devotions to her began as well as visits to her grave and praying. Soon the sphere of the Little Cajun Saint spread well beyond Louisiana. Testimonials of people she had helped began circulating. People both locally and nationally began suggesting her canonization as a Saint.

In January 2020 Bishop Douglas Deshotel of the Diocese of Lafayette officially opened the cause of Charlene Richard's sainthood at a Mass in Lafayette. After the Mass Charlene Richard was named a Servant of God - the first step of four to sainthood.

Although her journey to sainthood has only completed the first step, Servant of God, many people from South Louisiana and the nation firmly believe that Charlene Marie Richard is a saint and refer to her as the Little Cajun Saint.

ROSE LEBLANC (SISTER SAINTE-MONIQUE) - FIRST ACADIAN NUN*

Rose LeBlanc was the daughter of René LeBlanc and Anne Theriot and the widow of Raphael Broussard. A native of Grand-Pré, Acadia and born 29 December 1734, Rose LeBlanc lost her husband and her two children during Le Grand Dérangement after 12 August 1763. When she arrived in New Orleans alone possibly in May 1765, she stayed in New Orleans at the Ursuline Convent. On 14 August 1765 she was admitted as a novitiate to the Order of Saint Ursula because of her good will, gentle disposition and kindness to all. She was received as a coadjutrix Sister on 31 March 1766 and received her religious habit on 29 April 1766. Given the name Sister Sainte-Monique, Rose LeBlanc made her vows in the presence of Father Dagobert on 30 April 1768. Sister Sainte-Monique (Rose LeBlanc) died on 6 February 1773. The Ursulines considered her a very useful member of their community, skillful in all things, had a gay disposition, fervent in all her duties and rendering prompt service to all alike. She died of smallpox.

ANNE-GERTRUDE BRAUD (SISTER MARIE-JOSEPH) - SECOND ACADIAN NUN

The daughter of Charles Braud and Claire Trahan and native of Pisiguit, Acadia, Anne-Gertrude Braud was born about 1744. About 1767 Anne-Gertrude Braud arrived in New Orleans and asked to be received in the Ursuline Convent as a novitiate. On 24 March 1768 the community consented to let her test her vocation as a coadjutrix Sister. On 30 April 1768 Anne-Gertrude Braud received the religious habit and was given the name Sister Marie-Joseph. She made her religious profession on 30 April 1772. Sister Marie-Joseph (Anne-Gertrude Braud) died in 1818. Sister Marie-Joseph served the community in every way she could and had great charity being of service to all.

[At least two other Acadian women entered the Ursuline Convent in the late 1760s; however, neither took her final vows.

ELIZABETH BRO (BRAUD)

Elizabeth Bro, the sister of Anne-Gertrude Braud, asked to be received as a novitiate of the Ursulines on 6 August 1768. She was accepted. Her health declined rather rapidly and she died on 12 May 1771 after having received the last sacraments.

MARGUERITE BOURG (SISTER SAINTE-CLAIRE)

Marguerite Bourg, born at Grand-Pré, Acadia ca. 1748 and daughter of Joseph Bourg and Marie Landry, entered the Ursuline Convent in 1767 at 19 years of age after both of her parents died. She was initially received as a coadjutrix Sister because she had spent more than a year at the Ursuline boarding school in New Orleans. On 26 October 1767 she received her religious habit and was given the name Sister Sainte-Claire. In April 1768 the community determined that she did not have the qualities required for the religious life and she returned to her family - never having made her final vows.

ANTOINETTE DE LA TOUR - VERY EARLY ACADIAN NUN IN FRANCE

Antoinette de la Tour, the second daughter of Charles de Saint-Étienne de la Tour and an unknown Mi'kmaq woman, was born in 1627 at Cap-de-Sable, Acadia. In 1632 Charles de la Tour brought Antoinette and his other two daughters by the same mother to France. Charles de la Tour placed Antoinette with a Huguenot relative Madame de Saint-Hilaire in La Rochelle, France. Some time later Claude de Razilly wished to move Antoinette de la Tour with his sister Louise, a nun at the Benedictine Abbey at Beaumont-lès-Tours in Tourraine, France. Madame de Saint-Hilaire, being a Huguenot, strongly objected; however, Claude de Razilly prevailed and on 13 June 1634 Antoinette entered the Abbey at Beaumont-lès-Tours in Tourraine.

In 1642 Antoinette de la Tour requested to join the Order and was accepted. When Antoinette took the habit, many dignitaries and people of rank attended - primarily to hear her beautiful voice which was well known throughout the area. On learning of her wonderful voice, the Queen had her brought to Paris so she could hear Antoinette sing. The Queen even wanted to keep her in Paris; however, Antoinette begged to return to the Abbey and after eight months was allowed to do so. In 1646 Antoinette de la Tour pronounced her vows at the Benedictine Abbey at Beaumont-lès-Tours in Tourraine, France and became a Sister.

Despite the splendor in society that her beautiful voice offered, Sister Antoinette chose to live a life of modesty in the cloister of the Benedictine Abbey with the other Benedictine nuns. Here in obscurity, she shut herself up from the rest of the world and was not heard of afterward. The only record known after 1646 of her is when she became the godmother at the baptism of her niece on 14 March 1660 at La Rochelle to whom she gave her name Antoinette. She remained in France the rest of her life - never to return to Acadia.

