

April, 2012



CHRIST CHURCH CATHEDRAL

The Canticle

THE
EPISCOPAL
CHURCH
WELCOMES YOU

From The Dean...

Another year flies swiftly past, and Holy Week is again upon us. Take a moment to ponder this question before the Easter Eggs and music festivals pull you headlong into summer: How did you respond to the Church's invitation to the observance of a Holy Lent?

Were you able to experience God from a different perspective?

Holiness is present in our lives in myriad forms. Sometimes we simply need remind ourselves to look for it.

Ponder the last few weeks for a moment. Consider the surprises; the disappointments; who needed your prayers, your forgiveness, your blessing?

What feels heavy or unresolved in your life? Have you asked God to help carry these burdens?

Perhaps there is a segment of the world for whom you feel particularly called to intercede: the military, the medical community, orphans, crime victims, teachers, off shore workers...

Is there an opportunity before you to offer someone an anonymous kindness?

This Holy Week, I invite you to behold the wood of the cross on which hung the world's salvation, and I pray that you experience the flames of Easter fire rekindled in your heart.



Holy Week Liturgies

April 2 - 6

Monday - Wednesday 6 p.m.
Real Presence Holy Eucharist

Maundy Thursday 6 p.m.
Holy Eucharist with
Foot Washing & Stripping the Altar

Good Friday 12 noon - 3 p.m.
The Solemnity of Good Friday
with Children's program

All Holy Week services are family friendly. Childcare provided for younger children in the Nurturing Center on Good Friday.

**LECTIONARY TEXTS
(Sunday Readings)**

April 1- Palm Sunday

Isaiah 50:4-9a
Psalm 31:9-16
Philippians 2:5-11
Mark 14:1-15:39

April 8 - Easter Sunday

Acts 10:34-43 or Isaiah 25:6-9
Psalm 118:1-2, 14-24
1 Corinthians 15:1-11
John 20:1-18 or Mark 16:1-8

April 15

Acts 4:32-35
Psalm 133
1 John 1:1-2:2
John 20:19-31

April 22

Acts 3:12-19
Psalm 4
1 John 3:1-7
Luke 24:36b-48

April 29

Acts 4:5-12
Psalm 23
1 John 3:16-24
John 10:11-18

EPISCOPAL DIOCESE OF LOUISIANA

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

CHRIST CHURCH CATHEDRAL

The Very Reverend David A. duPlantier, *Dean*
The Reverend Steven M. Roberts, *Canon*
The Reverend William C. Morris, Jr., *Theologian in Residence*
The Reverend W. Gedge Gayle, Jr., *Priest Associate*
The Venerable Priscilla G. Maumus, *Deacon*
Ms. Laurie Bailey, *Director of Christian Formation & Communications*
Mr. Jarrett Follette, *Director of Music & Organist*
Ms. Linda Nelson, *Director of Advent House*
Mr. Chris Speed, *Parish Administrator*
Ms. Carol Butcher, *Executive Assistant to the Dean*
Ms. Suzette Follette, *Parish Secretary & Wedding Coordinator*
Mr. Charles Franklin, *Property Manager*
Mr. Avery Montgomery, *Sexton*
Ms. Sharon Henry, *Nursery Worker*
Ms. Karen Landry, *Nursery Worker*
Ms. Jeanette Gilmore-Burrell *Nursery Worker*

HONORARY CANONS NON-RESIDENTIARY

The Reverend S. Chad Jones
Mr. David R. Pitts
The Reverend E. Mark Stevenson

VESTRY

2013

Boyd Fink
Bill Forman
Mary Baldwin Kennedy (Senior Warden)

2015

Jim Buck
Dick Moreland
Lisa Sibal, Bill Soileau

2014

René Dupaquier
Earl Moreau
David O'Leary

2016

Chris Beary
Sam Buckley
Julio Figueroa

THE BANNS OF MARRIAGE

I publish the Banns of Marriage between Suzanne Neville DeJean and Zachary Michael Jones.

