

The Twentieth Sunday after Pentecost

11 October 2026 | 10:00 am

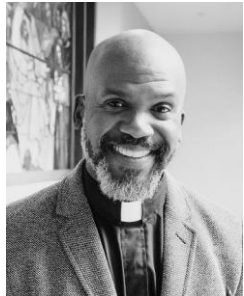
The Holy Eucharist
Indigenous Peoples Celebration



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

Indigenous Peoples Day

On Monday, October 12, the nation celebrates Columbus Day. For some, this holiday serves as a painful reminder of the Europeans' brutal settlement and conquest of the Americas. Our city, Cathedral, and Diocese, along with many states, local governments and institutions, have chosen to declare the day as Indigenous Peoples Day—a time for learning and understanding, a time to turn away from those things done 'on behalf' of Native Americans so that we all might come to live in justice and peace with all people.

Many in our churches are unaware that for hundreds of years the churches joined with the political structures of the Western Hemisphere to legally justify:

- the theft of Native lands
- the murder of Native men, women, and children
- the denial of basic human rights through subjugation and enforced relocation
- the denial of self-determination through destruction of Native American economic resources, cultures, and religions
- involuntary assimilation and attempted extermination of Native identity

The Episcopal Church, the National Council of Churches, and many international bodies have joined in the repudiation of the Doctrine of Discovery and made a public commitment to all indigenous peoples. Part of this commitment is to review policies and programs with a view to exposing the historical reality and impact of the Doctrine of Discovery.

Christ Church Cathedral and the Native American Ministry Council have celebrated Indigenous Peoples Day with workshops, services and forums involving Native Americans beginning in October 2011.

THE WORD OF GOD

VOLUNTARY

Hózhó

Connor Chee (b. 1987)

Notes from the composer:

This piece was inspired by the traditional Diné (Navajo) concept of Hózhó, often translated as “balance and beauty.” This concept permeates Diné life and culture and reflects the state of harmony that binds all things together in the universe. When elements of the universe fall out of balance, nature will ultimately strive to achieve homeostasis and balance once again. In the same way, the Diné seek to achieve harmony and beauty in life each day, despite the inevitable times of imbalance. *Hózhó* presents a musical search for balance and beauty. At times, the music is unbalanced in form and meter but seeks to return to a more harmonious state. The melodic content that opens the piece is presented again at the end, but in retrograde. This symbolizes a balanced idea that surrounds the rest of the (sometimes unbalanced) musical content. It returns the listener to the beginning of the piece with a melody that is in essence the same but transformed during the experience.

MUSIC AT THE SMUDGING

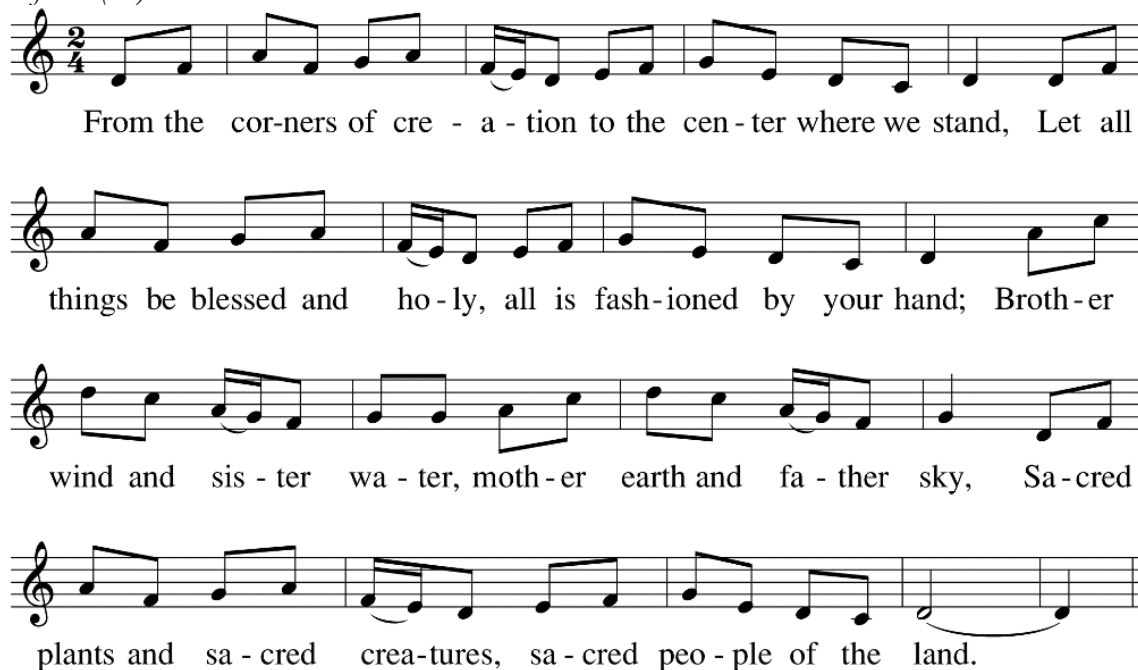
Native flute

The People stand as the procession enters the cathedral.

