

The Seventh Sunday after Pentecost

12 July 2026 | 10:00 am

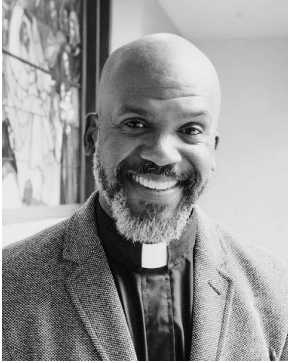
The Holy Eucharist: Rite II



CHRIST CHURCH CATHEDRAL, CINCINNATI, OH

Empowering people of peace to reconcile, liberate, heal, and serve the world.

A Welcome from the Dean



Grace and peace be with you! On behalf of the Christ Church Cathedral family, I want to welcome you this morning into the warm embrace of this beloved community. We are so glad that you have chosen to spend time in worship and fellowship with us today. Jesus said, “when two or three are gathered together in my name, I am there among them.” Indeed, it is my hope that through our prayers, music, preaching, and fellowship at God’s table, you will feel the presence of Christ’s love incarnate in this place.

Our vision is to empower people of peace to reconcile, liberate, heal, and serve the world by living out the way of Christ’s love. In covenant with God and each other, we share a mission to be Christ’s loving, healing, liberating, and reconciling presence in our city and in our diocese. It is the custom of the Cathedral that during the Holy Eucharist, *all* are welcome at God’s table to receive the bread and wine, or, if you prefer, a blessing. You are also free to stay seated in quiet contemplation. Just know that no matter who you are or where you’re from, you are welcome at Christ Church Cathedral Cincinnati.

If you would like to learn more about the Cathedral and ways to connect and get involved, please fill out one of our visitor cards (or use the QR code) in the pews; one of our ushers will be happy to receive it and one of our clergy members will reach out in the coming week. And if you are able, please join us for coffee and refreshments after the service in the Swan Area (just outside of the library). If you are joining us on the third Sunday of the month, please join us for a tasty brunch in the Undercroft! Again, I welcome you and give God thanks for your presence with us today!

Your Brother in Christ,
Dean Owen Thompson+

Children are welcome in worship! Many take delight in the sights, smells, and sounds of the liturgy. Families are welcome to sit anywhere in the nave. The **Pray and Play Pew** is an area designed specifically for little ones who need more room to move around. It includes items to help them worship their way—with wonder and wiggles.

Another option for children and families is our **Children’s Room**. There you will find caring staff and a safe space for open play during the worship service. Children are welcome to stay in the Children’s Room for the entire service, or can be picked up for communion.

Whether your children feel most comfortable in the Children’s Room or prefer to stay in the service, we’re so glad they’re here! We would love the opportunity to get to know you and your family. If you’d like to get connected or have any questions, feel free to email John Snavelly at jsnavelly@cccath.org

THE WORD OF GOD

ORGAN VOLUNTARY

Seven Sketches, Op. 34
II. Chanson

Edward Shippen Barnes (1887 – 1958)

The People stand as the procession enters the cathedral.

HYMN AT THE ENTRANCE

O day of radiant gladness

The Hymnal 1982: No. 48

OPENING ACCLAMATION & COLLECT FOR PURITY

Blessed be God: most holy, glorious, and undivided Trinity.

And blessed be God's reign, now and for ever. Amen.

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.**

SONG OF PRAISE

Benedictus es, Domine

1. Glo - ry to you, _____ Lord

God of our fa - thers; _____ you are wor - thy of praise;

glo - ry to you. _____ 2. Glo - ry to you _____

— for the ra - di-ance of your ho - ly Name; _____ we will

praise you and high - ly ex - alt you for ev - er. _____

3. Glo - ry to you in the splen - dor of your
tem - ple; on the throne of your ma - jes - ty, glo - ry to
you. 4. Glo - ry to you, seat - ed bet -
ween the Cher - u - bim; we will praise you and
high - ly ex - alt you for ev - er.

Descant

5. Glo - ry to you, be -
5. Glo - ry to you, be - hold - ing the

hold - ing the depths; in the high vault of
depths; in the high vault of hea - ven, glo - ry to
hea - ven, 6. Glo - ry to you,
you. 6. Glo - ry to you, Fa - ther,

— Fa - ther, Son, and Ho - ly Spi - rit; we will

Son, and Ho - ly Spi - rit; we will praise you and

high - ly ex - alt you Glo - ry to you!

high - ly ex - alt you for ev - er.

