

The Nineteenth Sunday after Pentecost

October 19, 2025 - 10:00 AM



The Holy Eucharist, Rite II

Celebrant & Preacher - The Very Reverend David Allard duPlantier

It is the tradition of the Episcopal Church to maintain silence in the worship area so that people may pray. Please help us preserve an atmosphere of quiet reverence before worship begins, remembering to silence cell phones. Let the music of the opening voluntary quiet your thoughts as you prepare for worship. Large-print Prayer Books and Activity Workbooks for kids are available at the Usher's Stand. This liturgy is being webcast on YouTube and Facebook Live. We joyfully welcome children of all ages to worship with us; there is a nursery available for infants and toddlers if you wish it. Children are encouraged to proceed to the chapel for Children's Chapel immediately following the reading of the Gospel. They will return at The Peace.

The Word of God

OPENING VOLUNTARY ~ Ich ruf zu dir, Herr Jesu Christ (*I call to you, Lord Jesus*) BWV 639.....Johann Sebastian Bach

When the bell sounds, please stand and sing.

PROCESSIONAL HYMN #381 ~ Thy strong word did cleave the darkness *Ton-y-Botel*

OPENING ACCLAMATION

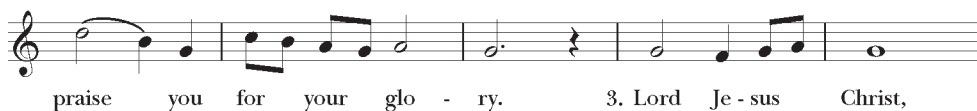
Celebrant Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever. Amen.

COLLECT FOR PURITY

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

GLORY TO GOD *Gloria in excelsis*



5. you are seat - ed at the right hand of the Fa - ther: re -
 ceive our prayer. 6. For
 you a - lone are the Ho - ly One, you a - lone are the Lord,
 7. you a - lone are the Most High, Je - sus Christ, with the
 Ho - ly Spi - rit, in the glo - ry of
 God the Fa - ther. A - men.

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Almighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

THE FIRST LESSON ~ Jeremiah 31:27-34

The days are surely coming, says the Lord, when I will sow the house of Israel and the house of Judah with the seed of humans and the seed of animals. And just as I have watched over them to pluck up and break down, to overthrow, destroy, and bring evil, so I will watch over them to build and to plant, says the Lord. In those days they shall no longer say: "The parents have eaten sour grapes, and the children's teeth are set on edge." But all shall die for their own sins; the teeth of everyone who eats sour grapes shall be set on edge. The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt-- a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

Lector The Word of the Lord.

People Thanks be to God.

The choir sings

PSALM 119:97-104 *Quomodo dilexi!*

97 Oh, how I love your law! *
 all the day long it is in my mind.

98 Your commandment
 has made me wiser than my enemies, *
 and it is always with me.

99 I have more understanding than all my teachers, *
 for your decrees are my study.

100 I am wiser than the elders, *
 because I observe your commandments.

101 I restrain my feet from every evil way, *
that I may keep your word.
102 I do not shrink from your judgments, *
because you yourself have taught me.

103 How sweet are your words to my taste! *
they are sweeter than honey to my mouth.
104 Through your commandments I gain understanding; *
therefore I hate every lying way.

Setting: Edward John Hopkins

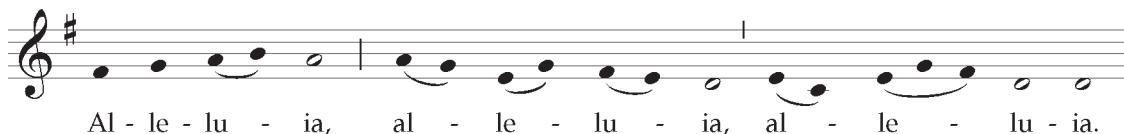
THE SECOND LESSON ~ 2 Timothy 3:14—4:5

As for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work. In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching. For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths. As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

Lector The Word of the Lord.

