

The Twelfth Sunday after Pentecost

16 August 2026 | 10:00 am

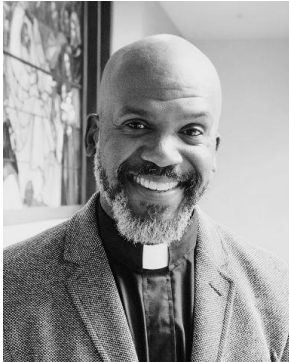
The Holy Eucharist: Rite II



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 jnnavely@cccath.org

THE WORD OF GOD

ORGAN VOLUNTARY

Allein Gott in der Höh sei Ehr, BWV 663

Johann Sebastian Bach (1685-1750)

The People stand as the procession enters the cathedral.

HYMN AT THE ENTRANCE

All people that on earth do dwell

The Hymnal 1982: No. 377

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

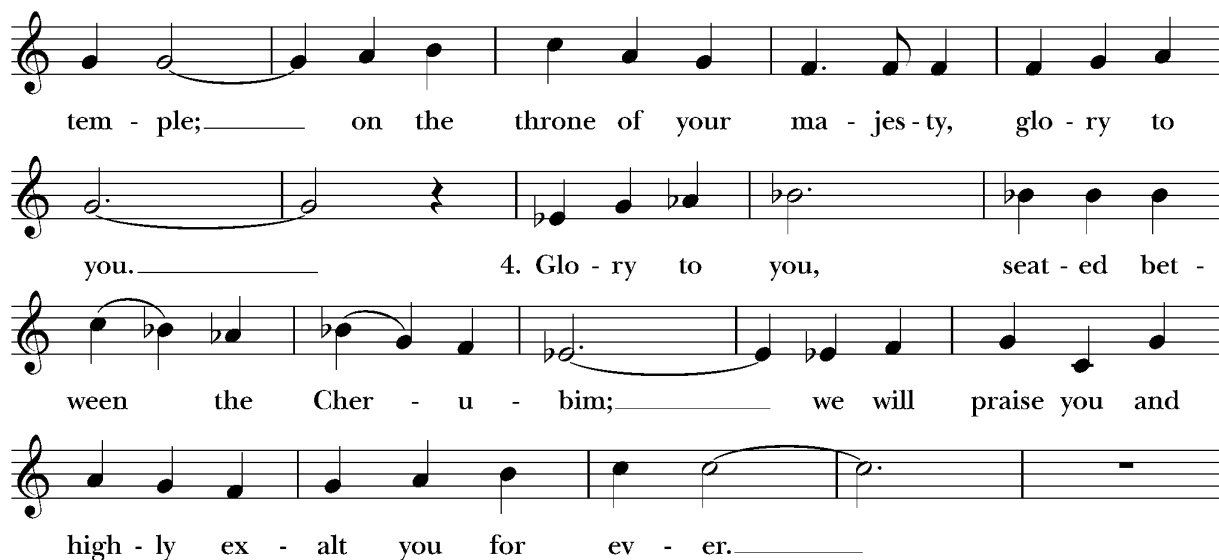
God of our fa - thers; _____ you are wor - thy of praise;

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

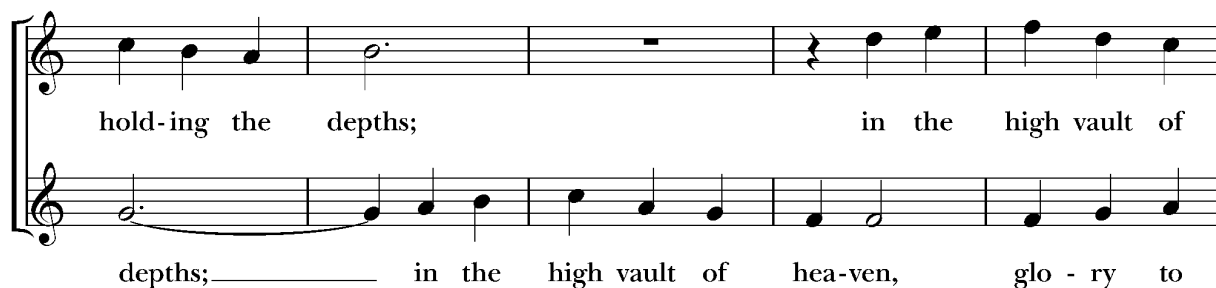


tem - ple; on the throne of your ma - jes - ty, glo - ry to
 you. 4. Glo - ry to you, seat - ed bet -
 ween the Cher - u - bim; we will praise you and
 high - ly ex - alt you for ev - er.