MUSIC AT THE ENTRANCE

Song at the Center

Refrain (all)



From the cor-ners of cre - a - tion to the cen - ter where we stand, Let all
things be blessed and ho - ly, all is fash-ioned by your hand; Broth-er
wind and sis - ter wa - ter, moth-er earth and fa - ther sky, Sa-cred
plants and sa - cred crea-tures, sa - cred peo - ple of the land.

Cantor In the east, the place of dawning, there is beauty in the morn,
Here the seeker finds new visions as each sacred day is born;
All who honor life around them, all who honor life within,
They shall shine with light and glory when the morning breaks again.

Refrain (all)

Cantor In the south, the place of growing, there is wisdom in the earth,
Both the painful song of dying and the joyful song of birth;
As the earth gives up her lifeblood so her children's hearts may beat,
We give back to her our rev'rence holy ground beneath our feet.

Refrain (all)

Cantor In the north, the place of wisdom, there is holy darkness deep,
Here the silent song of myst'ry may awake you from your sleep;
Here the music still and holy sounds beneath the snow and night
In the ones who wait with patience for the coming of the light.

Refrain (all)

Cantor In the west, the place of seeing, there is born a vision new
 Of the servant of the servants, who proclaimed a gospel true;
 Let the creatures of creation echo back creation's prayer,
 Let the Spirit now breathe through us and restore the sacred there.

Refrain (all)

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.**

KYRIE

from Red Lake Mass



Cantor Lord, have mer - - cy. _____ Lord, have mer -
All Christ, have mer - - cy. _____ Christ, have mer -
All Lord, have mer - - cy. _____ Lord, have mer -



cy. _____ Lord, have mer - cy. _____
 cy. _____ Christ, have mer - cy. _____
 cy. _____ Lord, have mer - cy. _____

THE COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray.

LORD, we pray that your grace may always precede and follow us, that we may continually be given to good works; 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 Isaiah.

O Lord, you are my God; I will exalt you, I will praise your name; for you have done wonderful things, plans formed of old, faithful and sure. For you have made the city a heap, the fortified city a ruin; the palace of aliens is a city no more, it will never be rebuilt. Therefore strong peoples will glorify you; cities of ruthless nations will fear you. For you have been a refuge to the poor, a refuge to the needy in their distress, a shelter from the rainstorm and a shade from the heat. When the blast of the ruthless was like a winter rainstorm, the noise of aliens like heat in a dry place, you subdued the heat with the shade of clouds; the song of the ruthless was stilled. On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever. Then the Lord God will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken. It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the Lord for whom we have waited; let us be glad and rejoice in his salvation.

Isaiah 25:1-9 (NRSV)

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

Thanks be to God.

THE GRADUAL

The cantor sings the following refrain, then all repeat.

He - le - lu - yan, he - le - lu - yan: he - le, he - le - lu - yan;
he - le - lu - yan, he - le - lu - yan: he - le, he - le - lu - yan.

THE Lord is my shepherd; *
I shall not be in want.

He makes me lie down in green pastures *
and leads me beside still waters.

He revives my soul *
and guides me along right pathways for his Name's sake.

Refrain (all)

Though I walk through the valley of the shadow of death, I shall fear no evil; *
for you are with me; your rod and your staff, they comfort me.
You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil, and my cup is running over.
Surely your goodness and mercy shall follow me all the days of my life, *
and I will dwell in the house of the Lord for ever.

Psalm 23 (NRSV)

Refrain (all)

THE SECOND LESSON

A reading from the Letter of Paul to the Philippians.

MY brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you

Philippians 4:1-9 (NRSV)

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

Thanks be to God.

The People stand.

MUSIC AT THE SEQUENCE

Native drum

THE GOSPEL

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

Glory to you, Lord Christ.

ONCE more Jesus spoke to the people in parables, saying: “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’ But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. “But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ For many are called, but few are chosen.”