THE COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray.

O LORD, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The People sit.

THE FIRST LESSON

A Reading from the Book of Isaiah.

AS the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it. For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the Lord for a memorial, for an everlasting sign that shall not be cut off.

Isaiah 55:10-13 (NRSV)

Hear what the Spirit is saying to God's people.

Thanks be to God.

THE GRADUAL

Sung by the choir.

YOU are to be praised, O God, in Zion; *
to you shall vows be performed in Jerusalem.
To you that hear prayer shall all flesh come, *
because of their transgressions.
Our sins are stronger than we are, *
but you will blot them out.
Happy are they whom you choose and draw to your courts to dwell there! *
they will be satisfied by the beauty of your house, by the holiness of your temple.
Awesome things will you show us in your righteousness, O God of our salvation, *
O Hope of all the ends of the earth and of the seas that are far away.
You make fast the mountains by your power; *
they are girded about with might.
You still the roaring of the seas, *
the roaring of their waves, and the clamor of the peoples.
Those who dwell at the ends of the earth will tremble at your marvelous signs; *
you make the dawn and the dusk to sing for joy.
You visit the earth and water it abundantly; you make it very plenteous; *
the river of God is full of water.
You prepare the grain, *
for so you provide for the earth.
You drench the furrows and smooth out the ridges; *
with heavy rain you soften the ground and bless its increase.
You crown the year with your goodness, *
and your paths overflow with plenty.
May the fields of the wilderness be rich for grazing, *
and the hills be clothed with joy.
May the meadows cover themselves with flocks,
and the valleys cloak themselves with grain; *
let them shout for joy and sing.

Psalms 65:1-14

Chant: Henry Smart (1813-1879)

THE SECOND LESSON

A reading from the Letter of Paul to the Romans.

THERE is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and

peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you. *Romans 8:1-11 (NRSV)*

Hear what the Spirit is saying to God's people.

Thanks be to God.

The People stand.

HYMN AT THE SEQUENCE

O Christ, the Word Incarnate

The Hymnal 1982: No. 632

THE GOSPEL

The Holy Gospel of our Savior Jesus Christ according to Matthew.

Glory to you, Lord Christ.

JESUS went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen! Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

Matthew 13:1-9, 18-23 (NRSV)

The Gospel of our Savior.

Praise to you, Lord Christ.

THE SERMON

The People stand.

THE NICENE CREED

WE BELIEVE in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God, begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary and became truly human.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,
and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

The Deacon or Celebrant bids the Prayers saying

RECONCILED by God's mercy and sustained by God's presence, let us pray for the
world and its needs.

*The Intercessor offers prayers for the Church, the Nation, the welfare of the world, the community, those who
suffer, and the departed.*

After each intercession

Hear us, O God.

Your mercy is great.

The Celebrant adds a concluding collect. The People respond
Amen.

CONFESSION OF SIN

The Deacon or Celebrant says
Let us confess our sins against God and our neighbor.

Silence may be kept.

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 our Savior 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 Bishop, when present, or the Priest, stands and says
Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE PEACE

The peace of Christ be always with you.
And also with you.

The Ministers and People may greet one another in the name of the Lord.

THE HOLY COMMUNION

The Celebrant says an Offertory sentence.

ANTHEM AT THE OFFERTORY

Be Still, My Soul

Be still, my soul, for God is near;
The Great High Priest is with thee now;
The Lord of Life Himself is here,
Before whose face the angels bow.

