

THE LAST SUNDAY AFTER PENTECOST: CHRIST THE KING



The Holy Eucharist

Sunday, November 21, 2021

11:15 AM

WASHINGTON NATIONAL CATHEDRAL

ABOUT CHRIST THE KING

Today marks the end of the long season after the Day of Pentecost and the last Sunday of the Church's liturgical calendar. Known as Christ the King Sunday, it celebrates the all-embracing authority of Christ as Lord of all things, for in Christ all things began and in Christ all things will be fulfilled. We now find ourselves on the threshold of Advent, the season of hope for Christ's return.



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CHRIST THE KING

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Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

*The people's responses are in **bold**.*

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with a piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

Fantasy on "King's Weston"

Milford Myhre (b. 1931)

PRELUDE

Choral, Op. 37, No. 4

Joseph Jongen (1873–1953)

O How I Love Jesus

American melody

In the Name of Jesus

Anonymous

There's Something about That Name

William J. Gaither (b. 1936) and Gloria Gaither (b. 1942)

THE ENTRANCE RITE

The people remain seated for the introit.

INTROIT

O Sing unto the Lord

Sung by the choir.

Noel Rawsthorne (1929–2019)

O sing unto the Lord a new song;
Let the congregation of saints praise him.
Let them praise his name in the dance:
Let them sing praises unto him with tabret and harp.
Let the saints be joyful in glory.

(Psalm 149:1, 3, 5a)

The people stand as able at the introduction to the hymn.

HYMN AT THE PROCESSION • 435

At the Name of Jesus

Sung by all.

King's Weston

We begin our worship as a gathered community by praising God in song.

1. At the Name of Je - sus ev - ery knee shall bow,
 2. Hum - bled for a sea - son, to re - ceive a Name
 3. bore it up tri - um - phant, with its hu - man light,
 4. Name him, Chris - tians, name him, with love strong as death,
 5. In your hearts en - throne him; there let him sub - due
 6. Chris - tians, this Lord Je - sus shall re - turn a - gain,

1. ev - ery tongue con - fess him King of glo - ry now;
 2. from the lips of sin - ners, un - to whom he came,
 3. through all ranks of crea - tures, to the cen - tral height,
 4. name with awe and won - der and with bat - ed breath;
 5. all that is not ho - ly, all that is not true;
 6. with his Fa - ther's glo - ry o'er the earth to reign;

1. 'tis the Fa - ther's plea - sure we should call him Lord,
 2. faith - ful - ly he bore it spot - less to the last,
 3. to the throne of God - head, to the Fa - ther's breast;
 4. he is God the Sa - viour, he is Christ the Lord,
 5. crown him as your Cap - tain in temp - ta - tion's hour;
 6. for all wreaths of em - pire meet up - on his brow,

1. who from the be - gin - ning was the might - y Word.
 2. brought it back vic - to - rious, when from death - he passed;
 3. filled it with the glo - ry of that per - fect rest.
 4. ev - er to be wor - shipped, trust - ed, and a - dored.
 5. let his will en - fold you in its light and power.
 6. and our hearts con - fess him King of glo - ry now.

THE OPENING ACCLAMATION

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

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

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.

Dios omnipotente,
para quien todos los corazones están manifiestos,
todos los deseos son conocidos
y ningún secreto se halla encubierto:
Purifica los pensamientos de nuestros corazones
por la inspiración de tu Santo Espíritu,
para que perfectamente te amemos
y dignamente proclamemos la grandeza de tu santo
Nombre;
por Cristo nuestro Señor. Amén.

GLORIA IN EXCELSIS • S 280

Sung by all.

Robert Powell (b. 1932)

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

Glo-ry to God in the high-est, and peace to his peo-ple on earth. Lord
God, heaven-ly King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we
praise you for your glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you
take a-way the sin of the world: have mer-cy on us; you are seat-ed at the right hand of the Fa-ther:
re-ceive our prayer. For you a-lone are the Ho-ly One, you a-lone are the
Lord, you a-lone are the Most High, Je-sus Christ, with the Ho-ly
Spi-rit, in the glo-ry of God the Fa-ther. A-men.

