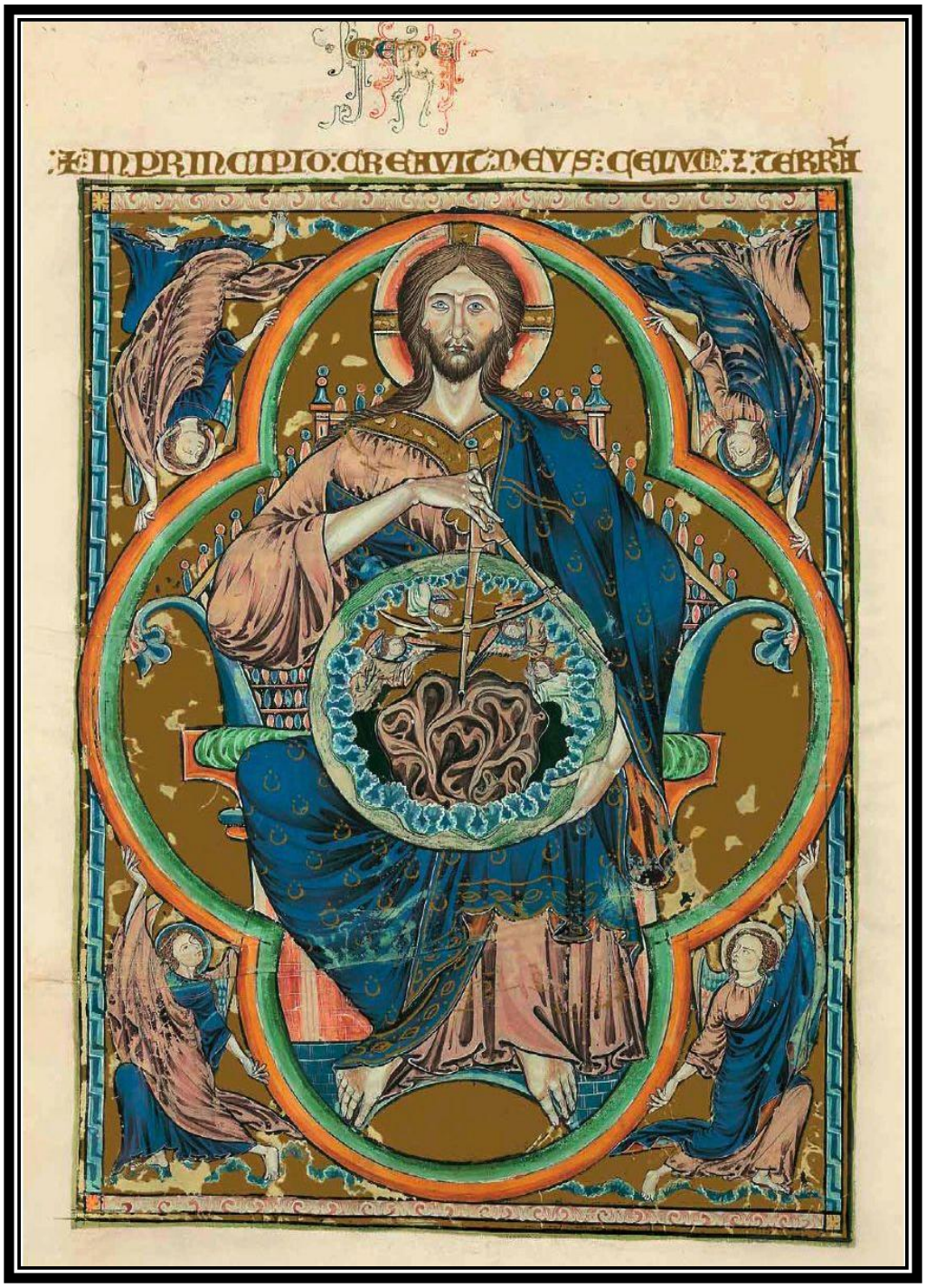
The Last Sunday after Pentecost: The Reign of Christ

22 November 2026 | 10:00 am

The Holy Eucharist



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.