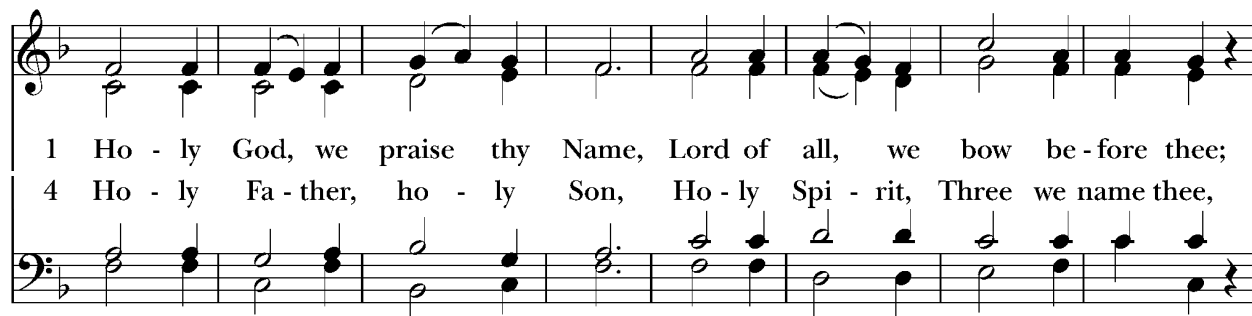
To make thy heart His lowly throne
Thy Saviour God in love draws nigh.
He gives Himself unto His own,
For whom He once came down to die.

I come, O Lord, for Thou dost call,
To blend my pleading prayer with Thine:
To Thee I give my self, my all,
And feed on Thee, and make Thee mine.
Amen.

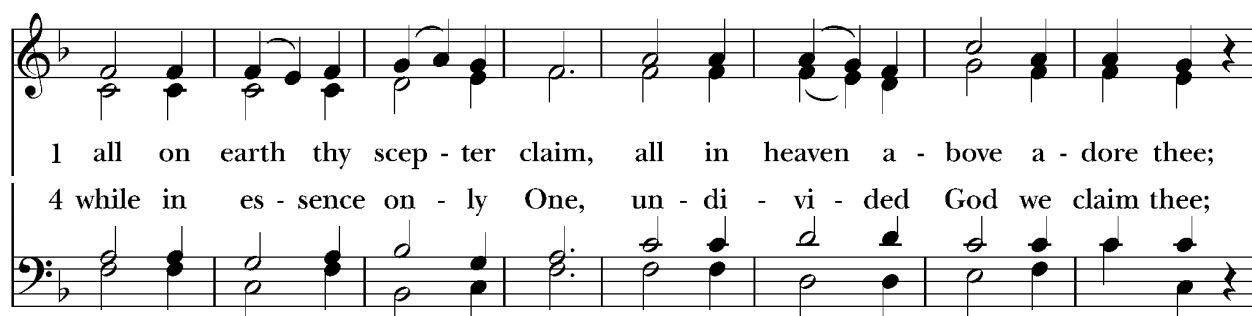
Text: William Dalrymple MacLagan (1826-1910)
Music: Percy W. Whitlock (1903-1946)

HYMN AT THE PRESENTATION

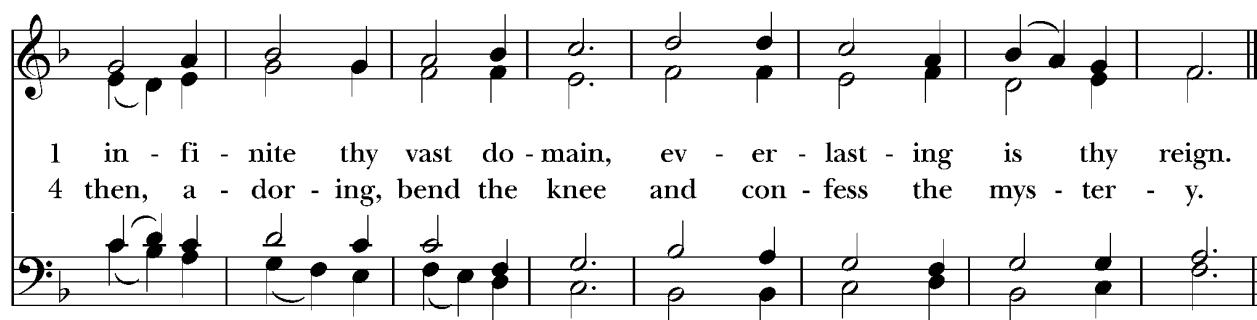
Holy God we praise thy Name



1 Ho - ly God, we praise thy Name, Lord of all, we bow be - fore thee;
4 Ho - ly Fa - ther, ho - ly Son, Ho - ly Spi - rit, Three we name thee,



1 all on earth thy scep - ter claim, all in heaven a - bove a - dore thee;
4 while in es - sence on - ly One, un - di - vi - ded God we claim thee;



1 in - fi - nite thy vast do - main, ev - er - last - ing is thy reign.
4 then, a - dor - ing, bend the knee and con - fess the mys - ter - y.

