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

# The Noon Service

## at Christ Church Cathedral, Cincinnati, OH

## Inclusivity Statement

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

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

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

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

## *Gather in the Lord's Name*

## Welcome

*Community responses are in bold.*

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

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

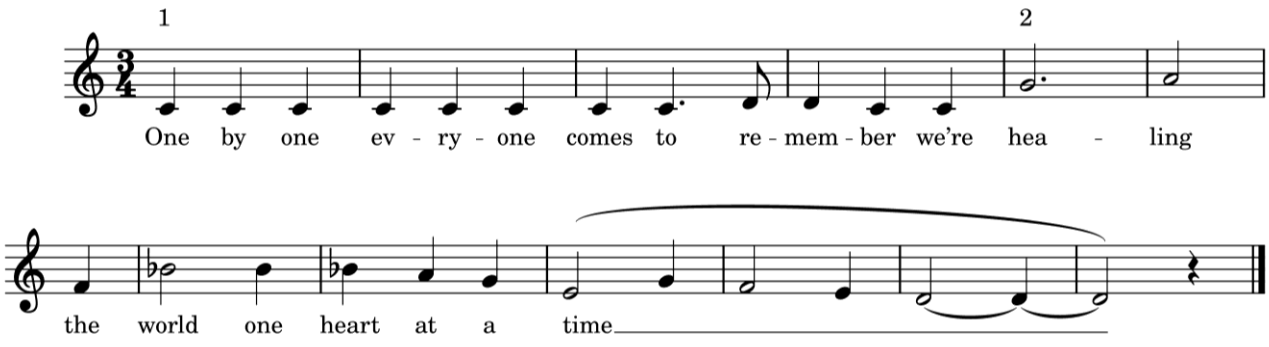
Spirit of unity, sustaining God,
**We have come on journeys of our own.**

So here, in this place where journeys meet, let us take time together. For when paths cross and pilgrims gather, there is much to share and celebrate.
**In your name, God, the three-in-one and pattern of community, Amen.**

## Invitation to Silence

## Gathering Song — **One by one**

**One by one, everyone comes to remember**
**We're healing the world one heart at a time**



## Opening Prayer

God be with you.
**And also with you.**

God of servant rule, your kingdom breaks our tangled webs where state and church collude to worship power and trade on fear: grant us the wit and will to give you what is your own, no more nor less than all the world and time; through Jesus Christ, whose kingdom comes. **Amen.**

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*Proclaim and Respond to the Word of God*

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## The First Reading

A Reading from the Book of Isaiah.

Thus says the Lord to his anointed, to Cyrus, whose right hand I have grasped to subdue nations before him and strip kings of their robes, to open doors before him—and the gates shall not be closed: I will go before you and level the mountains, I will break in pieces the doors of bronze and cut through the bars of iron, I will give you the treasures of darkness and riches hidden in secret places, so that you may know that it is I, the Lord, the God of Israel, who call you by your name. For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I surname you, though you do not know me. I am the Lord, and there is no other; besides me there is no god. I arm you, though you do not know me, so that they may know, from the rising of the sun and from the west, that there is no one besides me; I am the Lord, and there is no other. I form light and create darkness, I make weal and create woe; I the Lord do all these things. *Isaiah 45:1-7 (NRSV)*

Hear the stories of God active in the world.
**Thanks be to God.**

## The Second Reading

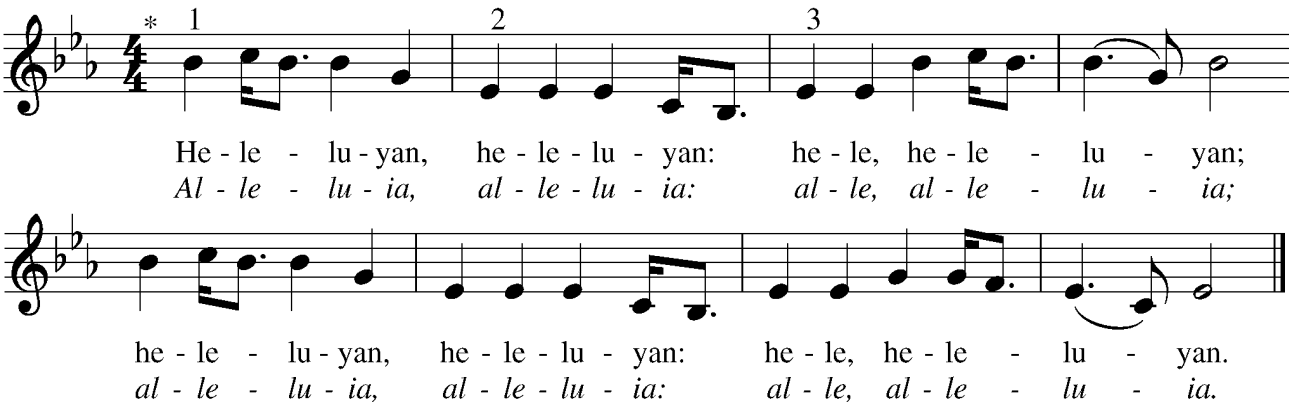
A reading from the First Letter of Paul to the Thessalonians.

Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers and sisters beloved by God, that he has chosen you, because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. For the people of those regions report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming. *1 Thessalonians 1:1-10 (NRSV)*

Hear the stories of God active in the world.
**Thanks be to God.**

## The Gospel Acclamation **Heleluyan**

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




## The Gospel

The Holy Gospel of Jesus according to Matthew.

**Glory to you, O Christ.**

The Pharisees went and plotted to entrap Jesus in what he said. So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? Show me the coin used for the tax." And they brought him a denarius. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." When they heard this, they were amazed; and they left him and went away. *Matthew 22:15-22 (NRSV)*

The Gospel of our Savior.

**Praise to you, O Christ.**

## Community Reflection

*Please be seated.*

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

## Affirmation of Faith

This is the first and the great commandment:
**Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.**

The second is like it:
**Love your neighbor as yourself. There is no commandment greater than these.**

## Pray for the World and the Community

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

Today we particularly remember in prayer all countries destabilized by war, violence, or natural disasters, that we name aloud or in our hearts.
God of transformation, **hear our prayer of hope.**

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

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

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

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

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

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

## Confession & Absolution

We pray to you also for the forgiveness of our sins.

**God of Grace, We do not always recognize our belovedness;**
**We do not always recognize the belovedness of our neighbor;**
**We know we harm our relationship with you**
**And our relationships with each other**
**With words said and unsaid, with deeds done and undone**
**We ask for your unreserved forgiveness.**
**We ask for your unconditional love.**
**Help us to forgive without reservation.**
**Help us to love without condition.**
**In Jesus' name, Amen.**

First, we are loved, then we love. God loves us and forgives us.†
Forgive others. Forgive yourself. Shame has no place here.

## Exchange the Peace

As a community let us embrace the ongoing work of being reconciled.
**God makes peace within us. Let us claim it.**
**God makes peace between us. Let us share it.**