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**

THE WORD OF GOD

ORGAN VOLUNTARY

Sonate II für Orgel Paul Hindemith (1895-1963)

I. Lebhaft

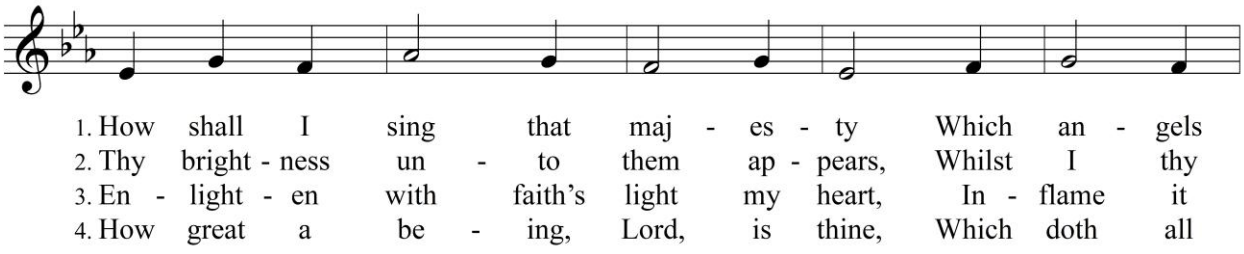
II. Ruhig bewegt

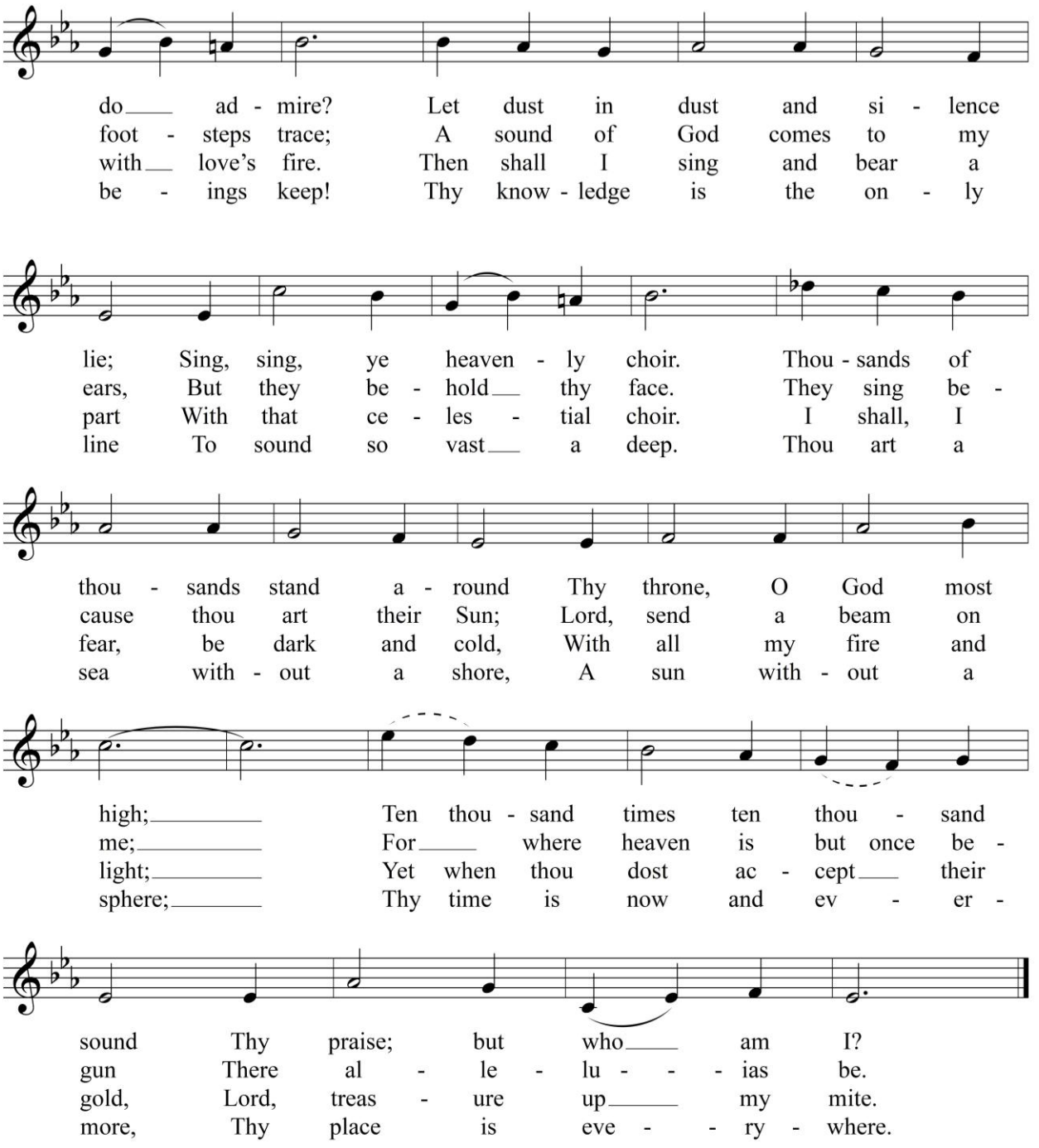
The People stand as the procession enters the cathedral.