I publish the Banns of Marriage between Margaux Eaves Charbonnet and Gordon Robinson Murray.

If any of you know just cause why they may not be joined together in Holy Matrimony, you are bidden to declare it.

- *The Very Rev. David duPlantier, Dean*

Submissions for the Canticle are always welcome.

The deadline for articles has changed to the 10th of the month.

Items for the May issue are due April 10.

Please e-mail submissions to lauriebailey@cccnola.org

Sunday bulletin announcements should be submitted

before noon on Tuesdays to

lauriebailey@cccnola.org and copied to

suzettefollette@cccnola.org

The Canticle

May be received via e-mail as a .pdf attachment, downloaded from our web site, cccnola.org, or received as a printed copy in the mail.

Please decide which method is best for you and then let us know your preference by e-mailing acs@cccnola.org.

Many thanks for your help.

CHRIST CHURCH CATHEDRAL
2919 St. Charles Avenue
New Orleans, LA 70115
504-895-6602
504-895-6662 (fax)
<http://cccnola.org>



Uptown Deanery Easter Vigil

**Saturday, April 7, 2012
7p.m.**

**St. Andrew's Episcopal Church
1101 South Carrollton Avenue**

**Easter Party following the
Service at the
Chalstrom Parish House**

**Easter Vigil offering will go to
Jericho Road Episcopal Housing Initiative**

Holy Saturday, April 7

For those who would like to use this spiritual opportunity, confessions will be heard on Holy Saturday, between 2 and 4 p.m. at the altar rail in the chapel. If there is someone already at the rail, please wait out of earshot in the back of the chapel.



Holy Week Real Presence Liturgies

Lots of candles, piano, cello and voice, prayer stations, freedom of movement all are part of Real Presence.

Come and see on Monday, Tuesday and Wednesday of Holy Week at 6 PM.

EASTER WORSHIP SCHEDULE

Easter Eve, April 7

The Great Vigil of Easter 7 PM
St. Andrew's Episcopal Church
1101 South Carrollton Avenue
Worship with others from the uptown area.

Easter Sunday, April 8

7:30 AM - Chapel
10 AM - Cathedral

The Nurturing Center will be open for the 10 o'clock Easter Sunday service.

Sunday School & Real Presence
will not meet Easter Sunday.

The church office will be closed Good Friday and the Monday after Easter.

No 9:30 AM Saturday Holy Eucharist in the Chapel on Holy Saturday, April 7.

The 12:15 PM Mass will be celebrated in the Chapel on Easter Monday, April 9.



Easter and Shalom ~ Deacon Priscilla Maumus

One of the most revealing moments of my life occurred on my first trip to a non-English speaking country. I arrived at Paris's Orly Airport near midnight on a holiday weekend. The place was almost deserted. I could not read the signs (the graphic signs had not yet been implemented). No one was at the information desk and the helpful announcements streaming over the public address system were all in a language I could not comprehend. I had never felt so alone or cut off in my life.

My recent experience with a ruptured disc and subsequent confinement has aroused some of the same feelings. I don't mean that the clergy or congregation deserted me, but that I found myself suddenly plunged into a world of unfamiliar terminology, both medical and insurance-related. Moreover, my inability to be mobile and to drive myself places left me dependent on the services of others (who readily came to my aid).

Nonetheless, I did feel as if I had taken a sudden, unexpected trip to a foreign country where I was unfamiliar with both the culture and the codes of acceptable conduct. Was it being a good patient not to complain when a call to the doctor went unreturned for more than 24 hours? Would it change future relations? What about my responsibility to myself to continue to seek opinions, care?

Pain and illness are inherently isolating. Even if one is mobile, the constant buzzsaw of pain distracts from coherent thought. Add to that the new "to do" list of tests, consultations, and treatments as well as the worry that the treatments won't work and one's lifestyle will be altered in ways that cannot yet be imagined or anticipated, and it becomes increasingly difficult to focus on the outside world.