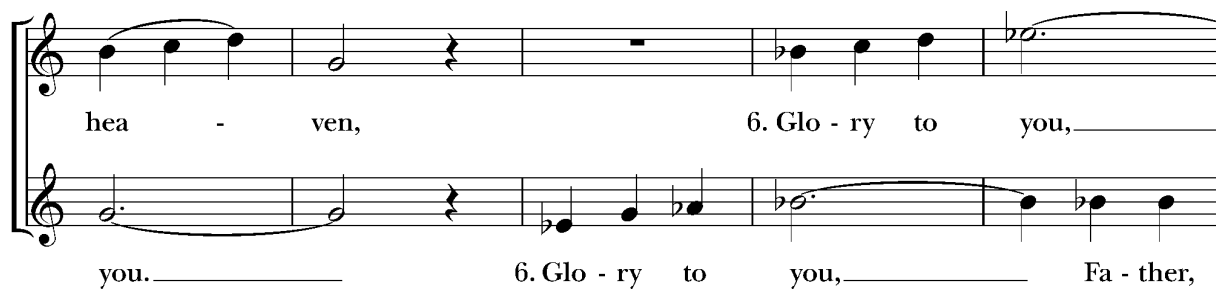
Descant



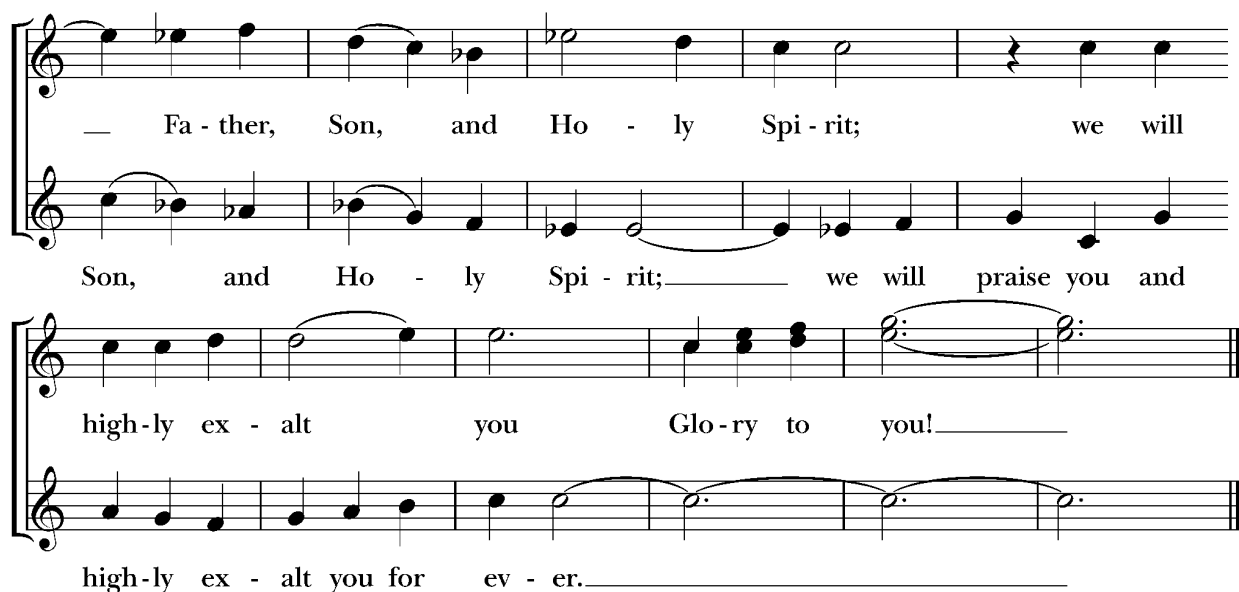
5. Glo - ry to you, be -
 5. Glo - ry to you, be - hold - ing the



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,



THE COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray.

ALmighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son 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.

THUS says the Lord: Maintain justice, and do what is right,
for soon my salvation will come, and my deliverance be revealed.
And the foreigners who join themselves to the Lord,
to minister to him, to love the name of the Lord, and to be his servants,
all who keep the sabbath, and do not profane it, and hold fast my covenant—
these I will bring to my holy mountain, and make them joyful in my house of prayer;
their burnt offerings and their sacrifices will be accepted on my altar;
for my house shall be called a house of prayer for all peoples.
Thus says the Lord God, who gathers the outcasts of Israel,
I will gather others to them besides those already gathered.

Isaiah 56:1, 6-8 (NRSV)

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

Thanks be to God.

THE GRADUAL

Sung by the cantor.

MAY God be merciful to us and bless us, *
show us the light of his countenance and come to us.
Let your ways be known upon earth, *
your saving health among all nations.
Let the peoples praise you, O God; *
let all the peoples praise you.
Let the nations be glad and sing for joy, *
for you judge the peoples with equity
and guide all the nations upon earth.
Let the peoples praise you, O God; *
let all the peoples praise you.
The earth has brought forth her increase; *
may God, our own God, give us his blessing.
May God give us his blessing, *
and may all the ends of the earth stand in awe of him

Psalm 67

Chant: Edward Cuthbert Bairstow (1874-1946)

THE SECOND LESSON

A reading from the Letter of Paul to the Romans.

Iask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

Romans 11:1-2a, 29-32 (NRSV)

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

Thanks be to God.

The People stand.

HYMN AT THE SEQUENCE

In your mercy, Lord, you called me

The Hymnal 1982: No. 706

THE GOSPEL

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

Glory to you, Lord Christ.

JESUS called the crowd to him and said to them, “Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” He answered, “Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.” But Peter said to him, “Explain this parable to us.” Then he said, “Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile.”

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” He answered, “It is not fair to take the children’s food and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.

Matthew 15:10-28 (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

Alleluia from *Exsultate, jubilate*, K. 158a

Wolfgang Amadeus Mozart (1756-1791)

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 musical score is written for two staves (treble and bass clef) in G major (one sharp) and 4/4 time. It consists of three systems of music. Each system has two vocal parts (Soprano/Alto and Tenor/Bass) and a piano accompaniment. The lyrics are written below the vocal staves. The first system covers the first two lines of the hymn. The second system covers the next two lines. The third system covers the final two lines. The piano accompaniment features a steady rhythm with chords and moving lines in both hands.

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

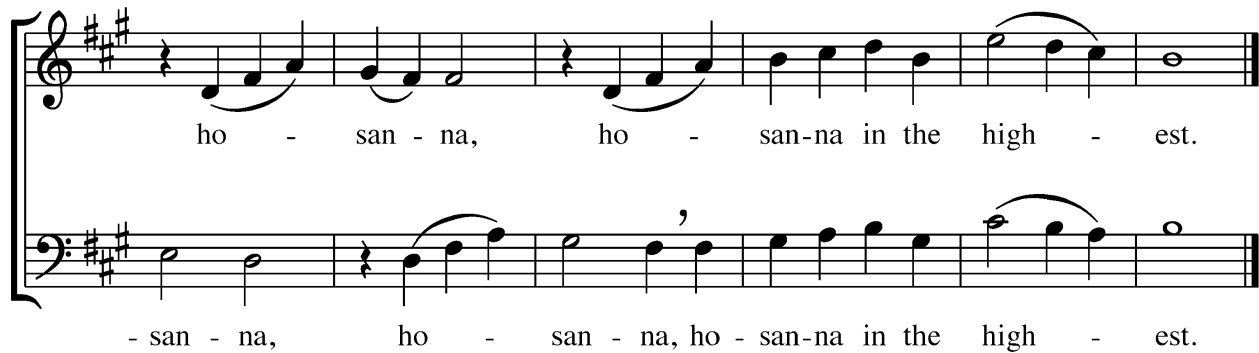
Ho - ly, ho - ly, ho - ly Lord, God of power and might, heaven and earth are full of your glo - ry. Ho - san - na in the high - est. Blessed is the One who comes in the name of the Lord. Ho - san - na, comes in the name of the Lord. Ho -

High voices

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

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

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.

