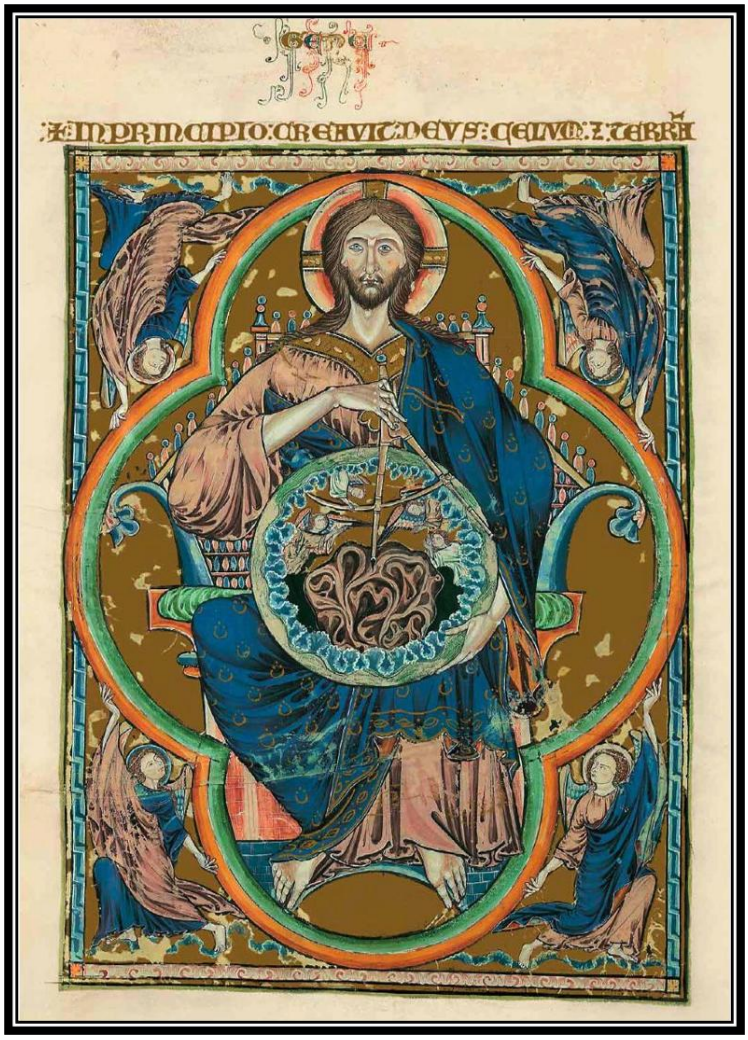


Many Christians across the world celebrate this Sunday as The Reign of Christ. Unlike other holidays with ancient origins, this festival is only 99 years old. Though the words from our Gospel have Christ claiming this ultimate authority nearly 2,000 years ago, it was only in the last century that the church declared a specific day to commemorate that reality. In the early 20th century, after the devastation of World War I, nationalism and authoritarianism began to arise throughout Europe. In Italy, this appeared as fascism, which took official power in 1922. Note that this is the same time that its political ally, Nazism, grew in popularity in Germany. In the face of such claims of ultimate power by political authorities, Pope Pius XI declared a feast day, "Domini Nostri Jesu Christi Regis," The Feast of our Lord of Reigns. This is a political statement. It does not support any particular party or leader, but instead puts all governments and parties on notice: whatever power they may have is always subject to the King who is Jesus Christ. In the midst of today's political unrest, along with threats of parties and politicians whose power seems unmatched, we stand to benefit from this declaration as well. Our ultimate allegiance is not to a party, or even a Christian denomination, but to Christ. Our worship belongs not to worldly rulers but heavenly powers. Our salvation is not in the hands of a general or president, a monarch or a congress, but only in the hands that were pierced on a cross outside of Jerusalem two thousand years ago. This Christ, who was born in a barn and crucified as a traitor to the empire, reigns over an "upside-down" kingdom centered on humility and love. He came "not to be served, but to serve" so that "the last shall be first," "the meek will inherit the earth," and the "least of these" might be valued and protected.