Which is where the faith community comes in.

The Gospel story of the healing of the paralytic in Mark 2:1-13 anticipates the effects of the Resurrection and reveals the Gospels' vision of shalom.

In the story, Jesus is besieged by those seeking answers and cures. There are so many that they overflow the house he is staying in and it would seem that only those who are able to get to the front of the line will have a chance. At the very back of the crowd stand four men carrying a paralyzed man on a stretcher. One can imagine both their excitement at the possibility of their friend's healing and their disappointment at finding the crowd so large and the line so long. Undeterred, they climb up to the roof, dig through the straw and let the man down in front of what must have been a very surprised Jesus -- and, no doubt, of those who thought they had prior claims to Jesus's attention.

Jesus is moved by the friends' faith (notice, not yet the man's faith), Jesus addresses the man's problem immediately and in a surprising way. He tells him his sins are forgiven. One imagines the man thinking to himself, "Well, that's not what I would ask for. I want to walk." In Jesus' time, of course, those with physical afflictions were often thought to be suffering the effects of their or their parents' sins. But the scribes' (the religious lawyers') response makes it clear that they, too, are surprised by Jesus's response. "He's blaspheming," they think to themselves, assuming for himself a power that belongs to God. Rather than be distracted by the lawyers, Jesus rephrases the command: "Take up your mat and walk." The man does, and is healed.

The story has several elements that tell us today how we are to view the Church and the community. First of all, the man could not get to Jesus by himself. He must rely on his friends to help him. So, too, the Episcopal Church believes that we are brought to God through community. It's not just us and Jesus, but us and the Communion of Saints. I often hear people say that we do not need Church to have religion. This passage implies otherwise: we cannot do it alone. We need the support and the experience of community to be fully ourselves. The stories of others' faith journeys inform our own stories and enrich our own experience. The accounts of the lives of the saints inspire us. The sermons we hear and the worship we experience together instruct and feed us. Most of all, we learn to walk in the way of the Lord by following the footsteps of those who walked before us and with us. Like the healed paralytic, our faith is in our feet.

Jesus first addresses the paralytic in terms of his needs as a whole person, in this life and the next. Being healed means much more than solving the immediate problem of mobility. It means being restored to the community, re-entering the stream of history and, most importantly, becoming an eternal community free from the vicissitudes of this earthly life.

When he re-addresses the man, it is with boldness, requiring of him a bold response. He invites someone who has previously had little or no control over his life to become an effective actor in his own story.

So it is with us, who collectively, in history and eternity, are the Church. Many stand outside our doors waiting for friends to lift them in. They are paralyzed by fear, by addictions, by previous toxic experiences with religion. Or maybe, they have had little or no experience with what is oxymoronically called "organized religion," and, like guests at a fancy banquet,



are afraid they'll pick up the wrong fork or make some other unknowing gaffe which will bring ostracism and judgment upon them.

They aren't waiting for someone to tell them what to believe. They are waiting for someone to tell them that they count, in this life and the next. They are waiting to hear the Good News that, whatever their brokenness and failures, God sees them as whole and competent actors in their own history. The blind shall see. The lame shall walk. The captive shall be set free.

This is the vision of Shalom, persons made whole in community and by community. Everyone is a part of the Body of Christ, no part without function or honor.

The Resurrection is much more than a physical event happening to one very special person. It is more than revival or restoration. It is a new and glorious creation and each one of us is part of it.

As a deacon it is my professional obligation to remind the congregation of the marginalized groups outside our doors, those isolated from the community by illness, poverty, oppression. But each of us has a part in the Resurrection.

Like the crowd in the Gospel story, many are waiting to hear the words which will make them know their wholeness, to experience the help which brings them relief and hope. The Cathedral offers this in many ways, through its worship and teaching, music and concerts, through Jericho Road Housing Initiative and through facilitating meetings for community groups and AA.