People Thanks be to God.

ALLELUIA & VERSE



V. How good it is to sing praises to our God!
how pleasant it is to honor him with praise. [*Alleluia*]

THE HOLY GOSPEL ~ Luke 18:1-8

Deacon The Holy Gospel of our Lord Jesus Christ according to Luke.

People Glory to you, Lord Christ.

Jesus told his disciples a parable about their need to pray always and not to lose heart. He said, "In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, 'Grant me justice against my opponent.' For a while he refused; but later he said to himself, 'Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.'" And the Lord said, "Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?"

Lector The Word of the Lord.

People Thanks be to God.

THE SERMON

THE NICENE CREED

Prayer Book, Page 358

PRAYERS OF THE PEOPLE, Form VI

Prayer Book, Page 392

THE CONFESSION & ABSOLUTION

Prayer Book, Page 393

THE PEACE

Celebrant The peace of the Lord be always with you.

People And also with you.

The Liturgy of the Table

ANTHEM

Thou knowest, Lord, the secrets of our hearts;
shut not thy merciful ears unto our prayer
But spare us, Lord most holy,
O God most mighty,
O holy and most merciful Saviour,
Thou most worthy Judge eternal,
Suffer us not at our last hour
for any pains of death to fall from Thee.
Amen

Words: Funeral Sentences

Music: Henry Purcell (d. 1659)

Please stand and sing

OFFERTORY HYMN #711 ~ Seek ye first the kingdom of God.....*Seek Ye First*

THE GREAT THANKSGIVING ~ Eucharistic Prayer A

Prayer Book, Page 361

SURSUM CORDA

Celebrant *People*
The Lord be with you. And al - so with you.

Celebrant *People*
Lift up your hearts. We lift them to the Lord.

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

THE PROPER PREFACE

SANCTUS AND BENEDICTUS

Ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven and earth are full of your glo - ry. Ho-san-na in the
high - est. Bless - ed is he who
comes in the name of the Lord. Ho-san-na in the high-est.

(Standing or Kneeling)

THE EUCHARISTIC CANON

Prayer Book, Page 362

MEMORIAL ACCLAMATION (*said by all*)

Prayer Book, Page 363

Christ has died.
Christ is risen.
Christ will come again.

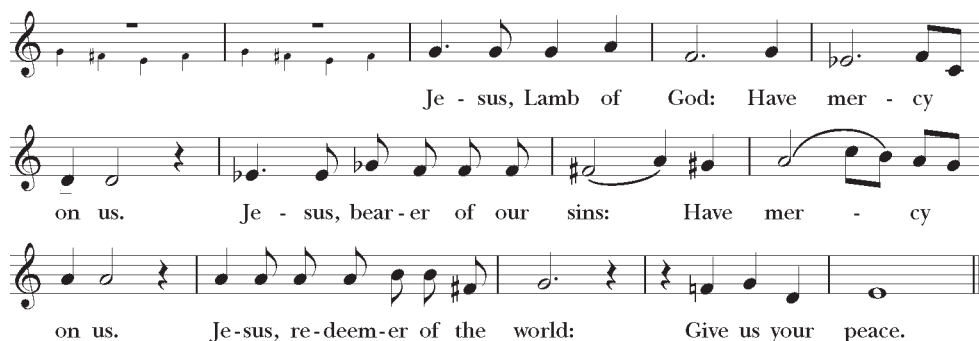
THE GREAT AMEN

THE LORD'S PRAYER

Prayer Book, Page 364

THE BREAKING OF THE BREAD

THE FRACTION ANTHEM



Je - sus, Lamb of God: Have mer - cy
on us. Je - sus, bear - er of our sins: Have mer - cy
on us. Je - sus, re - deem - er of the world: Give us your peace.