"The Reign of Christ." Faith Lens, November 24, 2024. https://blogs.elca.org/faithlens/november-24-2024-the-reign-of-christ. Alt. K. Marron.

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.

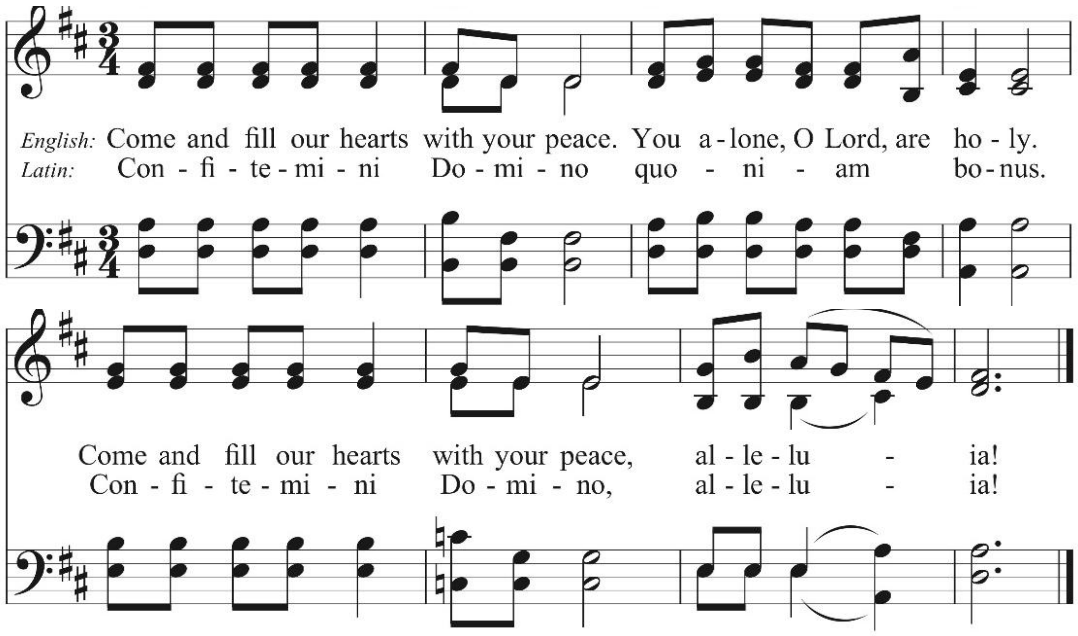
Spirit of unity, sustaining God,
We have come on journeys of our own.

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 **Come and fill our hearts with your peace**

Come and fill our hearts with your peace. You alone, O Lord are holy.
Come and fill our hearts with your peace, alleluia.



Opening Prayer

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

Destitute king, one with the hungry, the naked, and the scorned: may our faith be proved not in dogma and piety, but in serving you in the last and the least; through Jesus Christ, the stranger's Lord, **Amen.**

Proclaim and Respond to the Word of God

The First Reading

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

The Second Reading

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

The Gospel Acclamation

Open My Heart

Please stand as you are comfortable, in body or spirit

Open my heart, open my heart.
Open my heart, open my heart.

The Gospel

The Holy Gospel of Jesus according to Matthew.
Glory to you, O 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, 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.