ROSE LANDRY WHITE (LEBLANC) - FIRST ACADIAN MOTHER SUPERIOR

The daughter of George Landry and Magdalaine Jeaudain, Rosetta (Rose) Landry of Acadian descent was born in Baltimore, Maryland on 23 March 1785. At age 14 she married the much older Captain Joseph White (Leblanc). They had two children together and then tragically her husband died at sea in the latter part of 1804. Her young daughter Margaret died on 9 May 1804 - shortly before her father's death at sea. A young 19-year old widow with a year-old son, Rose turned to family and friends and her strong religious beliefs for needed support. She became very involved in the Catholic Church and Christian charity over the next five years.

In June 1808 Elizabeth Seton, also a widow with two sons and three daughters arrived in Baltimore determined to establish a school. In June 1809 Rose Landry White and five other women joined Elizabeth Seton at her school on Paca Street in Baltimore, Maryland and announced they had formed a religious community. On 21 June 1809 Elizabeth Seton with three women went to the small village of Emmitsburg, Maryland to establish their community. Rose Landry and the remaining community members remained on Paca Street until 28 July 1809 when they left for Emmitsburg. On their arrival Elizabeth (now Mother) Seton appointed Rose Landry White as her assistant. Rose was among the first band of Sisters of to form the Sisters of Charity of St. Joseph's at Emmitsburg on 31 July 1809. In Emmitsburg the Sisters continued their

fledging school and were formalizing their new Catholic order. On 19 July 1813 eighteen Sisters including Rose took their first vows.

Mother Seton at this time felt Rose was better suited to the religious life than she was.

In 1814 the Sisters of Charity began their first ministry outside Emmitsburg. They began caring for orphans in Philadelphia, Pennsylvania at St. Joseph's Orphan Asylum. Rose's organizing ability and economic management as well as her ability to educate and care for the children rose to the surface in this ministry. She became the order's first Sister Servant. On 4 January 1821 Mother Seton died and three week later on 25 January the Sisters elected Rose White as her successor. Mother Rose White became the first Acadian Mother Superior.

Under Mother Rose White's vision, the Sisters of Charity established over a dozen other ministries throughout the eastern part of the United States. And this was just the beginning of her outstanding service. Mother Rose White was elected to multiple 3-year terms to lead the Sisters of Charity of St. Joseph's. On 25 July 1841 Mother Rose White died at 57 years of age in Frederick, Maryland leaving a legacy of superior caring and work.

GUÉDRY AND PETITPAS RELIGIOUS OF THE PRESENT-DAY

Although no records of Guédry and Petitpas men and women entering the religious life could be found for the 1600s-mid-1800s, there have been many Guédry and Petitpas men and women who have taken Catholic vows during the 1900s. A brief, but by no means exhaustive, listing of these is below. We have omitted a very few names of ordained men who have been identified as morally corrupt and have been removed from active ministry.

Archbishop Emeritus Gérard Pettipas, C.Ss.R. - Born 6 September 1950 at Halifax, Nova Scotia and having East Chezzetcook, Nova Scotia roots, he was the son of Albert Léo Pettipas and Mary Elizabeth Grady of East Chezzetcook. Gérard Pettipas was ordained a Priest of the Congregation of the Most Holy Redeemer (Redemptorists, C.Ss.R.) on 7 May 1977. He was appointed the Archbishop of Grouard-McLennan, Alberta, Canada by Pope Benedict XVI on 30 November 2006 and was ordained on 25 January 2007. On 6 September 2025 he retired as the Archbishop of the Grouard-McLennon Archdiocese.

Father Raymond J. Guidry (Society of the Divine Word; SVD) - Born in Abbeville, Louisiana on 30 July 1928 to Erastus Guidry and Anita Williams, Raymond Guidry professed his vows to the Society of Divine Word (Verbites, SVD) in 1949 and was ordained to the priesthood in 1957 in Bay St. Louis, Mississippi. He served in West Africa, in Vietnam & Germany as a military chaplain and in various parts of the United States. On 16 June 2011 he died at Techny, Illinois. Father Guidry was one of a small group of African-American men who joined the Society of the Divine Word in the 1940s. A dedicated missionary, military chaplain, parish priest and poet, he was a legend, hero and role model.

Father Pierre Labine (Congregation of Holy Cross; C.S.C.) joined the Congregation of Holy Cross Fathers in 1985 and became an ordained priest. While in Brazil he observed children not having needed glasses because their family could not afford them. In 1999 he founded Voluntarios de Santa Cruz to provide eye care and glasses to needy persons in developing countries. In 2003 he merged his organization with Volunteer Optometric Services to Humanity (VOSH) which became VOSH Santa Cruz in 2006. Father Labine of Saint-Laurent, Québec, Canada has led over 70 missions to developing countries while treating over 200,000 patients. He has received national and international recognition for his missionary work.

Father Mitchell Gregory Guidry, son of Bernice Guidry and Mary Geraldine Higginbotham of Church Point, Louisiana, was born 4 October 1970. On 22 August 1997 Mitchell Guidry was ordained to the priesthood in the Diocese of Lafayette, Louisiana. Father Guidry has served as pastor at several parishes in the Diocese of Lafayette.

