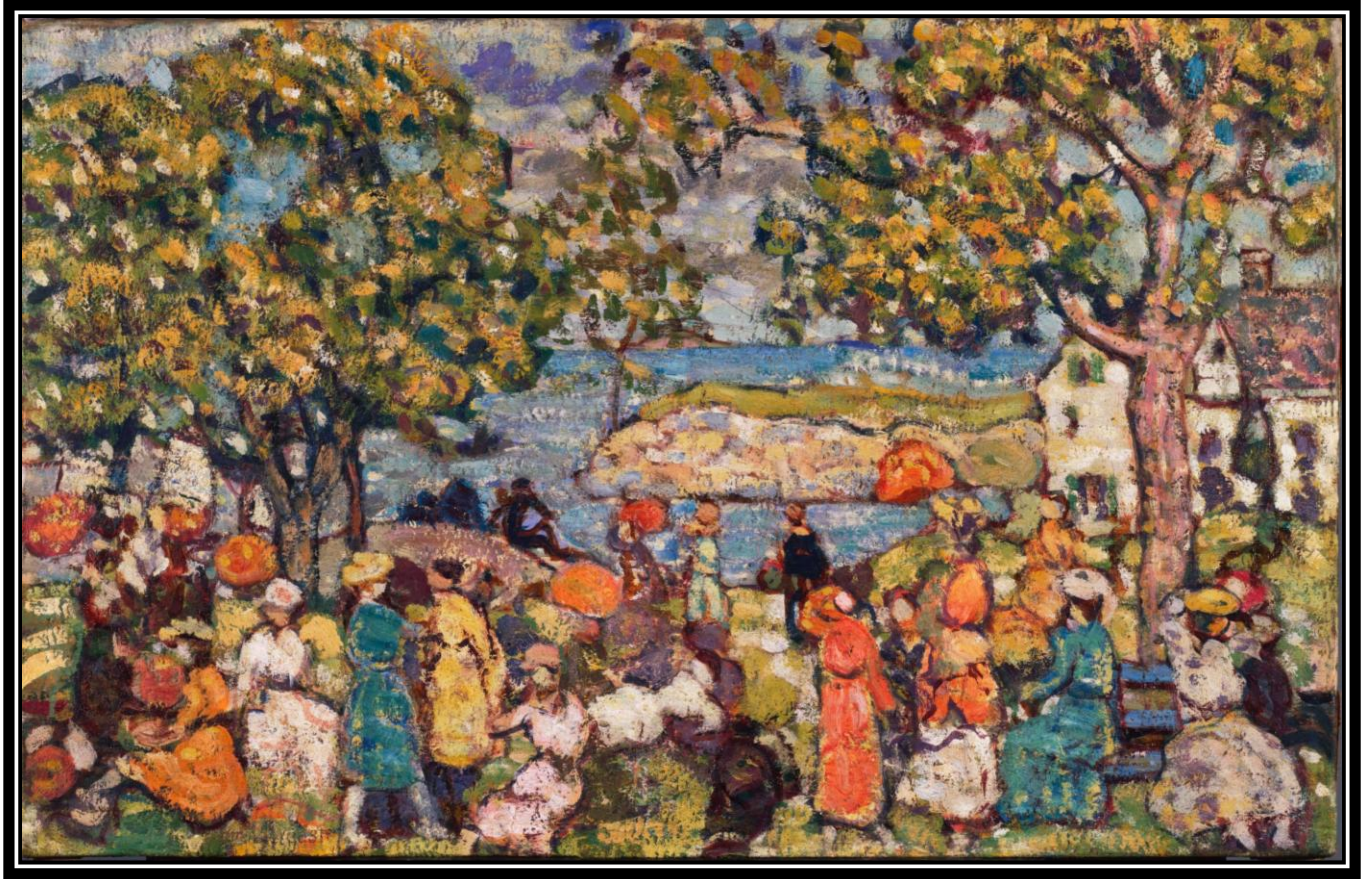


The Sixteenth Sunday after Pentecost

13 September 2026 | 10:00 am

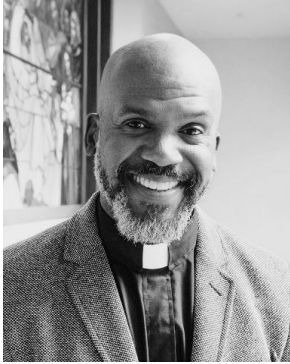
The Holy Eucharist



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 Snavely at jsnavely@cccath.org

In The Episcopal Church, we talk about “the ministry of all baptized persons” or “the priesthood of all believers.” While some people are called to ordained ministry, all of us are called to use our gifts to share the love of God both in the church and in the world. Christians who are not ordained clergy are called the “laity,” from the Greek word *laos*, which means “people.” Page 855 in the Episcopal Book of Common Prayer (the red book in the pew rack) reminds us that, “The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ’s work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.” Throughout the service, you will see many people doing just that! During the month of September, the leaflets will highlight some of the roles for lay people in worship, and ways to get more involved.