Share the Gifts of God

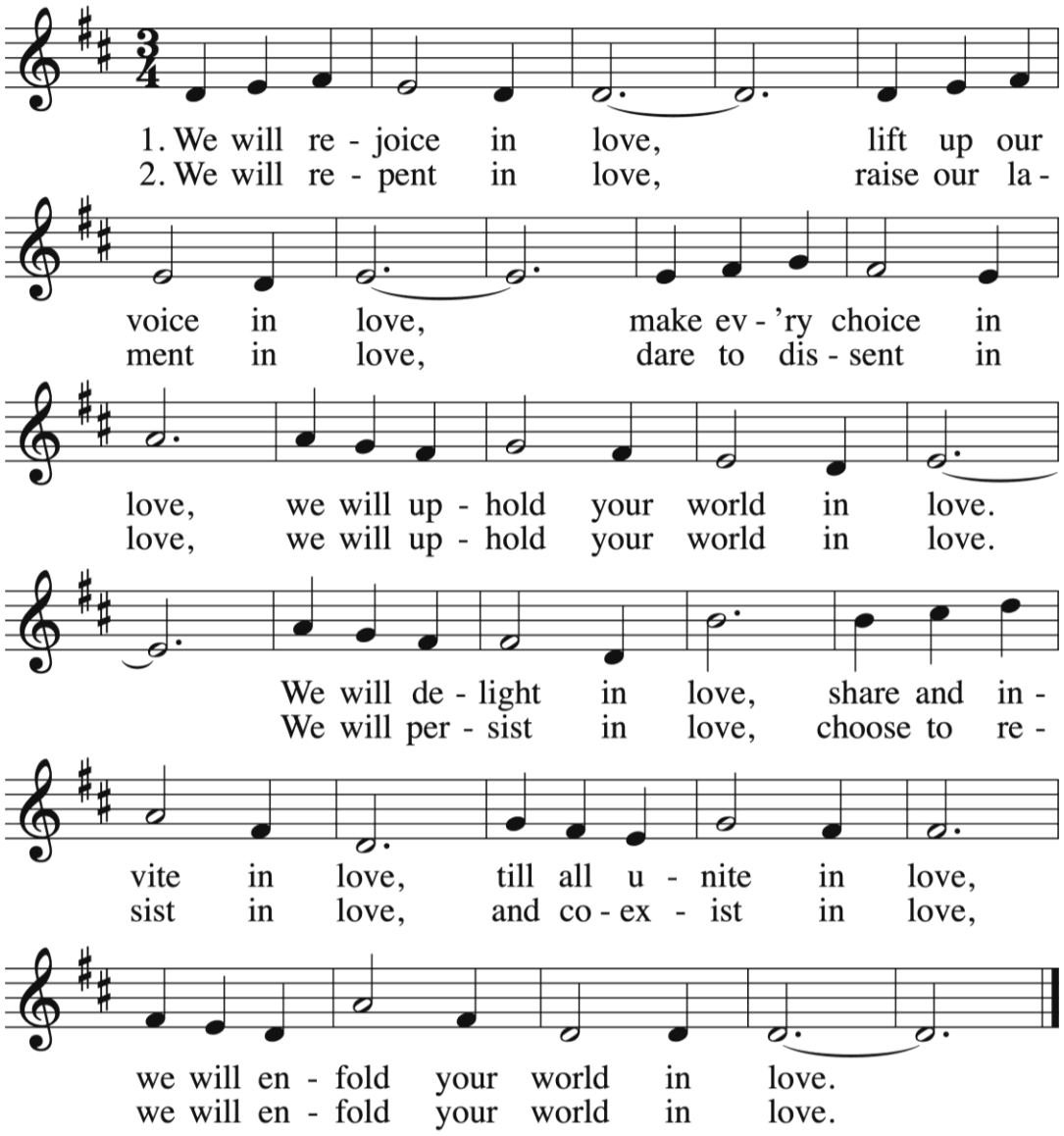
Offering & Song

We Will Rejoice in Love

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

1. We will rejoice in love,
lift up our voice in love,
Make every choice in love,
We will uphold your world in love.
We will delight in love
share and unite in love,
Till all unite in love,
We will enfold your world in love.

2. We will repent in love,
raise our lament in love,
Dare to dissent in love,
We will uphold your world in love.
We will persist in love,
choose to resist in love,
And coexist in love,
We will enfold your world in love.



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.

