

The Seventeenth Sunday after Pentecost

20 September 2026 | 10:00 am

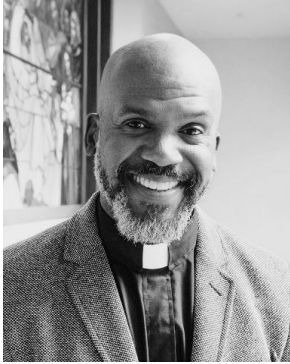
The Holy Eucharist



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

Schmücke dich, o liebe Seele, BWV 654

Johann Sebastian Bach (1685-1750)

INTROIT

The Christ Church Gospel Ensemble

I Shall Wear a Crown

I shall wear a crown
When it’s all over.

Soon as I get home.

I’m going to put on my robe,
Tell the story how I made it over

I shall see His face
When it’s all over.

Thomas Whitfield, arr. Trey McLaughlin

The People stand as the procession enters the cathedral.

HYMN AT THE ENTRANCE

God, my King, thy might confessing *The Hymnal 1982: No. 414*

OPENING ACCLAMATION & COLLECT FOR PURITY

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

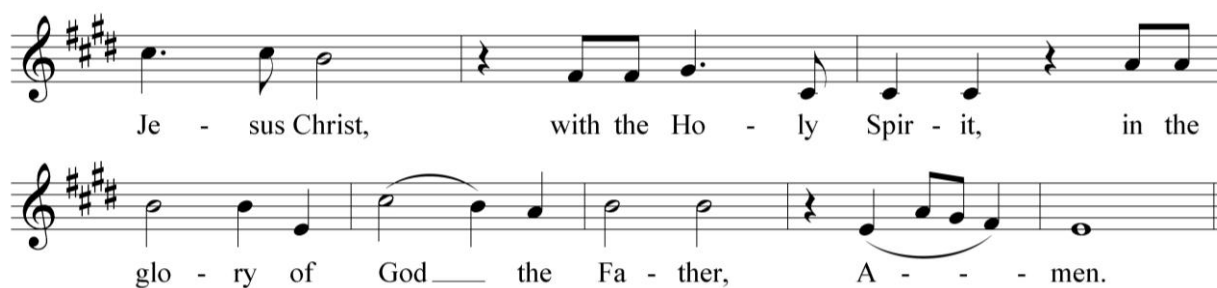
ALmighty God, to you all hearts are open, all desires known,
and from you no secrets are hid: Cleanse the thoughts of our
hearts by the inspiration of your Holy Spirit, that we may perfectly
love you, and worthily magnify your holy Name; through Christ our
Lord. **Amen.**

The procession into the Cathedral is led by the **Vergers**, a lay attendant who leads the procession holding a rod (the title vergers 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

Glo - ry to God in the high - est, and
 peace to his peo - ple on earth. Lord God, heav - en - ly King, al -
 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 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,



THE COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray.

GRANT us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The People sit.

THE FIRST LESSON

A Reading from the Book of Jonah.

WHEN God saw what the people of Nineveh did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it. But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, “O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live.” And the Lord said, “Is it right for you to be angry?” Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city. The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush.

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.

But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, “It is better for me to die than to live.” But God said to Jonah, “Is it right for you to be angry about the bush?” And he said, “Yes, angry enough to die.” Then the Lord said, “You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?”

Jonah 3:10-4:11 (NRSV)

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

Thanks be to God.

THE GRADUAL

Sung by the choir.

I will exalt you, O God my King, *
 and bless your Name for ever and ever.
 Every day will I bless you *
 and praise your Name for ever and ever.
 Great is the Lord and greatly to be praised; *
 there is no end to his greatness.
 One generation shall praise your works to another *
 and shall declare your power.
 I will ponder the glorious splendor of your majesty *
 and all your marvelous works.
 They shall speak of the might of your wondrous acts, *
 and I will tell of your greatness.
 They shall publish the remembrance
 of your great goodness; *
 they shall sing of your righteous deeds.
 The Lord is gracious and full of compassion, *
 slow to anger and of great kindness.

Psalms 145:1-8

Chant: William Marsh (d. 1817)

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 Philippians.

TO me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—since you are having the same struggle that you saw I had and now hear that I still have.

Philippians 1:21-30 (NRSV)

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

Thanks be to God.

MUSIC AT THE SEQUENCE

The Christ Church Gospel Ensemble

The Gospel procession during the sequence music 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.

Ain't That Good News

I got a home up in that kingdom, yes, yes,
I got a home up in that kingdom, yes, yes.
Lay down this world, shoulder up my cross,
Take it home to my Jesus, ain't that good news.