But each of us individually is called to lift others up. Listen to your life. Right now, someone is asking you to extend a hand. It could be that person lingering in the corner at coffeehour or the one who dashes out the front door immediately after service. More often, it is the person at work struggling through a difficult divorce or dealing with a difficult adolescent. Or the next door neighbor who can't drive anymore. Sometimes it is the person you know who is most bitter about life and alienated from the comforts of religion.

What do you say to them? Not, "You must believe X or Y or you'll be damned." Not, "Do this or that." No, just what you'd say to anyone who felt frightened, helpless, or alone, "Come, walk with me. Let us journey together."

Easter Sunday ~ Flowering the Cross & Easter Egg Hunt

No Christian Formation classes on Easter Sunday.



FLOWERING THE CROSS will take place *5 minutes before the beginning* of the 10:00 AM Easter Sunday service on April 8. All children are invited to bring flowers (several cut stems of any kind or color), join the procession and place their flowers on the wooden cross at the beginning of the service. Please gather near the St. Charles' Avenue doors *10 minutes before the service* in order to join the procession. Parents are welcome to walk with their children. After placing their flowers on the cross, children sit with their parents during the service.

Our Annual **EASTER RECEPTION & EGG HUNT** will follow the 10:00 AM service. All children are invited to bring one dozen eggs, either plastic ones filled with small toys or stickers or wrapped candy or dyed hard-boiled ones (drop them off with the nursery workers before church). Helpers will hide the eggs in the Bishop's garden and then the hunt will begin! Refreshments will be served in Stuart Hall. Please plan to join us. If you would like to help by providing eggs to hunt or food for the reception (finger sandwiches, deviled eggs, fruit, etc.), please sign up on the sheets posted in the back of the cathedral, chapel and on the main bulletin board or contact Laurie Bailey, lauriebailey@cccncola.org or 895-6602. Thanks!

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Please place filled Mite Boxes in the baskets found inside the entrance of Cathedral and Chapel on Easter Sunday.

All money collected goes to Heifer International's Haiti Project.



From the Theologian in Residence...

CHURCH AND STATE: NOT GOOD CANDIDATES FOR MARRIAGE

THE PHRASE, “separation of church and state,” does not appear in the Constitution of the United States, but in a letter Thomas Jefferson wrote to a Baptist congregation. However, the phrase has become part of our national lore about governance, and is used to interpret the constitutional statement that “congress shall make no law respecting an establishment of religion.”

OUR FOUNDERS were troubled by England’s practice, where, at that time, only members of the Church of England could vote, hold office, or attend the universities of Oxford and Cambridge. They saw it as fomenting conflict, persecution, and hypocrisy. In their view, a true and lively faith was best nourished by a context of liberty. Accordingly, while the Constitution did not forbid religious establishments in the several states, it set the nation as a whole upon a new path.

OUR EIGHTEENTH CENTURY FOREBEARS did not foresee the size, complexity, and reach of the Federal government and Federal regulation, or the diversity and power of American religious institutions. Government was small and the few denominations comprised organized congregations mostly in small towns. Clearly, they did not intend a separation of religion from life: one of the first acts of Congress was to authorize a printing of the Bible. They did, however, intend the separation of civil and religious institutions. However, in today’s more complex situation what separation means is not crisply clear. At one extreme are people who think religion should be invisible and unmentionable, like a secret vice. At the other extreme are people who want to maximize religious control through deals, funding, and back-room influence. Most of the time, we are somewhere in between, practicing tolerance and charity.

THE TOLERANCE AND CHARITY become frayed, however, when serious questions of policy and practice are at stake. Religion in the military is one example, when officers use their power to advance their faith. The serious clash about mandatory insurance coverage for contraception is another. Gay rights and gay marriage are religious battle-grounds, and so is the teaching of science in public schools.