The peace of Christ be always with you.
**And also with you.**

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

## Announcements for the Community

*Please be seated.*

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*Share the Gifts of God*

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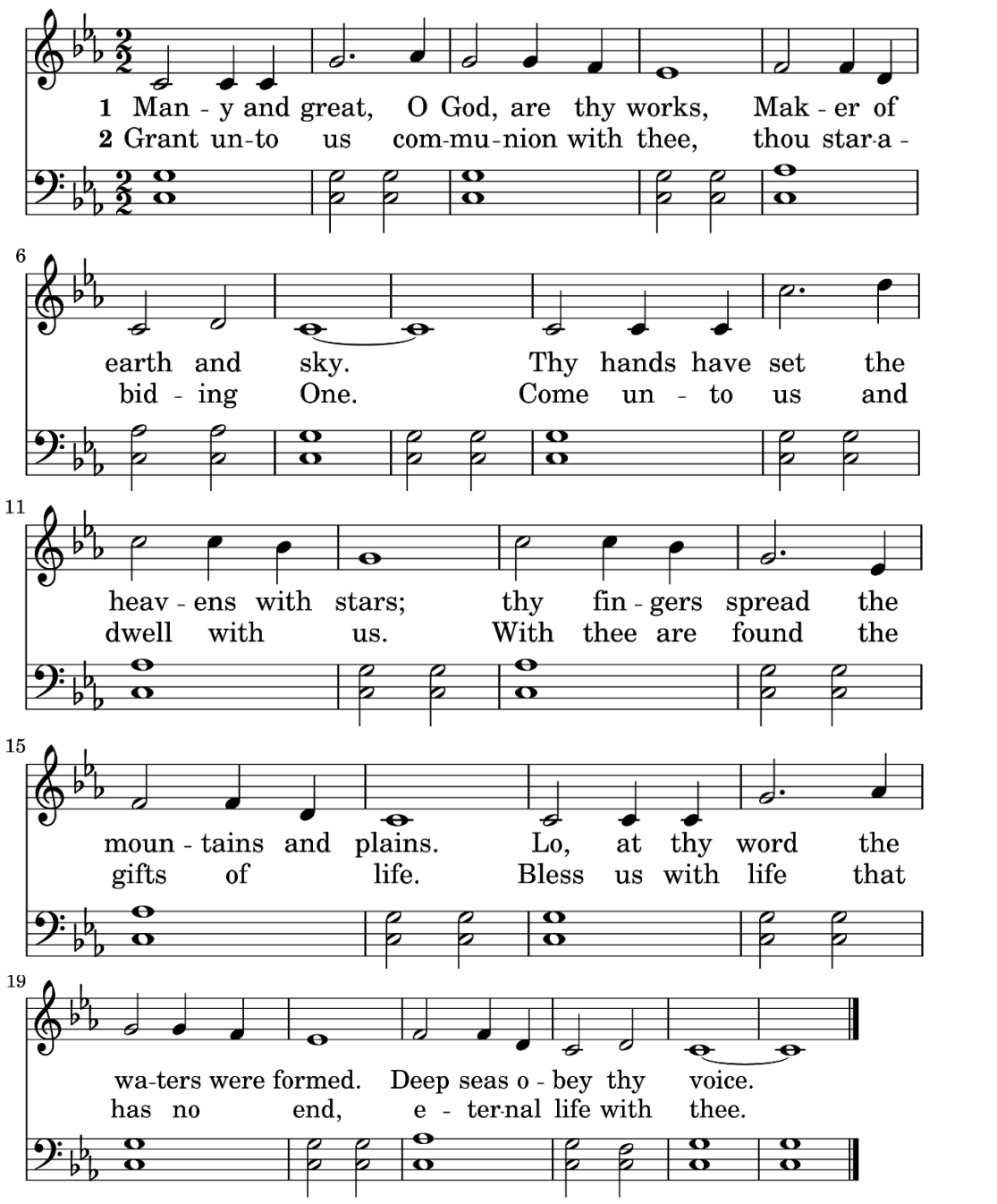
## Offering & Song

**Many and Great, O God, Are Thy Works**

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

**1 Many and great, O God, are thy works,**
**Maker of earth and sky.**
**Thy hands have set the heavens with stars;**
**thy fingers spread the mountains and plains.**
**Lo, at thy word the waters were formed.**
**Deep seas obey thy voice.**

**2 Grant unto us communion with thee,**
**thou star-abiding One.**
**Come unto us and dwell with us.**
**With thee are found the gifts of life.**
**Bless us with life that has no end,**
**eternal life with thee.**




TEXT: Joseph R. Renville, 1842; trans. Philip Frazier, 1929, alt.
MUSIC (LACQUIPARLE, Irregular): Dakota melody; harm. Emily R. Brink, 1995; harm. © 1995 Faith Alive Christian Resources

# Make Eucharist

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

God be with you.

**And also with you!**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

We thank you for calling us to an adventure of faith. You made us in your image to respond to your grace; your story came alive with the children of Israel, of Leah and Rachel, of Zilpah and Bilhah, and a promise was born that one day no face would be forgotten, no body enslaved, no spirit broken, but all would join the covenant of life. You sent your Son in solidarity with us, healing our sickness and confronting our demons; he bore the cross and rose again to disclose our true humanity.

