



We are in the season of the Church Year after the day of Pentecost. Pentecost (from the Greek pentekoste, the ‘fiftieth’ day of celebration) has its roots in the Jewish Festival of Weeks, which was completed on the fiftieth day after Passover. In the Christian tradition, Pentecost is the seventh Sunday after Easter and commemorates God’s sending the Holy Spirit to empower the church, the followers of Jesus, on a mission of healing, liberation, and love. It emphasizes that the church is understood as the body of Christ which is drawn together and given life by the Holy Spirit. The speaking in tongues, which was a major effect of having received the Spirit, is interpreted by some to symbolize the church’s worldwide preaching, and many understand Pentecost to be the origin and sending out of the church into the world and refer to it as the birthday of the church! Pentecost reminds us that God comes through all modalities and to and through all people, from all ethnicities, races, and backgrounds. God’s Spirit transcends all human-

made boundaries. God can be experienced in fire and wind, dreams and visions, prophetic words and preaching. We invite you to notice the presence of the Spirit of God moving in your life and in the world around us this day.

The Noon Service

at Christ Church Cathedral, Cincinnati, OH

Inclusivity Statement

Jesus' ministry invited people from all walks of life, and we strive to do the same.

You are welcome and celebrated here exactly as you are—bringing your faith, race, class, sexuality, gender identity, nationality, immigration status, life experiences, housing, abilities, age, personal history and all the qualities that make you who you are. It is important in this community to treat everyone the way they want to be treated. If there is an accommodation that would help you experience the service more comfortably, please let us know by contacting Kirsten Marron at kmarron@cccath.org.

Jesus showed love, healing, and reconciliation in different ways to each of his followers, and we strive to do the same. Practices that some might find comforting might inspire discomfort in others. For that reason, everything at the Noon Service is an invitation—if you don't feel comfortable with a part of it, you can always step away, no explanation required. Concerns brought to leadership will be heard without judgment and considered seriously.

Jesus called people of every kind to serve God through the gifts they were given, and we strive to do the same. We believe everyone has wisdom and gifts from God worth sharing, whether it's friendship, unique perspective, prayer, volunteering, financial support or something else. In God's eyes there are no small gifts. The Noon Service is collaborative and participatory. If you want to be a more active part of this community, we welcome you—and we welcome you to contribute in the way that you uniquely can.

Gather in the Lord's Name

Welcome

Community responses are in bold.

Creator of the world, eternal Light,
We have come from many places.

Redeemer of humanity, God-with-us,
We have come seeking common ground.

Spirit of unity, sustaining God,
We have come on journeys of our own.

So here, in this place where journeys meet, let us take time together. For when paths cross and pilgrims gather, there is much to share and celebrate.

In your name, God, the three-in-one and pattern of community, Amen.

Gathering Song

Come and Fill Our Hearts

Please stand as you are comfortable, in body or spirit.

The musical score is written for a 3/4 time signature in the key of D major (indicated by two sharps). It consists of four systems of music, each with a treble and bass staff. The first system includes chord markings D, Bm, D, and A above the treble staff. The lyrics are provided in both English and Latin. The second system continues the melody and lyrics. The third system features a repeat sign at the beginning and concludes with a double bar line. The fourth system continues the melody and lyrics, also concluding with a double bar line.

English: Come and fill our hearts with your peace. You a-lone, O Lord, are ho-ly.
Latin: Con-fi-te-mi-ni Do-mi-no quo-ni-am bo-nus.

Come and fill our hearts with your peace, al-le-lu-ia!
Con-fi-te-mi-ni Do-mi-no, al-le-lu-ia!

Opening Prayer

God be with you.

And also with you.

Unclean God, braving defilement, inviting offence; you share your bread with those others consider vermin and outsiders; you let the Gentile woman subvert your plans: give us the faith that comes from the heart and walks beyond our boundary posts that we might be surprised by outrageous grace; through Jesus Christ, son of David and light of the world. **Amen.**

Please be seated

Proclaim and Respond to the Word of God

The First Reading

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 the stories of God active in the world.