I'm going to tell the story of my home in Glory.
I'm going to sit at Jesus feet, I'm going to walk those golden streets.
Gates of pearl, streets of gold, half has never been told
Lay down this world, shoulder up my cross,
Take it home to my Jesus, ain't that good news.

Timothy Wright

The People stand.

THE GOSPEL

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

Glory to you, Lord Christ.

JESUS said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

Matthew 20:1-16 (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 center aisle 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

The Cathedral Choir

Simile est regnum caelorum

*Simile est regnum caelorum
homini patri familias,
qui exiit primo mane
conducere operarios in vineam suam.
Et egressus circa horam tertiam
vidit alios stantes in foro otiosos,
Et illis dixit:
Ite et vos in vineam meam;
et, quod iustum fuerit, dabo vobis.
Cum sero autem factum esset,
dicit dominus vineae procuratori suo:
Voca operarios et redde illis mercedes
incipiens a novissimis usque ad primos.
Multi enim sunt vocati pauci vero electi.*

The kingdom of heaven
is like a landowner
who went out early in the morning
to hire laborers for his vineyard.
When he went out about nine o'clock,
he saw others standing idle in the marketplace;
and he said to them,
“You also go into the vineyard,
and I will pay you whatever is right.”
When evening came,
the owner of the vineyard said to his manager,
“Call the laborers and give them their pay,
beginning with the last and then going to the first.”
Many are called, but few are chosen.

Text: Matthew 20:1, 3-4, 8; 22:14

Music: Cristóbal de Morales (1500-1553)

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.

HYMN AT THE PRESENTATION

We give you but your own

The musical score is written for two voices (Soprano and Alto) and two parts of a piano accompaniment (Right and Left Hand). The key signature is one sharp (F#), and the time signature is common time (C). The melody is simple and hymn-like, with lyrics written below the notes. 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 that we have is yours a - lone, A trust from you, our King. glad - ly, Lord, as you bless us, To you our first - fruits give.'

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.

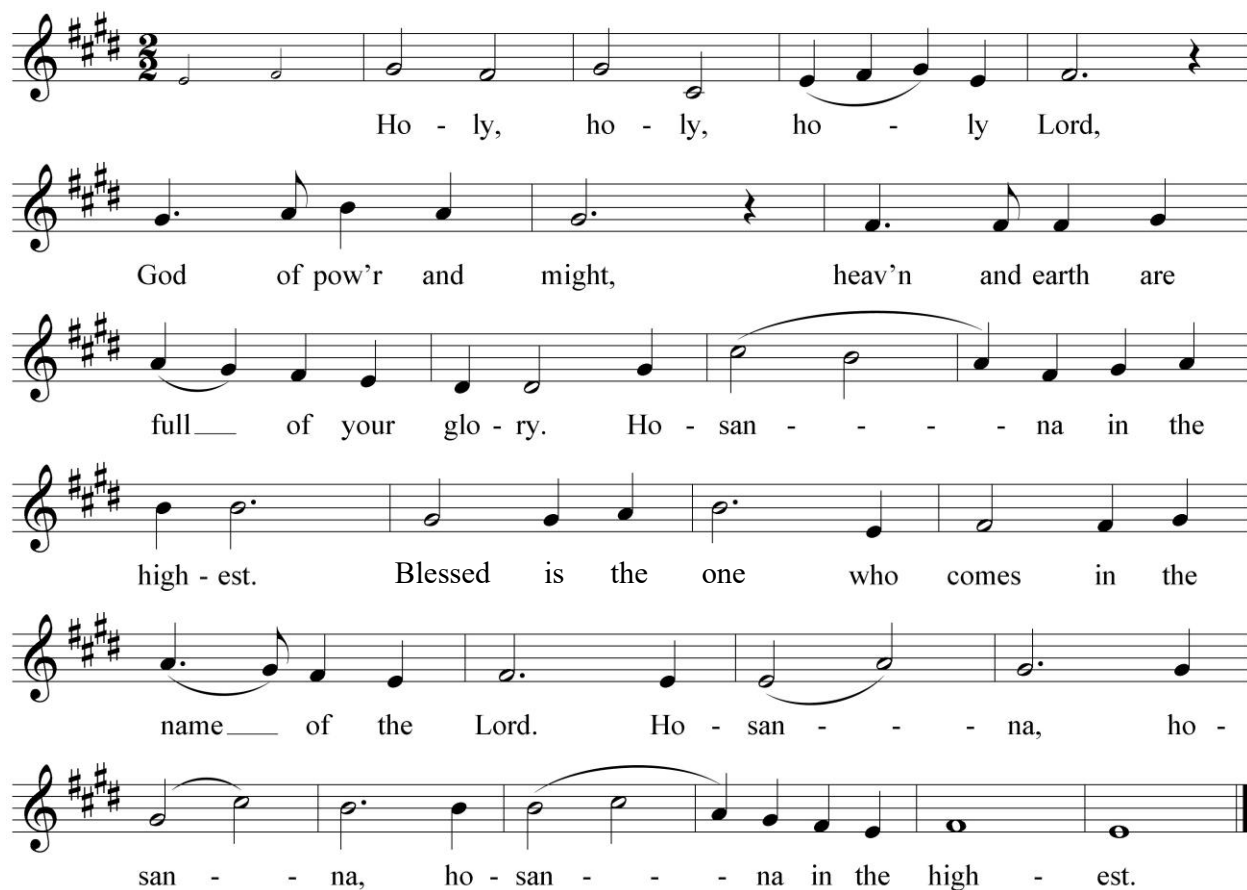
It is right to give our thanks and praise.

