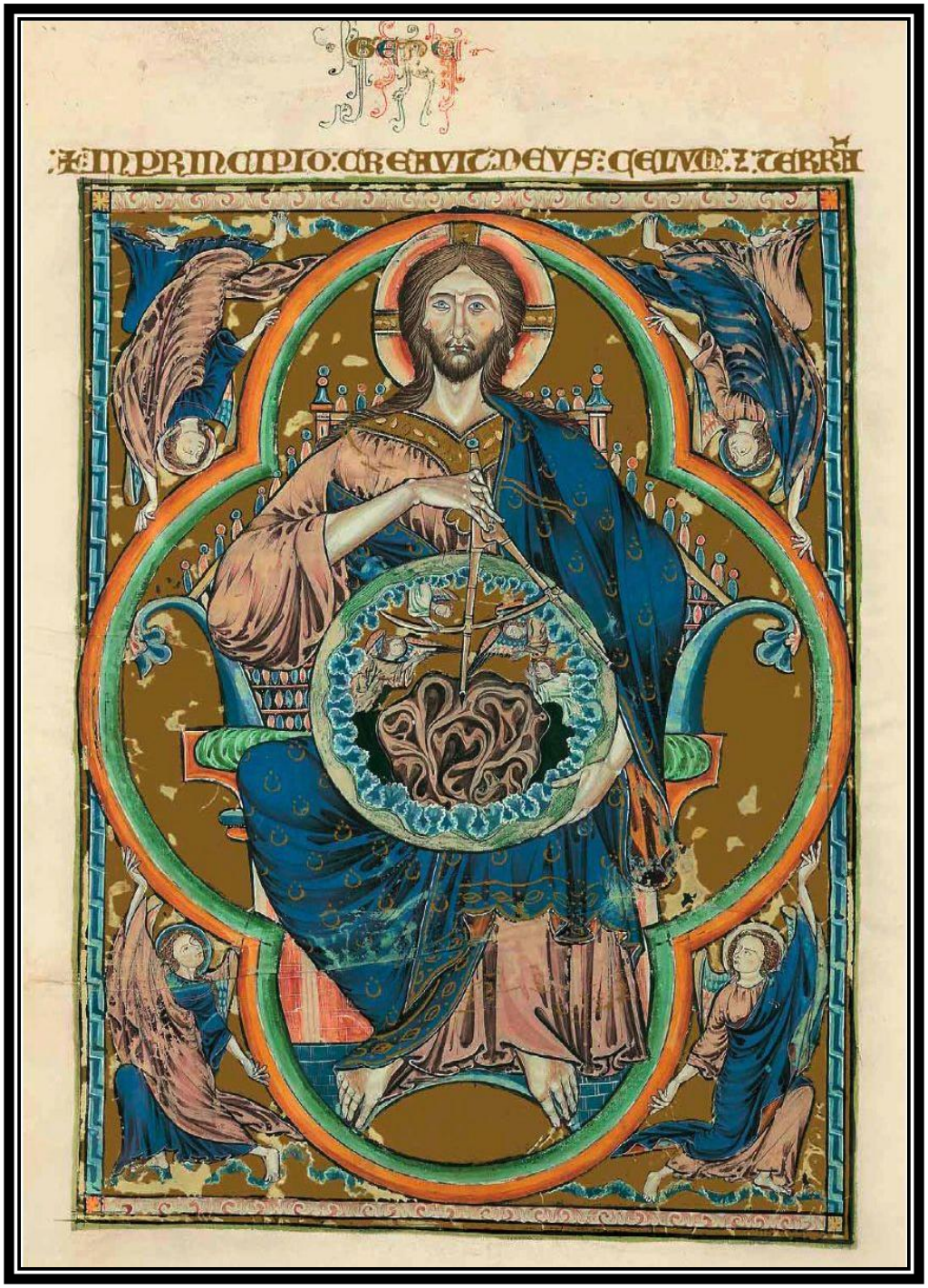
The Last Sunday after Pentecost: The Reign of Christ

22 November 2026 | 8:00 am

The Holy Eucharist: Rite I

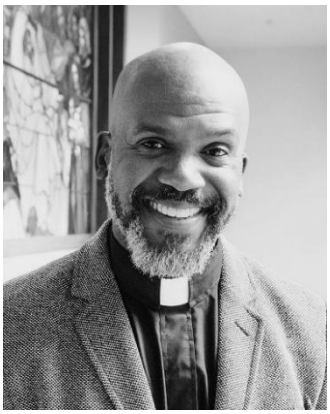


Illuminated manuscript from the Bible of St. Louis, *Christ Pantocrator* (ca. 1226-1234)

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+

THE WORD OF GOD

ORGAN VOLUNTARY

Praeludium in D Minor Georg Böhm (1661-1733)

The People stand.