Clergy are available for healing prayer at this time. If you desire prayer, approach the priests in the side aisle after you have received either Communion or a blessing.

MUSIC AT THE COMMUNION

Guide My Feet

Guide my feet, Lord, while I run this race,
for I don't want to run this race in vain.

Hold my hand...

Stand by me...

Text & Music: Traditional Spiritual, arr. Jacqueline B. Hairston (1932-2026)

There's a wideness in God's mercy

The Hymnal 1982: No. 470

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

Christ for the world we sing!

The Hymnal 1982: No. 537

THE DISMISSAL

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

ORGAN VOLUNTARY

X. *Pasticcio*, from Organ Book, Op. 91

Jean Langlais (1907-1991)



The Cathedral Choir is currently in residence at Worcester Cathedral (England) singing daily services, returning to worship here on August 23. Many thanks to cantor Candace Williams and organist John Depinet for leading music today!

MINISTERS

The Reverend Canon Brian Blayer, *Celebrant*
The Very Reverend Owen Thompson, *Preacher*
The Reverend Canon Joanna Unangst,
Deacon & Healing Minister

Karen Moreland, *Lay Eucharistic Minister*
Bill Myers, *Lay Eucharistic Minister*
Jerry Stein, *Lay Eucharistic Minister*
Mary Lynn Woebkenberg, *Lay Eucharistic Minister*

Connie Sanders, *Reader*
Chris Christensen, *Reader*

Suzann Parker Leist, *Intercessor*

Cheryl Eagleson, *Head Verger*
Steve van Allen, *Verger*

Jerry Stein, *Acolyte Master*
Dianne Butler, *Acolyte*
Hugh Evans, *Acolyte*
Beth Zavodny, *Acolyte*
Paula Rose, *Head Usher*

Jennifer Blair, *Usher*
Lexie Bopp, *Usher*
Ryan Dye, *Usher*
David Fedders, *Usher*
Eric Kearney, *Usher*
Barbara Koerner, *Usher*

Lynn Okel, *Welcome Table*
Tucker Stone, *Welcome Table*

Lexie Bopp, *Altar Guild*
Mary Lynn Woebkenberg, *Altar Guild*

Patti Radenheimer, *Flower Guild*
Susan Anuforo, *Flower Guild*
Quincy Collins, *Flower Guild*
Denise Johnson, *Flower Guild*
Jane Harbour, *Flower Guild*

Brian Lawson, *Communion Bread Ministry*

John Depinet, *Organist*
Candace Williams, *Cantor*

About the Artwork: Influenced by Buddhist figure prints, Japanese printmaker Sadao Watanabe (1913-1996) portrayed biblical subjects in a Japanese context using the mingei (folk art) tradition. Though his works have been displayed everywhere from the Vatican Museum to MOMA, Watanabe preferred that his prints hang in the ordinary places of life, saying: “I would most like to see them hanging where people ordinarily gather, because Jesus brought the gospel for the people.”



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Artwork: Watanabe, Sadao, 1913-1996. Woman of Canaan, from Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, TN. <https://act.library.vanderbilt.edu/artworks/57538> [retrieved August 4, 2026]. Original source: <https://americanart.si.edu/artwork/woman-canaan-26809>. • 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. • Take my hand, precious Lord. Text & music: Thomas A. Dorsey (1899-1993), arr. Horace Clarence Boyer (1935-2009). Text & music © 1938 by Hill & Range Songs, Inc. Copyright renewed, assigned to Unichappell Music, Inc. (Rightsong Music Publisher). Arr. © 1992 Horace Clarence Boyer. Reprinted under OneLicense.net A-707575. • Permission to stream/podcast music is obtained under OneLicense.net A-707575, CCLI License 2779618, and CCS WORSHIPcast/PERFORMmusic License 8079.