Joining us in leading music this morning are the **Cathedral Choristers**! Students in grades three and above are invited to develop their musical and vocal skills while building their confidence, fostering meaningful relationships, and cultivating a love for fine arts as part of the tuition free Cathedral Chorister program. Young singers from around the city rehearse and learn together one evening a week and sing in worship once a month during the school year. Do you know a child who likes to sing? Contact Abe Wallace at awallace@cccath.org for more information or to enroll.

HYMN AT THE ENTRANCE

How shall I sing that majesty





Opening Acclamation & Collect for Purity

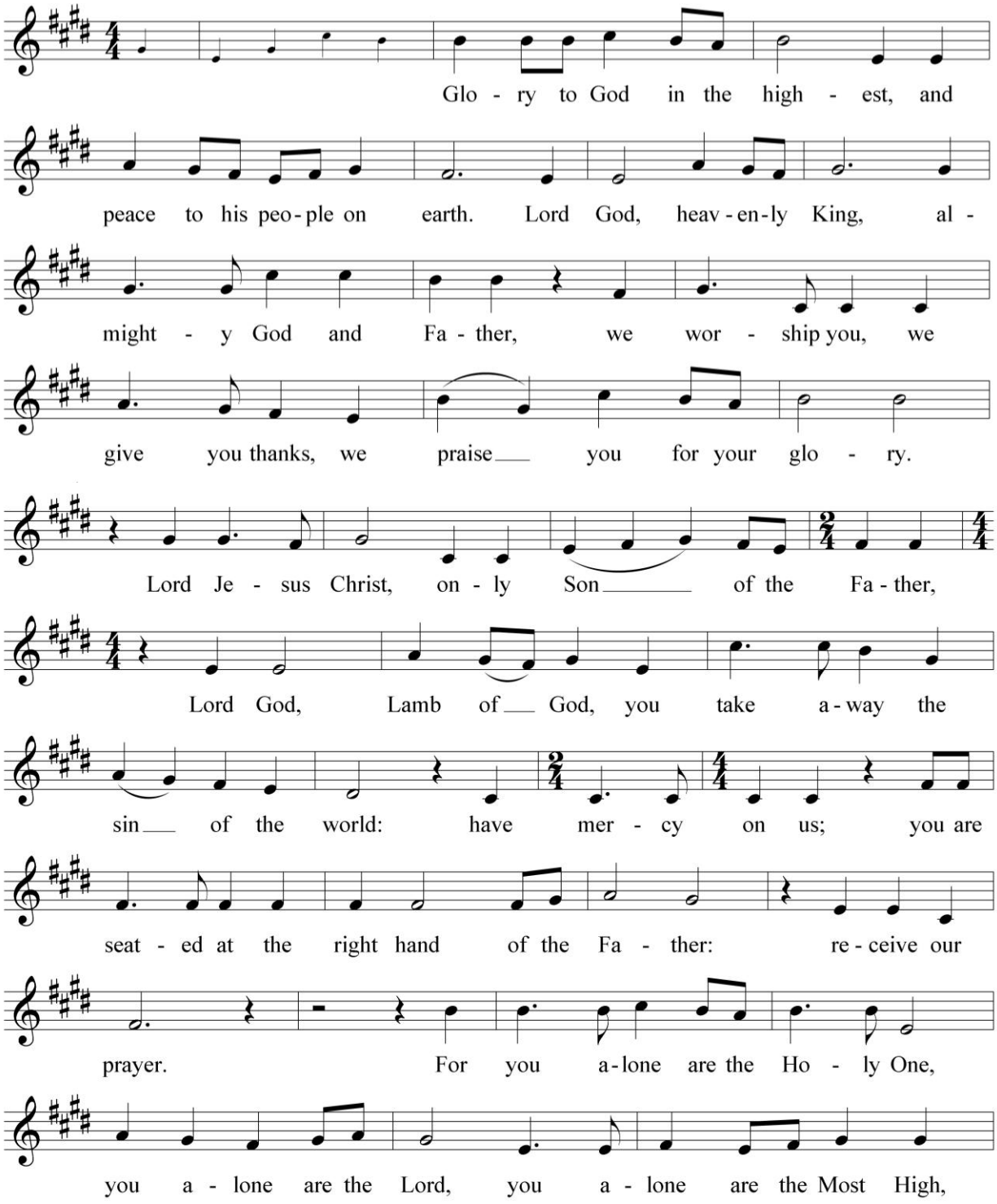
Blessed be the one, holy, and living God.