THE INVITATION TO AND DISTRIBUTION OF HOLY COMMUNION

All persons are welcome at the Lord's table; to receive Holy Communion or a Blessing. Baptized Christians of all ages and denomination may receive the elements. To receive a blessing rather than the elements, cross your arms over your chest as you kneel at the altar rail. To receive communion please hold out your crossed hands, open palms up, for the bread, and then help guide the chalice to your lips to receive the wine; cross your arms over your chest if you do not wish to receive the wine. Please blot lipstick before drinking from the chalice.

ANTHEM

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.

Words: Psalm 119

Music: Thomas Attwood (1765-1838)

Please join in singing

HYMN #669 ~ Commit thou all that grieves thee*Herzlich tut mich verlangen*

POST-COMMUNION PRAYER

Prayer Book, Page 365/366

THE BLESSING

WELCOME AND ANNOUNCEMENTS

HYMN #552 ~ Fight the good fight with all thy might.....*Pentecost*

THE DISMISSAL

People Thanks be to God.

CLOSING VOLUNTARY ~ Fugue in C Major (The Gigue), BuxWV 174..... Dietrich Buxtehude

Please join us for Coffee Hour – Immediately following this service we gather in Stewart Hall. All are welcome.

We extend our thanks to Marc Loudon for playing the organ, and to Sofia Reggio for conducting the choir today.

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Mass Setting: William Mathias (1934-1992) Reprinted from *The Hymnal* 1982.

Welcome! *If you are visiting and seeking a connection with us* we would love to get to know you. Please fill out a Visitor Card (located in the pew rack) or point your cell phone at this QR code. *Thank you for worshipping with us.*



ANNOUNCEMENTS

Confirmation and Reception into the Episcopal Church will be offered on Sunday, November 9 at 10:00 A.M. - Bishop Shannon Duckworth will be here to make her annual visitation on that day. If you are interested in being *Confirmed* or *Received* or have questions about *The Inquirer's Classes*, please contact Canon Steven Roberts - stevenroberts@cccnola.org.

Nursery worker needed - In order to keep our small children safe, the Episcopal Church has firm policies about nursery staffing. There must be *at least two persons* working in the nursery that have been trained and certified in the Church's childcare practices. We are seeking a person (compensated) who we can call in for emergency staffing. If you know anyone who might be willing to fill this position, please have them email Lisa Wilkie lisawilkie@cccnola.org and she can provide them with more information about the position.

Flower Offerings - We hope you enjoy the flowers that adorn the Altar. The flowers are arranged weekly by a member of the Flower Guild which is made up of a small group of devoted volunteers. The Flower Guild is supported entirely by donations from members and friends of the Cathedral. Sponsoring altar flowers on a Sunday is a beautiful way to honor loved ones. Flowers are often given to mark special life events such as a birth, wedding anniversary, baptism, the memory of a loved one, or in thanksgiving. We currently have many weeks open on the Sunday Flower schedule. If you have a special Sunday you would like to celebrate please contact Sandy Jackson 504-717-3185. The suggested amount of the donation is \$100.00. Your support of this ministry is appreciated.

Looking Ahead

- October 26 - Jacob Benda, Organist, In Recital - 3:00 PM
- November 9 - Bishop's Visit with Confirmation/Reception
- November 23 - Peter Collins, Pianist, In Recital
- December 14 - A Festival of Nine Lessons & Carols - 4:00 PM

If you or a family member is hospitalized or shut-in, please contact the parish secretary during office hours or call one of us directly on our mobile phones at any time and leave a voice message if necessary. If the situation is not urgent you may also contact use via email (copying the parish secretary as well.) Please DO NOT use text messages, Facebook or any other instant message platform to communicate sensitive or urgent information, as their reliability is inconsistent.

A "CARNIVAL" EXTRAVAGANZA
Jacob Benda, organist
Sunday, October 26
3:00 p.m.