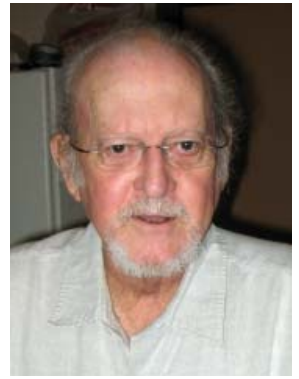
FUNDING is often an occasion of conflict: does Federal funding require Federal regulation of funded institutions, or can churches escape regulation in the name of religious liberty? Can public funds be used to support private and parochial education, on the theory that vouchers benefit individual children, not churches? While some churches refuse any Federal funding, many helping ministries are heavily dependent upon it.

MANY CHRISTIANS fear governmental control of churches, but church control of governmental policy may be equally a problem. For some Christians, the protection of Israel is an article of faith: if the Temple is not rebuilt, the coming of the Lord will not take place. The current contraception coverage fight is another case in point. If you think required coverage is primarily about women’s health, the Feds are right. If you think it compromises religious liberty, they are wrong. The question of what’s appropriate for a public law gets lost in rhetoric that pits the caring against the pure, and vice-versa.

IN SOME QUARTERS, support for a strict separation of church and state appears to be slipping. Challenging it is now an element of Republican campaigning, especially on the part of Mr. Santorum, who professes himself to be sickened by President Kennedy’s pre-election speech to Texas clergy, assuring them that, if elected, he would not be advised or controlled by the Vatican.

THE CAMPAIGN RHETORIC does not stand up well under examination. If we were to act on it, what would the result look like? There are over 500 Christian bodies in the United States, most of them quite small. Who, exactly, would be embraced by the government, and what would the embrace consist of? Money? Representation in a legislative body? And what about everyone else? A large and diverse country cannot be effectively governed by a narrowly-conceived establishment.

FURTHER, given the size and complexity of the Federal government, the government would be controlling the churches, rather than the other way around. Any kind of establishment carries with it a duty to support the initiatives of the government, which could, at any time, threaten the uncooperative with disestablishment. Freedom of proclamation and ministry would be compromised in exchange for some kind of fleeting status and security--a betrayal of the gospel and not a good bargain at any price. Power tends to corrupt, and the record of



the church in governance is, on the whole, dreadful. The union of faith and temporal power produces a multitude of enormities and is often deadly to dissenters.

WHAT HAS WORKED in our country is watchful cooperation, in which church and state have separate agendas and separate corporate existences, united by the Lordship of God, but not by control and mutual meddling. We should stick with that.

William Morris+



*We wish a very Happy Birthday to all those born this month.
If your name isn't listed, we don't have your date of birth in our records.
Please call the church office and we'll be sure to wish you a Happy Birthday next year.*

Louise Roberts	Suzette Follette	Allen Huffman Jr.
Adrian Suarez	Robin Hardy	Claiborne Beary
William Memmott	David Galarneau	Caleigh Richert
Bill Morris	Alison LaBauve	Samantha Glidewell
Mary Meyers	Tim Dodson	Aeryn Dixon
Jim Ricciardi	Meredith Smith	Gabrielle Allee-Pope
Ed Fredie	Whit Slocum	Lucy Perschall
Lyn Gladney	Will Darden	Finn Galarneau
Cindy Barrios	Olivia Bengé	Jameson Allain
Steve Smith	Clark Simcoe	Rhett Ghère
Janet Goforth	Taylor Ghère	Callie Ghère
Julio Figueroa	Austin Brackett	
Laurie Bailey	Matthew Buckley	
Curtis Herring	Gerald Martin	

Remember Your Baptism!



It is good to remember baptisms with a special celebration. In an effort to help us all remember our baptism, we print a list of baptismal anniversaries monthly. Like the birthday list, our records may not be complete. If the anniversary of your baptism isn't listed, please call the church office and let us know the date.

Parents, a baptismal anniversary is a great time to celebrate with your children. Pull out pictures, their baptismal candle or towel and talk about what happened on that special day. You might burn their baptismal candle during a special family celebration.