THE WORD OF GOD

ORGAN VOLUNTARY

Sonata for Organ in B Flat Major, Op. 65, No 4

Felix Mendelssohn (1809–1847)

III. Allegretto

The People stand as the procession enters the cathedral.

HYMN AT THE ENTRANCE

Crown him with many crowns

The Hymnal 1982: No. 494

OPENING ACCLAMATION & COLLECT FOR PURITY

Blessed be the one, holy, and living God.

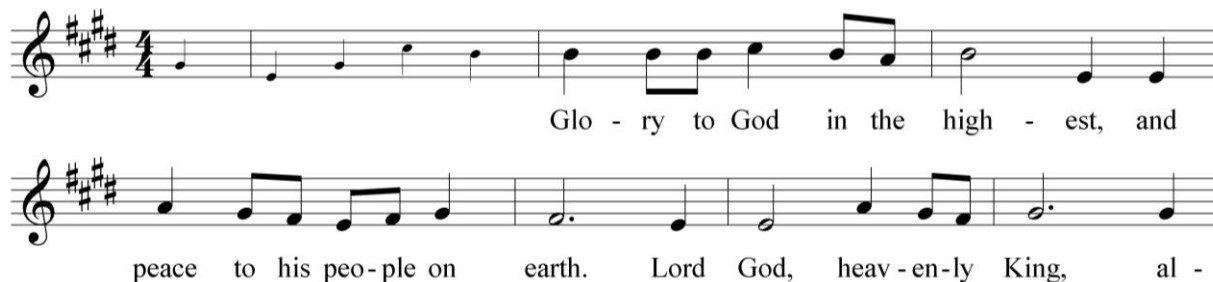
Glory to God for ever and ever.

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.**

The procession into the Cathedral is led by the **Verger**, a lay attendant who leads the procession holding a rod (the title verger comes from the Latin *virga*, which means rod). Vergers also assist with preparing for the liturgy and making sure that service participants are present. Contact Beth Zavodny at bethzavodny@gmail.com to get involved.

THE SONG OF PRAISE

Gloria in excelsis Deo



might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry.
Lord Je - sus Christ, on - ly Son of the Fa - ther,
Lord God, Lamb of God, you take a - way the
sin of the world: have mer - cy on us; you are
seat - ed at the right hand of the Fa - ther: re - ceive our
prayer. For you a - lone are the Ho - ly One,
you a - lone are the Lord, you a - lone are the Most High,
Je - sus Christ, with the Ho - ly Spir - it, in the
glo - ry of God the Fa - ther, A - - - men.

THE COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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 Genesis.

REALIZING that their father was dead, Joseph's brothers said, "What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?" So they approached Joseph, saying, "Your father gave this instruction before he died, 'Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.' Now therefore please forgive the crime of the servants of the God of your father." Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, "We are here as your slaves." But Joseph said to them, "Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones." In this way he reassured them, speaking kindly to them.

Genesis 50:15-21 (NRSV)

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

Thanks be to God.

Historically, ordained clergy read all the lessons during services with Communion. However, the 1979 Book of Common Prayer aimed to expand participation in the liturgy by calling for **lay lectors** to read the lessons preceding the Gospel. Contact Stephan Casurella at scasurella@cccath.org to volunteer.

THE GRADUAL

Sung by the choir.

BLESS the Lord, O my soul, *
and all that is within me, bless his holy Name.

Bless the Lord, O my soul, *
and forget not all his benefits.

He forgives all your sins *
and heals all your infirmities;

He redeems your life from the grave *
and crowns you with mercy and loving-kindness;

He satisfies you with good things, *
 and your youth is renewed like an eagle's.
 The Lord executes righteousness *
 and judgment for all who are oppressed.
 He made his ways known to Moses *
 and his works to the children of Israel.
 The Lord is full of compassion and mercy, *
 slow to anger and of great kindness.
 He will not always accuse us, *
 nor will he keep his anger for ever.
 He has not dealt with us according to our sins, *
 nor rewarded us according to our wickedness.
 For as the heavens are high above the earth, *
 so is his mercy great upon those who fear him.
 As far as the east is from the west, *
 so far has he removed our sins from us.
 As a father cares for his children, *
 so does the Lord care for those who fear him.