Music by:
Mader
Tournemire
Widor
Thalben-Ball
Hans Zimmer
(Interstellar Suite)
Saint-Saëns
(Carnival of the Animals)

Christ Church Cathedral
2919 St. Charles Avenue

Admission is free,
but donations are appreciated.

sponsored by:
New Orleans Chapter of
The American Guild of Organists
agonola.org agonola@gmail.com

Masterclass with local organ students
Saturday, October 25 - 10:00 a.m.
All are welcome to attend.



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Thank you for supporting the ongoing Cathedral ministries

October 19, 2025 – Pentecost 19 (C)

The Nicene Creed: Week 6

To commemorate the 1700th anniversary of the Council of Nicaea, the Rt. Rev. Matthew Gunter, bishop of Wisconsin, has written a series of reflections on the Nicene Creed and its relevance for contemporary Episcopalians. Over the coming weeks, we'll share his teachings, written mostly in a question-and-answer format.

But isn't the language of the Creed poetic, rich in metaphors? Theologically and philosophically, “metaphor” is a tricky concept, but we'll use it for the moment. We should never forget that even our best language cannot fully comprehend God, who is always beyond our comprehension. In fact, you'd have a hard time finding a theologian of the early Church who did not say the same. They were not so naïve as moderns often suppose. Over and over again, the early theologians remind us that all our language for God is stammering. All images must be held lightly. Gregory Nazianzus, one of the more important defenders of the Creed, affirmed, “It is difficult to conceive of God, but to define him in words is an impossibility” (*Fourth Theological Oration*).

And yet those same theologians also affirm that we must speak of God because God has spoken a Word to us in history, especially in Jesus Christ. Thus, while we must speak cautiously and humbly in the face of the mystery that is God, we can yet dare to say something about God because God has said something to us in Jesus, the Word made flesh. “The impossibility has become a possibility by the boundless excellence of the grace of God,” is how Origen put it in his treatise *On Prayer*.

Because it is about God, some of the Creed is indeed metaphorical. Certainly, referring to God as “Father,” while it reflects the language of Jesus and signifies something true about God, does not mean God is male. Gregory of Nyssa, another foundational theologian who defended the Nicene Creed, is clear on this in his commentary on the *Song of Songs*. Similarly, affirming that Jesus Christ is “seated at the right hand of God the Father” metaphorically signifies something about the relationship between Jesus and God the Father, but it is not a spatial relationship. There is no literal physical chair on which Jesus sits.

But, because the Creed is about the God revealed in the life, death, and resurrection of Jesus much of it is not metaphorical, but historical, e.g., he became incarnate from the Virgin Mary and was made man, for our sake he was crucified under Pontius Pilate, he suffered death and was buried, on the third day he rose again, etc. That has always been the scandal of Christianity to the philosophers and Gnostics (ancient and contemporary) who want to keep God safely on the side of the metaphorical beyond the messiness of material reality in space and time (protecting God? themselves?). But Christians confess a historical virgin birth to a historical Mary of an historical enfleshment of God who died an historical death under an historical Pontius Pilate but lives again through an historical resurrection, leaving behind an historical empty tomb – all “for us and for our salvation.”

The Creed is part poetry, part prose. Indeed, one might say that in the incarnation, God (ultimately hidden in Mystery and Metaphor) has become prose – prosaic – in order to turn all to poetry. Trying to keep them strictly separate or make it all one or the other always gets us into trouble.

To say that our language about God's essence is metaphorical is a theological truism. To conclude that, therefore, all metaphors for God are only human creations or that all metaphors are more or less equal is an assumption and a theological falsehood. To say that all language about God acting in history, e.g., the virginal conception, the incarnation, and the bodily resurrection as historical, physical events, is metaphorical and only true in some spiritual sense is to try to be more spiritual than the God we know through Jesus has chosen to be. This was the fundamental error of the Arians. Arius found it inconceivable and offensive to imagine the One beyond all things taking on human flesh and material reality. The God we know through Jesus and the Creed is a God who is prepared to get down and dirty in the material world to address and transform the very literal, tragic, and historical mess we have made of ourselves, others, and the world. And all so that we might be “become partakers of the divine nature” (2 Peter 1:4). As some of the bishops who were at the Council of Nicaea would say, the Son of God “became what we are that we might become what he is” (for example, Athanasius, *On the Incarnation*).