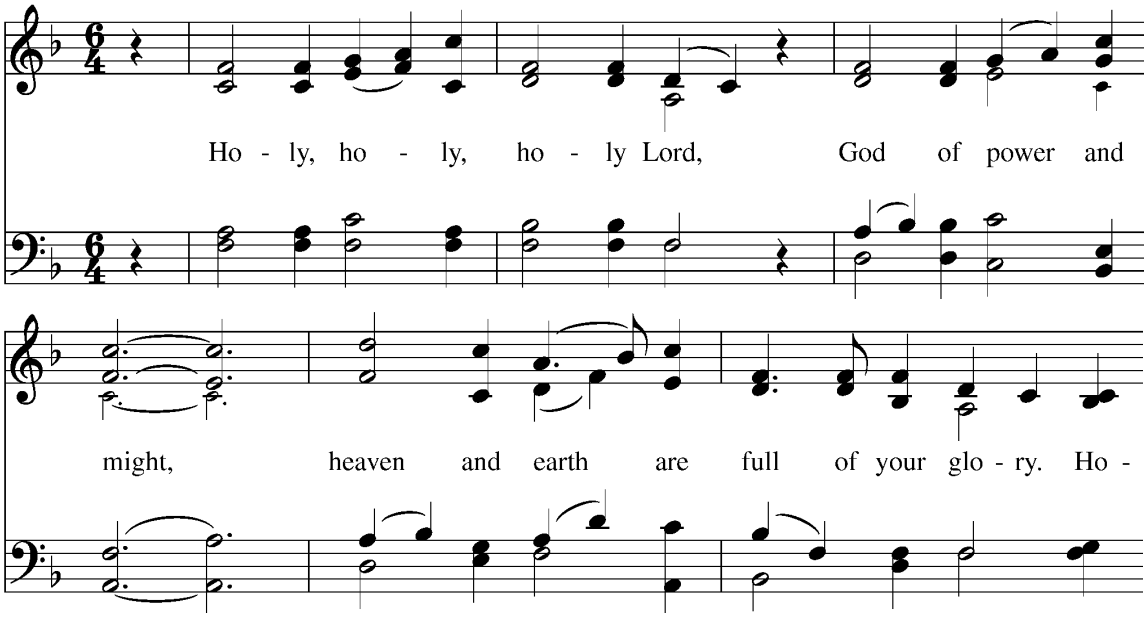
Therefore, with all your unlikely saints, with the church of many times and languages, with those who have known you under different names, we sing the glorious liberty of all the children of God:

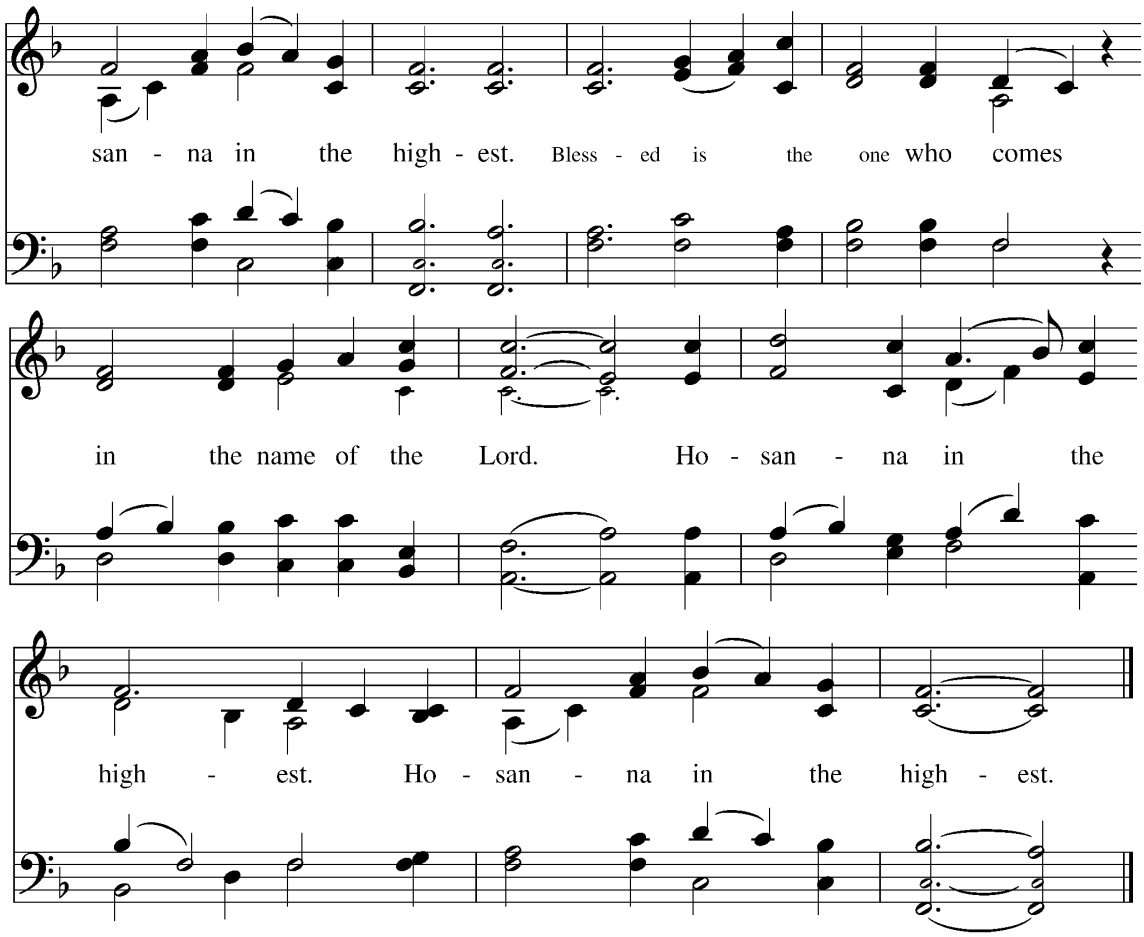
**Holy, holy, holy Lord, God of power and might,**