Reverend Ronald R. Guidry M.M., son of Mrs. Stella Rosselli Guidry and a New Orleans native, was ordained a priest of the Catholic Foreign Mission Society of America on 10 June 1967 at the Maryknoll Seminary in Maryknoll, New York. His first mission assignment was Korea. He graduated from St. Joseph Seminary in St., Benedict, Louisiana and then entered Maryknoll in 1958 where he attended Maryknoll College in Glen Ellyn, Illinois and Maryknoll Seminary in New York.

Father Kevin Guidry of Houma, Louisiana was ordained a priest on 17 December 1983 at the Cathedral of Christ the King in Atlanta, Georgia. Father Guidry was a diocesan priest at various parishes in Georgia and also served as a Chaplain in the United States Air Force Reserve with the rank of Captain.

Deacon (Permanent) Dr. Lawrence Joseph Guidry was ordained to the permanent diaconate on 18 September 1976 at St. Louis Cathedral in New Orleans, Louisiana. Born 29 October 1938 in Rayne, Louisiana, he was the son of Joseph A. Guidry and Odile Cormier and the husband of Carolyn Marie Haney. He died 23 August 1992 in Duson, Louisiana.

Deacon (Permanent) Dr. Harlan Mark Guidry was born in Port Arthur, Texas in 1961 to Raymond Guidry and Marilyn Goudeau. On 4 June 2022 he was ordained in the permanent diaconate at St. Francis Xavier Cathedral for the Diocese of Alexandria, Louisiana and serves at St. Augustine Catholic Church at Isle Brevelle, Louisiana.

Deacon (Permanent) Perry Guidry, born in 1953 in St. Martin Parish, Louisiana, is the son of Herbrand J. Guidry and Aline Theriot. He was ordained in the permanent diaconate on 25 August 2012 for the Diocese of Lafayette, Louisiana and serves at Our Lady of Mercy Catholic Church in Henderson, Louisiana and Sacred Heart of Jesus Chapel in Butte Larose, Louisiana.

Deacon (Permanent) Ronald James Guidry was born 21 March 1940 to Ernest John Guidry II and Marie Lezina Vicknair. He married Marie Krupa who died 27 June 2007. On 21 December 1991 he was ordained into the permanent diaconate at St. Louis Cathedral in New Orleans,

Louisiana and served there for many years. He was also the Master of Ceremonies for the Archbishop of New Orleans.

Sister Mary Elizabeth Guidry, born 13 August 1949 in New Orleans, Louisiana to Joseph Adams and Joyce Frosclair Everhardt Oney, but adopted and raised by Alexander Guidry and Adele Hazel Chiasson, was a perpetually professed Sister of the Congregation of Sister Servants of the Most Sacred Heart of Jesus (SSCJ). She professed her final vows on 18 June 1989 and served in the field of educations and catechesis in Pennsylvania, Delaware and West Virginia. Sister Mary Elizabeth Guidry died on 7 March 2026 at Johnstown, Pennsylvania after 44 years of religious life.

Sister Colette Guidry, born Christelle Guidry on 24 January 1922 in Hayes, Louisiana, was the daughter of Felix Guidry and Edmonia Primeaux. She pronounced her perpetual vows to the Congregation of the Marianites of Holy Cross on 31 December 1943. She taught at all levels in many Catholic schools in New Orleans, Louisiana. Sister Colette Guidry died on 24 April 2010 at Prompt Succor Nursing Home in Opelousas, Louisiana.

Sister Mary Zita Guidry, daughter of Laurent Guidry and Clementine Courville, was born on 7 October 1922 at Egan, Louisiana. In 1937 Mary Zita Guidry entered the Congregation of the Marianites of Holy Cross. She taught elementary school at many schools throughout south Louisiana as well as doing pastoral care work. Sister Mary Zita Guidry died on 9 February 2007 at 84 years of age at the Prompt Succor Nursing Home in Opelousas, Louisiana.

Sister Mary Gabriella Guidry, born Mae Wilder Guidry in 1914 at Lake Charles, Louisiana, was the daughter of Willie Parker Guidry and Sophie Duplechin. She professed her perpetual vows to the Congregation of the Sisters of the Holy Family on 31 May 1941. She ministered to God's people throughout south Louisiana, Galveston & San Antonio, Texas as well as Belize, Central America. Sister Mary Gabriella Guidry died at the Motherhouse of the Sisters of the Holy Family in New Orleans, Louisiana on 2 August 2003 after over 71 years of service to her people.

Sister Daniel Betty Guidry of Arnaudville, Louisiana was a member of the Congregation of the Marianites of the Holy Cross. She was an educator and in 1976 was principal of the Little Flower School (Catholic) in Arnaudville. She also taught at the elementary level at St. Margaret Catholic School in Lake Charles, Louisiana.

Sister Gabriel Guidry was born Marie Theolia Guidry on 29 January 1896 in Rayne, Louisiana. She was the daughter of Jean Pierre Guidry and Alice Breaux. She entered the Congregation of Our Lady of Mount Carmel on 15 July 1911 and pronounced her perpetual vows on 5 August 1919. Devoting more than 50 years of her ministry to education, Sister Gabriel Guidry was a retired principal and teacher. She died at age 100 on 11 September 1996 at the Mount Carmel Motherhouse in New Orleans, Louisiana.