EPISCOPAL DIOCESE OF LOUISIANA

The Right Reverend Shannon Rogers Duckworth, *Bishop*

CHRIST CHURCH CATHEDRAL

The Very Reverend David A. duPlantier, *Dean*

The Reverend Canon Steven M. Roberts

Mr. Jarrett R. Follette, *Canon Precentor*

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

The Reverend Travers C. Koerner, *Priest Associate*

The Reverend Georgene "Gigi" Conner, *Priest Associate*

Dr. G. Marc Loudon, *Assistant Organist*

Ms. Lisa Wilkie, *Parish Administrator*

Ms. Bonnie Scott, *Communications Coordinator*

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

Mr. Daniel Terrebonne, *Parish Secretary*

Ms. Dorothy Phillips, *Sunday Sexton*

VESTRY

2026

Chrissy Carmody, Meryl Fink,

David O'Leary (Junior Warden)

2027

Brian Frilot (Treasurer), Kathryn Washington,

Ed Whitfield (Secretary)

2028

Charlotte C. Meade, Bonnie Scott, Angela Sella

2029

Alan G. Brackett (Senior Warden), Liz Schafer,

Patrick Tuck

Watch the Sunday 10:00 Eucharist webcast



cccnola

For an online tour of Christ Church Cathedral,
follow this link.

<https://www.youtube.com/watch?v=NniMc--Vhjc>

THE WEEK OF OCTOBER 19

The Nineteenth Sunday after Pentecost

- 10:00 AM The Holy Eucharist, Rite II (Sung) (Cathedral)
- 11:15 AM Coffee Hour (Stuart Hall)
- 11:30 AM Adult Forum (Dean's Parlor)
- 3:00 PM Spring Within Group (Westfeldt Room)
- 6:00 PM The Holy Eucharist (Real Presence)

MONDAY

- 9:00 AM Education for Ministry (EfM) (Dean's Parlor)
- 12:15 PM The Holy Eucharist, Rite II (Harris Chapel)
- 6:00 PM Voices Of New Orleans (VONO) Rehearsal

TUESDAY

- 10:00 AM Staff Meeting
- 12:00 PM Alcoholics Anonymous (Women only)
- 12:15 PM The Holy Eucharist, Rite II (Harris Chapel)
- 5:30 PM Yoga in the Cathedral
- 7:00 PM Symphony Of New Orleans (SONO) Rehearsal

WEDNESDAY

- 12:15 PM The Holy Eucharist, Rite II (Harris Chapel)
- 4:30 PM Education for Ministry (EfM) (Dean's Parlor)
- 7:00 PM Choir Rehearsal

THURSDAY

- 8:00 AM Trinity Loaves and Fishes (Kitchen)
- 12:15 PM The Holy Eucharist, Rite II (Harris Chapel)

FRIDAY

- 12:15 PM The Holy Eucharist, Rite II (Harris Chapel)

SUNDAY

The Twentieth Sunday after Pentecost

- 10:00 AM The Holy Eucharist, Rite II (Sung) (Cathedral)
- 11:15 AM Coffee Hour (Stuart Hall)
- 11:30 AM Adult Forum (Dean's Parlor)
- 3:00 PM Organ Recital - Jacob Benda
- 3:00 PM Spring Within Group (Westfeldt Room)
- 6:00 PM The Holy Eucharist (Real Presence)



CHRIST CHURCH CATHEDRAL

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Please remember Christ Church Cathedral in your will.