THE OPENING ACCLAMATION & COLLECT FOR PURITY

Blessed be God: Father, Son, and Holy Spirit.
And blessed be his kingdom, now and for ever. Amen.

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

THE GLORIA IN EXCELSIS

GLORY be to God on high,
and on earth peace, good will towards men.
We praise thee, we bless thee,
we worship thee,
we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father Almighty.
O Lord, the only-begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world,
have mercy upon us.
Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.
For thou only art holy;
thou only art the Lord;
thou only, O Christ,
with the Holy Ghost,
art most high in the glory of God the Father. Amen.

THE COLLECT OF THE DAY

The Lord be with you.
And with thy spirit.
Let us pray.

ALMIGHTY and everlasting God, whose will it is to restore all things in thy well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. **Amen.**

The People sit.

THE FIRST LESSON

A Reading from the Book of Ezekiel.

THUS says the Lord God: I myself will search for my sheep, and will seek them out. As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice. Therefore, thus says the Lord God to them: I myself will judge between the fat sheep and the lean sheep. Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide, I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep. I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them; I, the Lord, have spoken. *Ezekiel 34:11-16, 20-24 (NRSV)*

The Word of the Lord.
Thanks be to God.

THE GRADUAL

Read responsively.

COME let us sing to the Lord; *
let us shout for joy to the Rock of our salvation.
Let us come before his presence with thanksgiving *
and raise a loud shout to him with psalms.
For the Lord is a great God, *
and a great King above all gods.
In his hand are the caverns of the earth, *
and the heights of the hills are his also.
The sea is his, for he made it, *
and his hands have molded the dry land.
Come, let us bow down, and bend the knee, *
and kneel before the Lord our Maker.
For he is our God,
and we are the people of his pasture and the sheep of his hand. *Psalm 95:1-7a*

THE SECOND LESSON

A reading from the Letter of Paul to the Ephesians.

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all. *Ephesians 1:15-23 (NRSV)*

The Word of the Lord.
Thanks be to God.

The People stand.

THE GOSPEL

The Holy Gospel of our Lord Jesus Christ according to Matthew.
Glory be to thee, O Lord.

JESUS said, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the righteous into eternal life."

Matthew 25:31-46 (NRSV)

The Gospel of the Lord.
Praise be to thee, O 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:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary, and was made man.
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 and the Son.
With the Father and the Son he is worshiped and glorified,
He 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

A Deacon bids the prayers, saying
Let us pray for the whole state of Christ's Church and the world.

The intercessor continues
With all our heart and with all our mind, let us pray to the Lord, saying "Lord, have mercy."

FOR the peace from above, for the loving-kindness of God, and for the salvation of our souls, let us pray to the Lord.
Lord, have mercy.
For the peace of the world, for the welfare of the Holy Church of God, and for the unity of all peoples, let us pray to the Lord.
Lord, have mercy.

For all Bishops, and for all the clergy and people, let us pray to the Lord.
Lord, have mercy.

For the President and members of the Cabinet; for the Governors of States, and the Mayors of Cities; for federal and state Senators and Representatives; and for Judges and officers of our Courts, let us pray to the Lord.
Lord, have mercy.

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.
Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, especially those who have asked for prayers, _____let us pray to the Lord.
Lord, have mercy.

For all who have died in the hope of the resurrection, especially _____. And on the anniversary of death we remember_____. For all the departed, let us pray to the Lord.
Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.
Lord, have mercy.

In the communion of [_____ and of all the] saints, let us commend ourselves, and one another, and all our life, to Christ our God.
To thee, O Lord our God.

The Celebrant adds a concluding Collect. The People respond **Amen.**

THE CONFESSION OF SIN

A Deacon bids the Confession, saying
Let us humbly confess our sins unto Almighty God.

MOST merciful God,
we confess that we have sinned against thee in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved thee with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of thy Son Jesus Christ, have mercy on us and forgive us;
that we may delight in thy will, and walk in thy ways,
to the glory of thy Name. Amen.

The Bishop when present, or the Priest, stands and says
Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

THE PEACE

The Peace of the Lord be always with you.
And with thy spirit.

The Ministers and People may greet one another in the name of the Lord.

THE HOLY COMMUNION

The Celebrant says an Offertory sentence.