Psalm 103:1-13

Chant: John Camidge II (1790-1859)

The Book of Psalms was written to be sung and prayed in community (some call it the original hymnal of the church). The **Choir** continues that tradition by chanting the Psalm each Sunday. In addition to proclaiming or illuminating scripture in song, the choir's singing also anchors hymns and service music so that the congregation feels confident singing along and the group models engagement in worship through their actions and postures.

The Cathedral Choir is an auditioned group that rehearses weekly on Thursdays and sings for most Sunday morning and Evensong services. Contact Stephan Casurella at scasurella@cccath.org for more information. **The Christ Church Singers** lead Sunday 10 AM worship quarterly and rehearse the Wednesday before. Contact Doug Bruestle at dbruestle@cccath.org to join.

THE SECOND LESSON

A reading from the Letter of Paul to the Romans.

WELCOME those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each of us will be accountable to God.

Romans 14:1-12 (NRSV)

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

Thanks be to God.

The People stand.

HYMN AT THE SEQUENCE

The Gospel procession during the sequence hymn is led by **acolytes**. The title comes from the Greek *akolouthos*, which means "follower" or "attendant." This ministry has roots as far back as the Old Testament, where the prophet Samuel is seen assisting the Levite priest Eli. Acolytes are essential to helping worship flow smoothly, and there are many ways to serve within this ministry. In this procession, you will see the **crucifer** leading with the cross, followed by **torch bearers** carrying the candles to shine light on the Gospel book, and sometimes a **Gospel manager** holding the Gospel Book as the deacon reads. During the second part of the service, you may see them bringing the offering to the Celebrant, carrying vessels to the altar, washing the Celebrant's hands before Communion, or extinguishing the candles when the service has ended.

The acolyte ministry is open to adults and young people from junior high school up, and plays an important role in creating beautiful and deeply meaningful liturgies for worshipers at the Cathedral. Please contact acolyte master Jerry Stein at stmichaelj@aol.com if you are interested or would like to learn more.

No saint on earth lives life to self alone

1. No saint on earth lives life to self a - lone
2. For to this end our Lord to by death was slain,

or dies a - lone, for we with Christ are one.
that to new life he might a - rise a - gain.

So if we live, for Christ a - lone we live,
Through sor - row on to tri - umph Christ has led,

and if we die, to Christ our dy - ing give.
and reigns o'er all: the liv - ing and the dead.

In liv - ing and in dy - ing this con - fess:
In liv - ing and in dy - ing, him we bless.

we are the Lord's, safe in God's faith - ful - ness.
We are the Lord's, safe in God's faith - ful - ness.

THE GOSPEL

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

Glory to you, Lord Christ.

PETER came and said to Jesus, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times. For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place.

Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”
Matthew 18:21-35 (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.

The **intercessor** is a person who leads the congregation in prewritten Prayers of the People. They read from the middle of the sanctuary to remind us that these are communal prayers, and they are praying on behalf of the entire assembly. Contact Stephan Casurella at scasurella@cccath.org to volunteer.

CONFESSION OF SIN

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

GOD of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.

We have denied your goodness in each other, in ourselves,
and in the world you have created.

We repent of the evil that enslaves us,
the evil we have done, and the evil done on our behalf.

Forgive, restore, and strengthen us
through our Savior Jesus Christ, that we may abide in your love and serve only your will.
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

Show Us, O Lord, Your Steadfast Love

Show us, O Lord, your steadfast love,
And let your saving grace be near;
To those who turn their hearts to God
The Lord speaks peace and I will hear.

To every one who worships you
Your saving help is very near;
Your purpose is that in our land
Your radiant glory will appear.

Mercy and truth at last have met,
Justice and peace are reconciled;
Truth has arisen from the earth,
Justice looked down from heaven and smiled.