Thanks be to God.

The Gradual

Read responsively.

O God, be merciful to us and bless us, *

show us the light of your 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 its increase;

may you, O God our God, bless us.

May you bless us, *

and may all the ends of the earth stand in awe of you.

Psalms 67

The Second Reading

A reading from the Letter of Paul to the Romans.

I ask, 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 the stories of God active in the world.

Thanks be to God.

The Gospel Acclamation

Please stand as you are comfortable, in body or spirit

Lead me, Lord

**Lead me, Lord, lead me in thy righteousness,
Make thy way plain before my face**

The musical score is written for a two-part setting in G major and 4/4 time. The first system contains the vocal melody and a bass line accompaniment. The lyrics 'Lead me, Lord, lead me in thy right - eous - ness, -' are written below the vocal line. The second system continues the melody and accompaniment with the lyrics 'Make thy way plain be - fore my face.' The score concludes with a final double bar line.

The Gospel

The Holy Gospel of Jesus according to Matthew.

Glory to you, O 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, O Christ.

Community Reflection

Please be seated.

In community, we exchange our thoughts and reflections on scripture. The noon service community is a place where doubts and questions are honored and encouraged. This is also a multi-generational community so we ask that comments are shared in a manner appropriate for all ages. Examine your own assumptions and perceptions; be sensitive to differences in communication and cultural styles; tolerate ambiguity and difference. What is shared in our community is vulnerable and sacred – please do not share or refer to someone else’s sharing outside of this holy space. Part of the strength of this community is that we listen as well as speak: we encourage you to give space for holy silence and space for everyone to reflect. Listening is a spiritual act.

Affirmation of Faith

This is the first and the great commandment:

Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.

The second is like it:

Love your neighbor as yourself. There is no commandment greater than these.

Pray for the World and the Community

God, we know you hear our cries and concerns as you hear the prayers of all who suffer around our world.

Today we particularly remember in prayer those countries destabilized by war and violence that we name aloud or in our hearts.

God of transformation, **hear our prayer of hope.**

We remember those in need in our own nation– for all without food, housing, legal protection, or social safety nets, and all struggling to survive as prices escalate.

God of transformation, **hear our prayer of hope.**

We pray for political leaders around the world including our own government, that they might have your wisdom and turn their hearts to caring for the world, its people, and all creation.

God of transformation, **hear our prayer of hope.**

We share with you both our concerns and our joys, those things that weigh us down and those things that lift us up.

You are invited to speak names of people, places, joys, or concerns you have either silently or aloud.

God of transformation, **hear our prayer of hope.**

God, you are our hope for the transformation of the world. Open our hearts in compassion and receive these petitions on behalf of the needs of the church and the world. **Amen.**

Exchange the Peace

The peace of Christ be always with you.

And also with you.

During this time, the community may greet each other with a sign of Christ's peace and may say "peace be with you!" or something similar. You may remain at your seat and greet those around you, or make your way around the room greeting people. If you are feeling brave, you might introduce yourself to someone you don't know!

Announcements for the Community

Please be seated.

Share the Gifts of God

Offering & Song

Guide me, O thou great Jehovah

Walk in love as Christ loved us and gave himself for us, an offering and sacrifice to God.

**Guide me, O thou great Jehovah,
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand;
bread of heaven, bread of heaven
feed me now and evermore,
feed me now and evermore.**

**Open now the crystal fountain,
whence the healing
stream doth flow;
let the fire and cloudy pillar
lead me all my journey through;**

**strong deliverer, strong deliverer,
be thou still my strength and shield,
be thou still my strength and shield.**

**When I tread the verge of Jordan,
bid my anxious fears subside;
death of death,
and hell's destruction,
land me safe on Canaan's side;
songs of praises, songs of praises,
I will ever give to thee.
I will ever give to thee.**