MUSIC AT THE OFFERTORY

Nun danket alle Gott Justin Heinrich Knecht (1752-1817)

At the presentation of the offering the Celebrant may say
All things come of thee, O Lord.
And of thine own have we given thee.

The People stand.

THE GREAT THANKSGIVING

THE LORD be with you.
And with thy spirit.
Lift up your hearts.
We lift them up unto the Lord.
Let us give thanks unto our Lord God.
It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Here a Proper Preface is said.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.
Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **AMEN.**

And now, as our Savior Christ hath taught us, we are bold to say,

**OUR FATHER, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

The Celebrant breaks the consecrated Bread. A period of silence is kept.

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

O LAMB of God, that takest away the sins of the world, **have mercy upon us.**
O Lamb of God, that takest away the sins of the world, **have mercy upon us.**
O Lamb of God, that takest away the sins of the world, **grant us thy peace.**

WE DO NOT presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

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

Following Communion, the People stand.

THE POST-COMMUNION PRAYER

Let us pray.

ALMIGHTY and everliving God, **we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.**

THE BLESSING & DISMISSAL

THE PEACE of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

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

ORGAN VOLUNTARY

Herr Gott, dich loben alle wir Johann Gottfried Walther (1684-1748)

✠ ✠ ✠

MINISTERS

The Reverend Canon Liesebet Gravley, *Celebrant*
The Very Reverend Owen Thompson, *Preacher*
Joe Gray, *Lay Minister*
Stephan Casurella *Organist*
Beth Boatright & Michael Rouse, *Altar Guild*
Nan Witten, Mary Hagner, Sue Heighberger, Denise Johnson, Shirley Wang,
& Jane Harbour, *Flower Guild*

Please join us at one of our upcoming services:

This afternoon, 11/22: The Noon Service, 12:00 pm (Centennial Chapel)
Thursday, 11/26: Thanksgiving Day Eucharist, 10:00 am (Centennial Chapel)
Saturday, 11/28: Holy Eucharist, 5:00 pm (Centennial Chapel)
Sunday, 11/29: An Advent Procession with Lessons and Carols, 5:00 pm

Music Live at Lunch this week features **Appalachian Grass.** Join us for this free concert in Centennial Chapel on **Tuesday, November 24th at 12:10.** Bring your own lunch or purchase one when you get here!



Throughout the month of November, all donations collected at Music Live performances will benefit **Easterseals Redwood.**



About the Artwork: "The Toledo Bible (also called The Bible of St. Louis) was created for the religious instruction of Louis IX of France. Such Bibles, known as Bibles Moralisées, used pictures accompanied by short descriptions to draw theological/allegorical and moral meanings from select Old and New Testament passages/events.

Theological/allegorical meanings suffuse the work: God the Son, Pantocrator, is the ruler and creator of the universe, but he is crowned by a cruciform nimbus; his blue cloak over his brown tunic symbolizes the Word becoming flesh; his throne and feet on a gold sphere indicate his divinity; the background gold leaf represents the heavens; the angelic figures at each corner, the heavenly host. He is enthroned in the act of creation; his left hand supporting the universe and the compass in his right inscribing the unformed, chaotic deep of Genesis 1:1 (below) with order.

The illumination also captures ancient and medieval teachings about God Pantocrator as both Son and nurturing, birthing Mother. English anchorite and mystic Julian of Norwich (c.1342–c.1430) presents a vivid expression of this tradition: '[O]ur Saviour is our very mother in whom we be endlessly born, and never shall come out of him' (Revelations of Divine Love 14.52).

The Toledo Bible image is similarly lively and dramatic. The orb held between the Son's spread legs depicts the separated waters under the dome of Genesis 1:6–7. But as its position suggests, it is also a womb. This illumination offers a provocative aid for visualizing Colossians 1:16, that, 'in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him'. Creation literally passes 'through him'.

Both Colossians and the Pantocrator of the Toledo Bible express a God simultaneously transcendent and immanent; enthroned in heaven (Colossians 3:1) and incarnate (1:15, 19); a God in and for whom all creation exists; God the Son, ever present and always inscribing and birthing the always new and vital universe after his own youthful image.

In his hands, on, from, and through his lap, 'all things hold together' (1:17) and find their origin and destination in 'the first born of all creation' (1:15)."

~Harry O. Maier. 2018. 'Pantocrator Mother of Creation', in The Visual Commentary on Scripture *ed. by Ben Quash and Michelle Fletcher. (London: The Visual Commentary on Scripture Foundation). [Accessed 10.11.2026] https://thevcs.org/cosmic-christ-and-his-gospel#pantocrator-mother-creation*



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