

# The Solemnity of Good Friday

March 30, 2018

12:00 PM



*“Be still then, and know that I am God” (Psalm 46:11). Too often we are bombarded with words and noise. Throughout the Good Friday liturgy there are periods of silence for meditation and reflection; please turn all cell phones and pagers off.*

*Episcopalians have supported the ministries of the Episcopal Church in Jerusalem and the Middle East since 1922, through the annual Good Friday Offering, a major grass roots effort to respond to the numerous needs of the church in the Holy Land. Support received through the Good Friday Offering translates into operating hospitals, schools, orphanages and many other programs, accomplished for the benefit of all people in the province, Christian, Jewish and Muslim alike. Offering plates are located in the back of the cathedral.*

*The ministers enter in silence.*

*All kneel for silent prayer, after which the celebrant stands and begins the liturgy with the Collect of the Day.*

## THE COLLECT OF THE DAY

*Celebrant* Blessed be our God.

*People* For ever and ever. Amen.

*Celebrant* Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

## THE FIRST LESSON ~ Isaiah 52:13—53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him - so marred was his appearance, beyond human semblance, and his form beyond that of mortals - so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Lector The Word of the Lord.

People Thanks be to God.

PSALM 22 *Deus, Deus meus (Please join in singing the refrain after the cantor has sung it once.)*



- 1 My God, my God, why have you forsaken me? \*  
and are so far from my cry and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest. [*Refrain*]

- 3 Yet you are the Holy One, \*  
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; \*  
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; \*  
they trusted in you and were not put to shame. [*Refrain*]
- 6 But as for me, I am a worm and no man, \*  
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; \*  
they curl their lips and wag their heads, saying,
- 8 “He trusted in the LORD; let him deliver him; \*  
let him rescue him, if he delights in him.” [*Refrain*]
- 9 Yet you are he who took me out of the womb, \*  
and kept me safe upon my mother’s breast.
- 10 I have been entrusted to you ever since I was born; \*  
you were my God when I was still in my mother’s womb. [*Refrain*]
- 11 Be not far from me, for trouble is near, \*  
and there is none to help.
- 12 Many young bulls encircle me; \*  
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, \*  
like a ravening and a roaring lion. [*Refrain*]
- 14 I am poured out like water;  
all my bones are out of joint; \*  
my heart within my breast is melting wax.
- 15 My mouth is dried out like a pot sherd;  
my tongue sticks to the roof of my mouth; \*  
and you have laid me in the dust of the grave. [*Refrain*]
- 16 Packs of dogs close me in, and gangs of evildoers circle around me; \*  
they pierce my hands and my feet;  
I can count all my bones.
- 17 They stare and gloat over me; \*  
they divide my garments among them;  
they cast lots for my clothing. [*Refrain*]
- 18 Be not far away, O LORD; \*  
you are my strength; hasten to help me.
- 19 Save me from the sword, \*  
my life from the power of the dog. [*Refrain*]
- 20 Save me from the lion’s mouth, \*  
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; \*  
in the midst of the congregation I will praise you. [*Refrain*]
- 22 Praise the LORD, you that fear him; \*  
stand in awe of him, O offspring of Israel;  
all you of Jacob’s line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them; \*  
but when they cry to him he hears them. [*Refrain*]
- 24 My praise is of him in the great assembly; \*  
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied, and those who seek the LORD shall praise him: \*  
“May your heart live for ever!” [*Refrain*]

- 26 All the ends of the earth shall remember and turn to the LORD, \*  
and all the families of the nations bow before him.
- 27 For kingship belongs to the LORD; \*  
he rules over the nations. [*Refrain*]
- 28 To him alone all who sleep in the earth bow down in worship; \*  
all who go down to the dust fall before him. [*Refrain*]
- 29 My soul shall live for him;  
my descendants shall serve him; \*  
they shall be known as the LORD'S for ever.
- 30 They shall come and make known to a people yet unborn \*  
the saving deeds that he has done. [*Refrain*]

**THE SECOND LESSON** ~ Hebrews 10:16–25

“This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” he also adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

*Lector* The Word of the Lord.

*People* Thanks be to God.

**THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN**

*The congregation is seated for the beginning of the gospel.*

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?” So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.” When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, “What accusation do you bring against this man?” They answered, “If this man were not a criminal, we would not have handed him over

to you.” Pilate said to them, “Take him yourselves and judge him according to your law.” The Jews replied, “We are not permitted to put anyone to death.” (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.” Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” Pilate asked him, “What is truth?” After he had said this, he went out to the Jews again and told them, “I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.” Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.” When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” Then he handed him over to them to be crucified.

### *All Stand*

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.” When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

### *Silence - All kneel as you are able*

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.” After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and

removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

**THE SERMON** ~ The Dean

*A period of silence.*

**THE SOLEMN COLLECTS**

Prayer Book, Page 277

*The congregation is invited to stand as they are able for the biddings (Let us pray for...) and kneel for the collects.*

**THE VENERATION OF THE CROSS AND SINGING OF THE REPROACHES**

*Celebrant* Behold the wood of the cross; on it hung the world's salvation.

Popule meus, quid feci tibi?  
aut in quo constrictavi te? responde mihi.

*My people, what have I done to you,  
how have I offended? You answer me.*

Quia eduxi te de terra Aegypti:  
parasti Crucem Salvatori tuo.

*I led you out of Egypt from slavery to freedom,  
but you have led your Savior and nailed Him to a cross.*

Agios o Theos.

*Holy God*

Sanctus Deus.

*Holy God*

Agios ischyros.

*Holy and strong*

Sanctus fortis.

*Holy and strong*

Agios athanatos eleison imas.

*Holy Immortal One, have mercy on us.*

Sanctus immortalis, miserere nobis.

*Holy Immortal One, have mercy on us.*

Quia eduxi te per desertum quadraginta annis:  
et manna cibavi te, et introduxi te in terram satis bonam:  
parasti crucem Salvatori tuo.

*For forty years in safety, I led you in the desert,  
I fed you with my manna, I gave you your own land,  
but you have led your Savior, and nailed Him to a cross.*

Agios o Theos.

*Holy God*

Sanctus Deus.

*Holy God*

Agios ischyros.

*Holy and strong*

Sanctus fortis.

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Agios athanatos eleison imas.

*Holy Immortal One, have mercy on us.*

Sanctus immortalis, miserere nobis.

*Holy Immortal One, have mercy on us.*

Quid ultra debui facere tibi, et non feci?  
Ego quidem plantavi te vineam meam speciosissimam:  
et tu facta es mihi nimis amara;  
aceto namque sitim meam potasti,  
et lancea perforasti latus Salvatori tuo.

*O what more would you ask from me?  
I planted you, my vineyard, but sour grapes you gave me,  
you have become exceeding bitter to me  
and you have pierced your Savior  
and pierced Him with a spear.*

Agios o Theos.

*Holy God*

Sanctus Deus.

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Agios ischyros.

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Agios athanatos eleison imas.

*Holy Immortal One, have mercy on us.*

Sanctus immortalis, miserere nobis.

*Holy Immortal One, have mercy on us.*

Ego propter te flagellavi Aegyptum cum primogenitis suis;  
et tu me flagellatum tradidisti.  
Popule meus, quid feci tibi?  
aut in quo constrictavi te?  
responde mihi.

*For you I scourged your captors, their first-born sons were taken,  
but you have taken scourges and brought them down on Me.  
My people, what have I done to you?  
How have I offended you?  
Answer me!*

Ego eduxi te de Aegypto,  
demerso Pharaone in mare rubrum;  
et tu me tradidisti principibus Sacerdotum.  
Popule meus, quid feci tibi?  
aut in quo constrictavi te?  
responde mihi.

*I took you out of Egypt  
I sank the Pharaoh in the Red Sea  
and you delivered me to the princes of the priests.  
My people, what have I done to you?  
How have I offended you?  
Answer me!*

Ego ante te aperui mare,  
et tu aperuisti lancea latus meum.  
Popule meus, quid feci tibi?  
aut in quo constrictavi te?  
responde mihi.

*I opened the sea before you and  
you opened my side with the lance.  
My people, what have I done to you?  
How have I offended you?  
Answer me!*

Ego ante te praevi in columna nubis:  
et tu me duxisti ad praetorium Pilati.  
Popule meus, quid feci tibi?  
aut in quo constrictavi te?  
responde mihi.

*I guided you in the cloud column  
and you took me to Pilate's courtroom.  
My people, what have I done to you?  
How have I offended you?  
Answer me!*

Ego te pavi manna per desertum;  
et tu me caecidisti alapis, et flagellis.  
Popule meus, quid feci tibi?  
aut in quo constrictavi te?  
responde mihi.