Matthew 22:1-14 (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:

Spirit who moved upon the waters at creation and gave birth to many tribes and languages and peoples and nations: widen our circle of relations to embrace the whole human family. Grant us compassion to bear witness to the generational trauma and the first wounds inflicted long ago. Grant us wisdom to see our own responsibility in the inequities of the present. Grant us courage to envision a future redeemed from our worst history —a future filled with hope, enacted with mutuality and dignity for every child and life way, to the praise of your many names.

Amen.

CONFESSION OF SIN

The Deacon or Celebrant says

Come now, let us confess our sins to God.

Silence may be kept.

CREATOR God, in our sin we have avoided your call. Our love for you is like a morning cloud, like the dew fading early; for our heart, mind, soul, and strength, are too easily distracted from your love. We live fragmented from your wholeness. In your mercy, deliver us from this sorrow and judgment; bind up our brokenness, heal our wounds and revive us.

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

The Lord enrich you with grace and nourish you with many blessings; the Lord defend you in trouble and keep you from all evil; the Lord accept your prayers, and absolve you from your offences, for the sake of Jesus Christ, our Savior. **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

Earth Teach Me

Earth teach me stillness as the grasses are stilled with light.
Earth teach me suffering as old stones suffer with memory.
Earth teach me humility as blossoms are humble with beginning.
Earth teach me caring as a mother who secures her young.
Earth teach me courage as the tree stands alone.
Earth teach me limitation as the ant crawls on the ground.
Earth teach me freedom as the eagle which soars through the air.
Earth teach me resignation as the leaves that die in the fall.
Earth teach me regeneration as the seed rises in the spring.
Earth teach me to forget myself as melted snow forgets its life.
Earth teach me to remember kindness as dry fields weep with rain.
Earth teach me.

*Text: From the Ute Nation
Music: Rupert Lang (b. 1948)*

The People stand.

HYMN AT THE PRESENTATION

Many and great, O God, are thy works

1 Man - y and great, O God, are thy works, mak - er of
2 Grant un - to us com - mun - ion with thee, thou star - a -

earth and sky; thy hands have set the hea - vens with stars;
bid - ing one; come un - to us and dwell with us;

thy fin - gers spread the moun - tains and plains. Lo, at thy
with thee are found the gifts of life. Bless us with

word the wa - ters were formed; deep seas o - bey thy voice.
life that has no end, e - ter - nal life with thee.

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:

Cantor *All*

Ho - ly, ho - ly, ho - ly Lord, Ho - ly, ho - ly,
 ho - ly Lord, God of power and might, hea - ven and earth are
 full of your glo - ry. Ho - san - na in the high - est. _____
 Bless - ed is the one who comes in the name of the Lord. Ho -
 - san - na in the high - - - - est. _____

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.

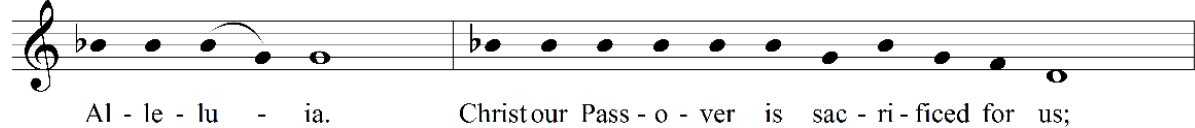
Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. 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.

Cantor



Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;

All



There - fore let us keep the feast. _____ Al - le - lu - ia.

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

Navajo Blessing

Beauty goes before me, beauty goes beside me, beauty follows me.

*Text: Traditional Navajo
Music: J. David Moore (b. 1962)*

Great Spirit, now I Pray

Great Spir - it, now I pray to you, I

pray now to you, Great Spir - it, hear me;

my soul is wea - ry, now I pray

that your spir - it will dwell in me.

The musical score is written for a piano accompaniment in G major (one sharp) and 4/4 time. It consists of four systems of music, each with a treble and bass staff joined by a brace. The lyrics are written below the notes. The first system contains the lyrics 'Great Spir - it, now I pray to you, I'. The second system contains 'pray now to you, Great Spir - it, hear me;'. The third system contains 'my soul is wea - ry, now I pray'. The fourth system contains 'that your spir - it will dwell in me.'. There are triplets in the first two systems, indicated by a '3' and a bracket over the notes.

Native Flutes

Following Communion, 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.