Sister Sophie Guidry was a Sister of the Most Holy Sacrament and taught at St. Maurice Catholic School, an elementary school in New Orleans, Louisiana.

Sister Mary Stanislaus Guidry died on 6 January 1965 at St. Louis, Missouri. She was a member of the Sisters of Mercy.

**Here the term "Nuns" to refer to both Nuns and Sisters. Technically, a Nun has a cloistered life within a convent spending her time in prayers, silence and working within the enclosure. A Nun takes a solemn vow of poverty, chastity and obedience completely renouncing ownership of worldly goods. A Sister lives an active, apostolic lifestyle and works in the world engaging in ministries like healthcare, teaching and social work. She takes a simple vow of poverty, chastity and obedience and retains inheritances and property; however, she gives up personal use and revenue from them.*



Joseph-Mathurin Bourg Monument



Édouard-Alfred LeBlanc



Patrice-Alexandre Chiasson



Louis-Joseph-Arthur Melanson



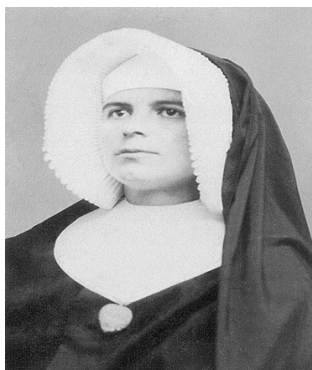
Norbert Robichaud



Robert Francis Prevost / Pope Leo XIV



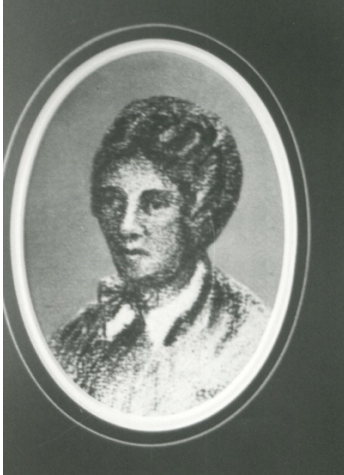
Marcel-François Richard



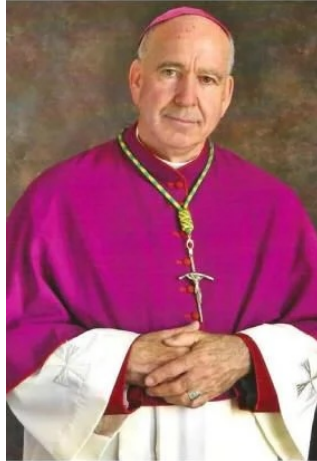
Marie-Léonie Paradis



Charlene Marie Richard



Rose Landry White



Gérard Pettipas C.Ss.R



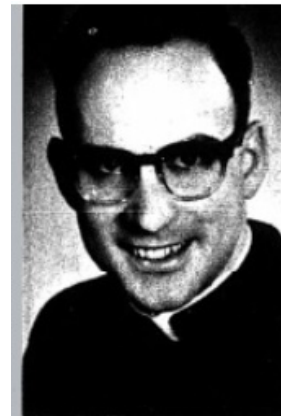
Raymond J. Guidry



Pierre Labine



Mitchell Gregory Guidry



Ronald R. Guidry



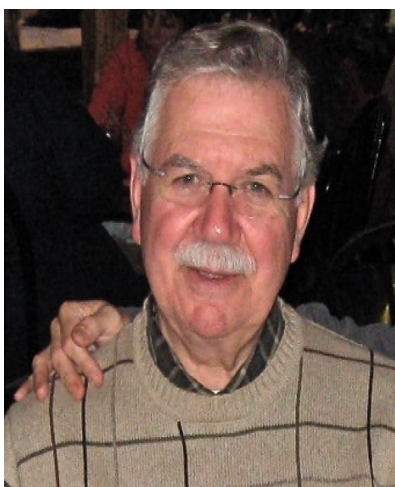
Kevin Guidry



Dr. Harlan Mark Guidry



Perry Guidry



Ronald James Guidry



Mary Elizabeth Guidry



Colette Guidry



Mary Zita Guisry



Gabriel Guidry



Sophie Guidry

Congratulations to Jason Guidry of Halifax, Nova Scotia on recently becoming Chief Executive Officer of the Pictou County Partnership. The Pictou County Partnership is a regional economic development organization to promote prosperity in Pictou County, Nova Scotia. Many of you may remember that Jason was the co-chair of our Guédry et Petitpas Reunion at St. Alphonse, Nova Scotia on 16-17 August 2024.



IMMEDIATE RELEASE

Pictou County Partnership appoints Jason Guidry as Chief Executive Officer.

PCTOU COUNTY, N.S. – September 18, 2026 – The Pictou County Partnership Board of Directors is pleased to appoint of Jason Guidry as the organization's new Chief Executive Officer.

Guidry joins the Pictou County Partnership from the Halifax Partnership, where he serves as Director, Trade and International Partnerships. With more than 20 years of economic development experience, he brings expertise in Business Retention and Expansion (BRE), business growth, international trade and investment, and strategic partnerships.

Following a thorough recruitment process, Board Chair Cindy Brown said Guidry's experience and collaborative approach align well with the Partnership's strategic direction.