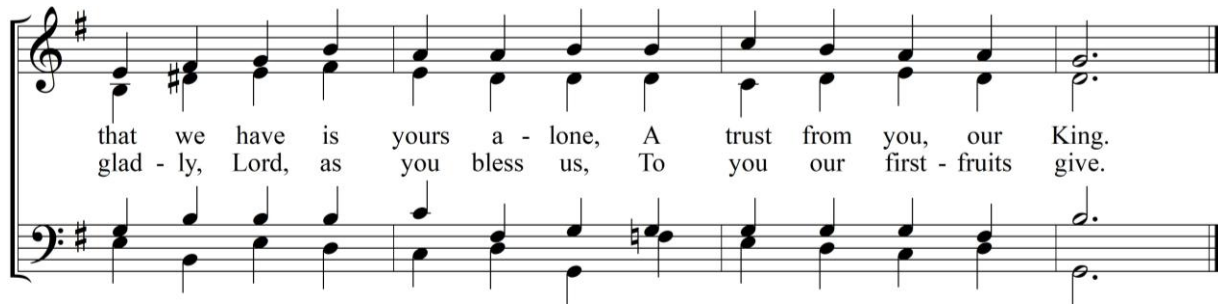
During the Offertory, clergy and lay ministers prepare for Communion. A **Lay Eucharistic Minister (LEM)** is a lay person authorized to assist the clergy in administering the consecrated elements during the celebration of Holy Eucharist (they may also be called **chalice bearers**). This role is different from many other service opportunities because Lay Eucharistic Ministers commit to becoming licensed by the Bishop to serve the Sacraments. Contact Stephan Casurella at scasurella@cccath.org to start the process.

*Text: Psalm 85; para. Christopher L. Webber
Music: Peter Pindar Stearns (1931-2016)*

HYMN AT THE PRESENTATION

We give you but your own

The musical notation is for a hymn in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The lyrics are written below the notes. The melody is simple and hymn-like, with a key signature of one sharp (F#) and a 4/4 time signature. The lyrics are: 'We give you but your own In an - y gifts we bring; All May we your boun - ties thus As stew - ards true re - ceive And'.



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.

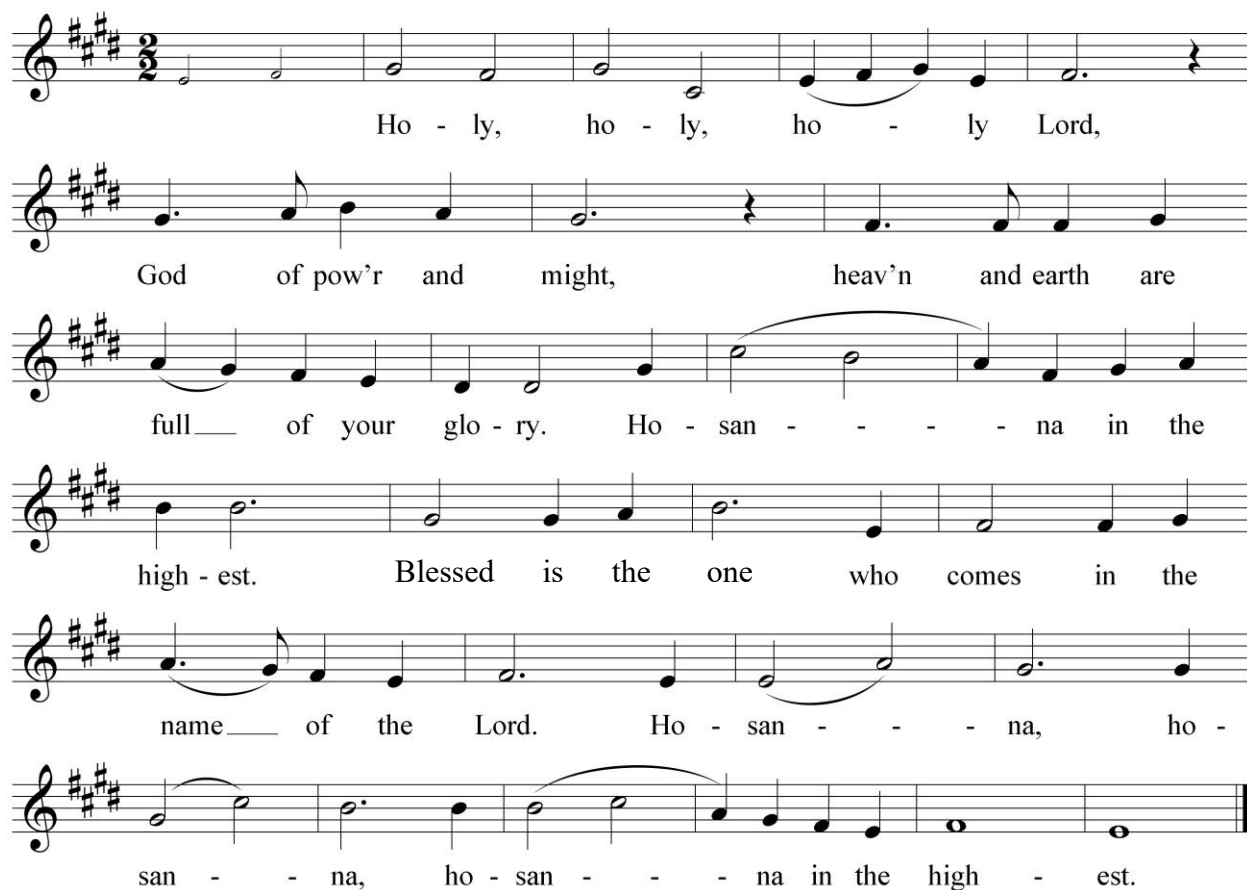
It is right to give our thanks and praise.

