

**Welcome.** *If you are a visitor, we are grateful that you have joined us and hope that you find space here to come close to God. We welcome all who seek the Holy, no matter your background. At Trinity Episcopal Cathedral, we pray, celebrate, and share our gifts with each other, our neighbors, and our community, as we serve God and represent the Episcopal Diocese of Arkansas. We'd love to connect with you about how to make this church your home. To do so, please fill out one of the pew cards in front of you and drop it in the offertory plate.*

*If you would like to know about the Cathedral building and its history, a docent-led tour is available following the service. The tour starts in the baptistry at the back of the church.*

***The service is found in the black Book of Common Prayer (BCP).  
Hymns are found in the red hymnal.***

## THE HOLY EUCHARIST

**Prelude** Berceuse *Louis Vierne*  
Romance *Ludwig van Beethoven*  
*performed by Harper Bennings*

**Hymn 494** Crown him with many crowns *Diademata*

**LITURGY OF THE WORD** **BCP 355**

*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.**

**Hymn of Praise** *sung by all* **Hymnal S-278**

### **The Collect of the Day**

*Celebrant* The Lord be with you.  
*People* **And also with you.**

*Celebrant* O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

**The First Reading**

**Jeremiah 32:1-3a, 6-15**

**T**he word that came to Jeremiah from the Lord in the tenth year of King Zedekiah of Judah, which was the eighteenth year of Nebuchadrezzar. At that time the army of the king of Babylon was besieging Jerusalem, and the prophet Jeremiah was confined in the court of the guard that was in the palace of the king of Judah, where King Zedekiah of Judah had confined him.

Jeremiah said, The word of the Lord came to me: Hanamel son of your uncle Shallum is going to come to you and say, “Buy my field that is at Anathoth, for the right of redemption by purchase is yours.” Then my cousin Hanamel came to me in the court of the guard, in accordance with the word of the Lord, and said to me, “Buy my field that is at Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself.” Then I knew that this was the word of the Lord. And I bought the field at Anathoth from my cousin Hanamel, and weighed out the money to him, seventeen shekels of silver. I signed the deed, sealed it, got witnesses, and weighed the money on scales. Then I took the sealed deed of purchase, containing the terms and conditions, and the open copy; and I gave the deed of purchase to Baruch son of Neriah son of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. In their presence I charged Baruch, saying, Thus says the Lord of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware jar, in order that they may last for a long time. For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.

*Lector*      The Word of the Lord.

*People*      **Thanks be to God.**

**Psalm 91:1-6, 14-16** *Anglican chant by Gerald Knight*

**BCP 719**

**The Epistle**

1 Timothy 6:6-19

**T**here is great gain in godliness combined with contentment; for we brought nothing into the world, so that we can take nothing out of it; but if we have food and clothing, we will be content with these. But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains. But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. Fight the good fight of the faith; take hold of the eternal

life, to which you were called and for which you made the good confession in the presence of many witnesses. In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, which he will bring about at the right time-- he who is the blessed and only Sovereign, the King of kings and Lord of lords. It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen. As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

*Lector*     The Word of the Lord.

*People*     **Thanks be to God.**

**Hymn 582** O holy city, seen of John

*Sancta Civitas*

**The Gospel**

Luke 16:19-31

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

*People*     **Glory to you, Lord Christ.**

**J**esus said, "There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.' But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.' He said, 'Then, father, I beg you to send him to my father's house-- for I have five brothers-- that he may warn them, so that they will not also come into this place of torment.' Abraham replied, 'They have Moses and the prophets; they should listen to them.' He said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not listen

to Moses and the prophets, neither will they be convinced even if someone rises from the dead.”

*Deacon* The Gospel of the Lord.  
*People* **Praise to you, Lord Christ.**

## **The Sermon**

*The Very Rev. Amy Dafler Meaux*

## **The Nicene Creed**

**BCP 358**

## **Prayers of the People: Form IV**

**BCP 388**

## **The Confession**

**BCP 360**

## **The Peace**

*Celebrant* The peace of the Lord be always with you.  
*People* **And also with you.**

*Then all may greet one another in the name of the Lord.*

## **The Announcements**

### **THE HOLY COMMUNION**

*During the Offertory anthem, ushers collect an offering from the congregation. Please stand while the offering is brought to the Altar.*

**Anthem** O how amiable *Ralph Vaughan Williams*

*O how amiable are thy dwellings, Thou Lord of hosts!  
My soul hath a desire and longing To enter into the courts of the Lord.  
My heart and my flesh rejoice in the living God.  
Yea, the sparrow hath found her an house  
And the swallow a nest Where she may lay her young:  
Even thy altars, O Lord of hosts, My King, and my God.  
Blessed are they that dwell in thy house. They will be always praising thee.  
The glorious majesty of the Lord our God Be upon us;  
Prosper thou the work of our hands upon us. O prosper thou our  
handiwork.*