THE GREAT THANKSGIVING

God be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

All voices

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, heaven and earth are full of your glo - ry.

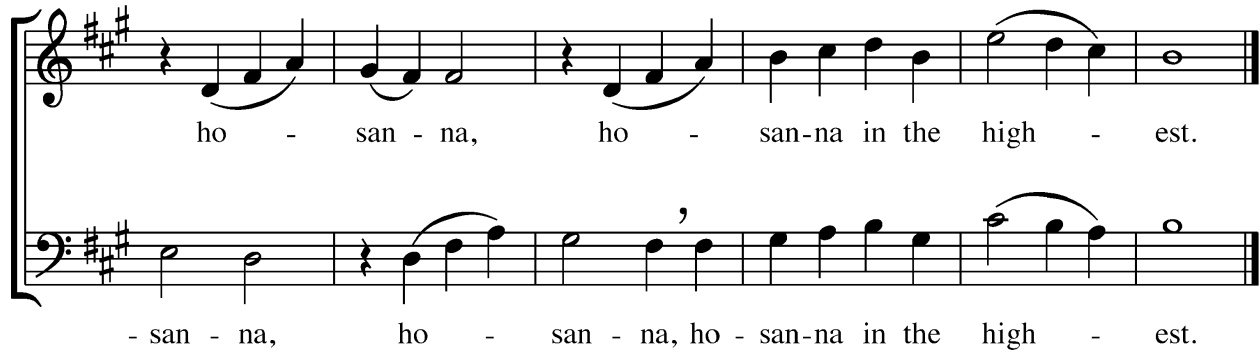
Ho - san - na in the high - est. Blessed is the One who

High voices

comes in the name of the Lord. Ho - san - na,

Low voices

comes in the name of the Lord. Ho -



And so, O God, we who have been redeemed by Jesus, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior.

On the night Jesus was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now that work of redemption, and offering to you this sacrifice of thanksgiving,

We celebrate Jesus' death and resurrection, as we await the day of Christ's return.

Lord God of our Ancestors; God of Abraham and Sarah, Isaac and Rebecca, Jacob, Leah, and Rachel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in the name of Jesus.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, O God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

As our Savior Christ has taught us, we now pray,

OUR Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. **Amen.**

The Celebrant breaks the consecrated bread. A period of silence is kept.

FRACTION ANTHEM

All voices

Lamb of God, — you take a -
 - way the sins of the world: have mer - cy
 on us. Lamb of God, you take a - way the
 sins of the world: have mer - cy on us. —
 Lamb of God, — you take a - way — the
 sins of the world: — grant — us peace.

The Celebrant says an Invitation to Communion. Gluten-free wafers are available upon request.

MUSIC AT THE COMMUNION

Bread of Heaven

Bread of heaven, on thee we feed:
 for thy Flesh is meat indeed:
 ever may our souls be fed
 with this true and living Bread;
 day by day with strength supplied
 through the life of Him who died.

Vine of heaven, thy Blood supplies
 this blest cup of sacrifice;
 Lord, thy wounds our healing give,
 to thy cross we look and live:
 Jesu, may we ever be
 grafted, rooted, built in thee.

Text: Josiah Conder (1789-1855)

Music: David Ashley White (b. 1944)

Father, we thank thee who hast planted

The Hymnal 1982: No. 302

The People stand.

THE POST-COMMUNION PRAYER

Let us pray.

ALMIGHTY and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of Christ,
and heirs of your eternal kingdom.
And now, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Savior.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

THE BLESSING

The Bishop, when present, or the Priest, may bless the people. The People respond
Amen.

HYMN AT THE CLOSING

Spread, O spread, thou mighty word

The Hymnal 1982: No. 530

THE DISMISSAL

The Deacon, or the Celebrant, says a dismissal. The People respond
Thanks be to God.