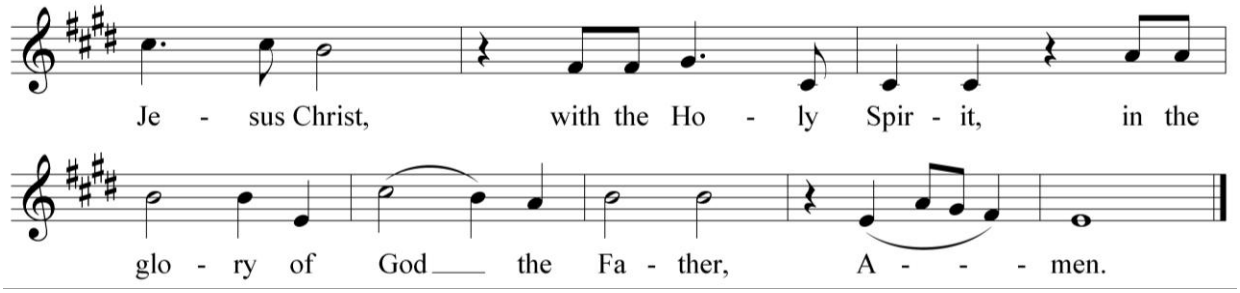
Glory to God for ever and ever.

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 SONG OF PRAISE

Gloria in excelsis Deo





THE COLLECT OF THE DAY

God be with you.
And also with you.
Let us pray.

ALMIGHTY and everlasting God, whose will it is to restore all things in your 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 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 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)*

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

THE GRADUAL

Sung by the choir.

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*

Chant: Charles Villiers Stanford (1852-1924)

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)

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

The People stand.

HYMN AT THE SEQUENCE

The head that once was crowned with thorns *The Hymnal 1982*: No. 483

THE GOSPEL

The Holy Gospel of our Savior Jesus Christ according to Matthew.
Glory to you, Lord Christ.

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 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.

CONFESSION OF SIN

The Deacon or Celebrant says

Let us confess our sins to God.

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

Let All Mortal Flesh Keep Silence

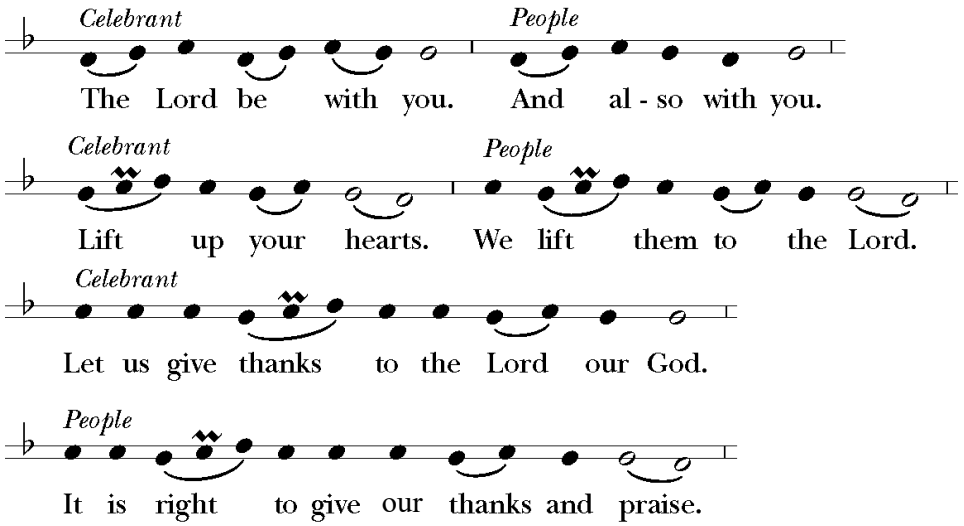
Let all mortal flesh keep silence and come with fear and trembling, and lift itself above all earthly thought. For the King of kings and Lord of lords, Christ our God, cometh forth to be our oblation, and to be given for Food to the faithful. Before Him come the choirs of angels, with every principality and power; the Cherubim with many eyes, and winged Seraphim, who veil their faces as they shout exultingly the hymn, Alleluia, Alleluia, Alleluia.