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

O sacrum convivium

The Cathedral Choir

*O sacrum convivium, in quo Christus sumitur;
recolitur memoria passionis ejus;
mens impletur gratia;
et futurae gloriae nobis pignus datur.*

O sacred banquet, wherein Christ is received;
the memorial of his passion is renewed;
the soul is filled with grace;
and a pledge of future glory is given to us.

Text: Antiphon to the Magnificat, Second Vespers, Corpus Christi

Music: Stephanie Martin (b. 1962)

My Life Is In Your Hands

The Christ Church Gospel Ensemble

You don't have to worry, and don't you be afraid.
Joy comes in the morning; troubles, they don't last always.
For there's a friend in Jesus who will wipe your tears away
And if your heart is broken, just lift your hands and say:

Refrain: I know that I can make it; I know that I can stand.
No matter what may come my way, my life is in your hands
With Jesus I can take it; with Him, I know I can stand.
No matter what may come my way, my life is in your hands

So if your tests and trials, they seem to get you down
And all your friends and loved ones are nowhere to be found.
Remember there's a friend in Jesus who will wipe your tears away
And if your heart is broken, just lift your hands and say: *Refrain*

Kirk Franklin

My God, accept my heart this day

The Hymnal 1982: No. 697

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

O Master let me walk with thee

The Hymnal 1982: No. 660

THE DISMISSAL

The Deacon, or the Celebrant, says a dismissal.

The People respond
Thanks be to God.

ORGAN VOLUNTARY

Prelude and Fugue in B Major, Op. 7, No. 1

Marcel Dupré (1886-1971)

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, 9/20: The Noon Service, 12:00 pm (Centennial Chapel)

Saturday, 9/26: Holy Eucharist, 5:00 pm (Centennial Chapel)



This week's Music Live at Lunch concert features flautist Danielle Hundley. Join us for this free event **Tuesday, September 22nd 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 Reverend Canon Brian Blayer, *Celebrant*

The Reverend Canon Liesebet Gravley, *Preacher*

The Very Reverend Owen Thompson, *Deacon & Healing Minister*

The Reverend Canon Bill Scrivener, *Healing Minister*

Dianne Butler, *Lay Eucharistic Minister*

Pat Haug, *Lay Eucharistic Minister*

Bill Myers, *Lay Eucharistic Minister*

David Thomson, *Lay Eucharistic Minister*

Theo Reutter, *Reader*

Mary Hagner, *Reader*

Michael Unger, *Intercessor*

Luke Pace-Scrivener, *Verger*

Jerry Stein, *Acolyte Master*

Tom Carothers, *Acolyte*

Mary Lynn Woebkenberg, *Acolyte*

Beth Zavodny, *Acolyte*

Paula Rose, *Head Usher*

Lexie Bopp, *Usher*

Chris Christensen, *Usher*

Ryan Dye, *Usher*

David Fedders, *Usher*

Barbara Koerner, *Usher*

Olden Warren, *Usher*

Drew Abbott, *Welcome Table*
Julieta Simms, *Welcome Table*

Lexie Bopp, *Altar Guild*
Mary Lynn Woebkenberg, *Altar Guild*
Cindy Cecil, *Altar Guild*
Toni Grate, *Altar Guild*

Caroline Hatch, *Flower Guild*
Gabrielle Low, *Flower Guild*
Pat Haug, *Flower Guild*
Matthew Tamke, *Flower Guild*
Shirley Wang, *Flower Guild*

The Christ Church Gospel Ensemble
Jason Alexander Holmes, *Director*
Ciara Harper
Vee Gibson
Robert Lomax
Timothy Oliver

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