"The Board recognized that Jason has the right mix of experience and enthusiasm to build on Pictou County's economic strengths and pursue new opportunities in strategic sectors," said Brown. "His experience in Business Retention and Expansion, relationship building and partner alignment will help strengthen our work with businesses and partners to support economic growth and investment readiness."

Guidry's appointment comes as the Partnership begins implementing its 2026–2031 Strategic Plan, with a continued focus on supporting existing businesses, strengthening regional partnerships and helping Pictou County businesses identify and pursue emerging economic opportunities.

"I am excited to join the Pictou County Partnership and work alongside municipalities, Pictou Landing First Nation, the Partnership team, businesses, and economic and community partners across the region," said Guidry. "It is an exciting time across Nova Scotia, with new opportunities emerging for businesses and communities. From entering new markets and supply chains to pursuing procurement opportunities and investing in growth, I look forward to helping Pictou County businesses connect with the opportunities ahead."

Guidry will officially begin his role as Chief Executive Officer on **Monday, September 28, 2026**.

About the Pictou County Partnership

The Pictou County Partnership is Pictou County's regional economic development organization, working alongside businesses, municipalities, Pictou Landing First Nation, government and community partners to support economic growth and help create a more prosperous Pictou County, now and for generations to come.

INTERESTING ACADIAN TRIVIA

by R. Martin Guidry

- 1) *It was Acadie – not Acadia. The Acadians were French and never referred to their homeland as Acadia. It was always Acadie.*
- 2) *The Acadians are the only people to settle America and to form a symbiotic relationship with the Native Americans (the Mi'kmaq) in which both sides helped each other to a limited extent and did not use the same land. The Acadians never attacked or fought the Mi'kmaq and, until the mid-1750s, never had any difficult times with the Mi'kmaq. In the 1750s Abbé LeLoutre had the Mi'kmaq force the Acadians of Beaubassin to move to Fort Beausejour in New Brunswick by burning the Acadian homes. Abbé LeLoutre also threatened the Acadians of Merligueche and perhaps other villages with attack by the Mi'kmaq if the Acadians did not move to French territory.*
- 3) *The Acadians were the only people in North America (except the Native Americans) to form a nation and culture after they reached North America. The Acadian culture was unique to North America. Other groups simply settled in North America and kept their European, African, Asian, etc. identity. A United State Federal Court case concerned ethnic slurs, etc. against Calvin Roach by bosses and other employees because he was Cajun. The judge ruled that place of origin (not country of origin/sovereign nation) was critical. Characteristics of importance were physical (appearance), cultural and linguistic (accent) to establishing nation and culture. [Calvin Roach vs. Dresser Industries – Valve & Instrument Division; 1977; Civil Action No. 78-0157, LWD La. 1980; Under Title VII – National Origins]*
- 4) *The Acadians were the first non-native group of people in North America to undergo ethnic cleansing. The deportation by the British was illegal in that they were British citizens since 1713 and thus were required to have a trial in which they could plead their case before being deported. That never happened. Under British law families did not suffer the sins of the father. (You could not deport the whole family for the “errors” of one person.) Whole families of Acadians were deported from their Acadian homes to points unknown to them and all their possessions including their homes, lands, crops, livestock, furniture and clothing were stolen from them by the British.*
- 5) *From 1713 Nova Scotia proper was owned by the British and, therefore, the Acadians deported from Nova Scotia in the 1750s and 1760s were British citizens and had to be sent to British territory. They were deported to the British colonies on the eastern seaboard of the Atlantic. The Acadians deported to Virginia came from Nova Scotia and were British citizens; therefore, when Virginia rejected them, they were sent to England.*

Ile Royale and Ile Saint-Jean were French territories and thus Acadians deported from these islands were French citizens and had to be sent to France or French territories. They were sent in 1758-1759 to France.

- 6) *First grant of Religious Liberty in North America given to Pierre Dugua, Sieur de Monts (a Protestant) in 1603 by Henry IV of France through a patent to cover the territory of Acadia. It comprised both Catholics and Protestants. De Monts first settled at St. Croix. (American Catholic Historical Researches; Vol. 9 No. 1; Jan 1909; p. 13)*
- 7) *In Maryland there was liberty for the Protestants and toleration for the Catholics. In Pennsylvania there was liberty for all. The law was against Catholics in Maryland; the law was for Catholics in Pennsylvania. (American Catholic Historical Researches; Vol. 9 No. 1; Jan 1909; pp. 13-15)*
- 8) *Acadians enforced their own "low justice" issues. If they could not be worked out by the parties or determined by the local clergy as an unofficial judge these might be decided by the local seigneur or a council of elders (the Acadian deputies from each village). Major crimes ("high justice" issues) might be referred to the formal colonial government. Many Acadian "laws" were not written, but represented moral or ethical positions.*
- 9) *Acadian society was egalitarian and democratic to the bone. Everyone was equal in the eyes of the community. The Acadians treated everyone as a member of the Acadian family – because to a large extent they were one family. They did not call one another "monsieur" or "madame". They almost always used the familial pronoun "tu" rather than the formal "vous".*
- 10) *Unlike the primeval innocence described by Longfellow for the Acadians, they, in fact, often "cursed" at objects, situations and the such. And still do today.*
- 11) *Acadians and Mi'kmaq shared many values including mutual respect of neighbors, democratic principles, welfare of community before oneself, desire to be left in peace.*
- 12) *Every Acadian sleeps with a suitcase packed.*
- 13) *To an Acadian – "English justice" is an oxymoron*
- 14) *In Cape Breton are the Highland Scots.
Here's their experience of British justice.
The English defeated the Scottish Jacobite army at the Battle of Culloden in 1746. The English hunted the Highlanders down, murdered them, burned their houses and expelled them from their territories. Drove them into leaky ships bound for America and Australia. They then granted their "clan" land to English noble families whose descendants and successors own it today.*

Sound familiar – just ten years later the British did the same to the Acadians.