**Heav'n and earth are full of your glory. Hosanna in the highest.**

**Blessed is the One who comes in the name of the Lord.**

**Hosanna in the highest. Hosanna in the highest.**






Blessed is our brother Jesus, who comes behind the doors we have closed, and breathes on our fears his peace; who on the night that he was betrayed, took bread, gave thanks, broke it, and said: 'This is my body, which is for you. Do this to remember me.'

In the same way he took the cup, after supper, saying: 'This is the new covenant in my blood. Do this whenever you drink it, to remember me.'

**We remember Christ's death; we proclaim Christ's resurrection;**
**We await Christ's coming in glory.**

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ.

**Grant that we, burning with your Spirit's power, may be a people of hope, justice, and love. Giver of Life, draw us together in the body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home. Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise. Blessed are you now and for ever. AMEN.**

## The Lord's Prayer

**Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

## Break the Bread

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

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

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

## The Invitation

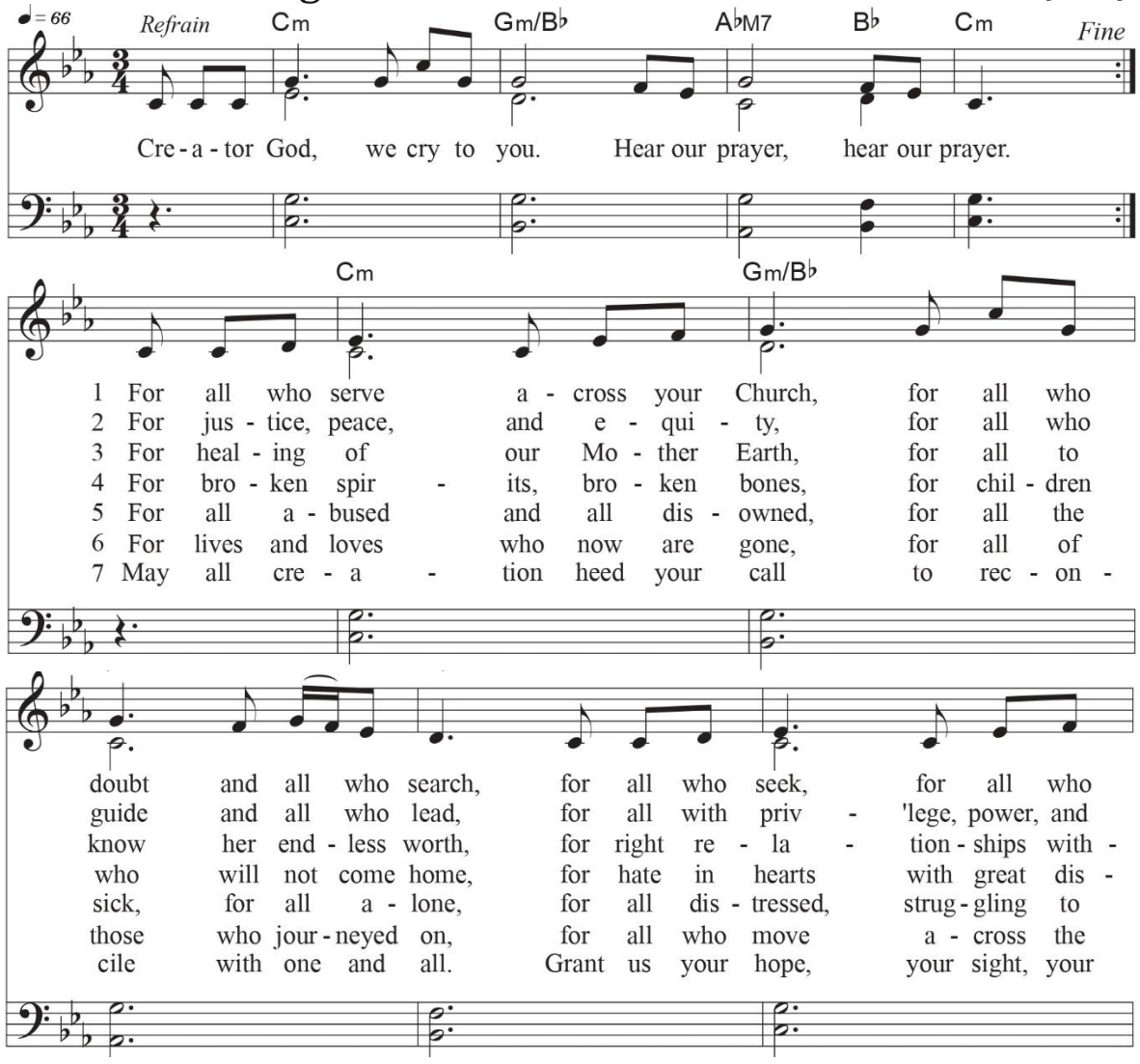
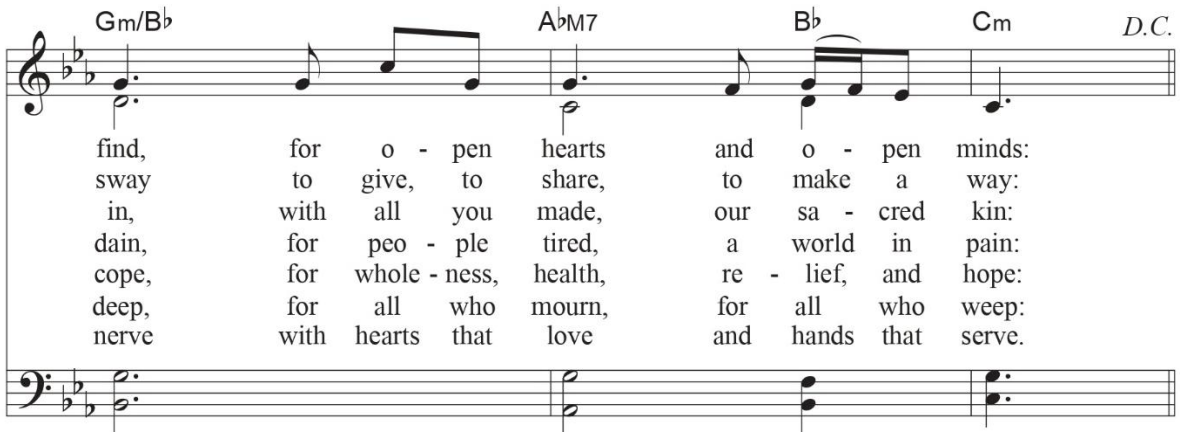
The table of bread and wine is now made ready. It is the table of company with Jesus, and all who love him. It is the table of sharing with the poor of the world, with whom Jesus identified himself. It is the table of communion with the earth, in which Christ became incarnate. So come to this table,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