Dean Benko 4/9	Elena Figueroa 4/3
Maliesha Harrell 4/18	Meagan Schwaner 4/15
Omari Timmerman 4/18	Amanda Schwaner 4/15
Madeline Holtzclaw 4/3	Lindsey Wenzel 4/19
Andrew Jones 4/15	Hansel Hunt-Hudgens 4/1
Catherine Schmidt 4/3	Michelle Lee 4/1
Marie-Louise Spangenberg 4/20	Claire Beary 4/7
Christopher Meyers 4/27	Samantha Glidewell 4/27
Mary Ann St. John 4/19	Mary Catherine Beary 4/18
John Rowland 4/5	Joey Hunt-Hudgens 4/1
Rene Dupaquier 4/7	Finn Galarneau 4/6
Marisa Lazich 4/2	Hollie Carlson 4/7
Chris Beary 4/23	Alex LaBauve 4/19
Allee Parker 4/7	Jonathon Schwaner 4/19
Matthew Nichols 4/23	Kacie Hardy 4/11
Ashley Wilson 4/14	
Caitlin Kirkwood 4/7	
Jason Kirkwood 4/7	

Altar Flower Donations

Flowers return with Easter - have you reserved a date to honor or remember a loved one? If you would like to order flowers, please fill out your desired date on the sign-up sheet at the entrance to Stuart Hall.

Our prices are now \$80 for the Cathedral and \$45 for the Chapel. Consider honoring someone in your family on their birthday or remembering a loved one who is deceased.



For more information, call Sue Blankingship at 885-0773 or E-mail wyattpump1@aol.com.

WGSO 990 AM

Christ Church Cathedral
Sunday Morning 10 AM Service
Live Broadcast on WGSO 990 AM
Online streaming and downloadable
podcast at www.wgso.com
Underwritten in part by
St. Martin's Episcopal School



Property Committee Wish List

As we are forced to tighten our budget, the Property Committee will not have extra funds available to do

needed, but not urgent projects. They have created a wish list in hopes that you might donate to a project that is close to your heart. That is what happened to complete the Chapel floor. Listed below are two worthy projects. Donations of any amount can be made to these projects by noting the project name or "Property wish list" in the memo line of your check.

Repair of the fascia around Stuart Hall - \$3,000

Repair & re-paint the apse (dome behind the altar) - \$20,000

Many thanks to those who have made donations!



Christian Yoga

*Mondays 5:45 p.m.
Good Shepherd Atrium
(downstairs near the Chapel)*

Treat yourself to an hour of gentle stretching, relaxation exercises & period of meditation.

Those new to yoga will find this a good introduction to the poses.

Please use the St. Charles office door to enter the building. For more information contact lauriebailey@cccnola.org or 895-6602.

All are welcome - give it a try.

Christian Yoga will not meet April 2 & 9.



**Give to Christ Church Cathedral
using your Smart Phone
Scan the barcode at left.**

<http://cccnola.org/GIVING.htm>



Second Harvest Food Bank
Greater New Orleans and Acadiana

Let's fill our red wagon on Sunday morning with high protein food items for the Food Bank. Non-perishable canned items like peanut butter, soups/stews, canned fruits/vegetables, canned meats (chicken, beef, ham), tuna fish, chili, cereal, hot cereals (grits, oatmeal), beans, juice, rice, pasta, & shelf stable milk.

They are in short supply of Peanut Butter.

**Help
Fill the Wagon!**



Sunday School Christian Formation

Classes For All Ages

Meet at 9 AM Sunday Mornings

No Classes on Easter Sunday, April 8

The Good Shepherd atrium (3 to 6 year olds)

The True Vine atrium (1st - 5th grade)

The Kingdom atrium (6th - 8th grade)

The Youth class (9th - 12th grade)

Adult Class

All are welcome - See you in class

For more information:

lauriebailey@cccnola.org or 895-6602

Visitors to the Cathedral are always surprised by the offering we have during Coffee Hour. I've heard many a person say they were going to go home and tell their church about our hospitality. You can help us keep up our reputation for great hospitality by volunteering to host Coffee Hour one Sunday. You can host with friends to reduce the cost of the food; drinks are provided by the church. If you have no time to shop and prepare food, donations are always gladly accepted.