*I fed you with manna in the desert  
and you hurt me with slaps and lashes.  
My people, what have I done to you?  
How have I offended you?  
Answer me!*

Ego te potavi aqua salutis de petra;  
et tu me potasti felle, et aceto.  
Popule meus, quid feci tibi?  
aut in quo constrictavi te?  
responde mihi.

*Of the rock I gave you to drink the healthy water  
but you gave me to drink bile and vinegar.  
My people, what have I done to you?  
How have I offended you?  
Answer me!*

Ego propter te Chananaeorum Reges percussi:  
et tu percussisti arundine caput meum.  
Popule meus, quid feci tibi?  
aut in quo constrictavi te?  
responde mihi.

*I hurt the Cananean kings for you and you  
hurt my head with a cane.  
My people, what have I done to you?  
How have I offended you?  
Answer me!*

Ego dedi tibi sceptrum regale;  
et tu dedisti capiti med spineam coronam.  
Popule meus, quid feci tibi?  
aut in quo constrictavi te?  
responde mihi.

*I gave you a real scepter and you put  
in my head a crown of thorns.  
My people, what have I done to you?  
How have I offended you?  
Answer me!*

Ego te exaltavi magna virtute;  
et tu me suspendisti in patibulo Crucis.  
Popule meus, quid feci tibi?  
aut in quo constrictavi te?  
responde mihi.

*I exalted you with great power and you  
lifted me in the scaffold of the cross.  
My people, what have I done to you?  
How have I offended you?  
Answer me!*

Setting: Tomás Luis de Victoria (1548-1611)

HYMN #314 - Humbly I adore thee ..... *Adoro devote*

MEDITATION - Canon Roberts

HYMN #450 (Omit Vss. 4 & 5) - All hail the power of Jesus' Name..... *Coronation*

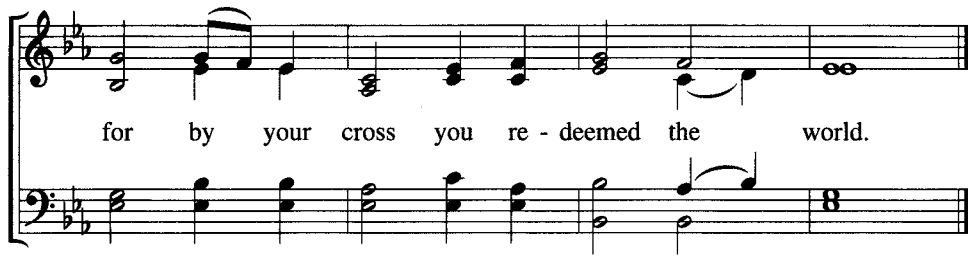
MEDITATION - The Reverend Bridget Tierney

HYMN #675 - Take up your cross, the Savior said ..... *Bourbon*

MEDITATION - The Dean

CHANT

The image shows a musical score for a chant. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The time signature is 4/4. The key signature has two flats (B-flat and E-flat). The lyrics are written below the treble staff: "We a - dore you, O Je - sus Christ;". The melody is primarily in the treble staff, with some accompaniment in the bass staff. There are several measures of music, with some notes beamed together and some rests.



- 1 You are the source of all goodness. You are the source of all life.  
Grace us with your holiness in the fullness of your love.
- 2 Gracious Jesus, through your life and death you give life to all peoples.
- 3 Take from us all that keeps us unfree. Guide us in your ways, O Christ.

ANTHEMS 1, 2 & 3

Prayer Book, Page 281

HYMN #172 - Were you there ..... *Were You There*

**CONFESSION OF SIN**

Prayer Book, Page 352

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

**THE LORD'S PRAYER**

Prayer Book, Page 364

**THE ADMINISTRATION OF COMMUNION FROM THE RESERVED SACRAMENT**

**ANTHEM**

*Nolo mortem peccatoris; Haec sunt verba Salvatoris. ("I do not wish the death of a sinner." These are the words of the Savior.)*  
 Father I am thine only Son, sent down from heav'n mankind to save.  
 Father, all things fulfilled and done according to thy will, I have.  
 Father, my will now all is this: *Nolo mortem peccatoris.*  
 Father, behold my painful smart, taken for man on ev'ry side;  
 Ev'n from my birth to death most tart, no kind of pain I have denied,  
 but suffered all, and all for this: *Nolo mortem peccatoris.*

Words: John Redford (?-1547)

Music: Thomas Morley (c. 1557-1602)

**CONCLUDING PRAYER**

Prayer Book, Page 282

*As the tower bell tolls after the concluding prayer, the people depart in silence preceding the clergy as the clergy move toward the west doors which are then locked until Easter.*

**ANNOUNCEMENTS**

*The Cathedral Office will be closed* today and the Monday after Easter. The 12:15 PM Eucharist will be celebrated in the Chapel on Easter Monday, April 2.