- 15) *English common law is rigid, insensitive, hostile and unrealistic – an artificial set of rules that doesn't resonate with the nature of reality or with an authentic lived experience or with the principle of equity and justice.*

To the Acadian and Mi'kmaq, landscape and life is sentient, ever-changing and in a continual process of becoming – in a constant flux. Mi'kmaq legal principles are dynamic, customary and deliberative requiring extensive consultations to reflect the people's changing experiences and evolving understanding of the world; being responsive to reality, being sane and profound. The Acadians had a "legal" system of deputies that consulted with the populace in making decisions.

- 16) *Acadians believe in "community" – not being alone.*

Acadians never locked doors. After all, if you locked your doors, then no one can get in. How will the neighbor return borrowed goods as a tool or rhubarb pie, how will your neighbor put down your windows if it rains while you are away, how can your neighbor borrow some sugar if needed, how can anyone bring you a fresh loaf of bread?

Neighbors looked out for each other. If your boat was not tied properly and beating against the rocks at high tide, anyone might resecure your boat to keep it from being damaged. If you leave your car lights on, a passerby will turn them off for you. Or they might just be in the garage fixing your lawn mower because they heard from someone that your lawn mower was broken.

Acadians have always had a system of "mutual aid". The unwritten law among Acadians is "we all rely on one another for our well-being; therefore, everyone must do what he or she can for the general welfare of the community." This web of community relations ensures that you won't be hurt because nobody wants to hurt you. This civility keeps Acadians from moving away and makes them homesick when they do move.

But heaven help you, if you don't contribute. Then the community will not assist you in times of need.

If a neighbor needs help, the community turns out to assist.

- *Building the first home for a newly-wed couple*
- *Help planting or harvesting the crop when someone is ill or has misfortune*
- *Holding a "fundraiser" to assist with unforeseen expenses as a band playing at a local bar, everyone dancing and having a meal served – all done for free and all money raised given to the stricken*
- *At the wedding dance – the guests pinning money on the clothes of the bride and groom to "buy" a dance with them, but also to help pay for the honeymoon and getting started in a life together*

- 17) *Although Acadians may talk a bit different, they are not unsophisticated or uncultured. And they often may be illiterate in a technical sense, but their minds can solve complex problems of construction, farming, fishing etc. They work out unique solutions – often with community input.*
- 18) *Acadians are welcoming people. They want to “know” you, to have you become a part of their community. (They tell you “Hi” on the street, stop to talk to you at a restaurant, invite you in for a cup of coffee, include you in their parties, etc.)*
- 19) *The Acadians were the first French peasants to own land both in North America (Acadia) and in France (Belle-Île-en-Mer).*
- 20) *The Acadians were deported by a great-grandson of the original Pilgrims. In 1604 the French (Acadians) came to North America and initially settled at St. Croix Island. In 1604 the Puritans were expelled from England and went to the Netherlands. In 1620 the Acadians had established a foothold in Acadia. In 1620 the Puritans landed near Cape Cod, Massachusetts and established Plymouth Plantation – the first English settlement in North America.*

Edward Winslow traveled on the Mayflower in 1620, was a senior leader on the ship and signed the “Mayflower Compact”. At Plymouth he held a number of governmental positions including Assistant Governor, Governor three times and the Colony’s Agent in London.

In 1755 Lieutenant-Colonel John Winslow, the great-grandson of Edward Winslow, was appointed to lead a Massachusetts provincial regiment and was sent to Nova Scotia to assist Governor Charles Lawrence in sweeping French Acadian influence from Nova Scotia (Acadia). Later in 1755 Lt. Colonel John Winslow was ordered to Grand-Pré, Nova Scotia and he directed the deportation of the Acadians from Grand-Pré and nearby areas. Thus, the great-grandson of a senior leader of the Pilgrims deported a large part of the Acadian population.

Today you can tour the Isaac Winslow House, built ca. 1699, in Marshfield, Massachusetts. It was constructed on land granted to Isaac’s grandfather Edward Winslow who arrived on the Mayflower. Lt. Colonel John Winslow lived in this home during his lifetime.

(Thanks to Warren Perrin for researching this little-known facet of Acadian history.)

- 21) *In south Louisiana we call our Godparents Nanny and Parrain. We pin money on the bride’s wedding dress and groom’s jacket to buy a dance at the reception and help them get a start in married life. We pock eggs on Easter Sunday. We turn on the air conditioner during Christmas Day. We stay at the funeral home all night with a loved one that has passed away. We call our parents Mama and Daddy and are not ashamed of it.*

SHIRLEY MARIE GUIDRY (1925-2026)

It is with deep sadness that we announce the passing of Shirley Marie Guidry on 10 October 2026 at the Southwest Louisiana Veterans Home in Jennings, Louisiana. Shirley was a "Frenchie" – an Acadian who used his Acadian/Cajun language during WWII to assist his fellow soldiers and commanders. He was the second to last Frenchie to pass away. On 10 August 2026 (his 101st birthday) Shirley was inducted in the Order of Living Legends and on 17 August 2026 Shirley Guidry was inducted into the Les Guédry et Petitpas d'Astour Circle of Distinction. He received other honors in recent years – local, national and international. Shirley's outgoing, positive attitude, friend to all he met, deeply religious faith and beautiful smile will be missed by all of his friends and family.