Text: from the Liturgy of St. James
Music: Edward Bairstow (1874-1946)

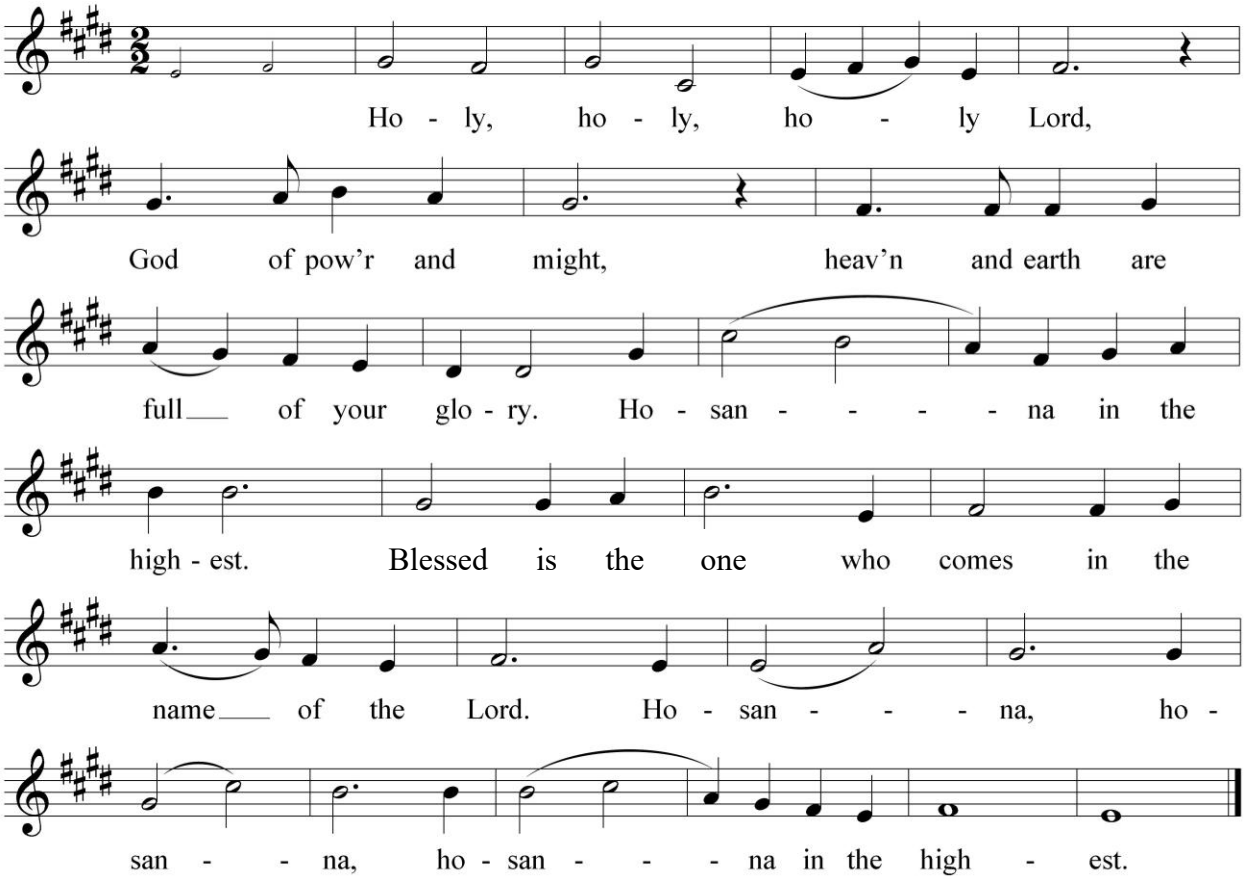
HYMN AT THE PRESENTATION

All hail the power of Jesus' Name! *The Hymnal 1982*: No. 450

THE GREAT THANKSGIVING



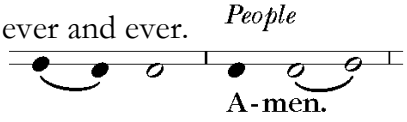
You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every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



The Celebrant 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.