THE COLLECT FOR THE LAST SUNDAY AFTER PENTECOST: CHRIST THE KING

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord 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 are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Daniel 7:9-10, 13-14

Daniel 7:9-10, 13-14

As I watched, thrones were set in place, and an Ancient One took his throne, his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and its wheels were burning fire. A stream of fire issued and flowed out from his presence. A thousand thousands served him, and ten thousand times ten thousand stood attending him. The court sat in judgment, and the books were opened. As I watched in the night visions, I saw one like a human being coming with the clouds of heaven. And he came to the Ancient One and was presented before him. To him was given dominion and glory and kingship, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed.

El sueño de Daniel: «Seguí mirando, hasta que fueron puestos unos tronos y un Anciano se sentó. Su vestido era blanco como la nieve, y su cabello como lana limpia. El trono y sus ruedas eran llamas de fuego, y un río de fuego salía de delante de él. Miles y miles le servían, y millones y millones estaban de pie en su presencia. El tribunal dio principio a la sesión, y los libros fueron abiertos. Yo seguía viendo estas visiones en la noche. De pronto: Vi que venía entre las nubes alguien parecido a un hijo de hombre, el cual fue a donde estaba el Anciano; y le hicieron acercarse a él. Y le fue dado el poder, la gloria y el reino, y gente de todas las naciones y lenguas le servían. Su poder será siempre el mismo, y su reino jamás será destruido.»

The Word of the Lord.

Thanks be to God.

Palabra del Señor.

Demos gracias a Dios.

THE PSALM

chant: George Elvey (1816–1893)

The choir introduces the refrain, then all repeat.



The choir sings the psalm.

The Lord is King;
he has put on splendid apparel;
the Lord has put on his apparel
and girded himself with strength.
He has made the whole world so sure
that it cannot be moved;

All repeat the refrain.

Ever since the world began, your throne has been
established;
you are from everlasting.
The waters have lifted up, O Lord,
the waters have lifted up their voice;
the waters have lifted up their pounding waves.

All repeat the refrain.

Mightier than the sound of many waters,
mightier than the breakers of the sea,
mightier is the Lord who dwells on high.
Your testimonies are very sure,
and holiness adorns your house, O Lord,
for ever and for evermore.

All repeat the refrain.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

Revelation 1:4b-8

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen. Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen. "I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.

The Word of the Lord.
Thanks be to God.

The people stand as able at the introduction to the hymn.

El Señor es Rey; se ha vestido de esplendor;
el Señor se ha vestido y ceñido de poder.
De tal manera afirmó el orbe,
que no se le puede mover.

Firme es tu trono desde siempre;
tú eres eternamente.
Alzaron las aguas, oh Señor,
las aguas alzaron su voz;
alzaron sus ondas aplastantes.

Más potente que la voz de muchas aguas,
más potente que los rompientes del mar,
más potente es el Señor en las alturas.
Tus testimonios son muy firmes;
la santidad es el adorno de tu casa, oh Señor,
por los siglos y para siempre.

Revelación 1:4b-8

Reciban ustedes gracia y paz de parte del que es y era y ha de venir, y de parte de los siete espíritus que están delante de su trono, y también de parte de Jesucristo, testigo fiel, que fue el primero en resucitar y tiene autoridad sobre los reyes de la tierra. Cristo nos ama, y nos ha librado de nuestros pecados derramando su sangre, y ha hecho de nosotros un reino; nos ha hecho sacerdotes al servicio de su Dios y Padre. ¡Que la gloria y el poder sean suyos para siempre! Amén. ¡Cristo viene en las nubes! Todos lo verán, incluso los que lo traspasaron; y todos los pueblos del mundo harán duelo por él. Sí, amén. «Yo soy el alfa y la omega,» dice el Señor, el Dios todopoderoso, el que es y era y ha de venir.

Palabra del Señor.
Demos gracias a Dios.

HYMN AT THE SEQUENCE

He Is King of Kings

Sung by all.