*Easter Sunday Activities:* Flowering the Cross, Reception & Easter Egg Hunt. On Easter Sunday all children are invited to take part in the traditional Flowering of the Cross immediately before the 10 AM Eucharist. Plan to bring some cut flowers to place on the wooden cross. After the service we will have a reception in Stuart Hall and Easter Egg Hunt for the children in the Bishop's Garden. Parents are asked to bring wrapped candy or toys to contribute to the hunt.

## EPISCOPAL DIOCESE OF LOUISIANA

The Right Reverend Morris K. Thompson, Jr., *Bishop*

### CHRIST CHURCH CATHEDRAL

The Very Reverend David A. duPlantier, *Dean*

The Reverend Canon Steven M. Roberts

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

The Reverend W. Gedge Gayle, Jr., *Priest Associate*

The Reverend Travers C. Koerner, *Priest Associate*

The Reverend Bridget K. Tierney, *Director of Advent House*

Mr. Jarrett R. Follette, *Canon Precentor*

Ms. Lisa Wilkie, *Parish Administrator*

Ms. Lisa Sibal, *Executive Assistant to the Dean*

Ms. Linda Roberts, *Facilities Coordinator*

Mr. Daniel Terrebonne, *Parish Secretary*

Mr. James Jennings, *Sexton*

Mr. Kevin Kelley, *Assistant Sexton*

### VESTRY

#### 2019

Ryan Garrity, Angela Kellum,  
Dan LeGardeur (Treasurer)

#### 2020

Alan Brackett (Senior Warden), Laura Brown (Secretary),  
Robert Clepper

#### 2021

John Sibal (Junior Warden), Steve Smith, Borden Wallace

#### 2022

Justin Allen, Melissa Montero, Jennifer O'Brien

## UPCOMING EVENTS

### SATURDAY

9:30 AM Centering Prayer (Advent House)

### EASTER SUNDAY

8:00 AM The Holy Eucharist (1928 Prayer Book)

10:00 AM The Holy Eucharist, Rite II (Sung)

11:15 AM Coffee Hour & Easter Egg Hunt

### MONDAY

*Office Closed*

12:00 PM Al-Anon (Martin Room)

12:15 PM The Holy Eucharist

5:30 PM Bodytime Bootcamp

### TUESDAY

12:15 PM The Holy Eucharist (Chapel)

5:30 PM Bodytime Bootcamp

5:30 PM Yoga (Cathedral)

6:45 PM Seeker's Book Study (Advent House)

### WEDNESDAY

12:15 PM The Holy Eucharist (Chapel)

1:00 PM Education for Ministry (EfM)

### THURSDAY

10:00 AM Cathedral Tours

12:00 PM Alcoholics Anonymous (*Women Only*)

12:15 PM The Holy Eucharist (Chapel)

5:30 PM Bodytime Bootcamp

### FRIDAY

12:15 PM The Holy Eucharist (Chapel)

### SATURDAY

9:30 PM The Holy Eucharist (Chapel)

9:30 AM Centering Prayer (Advent House)

10:00 AM Eracism (Westfeldt Room)

### SUNDAY

8:00 AM The Holy Eucharist (1928 Prayer Book)

10:00 AM The Holy Eucharist, Rite II (Sung)

11:15 AM Coffee Hour

6:00 PM Real Presence



Sunday Morning 10 AM Eucharist  
Live Broadcast on WGSO 990 AM Radio.

Online streaming and downloadable  
podcast at [www.wgso.com](http://www.wgso.com)

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## CHRIST CHURCH CATHEDRAL

2919 Saint Charles Avenue • New Orleans • Louisiana • 70115 • 504.895.6602 • [ccnola.org](http://ccnola.org)

*Please remember Christ Church Cathedral in your will.*