1 Guide me, O thou great Je - ho - vah, pil - grim through this
 2 O - pen now the crys - tal foun-tain, whence the heal - ing
 3 When I tread the verge of Jor - dan, bid my anx - ious



bar - ren land; I am weak, but thou art might - y;
 stream doth flow; let the fire and cloud - y pil - lar
 fears sub - side; death of death, and hell's de - struc - tion,



hold me with thy power - ful hand; bread of hea - ven,
 lead me all my jour - ney through; strong de - liv - erer,
 land me safe on Ca - naan's side; songs of prais - es,



bread of hea - ven, feed me now and ev - er -
 strong de - liv - erer, be thou still my strength and
 songs of prais - es, I will ev - er give to



more, feed me now and ev - er - more.
 shield, be thou still my strength and shield.
 thee, I will ev - er give to thee.

The Hymn at the Presentation

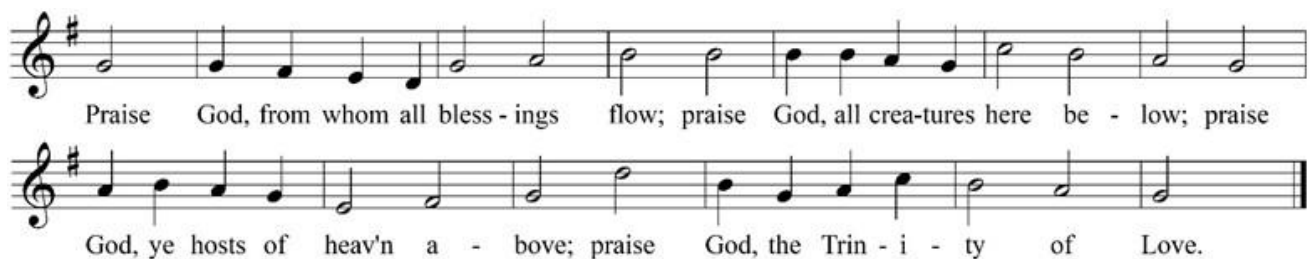
Please stand as you are comfortable, in body or spirit.

Praise God, from whom all blessings flow;

Praise God all creatures here below;

Praise God ye hosts of heav'n above;

Praise God, the Trinity of Love.



Make Eucharist

The Holy Eucharist (which means 'thanksgiving') is the sacred meal of the church, where we respond to the call of Jesus to continue to break bread and share the cup in his name. It is a way for us to be in communion with God and one another. We pray remembering all that God has done and noticing what God is doing even now.

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.

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; who on this day overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

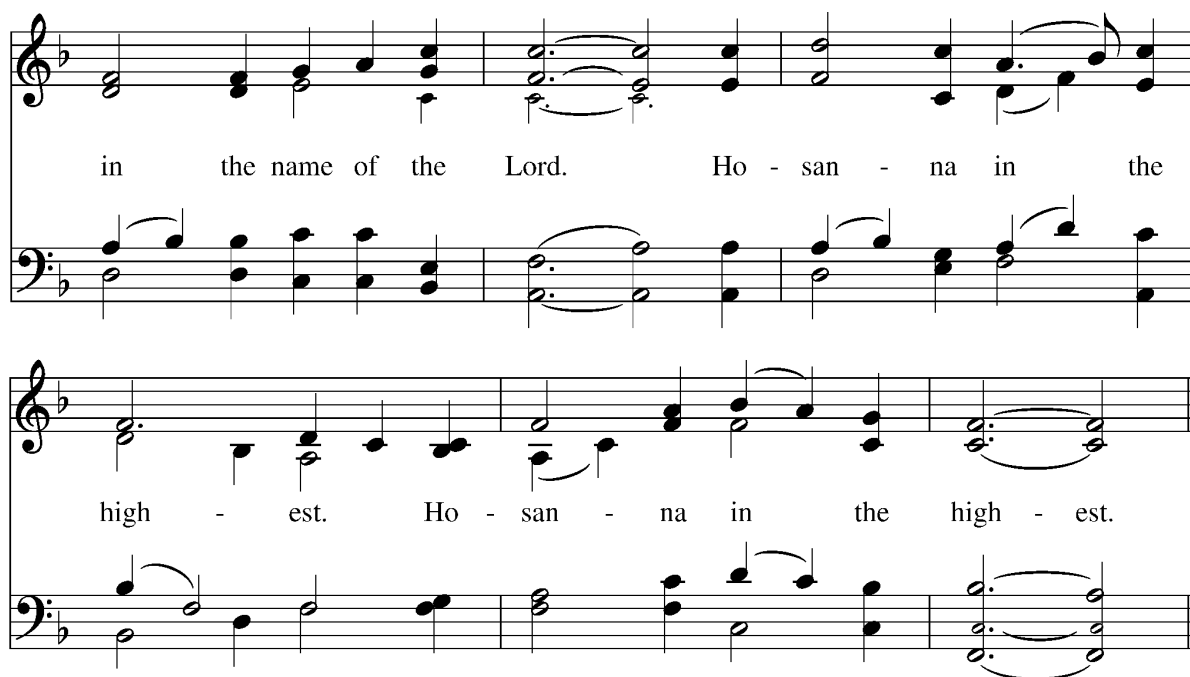
**Holy, holy, holy Lord, God of power and might,
Heav'n and earth are full of your glory.
Hosanna in the highest.
Blessed is the One who comes in the name of the Lord.
Hosanna in the highest. Hosanna in the highest.**