Negro spiritual

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

Refrain



He is King of kings, he is Lord of Lords; Je-sus Christ, the first and last no man works like him.



1. He built his throne up in the air, no man works like him; and
2. I was but young when I be - gun, no man works like him; but

to Refrain



called the saints from ev - ery - where, no man works like him. He is
now my race is al - most won, no man works like him.

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

John 18:33-37

Juan 18:33-37

The Holy Gospel of our Lord Jesus Christ
according to John.

Glory to you, Lord Christ.

Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.” Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”

The Gospel of the Lord.

Praise to you, Lord Christ.

Santo Evangelio de nuestro Señor Jesucristo,
según Juan.

¡Gloria a ti, Cristo Señor!

Pilato volvió a entrar en el palacio, llamó a Jesús y le preguntó: «¿Eres tú el Rey de los judíos?» Jesús le dijo: «¿Eso lo preguntas tú por tu cuenta, o porque otros te lo han dicho de mí?» Le contestó Pilato: «¿Acaso yo soy judío? Los de tu nación y los jefes de los sacerdotes son los que te han entregado a mí. ¿Qué has hecho?» Jesús le contestó: «Mi reino no es de este mundo. Si lo fuera, tendría gente a mi servicio que pelearía para que yo no fuera entregado a los judíos. Pero mi reino no es de aquí.» Le preguntó entonces Pilato: «¿Así que tú eres rey?» Jesús le contestó: «Tú lo has dicho: soy rey. Yo nací y vine al mundo para decir lo que es la verdad. Y todos los que pertenecen a la verdad, me escuchan.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Professor David Wilkinson

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The people stand as able.

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

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.

Creemos en un solo Dios, Padre todopoderoso, Creador de cielo y tierra, de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo, Hijo único de Dios, nacido del Padre antes de todos los siglos: Dios de Dios, Luz de Luz, Dios verdadero de Dios verdadero, engendrado, no creado, de la misma naturaleza que el Padre, por quien todo fue hecho; que por nosotros y por nuestra salvación bajó del cielo: por obra del Espíritu Santo se encarnó de María, la Virgen, y se hizo hombre. Por nuestra causa fue crucificado en tiempos de Poncio Pilato: padeció y fue sepultado. Resucitó al tercer día, según las Escrituras, subió al cielo y está sentado a la derecha del Padre. De nuevo vendrá con gloria para juzgar a vivos y muertos, y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida, que procede del Padre y del Hijo, que con el Padre y el Hijo recibe una misma adoración y gloria, y que habló por los profetas. Creemos en la Iglesia, que es una, santa, católica y apostólica. Reconocemos un solo Bautismo para el perdón de los pecados. Esperamos la resurrección de los muertos y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

**Hear us, O God,
Your mercy is great.**

**Atiéndenos, Oh Dios,
Tu misericordia es grande.**

The presider prays the concluding collect, and the people respond, Amen.

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

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

Dios de misericordia,
confesamos que hemos pecado contra ti
por pensamiento, palabra y obra,
por lo que hemos hecho
y lo que hemos dejado de hacer.
No te hemos amado con todo el corazón;
no hemos amado a nuestro prójimo
como a nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por amor de tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y andaremos por tus caminos,
para gloria de tu Nombre. Amén.

The presider offers absolution and the people respond, Amen.

THE PEACE

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

La paz de Cristo sea siempre con ustedes.
Y con tu espíritu.

The people greet one another with a sign of God's peace and are seated.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

For the safety of our worshippers and staff, we will not pass the traditional plate during today's service. Instead, all are invited to make a gift to support the Cathedral's ministry of sharing God's love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/support. These contact-free alternatives are highly encouraged to make giving as simple and safe as possible.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

God, Great God

Sung by the cantor.

Kurt Carr (b. 1964)

Glory and honor, dominion and power!
Now and forever, the Lord God omnipotent,
Reigneth with power, forever with power;
Greater than all, you are sovereign God!

God, great God!
Worthy of honor and glory!
We stand here in reverence,
Blessed in your presence,
Jehovah!
Forever and ever our God!