Many thanks to our Coffee Hour hosts for March: Frances Beverly, Liz Glidewell, Travis Koerner, Sarah Whalen, Jennifer Buckley, Pam and Fox Lanaux. Check the sign-up easel in Stuart Hall for the open dates where new hosts are needed. Currently, all Sundays in April are still available.

Call or e-mail Kathy for any information needed at 891-1360 or kboydaj@yahoo.com.



Don't forget to buy an extra package of disposable plates and cups when you are out shopping. We collect these items for the New Orleans



Mission. Place your donation in the boxes located in the back of the cathedral and chapel. The Mission serves three meals a day to hungry men, women and children as well as providing safe shelter for homeless men and women. If you wish to do more for the homeless and hungry, you can donate online at www.NewOrleansMission.org.

Your gift will be used to care for people in need all year long!

Real Presence

~an encounter with the sacred



A contemplative twilight service of Holy Eucharist for those seeking holy silence.

Real Presence celebrates the mystery of God's grace through worship that engages the heart, the mind and the senses.

Invite a friend to attend this informal service. Casual dress is appropriate.

Real Presence will not meet on Easter Sunday.

CATHEDRAL GIFT ITEMS

From Symmetry Jewelers

Crosses by Tom Mathis: *Christ Church Cross Pendant*



Our Philander Chase Cross can be purchased in pendant form at Symmetry Jewelers, 8138 Hampson Street, New Orleans, LA 70118. Available in 14K Yellow gold, sterling silver, and

14K White gold. Call Symmetry for current pricing (504)861-9925.

From the Church Office

Stained Glass Window Note Cards - \$5

8 cards per box (various Chapel & Cathedral windows)

Cathedral Print - \$5

(Cathedral buildings as seen from St. Charles Avenue)

Philander Chase Cross Ornament - \$5

Philander Chase Bookmark on Red Ribbon - \$2

These items may be purchased in the church office.

Just for Men!

MEN'S RETREAT: "LIVING THE PROMISE OF ABUNDANT LIFE"

**April 20 - 22, 2012 ~ Solomon Episcopal Conference Center
Retreat Spiritual director/Speaker: Bishop Morris Thompson, Jr.**



The Canticle

April, 2012

Palm Sunday – April 1

7:30 AM – Holy Eucharist – 1928 BCP (Chapel)

10:00 AM – Choral Holy Eucharist (Cathedral)

Service begins with Liturgy of the Palms
in the courtyard by the Chapel.

Incense will be used. Normal childcare.

6:00 PM – Real Presence (Cathedral)

Monday of Holy Week

6:00 PM – Real Presence Holy Eucharist (Cathedral)

Tuesday of Holy Week

6:00 PM – Real Presence Holy Eucharist (Cathedral)

Wednesday of Holy Week

6:00 PM – Real Presence Holy Eucharist (Cathedral)

Maundy Thursday

6:00 PM – Maundy Thursday Liturgy (Cathedral)

Good Friday *

12 noon – 3 PM Good Friday Liturgy (Cathedral)

Holy Saturday, Easter Eve

7:00 PM – The Great Vigil of Easter at St. Andrew's Episcopal Church
1101 South Carrollton Avenue

Easter Sunday – April 8

7:30 AM – Holy Eucharist – 1928 BCP (Chapel)

10:00 AM – Festival Eucharist Rite II (Cathedral)

Incense will be used. Normal childcare.

Reception & Easter Egg Hunt follows service

(Stuart Hall & Bishop's Garden)

No 6 PM Real Presence Service


Monday - Friday - No 12:15 PM mass

No Saturday 9:30 AM mass

** Childcare provided*

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New Orleans,
LA
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CHRIST CHURCH CATHEDRAL
2919 St. Charles Avenue
New Orleans, LA 70115
<http://ccnola.org>

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