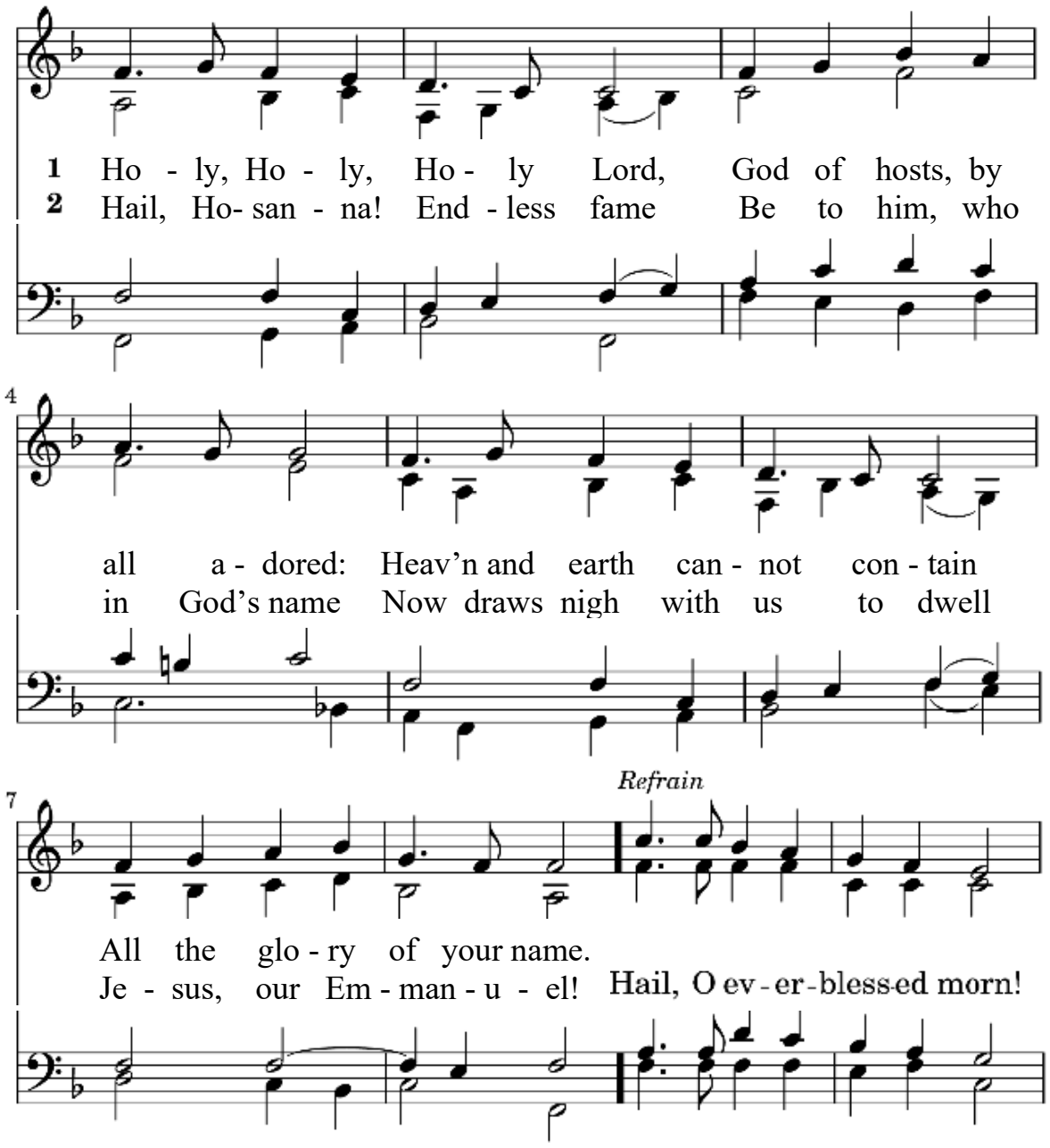
We lift them to the Lord.