ORGAN VOLUNTARY

Sonata No. 1 in Eb, BWV 525
I. Allegro Moderato

Johann Sebastian Bach (1685 – 1750)



MINISTERS

The Reverend Canon Ted Albert, <i>Celebrant</i>	Eric Kearney, <i>Usher</i>
The Reverend Canon Liesebet Gravley, <i>Preacher & Deacon</i>	Barbara Koerner, <i>Usher</i>
Susan Anuforo, <i>Lay Eucharistic Minister</i>	Paula Rose, <i>Usher</i>
Pat Haug, <i>Lay Eucharistic Minister</i>	Julieta Simms, <i>Usher</i>
Jerry Stein, <i>Lay Eucharistic Minister</i>	David Kalfas, <i>Welcome Table</i>
Mary Lynn Woebkenberg, <i>Lay Eucharistic Minister</i>	Brady Swearingen, <i>Welcome Table</i>
Tom Kent, <i>Reader</i>	Linda Berger, <i>Altar Guild</i>
Janet Fedders, <i>Reader</i>	Lexie Bopp, <i>Altar Guild</i>
Lexie Bopp, <i>Intercessor</i>	Mary Lynn Woebkenberg, <i>Altar Guild</i>
Cheryl Eagleson, <i>Head Verger</i>	Brooke Reidy, <i>Flower Guild</i>
John Moreland, <i>Verger</i>	Pat Haug, <i>Flower Guild</i>
Jerry Stein, <i>Acolyte Master</i>	Gabrielle Low, <i>Flower Guild</i>
Dianne Butler, <i>Acolyte</i>	Allie Scholz, <i>Flower Guild</i>
Karen Moreland, <i>Acolyte</i>	Matthew Tamke, <i>Flower Guild</i>
Beth Zavodny, <i>Acolyte</i>	Susan Pace, <i>Communion Bread Ministry</i>
Tucker Stone, <i>Head Usher</i>	The Christ Church Cathedral Choir
Chris Christensen, <i>Usher</i>	Stephan Casurella,
David Fedders, <i>Usher</i>	<i>Canon Precentor & Director of Music</i>
	Abraham Wallace, <i>Associate Director of Music</i>

About the artwork: Artist Brian Adam Douglas, who creates street art under the moniker Elbow Toe, installed “Sally” or “The Sower” in Brooklyn, NY in 2006. The mural is charcoal and acrylic pasted onto a wall. Curator and critic Carlo McCormick writes “Brian Douglas, who first came to broad public attention for his work on the streets of New York City under the name Elbow Toe, has perhaps done more than any other contemporary artist to make collage relevant to the fine art discourse of the 21st Century. The importance of his work in this regard is both a matter of its highly fraught psychological content and the supreme effect of his craft.”



Christ Church Cathedral
318 East Fourth Street • Cincinnati, OH 45202
(513) 621-1817 • cincinnati.cathedral.com

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Artwork : Elbow Toe, 1972-. Sally Sows, from Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, TN. <https://act.library.vanderbilt.edu/artworks/57796> [retrieved July 7, 2026]. Original source: https://www.flickr.com/photos/guy_on_the_streets/185485832/. • Music: Benedictus es, Domine. Setting: John Rutter (b. 1945). © 1985 Oxford University Press. Reprinted under OneLicense.net A-707575. • Holy God we praise thy Name. Text: Para. of *Te Deum*, Sts. 1-4, Ignaz Franz (1719-1790); tr. Clarence Walworth (1820-1900). Sts. 5-7, F. Bland Tucker (1895-1984). Music: *Grosser Gott* melody from *Katholisches Gesangbuch*, 1686; alt. *Cantate*, 1851; harm. Charles Winfred Douglas (1867-1944), after Conrad Kocher (1786-1872). © 1985 Church Publishing, Inc. Reprinted under OneLicense.net A-707575. • Holy, holy, holy. Setting: Richard Webster, from *Mass in the Lydian Mode*. © 2001 Richard R. Webster, published by Advent Press. Used by permission. • Lamb of God. Setting: Richard Webster, from *Mass in the Lydian Mode*. © 2001 Richard R. Webster, published by Advent Press. Used by permission. • Permission to stream/podcast music is obtained under OneLicense.net A-707575, CCLI License 2779618, and CCS WORSHIPcast/PERFORMmusic License 8079.