A 38-minute YouTube video on Shirley Guidry's remarkable life – "A Blessed Man – Shirley Guidry":
<https://www.youtube.com/watch?v=1NcozhKPecs>

Les Guédry et Petitpas Circle of Distinction Induction:
<https://guedryfamily.guedry.org/circle-of-distinction/shirley-m-guidry.html>

Order of Living Legends Induction:
<https://www.acadianmuseum.com/living-legend/shirley-guidry/>

Shirley honored at the "Cajun-Acadian WWII Commemoration: A Salute to French-Speaking Veterans" on 27 April 2022 at the National WWII Museum in New Orleans, Louisiana:
<https://www.nationalww2museum.org/about-us/notes-museum/cajun-acadian-wwii-commemoration-salute-french-speaking-veterans>



Shirley Marie Guidry

THE 2029 GUÉDRY ET PETITPAS FAMILY QUILT PROJECT

For our Les Guédry-Labine d'Astcur Reunion in August 2004 in Nova Scotia we had a Family Quilt Project. Folks could put together a fabric square decorated to represent their family in any way they wished. They sent their completed square to Cindy Guidry Herdt who then quilted all the squares together and produced our Guédry-Labine Family Quilt. As an added option, each person could send a short article to Cindy about their square explaining what each symbol in their square meant. The 2004 Guédry-Labine Quilt and the booklet of articles have been displayed at every Congrès Mondial Acadien and Grand Réveil Acadien Family Reunion since 2004. Attendees always enjoy seeing the Guédry-Labine Quilt and the articles. Those that submitted squares excitedly tell others about THEIR square. The Guédry-Labine Quilt truly has become a family heirloom!

You can see our 2004 Les Guédry-Labine Family Quilt on our family website at <https://quedryfamily.quedry.org/quilt.html>

Often we are asked when are we going to do another family quilt?

Now is the time!! We are going to do a Les Guédry et Petitpas d'Astcur Family Quilt for our reunion at the 2029 Congrès Mondial Acadien in Campbellton, New Brunswick. You say that is a long time away, do you? Yes, it is; however, these projects take a long time to complete. The 2004 Guédry-Labine Quilt took over a year to complete. And our family is not a "last minute family". Now is your chance to get your family square done early before the cutoff date. So here is how the 2029 Les Guédry et Petitpas Quilt Project will work.

Cindy will prepare blank quilting squares of a set size. You can email Cindy at cherdt@nwi.net or me (Martin Guidry) at guidryRmartin@gmail.com if you would like a square and include your mailing address. Cindy will then mail you a square.

You then add your family symbols and words to tell your family's story. Get some hints from the 2004 Guédry-Labine Quilt or be creative with your family square. The symbols and words can be pieced fabric, fabric painted, appliqué, needlework, photo printed, drawn with permanent ink, raw edge appliqué, sewn or any combination of these. This is a great project to include the children and grandchildren. They definitely can help with great ideas and even do some of the actual work on the square. Once you have your square completed, send it to Cindy at Cindy Guidry Herdt; P. O. Box 6; Entiat, WA 98822. Don't forget —to return the brief description of the meaning of the symbols and how the square describes your family — be it a family of one or family of many. It can be your immediate family or perhaps 2-3 generations. This form will be included with your fabric square along with the instructions.

After Cindy gets the completed squares, she will then combine them into a beautiful cover and quilt them into the Guédry et Petitpas Family Quilt. The Guédry et Petitpas Family Quilt will join

the Guédry-Labine Family Quilt as heirlooms of our family and will be displayed at our gatherings for years to come.

*Because of the time it takes to assemble the squares, stitch them together and then quilt them, we must set a hard deadline for receiving your completed squares. **The deadline for Cindy to receive the family squares is February 28, 2028.***

So get started early. Order your blank square today and get together with the family to design and complete your family story. Get the square done early and return the completed square to Cindy as soon as your family completes it. And encourage others in our family to do their square also.

So who can participate – any descendant of Claude Guédry & Marguerite Petitpas and/or Claude Petitpas & Catherine Bugaret. Being married to one of these ornery descendants would qualify you also.

There is no cost to you to participate in this project except your costs to assemble your family square and mail it back to Cindy. We just ask that, if you request a square, you complete it and return it. Les Guédry et Petitpas d'Astéur will pay the supplies and overhead costs for the project. As usual, we are all volunteers so there is no payment to individuals.



DUES REMINDER

The end of 2026 is quickly approaching and with that comes our annual request to renew/pay your membership to Les Guédry et Petitpas d'Asteur. We use your dues to provide information and activities for our family – reunions, newsletter, two websites, books, etc. Our annual dues are quite low – only \$6 for an individual and \$10 for a family.