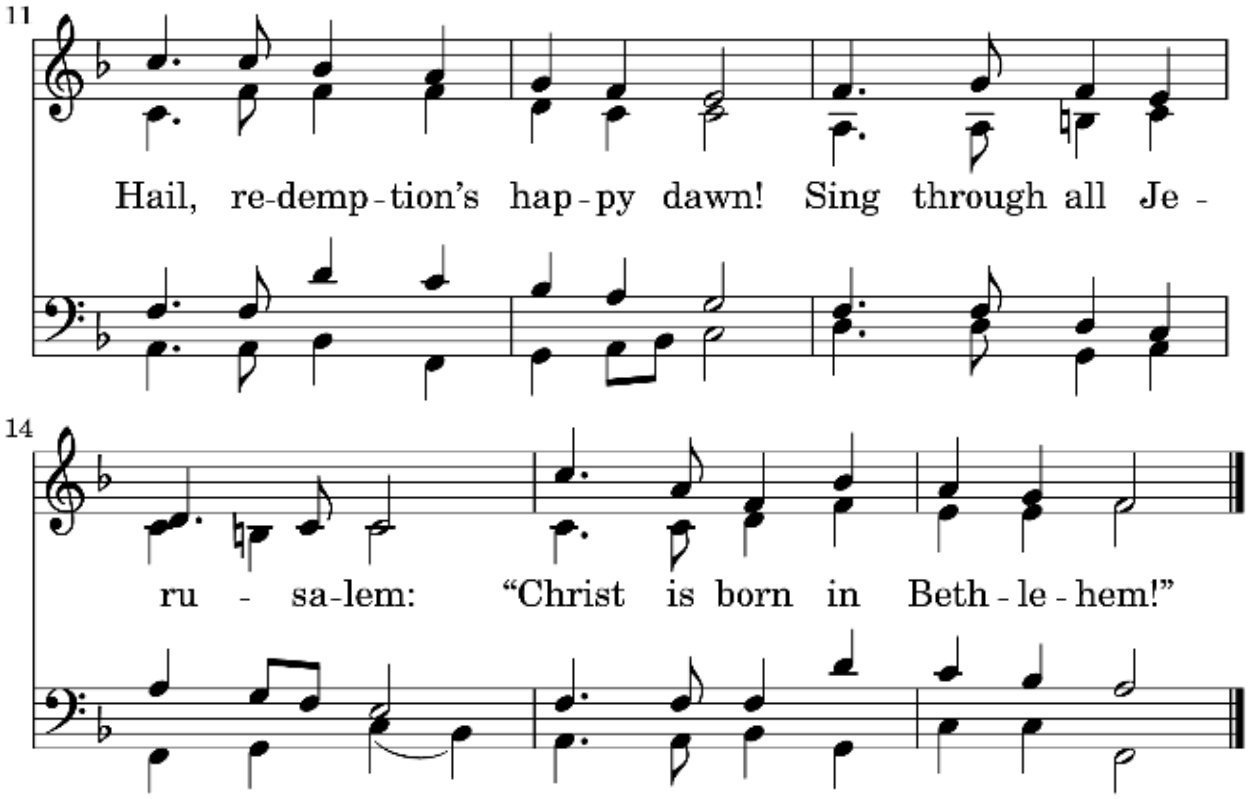
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

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 hosts, by all adored:
Heav'n and earth cannot contain
All the glory of your name.
Hail, thou ever blessed morn, Hail, redemption's happy dawn
Sing throughout Jerusalem: Christ is born in Bethlehem!

Hail, Hosanna! Endless fame
Be to him, who in God's name
Now draws nigh with us to dwell
Jesus, our Emmanuel!
Hail, thou ever blessed morn, Hail, redemption's happy dawn
Sing throughout Jerusalem: Christ is born in Bethlehem!


1 Ho - ly, Ho - ly, Ho - ly Lord, God of hosts, by
2 Hail, Ho- san - na! End - less fame Be to him, who
4
all a - dored: Heav'n and earth can - not con - tain
in God's name Now draws nigh with us to dwell
7
Refrain
All the glo - ry of your name.
Je - sus, our Em - man - u - el! Hail, O ev - er - bless-ed morn!



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.

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 **They'll Know We are Christians**

Refrain: And they'll know we are Christians by our love, by our love, Yes, they'll know we are Christians by our love.