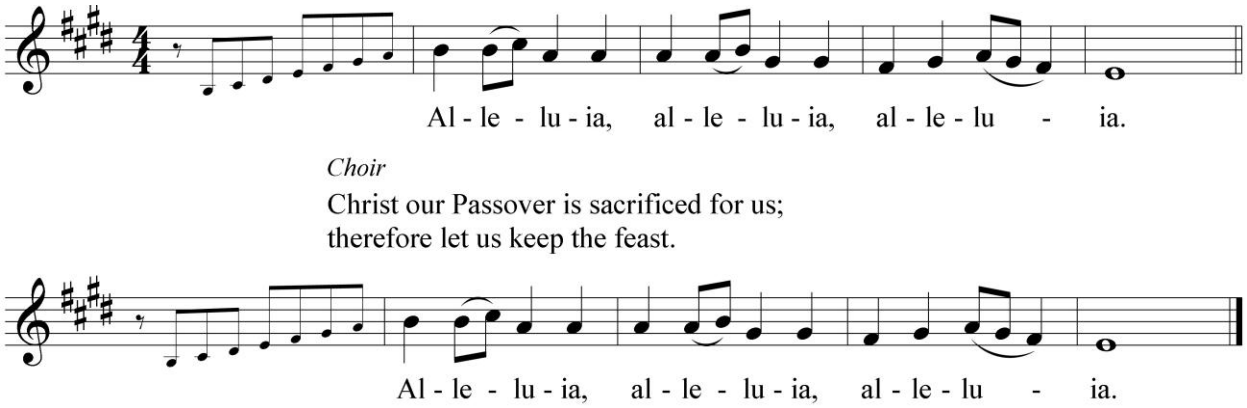
Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world.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



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.



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 — The Cathedral Choir & The Cathedral Choristers

Give Almes of Thy Goods

Give almes of thy goods, and turn never thy face from any poor man:
and then the face of the Lord shall not be turned away from thee. *Text: from Tobit 4*
Music: Christopher Tye (c.1505-c.1572)

At the Name of Jesus every knee shall bow *The Hymnal 1982*: No. 435

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

Rejoice, the Lord is King! *The Hymnal 1982*: No. 481

THE DISMISSAL

The Deacon, or the Celebrant, says a dismissal. The People respond

Thanks be to God.

ORGAN VOLUNTARY

L'Orgue Mystique Op. 57, No. 40 Charles Tournemire (1870-1939)
V. Fantaisie sur le Te Deum et Guirlandes Alleluiatiques

✠ ✠ ✠

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*

MINISTERS

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

Dianne Butler, *Lay Eucharistic Minister*
John Moreland, *Lay Eucharistic Minister*
Bill Myers, *Lay Eucharistic Minister*
David Thompson, *Lay Eucharistic Minister*

Chris Christensen, *Reader*
Dawn Bruestle, *Reader*

Steven Davis, *Intercessor*

Steve van Allen, *Verger*

Robert DiMartino, *Thurifer*

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

Tucker Stone, *Head Usher*
Jennifer Blair, *Usher*
David Fedders, *Usher*
Sigrun Haude, *Usher*
Eric Kearney, *Usher*
Barbara Koerner, *Usher*
Bertie Ray III, *Usher*

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

Brian Lawson, *Communion Bread Ministry*

Linda Berger, *Altar Guild*
Darin England, *Altar Guild*
Karen Moreland, *Altar Guild*
Milo Marshall, *Altar Guild*

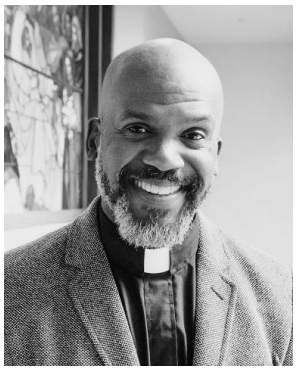
Nan Witten, *Flower Guild*
Mary Hagner, *Flower Guild*
Sue Heighberger, *Flower Guild*
Denise Johnson, *Flower Guild*
Shirley Wang, *Flower Guild*
Jane Harbour, *Flower Guild*

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

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.

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+

Christ Church Cathedral
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(513) 621-1817 • cincinnaticathedral.com

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