It is truly right, and good and joyful, to give you
 thanks, all-holy God,
 source of life and fountain of mercy.

You have filled us and all creation with your blessing
 and fed us with your constant love; you have
 redeemed us in Jesus Christ and knit us into one body.
 Through your Spirit you replenish us
 and call us to fullness of life.
 Therefore, joining with Angels and Archangels
 and with the faithful of every generation,
 we lift our voices with all creation as we sing:

Long before the beginning of the Eucharist, you can find the **Altar Guild** busy behind the scenes maintaining the chancel, the altar, and the many sacred objects used in worship and making sure they are ready. Not only do they set up the communion elements and vessels, the altar guild also takes care of things like washing, ironing, and changing specialized altar linens, cleaning and polishing the dishes used in Communion, cleaning and filling the oil candles, and ensuring that the sanctuary candle stays burning all week long.

This ministry is about a 3-hour commitment once or twice a month. New members work with experienced ones initially, and procedures are simple and well-documented. Contact Bob Shawver at rshawver1@yahoo.com to get involved.



The Officiant continues, recalling God humbling God's self unto death, the last supper, and Jesus binding his presence to that of the bread and wine.

...Therefore we proclaim the mystery of faith:

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

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **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.



Choir

Christ our Passover is sacrificed for us;
therefore let us keep the feast.



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

We are fortunate many Sundays to have home baked bread at Communion. Our **bread bakers** lovingly and diligently mix, shape, bake, and meticulously cut loaves of bread into enough pieces to feed the congregation. Rev. Scott Painter of Grace Episcopal in Texas writes, "there is something special about handmade bread, baked by someone in our own fellowship, brought forward as a gift of thanksgiving to be blessed, broken, and shared to nourish and re-member us as Christ's body in the world."

Our bakers all use the same simple recipe, and generally bake one to two times per month. Contact Liesebet Gravley at lgravley@cccath.org to join them!

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

Benedic anima mea

*Benedic, anima mea, Domino,
et omnia quæ intra me sunt nomini sancto ejus.
Benedic, anima mea, Domino,
et noli oblivisci omnes retributiones ejus.
Qui propitiatur omnibus iniquitatibus tuis;
qui sanat omnes infirmitates tuas.*

Bless the Lord, O my soul,
and all that is within me, bless his holy Name.
Bless the Lord, O my soul,
and forget not all his benefits.
He forgives all your sins
and heals all your infirmities.

Text: Psalm 103:1-13

Music: Claudin de Sermisy (1495-1562)

“Forgive our sins, as we forgive”

The Hymnal 1982: No. 674

When you first entered the nave or when you came up for Communion, you may have admired the flowers bringing the beauty and life of God’s creation into our space (the same way the congregation filling the pews does). These arrangements are the work of our **Flower Guild**. In the words of one member, “Perhaps you think you could never learn to do that. Well, you are wrong! The Cathedral Flower Guild is a ministry that welcomes participation from anyone. Experienced members would love to train you in the basics, and then you, too, can create a masterpiece!”

On normal weekends, the guild arranges on Saturday mornings starting at 9 AM and are finished before noon. Usually, arrangers are assigned to a team no more than once per month. If you would like to learn more, please contact Susan Pace at LSPace@cinci.rr.com.

The People stand.

THE POST-COMMUNION PRAYER

Let us pray.

GOD of abundance,
you have fed us with the bread of life and cup of salvation; you have united us
with Christ and one another; and you have made us one with all your people in heaven and
on earth. Now send us forth in the power of your Spirit, that we may proclaim your
redeeming love to the world and continue for ever in the risen life of Christ our Savior.
Amen.