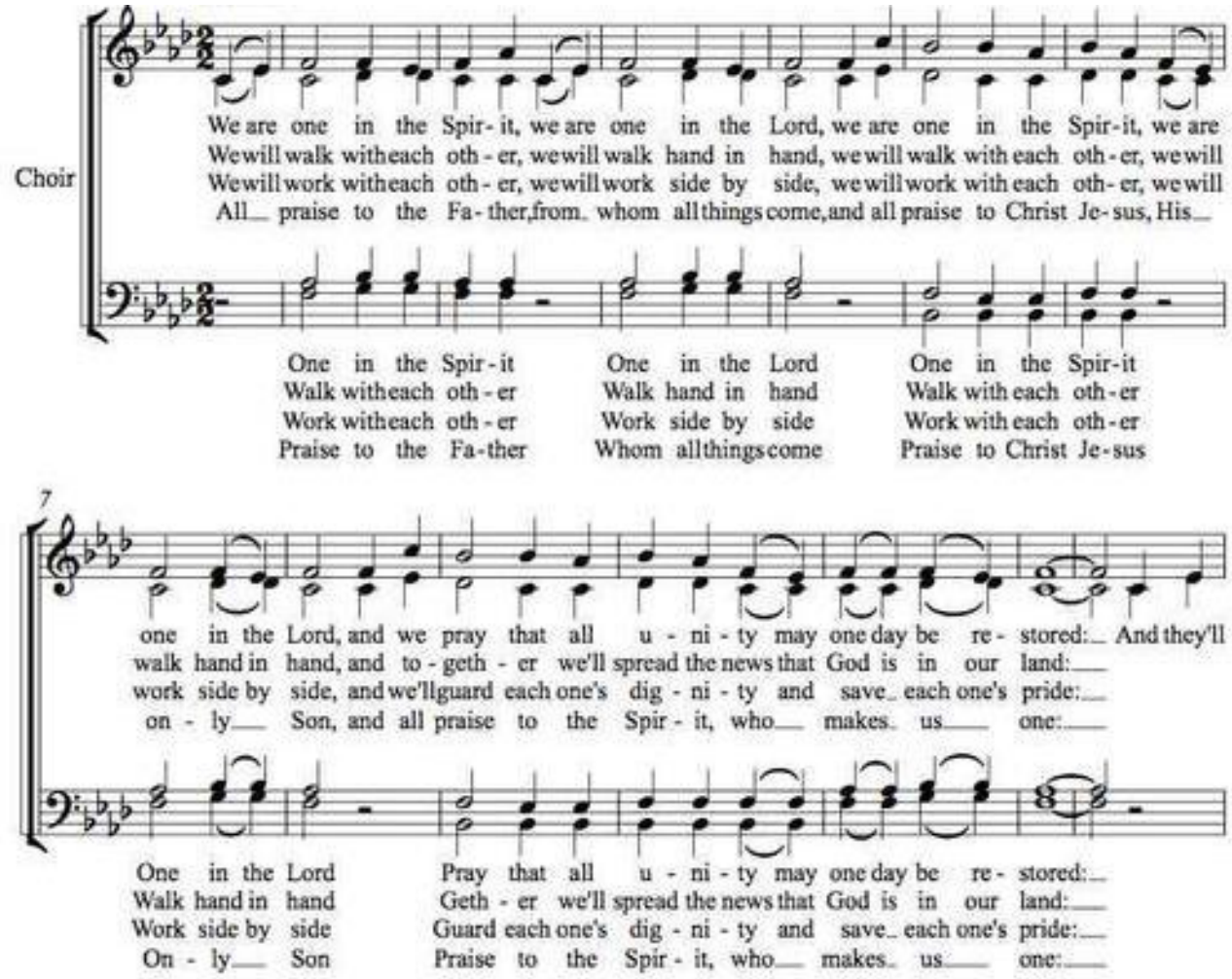
We are one in the Spirit, we are one in the Lord, We are one in the Spirit, we are one in the Lord, And we pray that all unity may one day be restored:

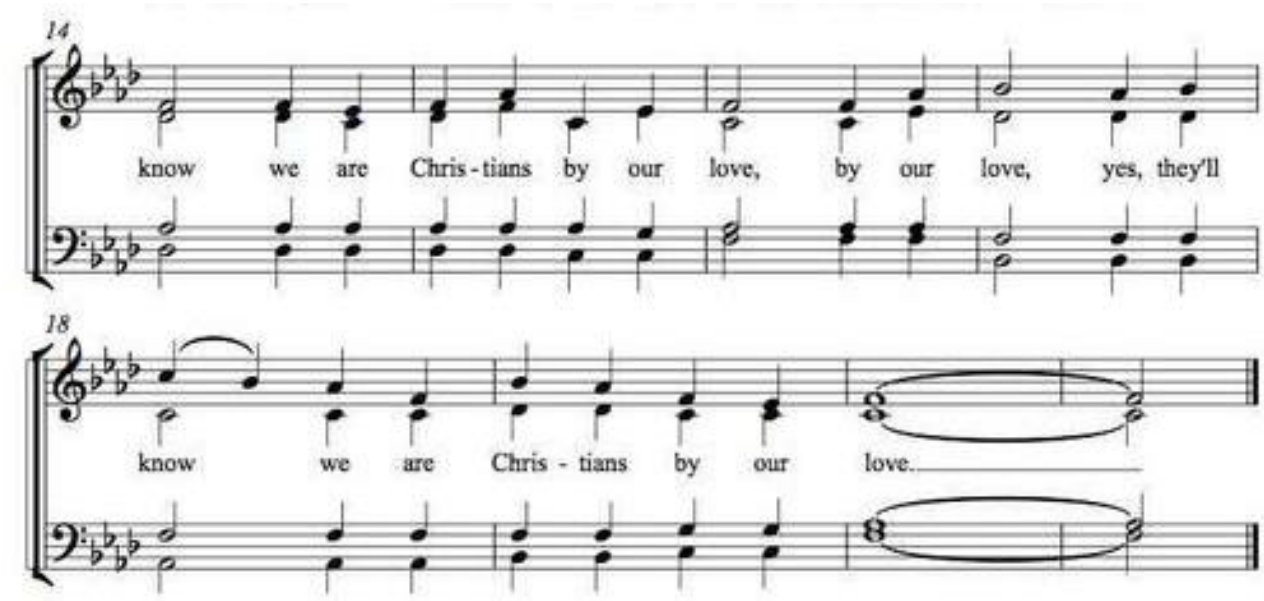
Refrain

We will walk with each other, we will walk hand in hand, We will walk with each other, we will walk hand in hand, And together we'll spread the news that God is in our land: **Refrain**

We will work with each other, we will work side by side, We will work with each other, we will work side by side, And we'll guard each one's dignity and save each one's pride: **Refrain**

All praise to the Father, from whom all things come, And all praise to Christ Jesus, God's only Son, And all praise to the Spirit, who makes us one: **Refrain**





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.

Please join us at one of our upcoming services:

Thursday, 11/26: Thanksgiving Day Eucharist, 10:00 am
(Centennial Chapel)
Sunday, 11/29: An Advent Procession with Lessons and Carols, 5:00 pm
Sunday, 12/13: Blue Christmas, 5:00 pm (Centennial Chapel)

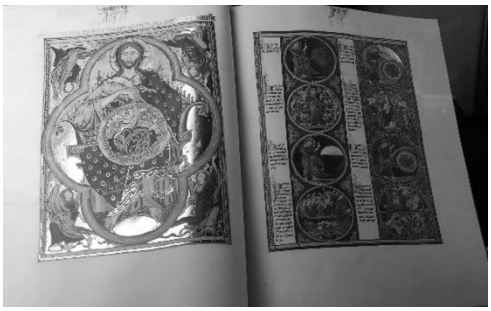
Music Live at Lunch this week features **Appalachian Grass.** Join us for this free concert in Centennial Chapel on **Tuesday, November 24th at 12:10.** Bring your own lunch or purchase one when you get here!



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

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.

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*

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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