The musical score is written for a two-part setting (Soprano and Bass) in 6/4 time, featuring a key signature of one flat (B-flat). The lyrics are distributed across three systems of staves. The first system covers the first line of the text, the second system covers the second line, and the third system covers the third line. The melody is primarily composed of half and quarter notes, with some rests and ties. The accompaniment consists of block chords and moving lines in the bass. The lyrics are: '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 the one who comes'.

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 the one who comes



Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker and of all.

Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, 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; and when he had given thanks, he gave it to them, 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.”

Therefore we proclaim the mystery of faith:

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

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ’s death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ.

Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

The Lord’s Prayer

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.

Break the Bread

The bread we share is vegan and gluten-free. Individually wrapped gluten-free wafers are available upon request.

We break this bread to share in the Body of Christ.

We who are many are one body, because we all share one bread.

The Invitation

The table of bread and wine is now made ready. It is the table of company with Jesus, and all who love him. It is the table of sharing with the poor of the world, with whom Jesus identified himself. It is the table of communion with the earth, in which Christ became incarnate. So come to this table, whether you have much faith or would like to have more; whether you have been here often or have not been for a long time or ever before; those who have tried to follow Jesus, and all of us who have failed. Come: it is Christ who invites us to meet him here.

Communion

Please be seated.

All are welcome to God's table! And that means everyone! If you wish to receive communion, please come forward as the spirit moves you. You can receive the bread and/or wine by extending your hands for the bread and taking a sip from or dipping your bread in to the wine. If you would like to receive a blessing instead, come forward and cross your arms over your chest. In addition to Communion, a priest will be available during this time for the ministry of healing prayer. You can also use this time for prayer or contemplation.

Taste and see. Taste and see the good - ness
of the Lord. O taste and see. Taste and
see the good - ness of the Lord, of the Lord. **Fine**

Prayer after Communion

Please stand as you are comfortable, in body or spirit

Let us pray.

Eternal God, you have graciously accepted us as living members of our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Savior. Amen.