# Communion

*Please be seated.*

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

## Communion Song

**Creator God, we cry to you**




## Prayer after Communion

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

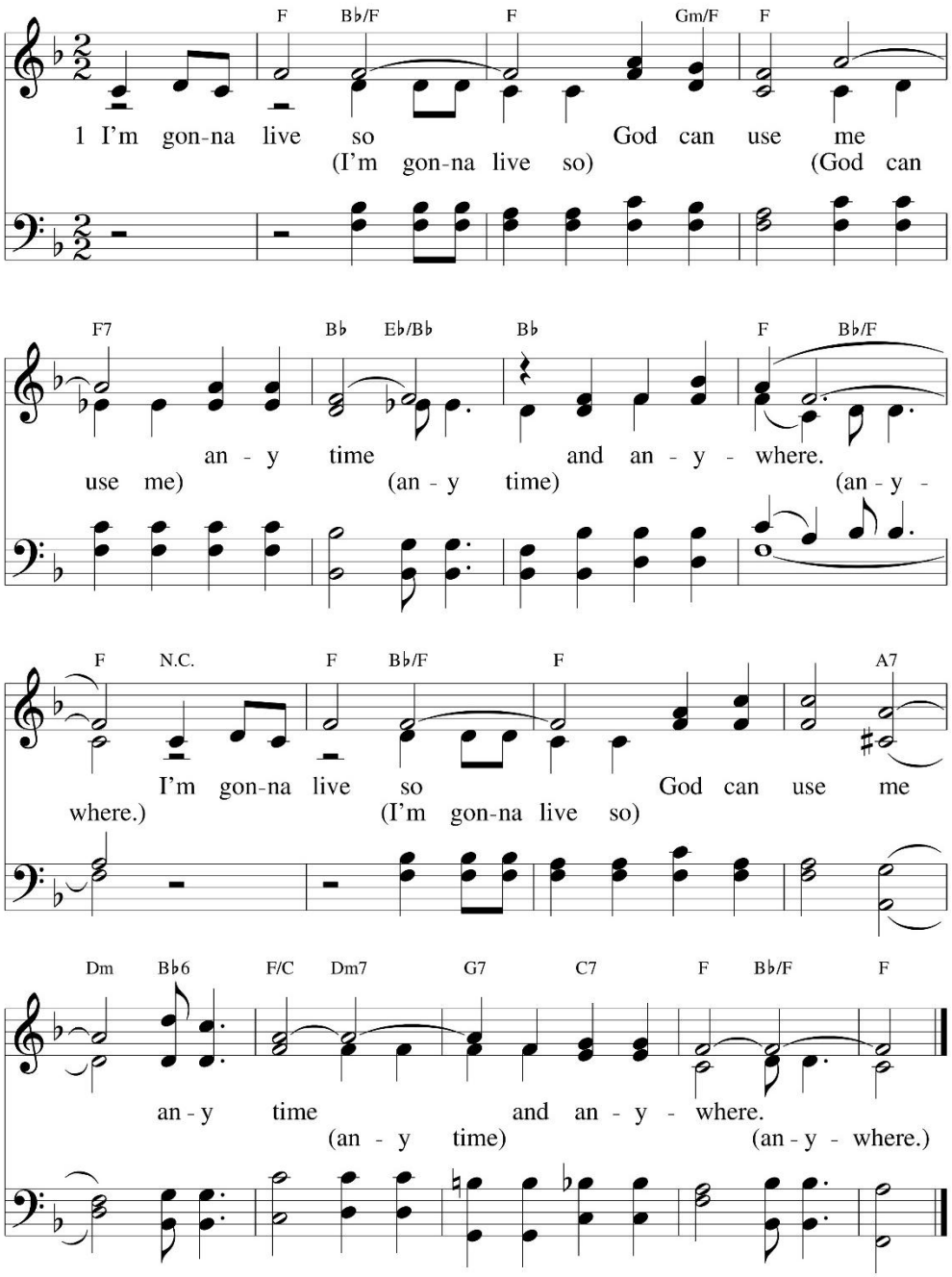
Let us pray together:

**God revealed in the stranger's approach and the bread of hospitality, in the message of new life and the laughter of response: we thank you for this meal, this sharing in yourself, and we pray that our communion might be broken apart for the world. Amen.**

## Blessing

May we remain open to wonder and mystery, to what is strange and new and precious in each child of God, that with all the saints we might walk in the light of hope; and may the blessing of the undivided Triune God who created all people in Their image be with you and all you love, this day and always. Amen.

## Closing Song **I'm Gonna Live So God Can Use Me**

**I'm gonna live so God can use me**
**Anytime and anywhere!**

2 I'm gonna work... 3 I'm gonna pray... 4 I'm gonna sing...

## Dismissal

Let us go forth in the name of Christ.

**Thanks be to God.**

NS

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

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

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

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