THE BLESSING

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

HYMN AT THE CLOSING

Praise the Lord, rise up rejoicing *The Hymnal*
1982: No. 334

THE DISMISSAL

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

ORGAN VOLUNTARY

Sonata for Organ in B Flat Major, Op. 65, No 4
IV. Allegro Maestoso e Vivace
Felix Mendelssohn

Greeting you, handing out bulletins, helping you find a seat, pointing you in the right direction, collecting offerings, bringing the gifts to the altar, and coordinating communion, the **ushers** are the first point of contact for many of us when we enter the Cathedral. They act as ministers of hospitality and help ensure that services and events run smoothly and safely. Contact Stephan Casurella at scasurella@cccath.org if you are interested in being added to the usher roster. If you are interested in ushering for music events, please let Abe Wallace know at awallace@cccath.org.

Assisting the ushers are the **welcome table volunteers**, who welcome guests and newcomers, answer questions about the Cathedral, and connect people with ministries and opportunities to serve. To join their ranks, contact Brady Swearingen at bradyswearingen@gmail.com.



Please join us at one of our upcoming services:

This afternoon, 9/13: The Noon Service, 12:00 pm (Centennial Chapel)
Saturday, 9/19: Holy Eucharist, 5:00 pm (Centennial Chapel)



This week for Music Live at Lunch, join Cincinnati Symphony Orchestra alums **Rebecca and Dan Culnan** present a program for violin and piano. Your lunchtime concert includes music from Bach, Beach, Bruch, Brahms, and Bartok!

Join us for this free event **Tuesday, September 15th at 12:10 in Centennial Chapel**. Bring your own lunch or purchase one when you get here! During the month of September, all donations collected at Music Live performances will benefit the **Peaslee Neighborhood Center** in Over-the Rhine.

MINISTERS

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

Susan Anuforo, *Lay Eucharistic Minister*
Dianne Butler, *Lay Eucharistic Minister*
Bill Myers, *Lay Eucharistic Minister*
Matthew Shad, *Lay Eucharistic Minister*

Berta Lerch, *Reader*
Doug Bruestle, *Reader*

Drew Abbott, *Intercessor*

Steve van Allen, *Verger*

Jerry Stein, *Acolyte Master*
Karen Moreland, *Acolyte*
Mary Lynn Woebkenberg, *Acolyte*
Beth Zavodny, *Acolyte*

Tucker Stone, *Head Usher*
Jennifer Blair, *Usher*
Ryan Dye, *Usher*
Sigrun Haude, *Usher*
Eric Kearney, *Usher*
Barbara Koerner, *Usher*
Paula Rose, *Usher*

Lynn Okel, *Welcome Table*
Brady Swearingen, *Welcome Table*

Linda Berger, *Altar Guild*
Danyale Marshall, *Altar Guild*
Bob Shawver, *Altar Guild*
Brenda Shawver, *Altar Guild*

Patti Radenheimer, *Flower Guild*
Priscilla Dunn, *Flower Guild*
Pat Haug, *Flower Guild*
Denise Johnson, *Flower Guild*
Caroline Hatch, *Flower Guild*

The Christ Church Cathedral Choir
Stephan Casurella, *Canon Precentor & Director of Music*
Abraham Wallace, *Associate Director of Music*
Matthew Johnson, *Organ Scholar*



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

Copyrights

Artwork: Prendergast, Maurice, 1858-1924. Picnic, from Art in the Christian Tradition, a project of the Vanderbilt University Divinity Library, Nashville, TN. <https://act.library.vanderbilt.edu/artworks/57048> [retrieved September 2, 2026]. Original source: https://commons.wikimedia.org/wiki/File:Maurice_Prendergast_-_Picnic_-_Google_Art_Project.jpg. • Gloria in Excelsis, Sanctus, Fraction. Music: from *Mass in E* by Jeffrey Smith. © 1990 MorningStar Music Publications/Birnamwood Publications. Reprinted under OneLicense.net A-707575. • No saint on earth lives life to self alone. Text: J. W. Schulte-Nordholt; tr. Norman J. Kansfield; © 1997 Church Publishing, Inc. Music: *Song 1*, melody and bass Orlando Gibbons (1583-1625); harm. Ralph Vaughan Williams (1872-1958), alt., from *Hymns for the Church and School* 1964; harm. © Oxford University Press. Reprinted under OneLicense.net A-707575. • We give you but your own. Text: William W. How (1823-1897), alt. Music: *Energy*, William H. Monk (1823-1889); setting © 1982 Concordia Publishing House. 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.