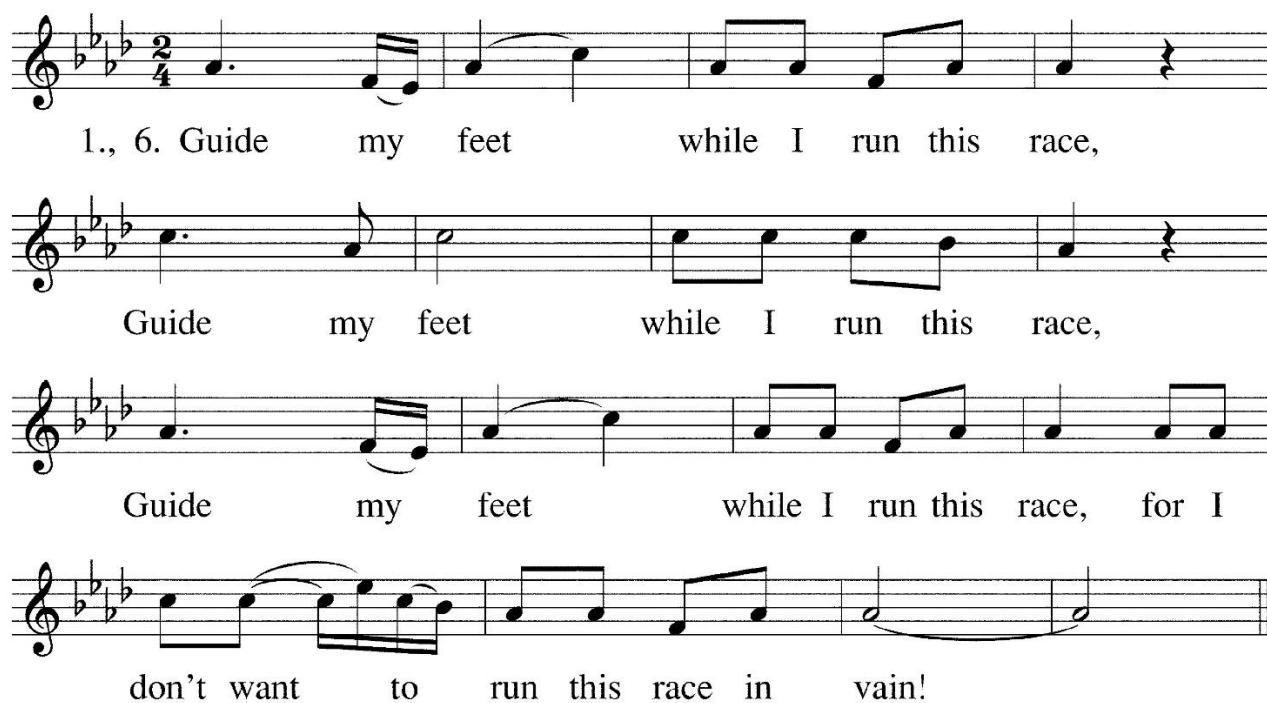
Blessing

Closing Song

Guide my feet

Guide my feet while I run this race (3X)

For I don't want to run this race in vain.



1., 6. Guide my feet while I run this race,

Guide my feet while I run this race,

Guide my feet while I run this race, for I

don't want to run this race in vain!

2. Hold my hand... 3. Stand by me... 4. I'm your child... 5. Search my heart...

Dismissal

Let us go forth in the name of Christ.

Thanks be to God.



New to the Noon Service? We would love to get to know you! Please send your name and preferred contact information to Pr. Liesebet Gravley: lgravley@cccath.org. Prayer requests and questions about the Noon Service can also be directed to Rev. Gravley. Have a suggestion or want to get involved in Noon Service music? Contact Kirsten Marron: kmarron@cccath.org. More information about the ministries at Christ Church Cathedral can be found at cincinnati.cathedral.com.

If you would like to receive a weekly e-mail from the Noon Service and/or receive digital communications about service information (cancellations, road closures, etc.) please provide your e-mail address by either: scanning this QR code and entering it in google forms or e-mailing Rev. Gravley at lgravley@cccath.org.



Land Acknowledgement: Our Cathedral and Cincinnati occupy the ancestral lands of the Shawnee and Miami Indigenous Peoples. We acknowledge the painful history of colonization, genocide and intergenerational trauma that they have endured, and commit to working toward truth and reconciliation. We honor the perseverance and resiliency of Indigenous people, and we will continue to seek their guidance and participation in our efforts to build awareness of the history, traditions and contributions of Indigenous cultures.

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