THE DISMISSAL

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

MUSIC AT THE CLOSING

Native drum



Please join us at one of our upcoming services:

This afternoon, 10/11: The Noon Service, 12:00 pm (Centennial Chapel)
Saturday, 10/17: Holy Eucharist, 5:00 pm (Centennial Chapel)

Music Live at Lunch this week will feature Japanese pianist **Mika Komuro**, a versatile artist who is internationally performing as a soloist, chamber musician and orchestral player. She made her solo debut in Tokyo in 2007 as well as her concerto debut with George Enescu Philharmonic Orchestra in Bucharest, Romania in 2010. She made her first London appearance as a soloist at Steinway Hall in 2013.



Join us for this free concert **Tuesday, October 13th**
at 12:10 in Centennial Chapel. Bring your own lunch or purchase one when you get here!

Throughout the month of October, all donations collected at Music Live performances will benefit **Found House Interfaith Housing Network.**

MINISTERS

The Very Reverend Owen Thompson, *Celebrant*
Pastor Dan Johnson, *Preacher*
The Reverend Canon Ted Albert,
The Reverend Canon Liesebet Gravley, *Deacon & Healing Minister*
The Reverend Canon Ted Albert, *Healing Minister*

Guy Jones (Hunkpapa Lakota Tribe), *Smudger*
Homer Shadowheart, *Lance Bearer*

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

Lexie Bopp, *Reader*
Tom Kent, *Reader*

M.E. Steele-Pierce, *Intercessor*

Steve van Allen, *Verger*

Jerry Stein, *Acolyte Master*
Hugh Evans, *Acolyte*
Suzann Parker Leist, *Acolyte*
Mary Lynn Woebkenberg, *Acolyte*

Paul Rose, *Head Usher*
Tom Cecil, *Usher*
Chris Christensen, *Usher*
Ryan Dye, *Usher*
Barbara Koerner, *Usher*
Bill Myers, *Usher*
Olden Warren, *Usher*

Lynn Okel, *Welcome Ministry*
Brady Swearingen, *Welcome Ministry*

Linda Berger, *Altar Guild*
Brenda Shawver, *Altar Guild*

Susan Pace, *Flower Guild*
Chris Christensen, *Flower Guild*
Nancy Christensen, *Flower Guild*
Jane Harbour, *Flower Guild*
Sue Heighberger, *Flower Guild*
Allie Scholz, *Flower Guild*

The Christ Church Cathedral Choir
Stephan Casurella, *Canon Precentor &*
Director of Music
Abraham Wallace, *Associate Director of Music*
Matthew Johnson, *Organ Scholar*
Josh Gibbs (Lumbee Tribe of North Carolina), *Native flute*
Copper Face United, *Native drum*

GUEST PREACHER BIOGRAPHY

Pastor Dan Johnson has been the dedicated director of the Pine Ridge Reconciliation Center since July 2020, stepping into his role during the challenging times of the Covid pandemic. His leadership has been instrumental in guiding the center through these unprecedented circumstances, ensuring that the community remains supported and connected. With a compassionate approach, Pastor Dan tries to inspire and uplift those around him.

All activities of the **Native American Ministry Council** (NAMC) are funded through the resources generated by the Nina F. Lansley Fund. The mission of NAMC is to provide hands-on outreach by witnessing for and building awareness of the contemporary needs, values, and traditions of Native American cultures in the U.S. and Canada. NAMC provides significant financial support to a number of Native American ministries and organizations including Urban Native Collective (Cincinnati), Soul Shop for Indigenous Peoples Teen Suicide Prevention (Pine Ridge Reservation and Navajoland), Immersion Trip to Pine Ridge Reconciliation Center, Episcopal Church of Navajoland Endowment Fund, Native American Scholarships, Pine Ridge Girls School, and Native American Boarding School Healing Coalition, just to name a few. NAMC meets monthly on Saturday mornings at the Cathedral. All meetings are posted in advance in the weekly church bulletin. All are welcome to attend and become active with this worthy ministry!

Native American Ministry Council Board:

Thomas Cecil, *Chair*

Thomas Carothers, *Vice Chair*

Bob Shawver, *Treasurer*

Cindy Cecil, *Secretary*

Cover Art: “The Procession (2007),” by John August Swanson

Artist’s Reflection: There are sacred places throughout the world for all beliefs, places that have special meaning in the lives of people who journey to get there. They experience a centering, a healing, and a safe place to remember and to hope. The journey or procession takes us out of our ordinary lives to experience a transcendental or universal connection. The outward walk reflects an inner journey. We have taken the steps to move to another space in the journey of our lives.