*Attached at the back of this issue is a Membership Application for renewing your membership in **Les Guédry et Petitpas d'Asteur**.*

Please take a moment, complete the Membership Application, enclose a check and send it to the address on the application. It will help all of us do so much for the family. And, if you would like to join at one of the Benefactor Levels, it would allow us do even more.

You can also renew online at: <https://quedryfamily.quedry.org/membership.html>

FACEBOOK

Les Guédry et Petitpas d'Asteur is now on Facebook. Join us there and connect with other family members from all over the U.S., Canada and beyond. Feel free to post queries, photos, links, events or other items of interest to the family. Just search for “Les Guédry d'Asteur” on Facebook to find our page.

What's in a name?

Guédry is the family to which you belong if your name is spelled Guédry, Guedry, Guidry, Gaidry, Guildry, Geddry, Jeddry, Labine, LaBine, LaBean or any of several dozen variations. The original name of our family is believed to have been Guédry. We are all descendants of Claude Guédry & Marguerite Petitpas.

Here are some common and uncommon variant spellings of the name.

Guédry	Guiddry	Geddrie	Jeddrie	Labeen
Guedry	Guiddery	Geddry	Jeddry	Labene
Guedrie	Guiedri	Gedree	Jederie	Labine
Guedris	Guiedry	Gedrie	Jedrey	LaBine
Guidry	Guildry	Gedry	Jedrie	LaBean
Gudiry	Guildrie	Gettry	Jedry	LaBeau
Guidery	Guitry	Gidrie		Labeau
Guidrey	Gaidry	Gidry	Lledre	
Guidrie	Gaidrie	Grivois	Yedri	

Our **Petitpas** cousins likewise have several variations of their name including Petitpas, Pettipas, Petipas, Petitpa, Petit Pas and Pitts.

"ACADIANS WERE HERE"

Marie Rundquist, Greg Wood and Martin Guidry developed an internet travelogue on Acadian tourism in Maryland called "Acadians Were Here".

To view the site visit:

<http://acadianswerehere.org>

Guédry & Petitpas Family Page

<https://quedryfamily.quedry.org>

Guédry Genealogical Database

<https://quedry.quedry.org>

Guédry & Petitpas Facebook Page

<https://www.facebook.com/LesGuedryEtPetitpasDAsteur/>

LES GUÉDRY ET PETITPAS D'ASTEUR

Officers / Conseil d'Administration

President / Président *R. Martin Guidry (LA)*

Vice-President / Vice-Président *Nathalie Geddry (NS)*

Treasurer / Trésorier *Wayne Simoneaux*

Committees / Comités

Finance / Finances *Wayne Simoneaux (LA) - Chairperson / Coordonnateur*

Membership / Adhésion *Charlene Guidry Lacombe (LA) - Chairperson / Coordonnateur*

Website / Site Web *Rachel Killingsworth (VA) - Chairperson / Coordonnateur*
R. Martin Guidry (LA)

Newsletter / Bulletin *Allie Guidry (VA) – Editor / Rédactrice*
R. Martin Guidry (LA)

Genealogy / Généalogie *Daryl LaBine (FL/ON) - Chairperson / Coordonnateur*
Mark Labine (MN)
Sandra Pettipas (BC)
R. Martin Guidry (LA)

Sales / Ventes *Jeff Killingsworth (VA) - Chairperson / Coordonnateur*
Rachel Killingsworth (VA) - Chairperson / Coordonnateur

Reunions / Réunions *Jason Guidry (NS)*
R. Martin Guidry (LA)
Nathalie Geddry (NS)
Marie-Claude Geddry (NS)

Louisiane-Acadie Contact *R. Martin Guidry (LA)*

For inquiries contact R. Martin Guidry at guidryRmartin@gmail.com and he will direct your inquiry to the appropriate Board Member.

Les Guédry et Petitpas d'Asteur
Membership Application
(Formulaire d'adhésion)

Name (Nom) _____
Last (Nom de famille) First (Prénom) Middle (Deuxième prénom)

Spouse (Épouse) _____
Maiden (Nom de jeune fille) First (Prénom) Middle (Deuxième prénom)

Children (Enfants) _____

Address (Adresse) _____
Street (Rue) _____
City (Ville) State (État/Province) Zip Code (Code postal) (Pays)

Telephone (Téléphone) _____

Fax (Numéro de télécopieur) _____

E-mail Address (Courriel) _____

Hobbies or Special Talent _____
(Passe-temps ou talent particulier)

Type of Membership (Type de cotisation):

_____ Individual (Individuelle) \$ 6.00 U.S. Dollars (Dollars américains)

_____ Family (Familiiale) \$10.00 U.S. Dollars (Dollars américains)

Benefactor Levels (Niveaux de bienfaiteur):

_____ dit Jovial Level \$50.00 U.S. Dollars (Dollars américains)

_____ dit Labine Level \$100.00 U. S. Dollars (Dollars américains)

_____ dit Grivois Level \$500.00 U. S. Dollars (Dollars américains)

Please return form and payment to: Make check payable to: *Les Guédry et Petitpas d'Asteur*
(Retournez le formulaire et le paiement à:) (Libellez le chèque à: *Les Guédry et Petitpas d'Asteur, Inc.*)

Les Guédry et Petitpas d'Asteur, Inc.
Charlene Guidry Lacombe
Membership Chair
226 Bulldog Lane
Iota, LA 70543