

The Seventh Sunday after Pentecost

12 July 2026 | 8:00 am

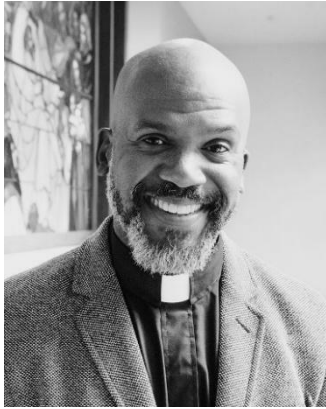
The Holy Eucharist: Rite I



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+

ORGAN VOLUNTARY

Prelude on the hymn tune 'Rhosymedre'

Ralph Vaughan Williams (1872-1958)

THE WORD OF GOD

The People stand.

THE OPENING ACCLAMATION & COLLECT FOR PURITY

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

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

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

THE GLORIA IN EXCELSIS

GLORY be to God on high,
and on earth peace, good will towards men.

We praise thee, we bless thee,

we worship thee,

we glorify thee,

we give thanks to thee for thy great glory,

O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father,

that takest away the sins of the world,

have mercy upon us.

Thou that takest away the sins of the world,

receive our prayer.

Thou that sittest at the right hand of God the Father,

have mercy upon us.

For thou only art holy;

thou only art the Lord;

thou only, O Christ,

with the Holy Ghost,

art most high in the glory of God the Father. Amen.

THE COLLECT OF THE DAY

The Lord be with you.

And with thy spirit.

Let us pray.

O God, who hast taught us to keep all thy commandments by loving thee and our neighbor: Grant us the grace of thy Holy Spirit, that we may be devoted to thee with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, for ever and 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)

The Word of the Lord.

Thanks be to God.

THE GRADUAL

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.

Psalm 65:1-14

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)*

The Word of the Lord.

Thanks be to God.

The People stand.

THE GOSPEL

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

Glory be to thee, O Lord.

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 the Lord.

Praise be to thee, O 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:
by the power of the Holy Spirit
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
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 and the Son.
With the Father and the Son he is worshiped and glorified,
He 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

A Deacon bids the prayers, saying

Let us pray for the whole state of Christ's Church and the world.

The intercessor continues

With all our heart and with all our mind, let us pray to the Lord, saying "Lord, have mercy."

FOR the peace from above, for the loving-kindness of God, and for the salvation of our souls, let us pray to the Lord.

Lord, have mercy.

For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to the Lord.

Lord, have mercy.

For all Bishops, and for all the clergy and people, let us pray to the Lord.

Lord, have mercy.

For the President and members of the Cabinet; for the Governors of States, and the Mayors of Cities; for federal and state Senators and Representatives; and for Judges and officers of our Courts, let us pray to the Lord.

Lord, have mercy.

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, especially those who have asked for prayers, _____let us pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the resurrection, especially _____. And on the anniversary of death we remember _____. For all the departed, let us pray to the Lord.

Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

Lord, have mercy.

In the communion of [_____ and of all the] saints, let us commend ourselves, and one another, and all our life, to Christ our God.

To thee, O Lord our God.

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

THE CONFESSION OF SIN

A Deacon bids the Confession, saying

Let us humbly confess our sins unto Almighty God.

MOST merciful God,
we confess that we have sinned against thee in thought, word, and deed,
by what we have done, and by what we have left undone.

We have not loved thee with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of thy Son Jesus Christ, have mercy on us and forgive us;

that we may delight in thy will, and walk in thy ways,

to the glory of thy Name. Amen.

The Bishop when present, or the Priest, stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

THE PEACE

The Peace of the Lord be always with you.
And with thy spirit.

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

THE HOLY COMMUNION

The Celebrant says an Offertory sentence.

MUSIC AT THE OFFERTORY

Andantino, Op. 14, No. 3

Edward Elgar (1857-1934)

At the presentation of the offering the Celebrant may say
All things come of thee, O Lord.
And of thine own have we given thee.

The People stand.

THE GREAT THANKSGIVING

THE LORD be with you.
And with thy spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord God.

It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Here a Proper Preface is said.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **AMEN.**

And now, as our Savior Christ hath taught us, we are bold to say,

OUR FATHER, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

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

Alleluia. Christ our Passover is sacrificed for us;

Therefore let us keep the feast. Alleluia.

O LAMB of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

WE DO NOT presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

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

Following Communion, the People stand.

THE POST-COMMUNION PRAYER

Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

THE BLESSING & DISMISSAL

THE PEACE of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

The Deacon, or the Celebrant, says a dismissal. The People respond:

Thanks be to God.

ORGAN VOLUNTARY

Voluntary in G Major

Henry Heron (c.1738-1795)



MINISTERS

The Reverend Canon Ted Albert, *Celebrant*

The Reverend Canon Liesebet Gravley, *Preacher*

Kirsten Marron, *Lay Minister*

Michael Unger, *Organist*

Beth Boatright & Michael Rouse, *Altar Guild*

Brooke Reidy, Pat Haug, Gabrielle Low, Allie Scholz, & Matthew Tamke, *Flower Guild*



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

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.”

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/.