In the Buddhist tradition, the mandala is used for spiritual centering. I see a form of mandala in the PROCESSION. As in the mandala, there is a complexity of images where all elements and ideas are drawn to the center. These images encircle the people. This picture gives us a connection, setting us apart from the extraneous happenings and distractions that surround our lives. It helps to focus our attention. It can provide us with the opportunity to stand back and review each of the scenes in ways that help us engage in contemplation and calm reflection on our complex lives. It becomes a metaphor for our own experiences.

The great procession is a celebration of life and faith where the rich and poor march in unison; the strong carry the weak, and the weak humble the proud; those who know the dance teach those who are just learning; and a child lifts high the banner for all to follow in joy, in peace, in love. This is the reality, the spirit I want to make real in this work.

JOHN AUGUST SWANSON makes his home in Los Angeles, California, where he was born in 1938. He paints in oil, watercolor, acrylic and mixed media, and is an independent printmaker of limited edition serigraphs, lithographs and etchings.

His art reflects the strong heritage of storytelling he inherited from his Mexican mother and Swedish father. John Swanson's narrative is direct and easily understood. He addresses himself to human values, cultural roots, and his quest for self-discovery through visual images. These include Bible stories and social celebrations such as attending the circus, the concert, and the opera. He also tells of everyday existence, of city and country walks, of visits to the library, the train station or the schoolroom. All his parables optimistically embrace life and one's spiritual transformation.

John Swanson studied with Corita Kent at Immaculate Heart College. His unique style is influenced by the imagery of Islamic and medieval miniatures, Russian iconography, the color of Latin American folk art, and the tradition of Mexican muralists. His art is in no way "naïve." It is detailed, complex, and elaborate. Unlike many contemporary artists, John Swanson works directly on all phases in producing his original prints. His serigraphs (limited-edition screen prints) have from 40 to 89 colors printed, using transparent and opaque inks creating rich and detailed imagery. For each color printed the artist must draw a stencil on Mylar film. This stencil is transferred to the silk screen for printing the color ink on the serigraph edition. The resulting serigraph is a matrix of richly overlaid colors visually striking and technically masterful.

Mr. Swanson's art is represented in the permanent collections of many museums, including three museums of the Smithsonian Institution: The National Museum of American History, The National Museum of American Art and The National Air and Space Museum. He is also included in the print collections of the Art Institute of Chicago, Harvard University's Fogg Museum, the Tate Gallery and Victoria and Albert Museum in London, and the Bibliothèque Nationale in Paris. His painting THE PROCESSION is one of relatively few works by contemporary artists to be selected for the Vatican Museums' Collection of Modern Religious Art. In 2008, an extensive collection of John August Swanson's works were purchased by Emory University's Candler School of Theology to hang on the walls of their new 76,349 square foot building. He was awarded The Dean's Medal for his art's transformative effect on the campus. With over 55 works hung, this is the largest open public display of the artwork of John August Swanson. *[from the artist's website]*

Land Acknowledgment

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.



Christ Church Cathedral

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Artwork: John August Swanson. The Procession, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=56558> [retrieved October 8, 2025]. Original source: Estate of John August Swanson, <https://www.johnaugustswanson.com/>. • Song at the Center. Text & music: Marty Haugen (b. 1950). © 1993 GIA Publications, Inc. Reprinted under OneLicense.net A-707575. • Kyrie from *Red Lake Mass.* Setting: Mark MacDonald, adapt. Frances Densmore. • Heleluyan. Setting: Muscogee (Creek) Indian, tr. Charles Webb. Transcription © 1989 The United Methodist Publishing House. Reprinted under OneLicense.net A-707575. • Prayers of the People from the Church of the Four Winds, Portland, Oregon. • Many and great, O God, are thy works. Text: American folk hymn; rev. Philip Frazier (1892-1964), alt. Music: *Dakota Indian Chant (Lacquiparle)*, Native American melody. • Holy, holy, holy Lord (Sanctus) from *Red Lake Mass.* Setting: Monte Mason (b. 1949) after melodies found in *Chippewa Music* by Frances Densmore. © 1996 Monte Mason. • Fraction anthem: Alleluia. Christ our Passover from *Red Lake Mass.* Setting: Monte Mason. • Great Spirit, now I pray. Text: Kiowa prayer; para. Libby Littlechief, 1981. Music: *Kiowa*, Native American melody; arr. Charles Boynton, 1981. © 1982 The United Methodist 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.