*O God, our help in ages past, Our hope for years to come,  
Our shelter from the stormy blast, And our eternal home.*

*Text by 84 & 90*

## **The Great Thanksgiving, Prayer A**

**BCP 361**

*Celebrant* The Lord be with you.  
*People* **And also with you.**

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

*Celebrant* Let us give thanks unto the Lord our God.  
*People* **It is right to give our thanks and praise.**

**The Sanctus** *sung by all*

Hymnal S-128

**The Lord's Prayer**

BCP 364

**The Breaking of the Bread**

**Fraction Anthem** *sung by all*

Hymnal S-165

**The Administration of Holy Communion**

*Ushers will assist in directing the flow of communicants. The center aisle goes one way toward the altar. Please receive communion at the rail or at the station. If you would prefer a blessing, simply cross your arms over your chest. Only the front side of the rail will be used today. Please let an usher know if you need Holy Communion brought to you. **Please do not intinct (dip) your wafer.***

**Motet** In paradisum from Requiem, Op. 9

*Maurice Duruflé*

*In Paradisum deducant te Angeli  
in tuo adventu suscipiant te Martyres  
et perducant te in civitatem sanctam Jerusalem.  
Chorus Angelorum te suscipiant  
et cum Lazaro quondam paupere  
aeternam habeas requiem.*

*May the angels lead you into paradise;  
may the martyrs greet you at your arrival  
and lead you into the holy City of Jerusalem.  
May the choir of Angels greet you  
and like Lazarus, who once was a poor man,  
may you have eternal rest.*

**Hymn 568** Father all loving, who rulest in majesty

*Was lebet*

**The Postcommunion Prayer**

BCP 365

**The Blessing**

**Hymn 438** Tell out, my soul

*Woodlands*

**The Dismissal**

*Deacon* Let us go forth into the world, rejoicing in the power of the Spirit. Alleluia, Alleluia.

*People* **Thanks be to God. Alleluia, Alleluia.**

Postlude Fête

*Jean Langlais*

## ALTAR GIFTS

TO THE GLORY OF GOD AND IN LOVING MEMORY OF  
MARGUERITE GRIFFIN GERARD  
BY HER SONS JOE GERARD AND B. CHARLES MORTEN

TO THE GLORY OF GOD AND IN LOVING MEMORY OF  
MARY LOUISE SUDDRETH HARPER

TO THE GLORY OF GOD AND IN THANKSGIVING  
FOR THE WEDDING ANNIVERSARY OF  
NEAL AND NAT LEA

TO THE GLORY OF GOD AND IN LOVING MEMORY OF  
FRIEDA BALLARD  
BY JOAN BALDRIDGE BALLARD

## PARTICIPATING TODAY

<i>Celebrant</i>	The Rev. Canon Dr. Lisa Corry
<i>Preacher</i>	The Very Rev. Amy Dafler Meaux
<i>Assisting</i>	The Rev. Deb Cooper, The Rev. Susan Payne
<i>Lectors</i>	Scott Whitfield, Jane McMullin
<i>Intercessor</i>	Sissi Brandon
<i>Greeters</i>	Denise Albert
<i>Ushers</i>	Herschel Cast, Harold Joyner, Michelle McLellen, Ann Morledge, George Morledge
<i>Lay Eucharistic Ministers</i>	Jane McMullin, Rett Tucker
<i>Acolytes</i>	Cam Albert, Grace Albert, Kate Faulkner, Will Brock, Jacob Meaux, Marion Milwee, Oliver Wippo, Maggie Wippo
<i>Director of Music</i>	Dr. Colin MacKnight
<i>Ringling Society</i>	Porter Brownlee, Sandy Miller Hays, William Hronas, Julie Keller, Michael Parker, Scott Stricker, Scott Whitfield, Mary Wilson
<i>Docent</i>	Sharon Mosely

## Notes on the Notes

Langlais's Fête – meaning party or celebration – was written to celebrate the end of World War II. Langlais belongs to a rich – and unexpected – lineage of blind organists, extending at least as far as the 16th century. Maurice Duruffé, a contemporary of Langlais's, wrote his Requiem, Op. 9, two years later, and it continues to stand as one of the crowning achievements of sacred music. In it, Duruffé combines medieval plainchant with an impressionistic compositional language to profound effect. Today the choir performs the final movement, the *In paradisum*, because of its reference to Lazarus, echoing today's gospel.