Nobody greater!
Nobody greater!
Nobody greater;
Greater than our God!

God, great God!
God, great God—Jehovah!
God, great God!
God, great God, forever!

The people stand as able.

HYMN AT THE PRESENTATION

Praise God, from Whom All Blessings Flow

Sung by all.

Old 100th

The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for the first line of the hymn: "Praise God, from whom all blessings flow; praise him, all creatures here below;". The second staff contains the melody for the second line: "praise him above, ye heavenly host: praise Father, Son, and Holy Ghost." The music is written in a simple, hymn-like style with a treble clef and a key signature of one sharp.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord 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 God thanks and praise.

The presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

SANCTUS & BENEDICTUS

Sung by all.

Grayson Warren Brown (b. 1948)

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Ho-ly, ho - ly, ho - ly, ho - ly, ho - ly Lord God of hosts.
Hea-ven and earth are filled with your glo - ry. Ho - san - na in the
high - est. Bless-ed is he who comes in the name of the Lord,
of the Lord. Ho - san - na in the
high - - est. Ho - san - na in the high - est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

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

Notre Père..., Padre nuestro..., Vater unser...,

**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.**

**Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas, como también
nosotros perdonamos a los que nos ofenden.
No nos dejes caer en tentación
y líbranos del mal.
Porque tuyo es el reino,
tuyo es el poder, y tuya es la gloria,
ahora y por siempre. Amén.**

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Lamb of God

Sung by all.

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please remain masked, receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." You may consume the bread once you have returned to your seat. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

The Lord Shall Reign

Sung by the choir.

David Hurd (b. 1950)

The Lord shall reign for ever and ever.

The Lord is King;

he has put on splendid apparel;

the Lord has put on his apparel

and girded himself with strength.

He has made the world so sure

that it cannot be moved;

Ever since the world began, your throne has been established;

you are from everlasting.

The waters have lifted up, O Lord,

the waters have lifted up their voice;

the waters have lifted up their pounding waves.

Mightier than the sound of many waters,

mightier than the breakers of the sea,

mightier is the Lord who dwells on high.

Your testimonies are very sure,

and holiness adorns your house, O Lord,

for ever and for evermore.

(Psalm 93)

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,

you have graciously accepted us as living members

of your Son our Savior Jesus Christ,

and you have fed us with spiritual food

in the Sacrament of his Body and Blood.

Send us now into the world in peace,

and grant us strength and courage

to love and serve you

with gladness and singleness of heart;

through Christ our Lord. Amen.

Eterno Dios, Padre celestial,

en tu bondad nos has aceptado como miembros vivos

de tu Hijo, nuestro Salvador Jesucristo;

nos has nutrido con alimento espiritual

en el Sacramento de su Cuerpo y de su Sangre.

Envíanos ahora en paz al mundo;

revístenos de fuerza y de valor

para amarte y servirte

con alegría y sencillez de corazón;

por Cristo nuestro Señor. Amén.

THE BLESSING

The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 544

Jesus Shall Reign Where'er the Sun

Sung by all.

Duke Street



1. Je - sus shall reign where - e'er the sun doth his suc - ces - sive jour - neys run;
2. To him shall end - less prayer be made, and prais - es throng to crown his head;
3. Peo - ple and realms of ev - ery tongue dwell on his love with sweet - est song;
4. Bless - ings a - bound where - e'er he reigns: the pris - on - ers leap to lose their chains,
5. Let ev - ery crea - ture rise and bring pe - cu - liar hon - ors to our King;



1. his king - dom stretch from shore to shore, till moons shall wax and wane no more.
2. his Name like sweet per - fume shall rise with ev - ery morn - ing sac - ri - fice.
3. and in - fant voic - es shall pro - claim their ear - ly bless - ings on his Name.
4. the wea - ry find e - ter - nal rest, and all who suf - fer want are blest.
5. an - gels de - scend with songs a - gain, and earth re - peat the loud a - men.

THE DISMISSAL

Let us go forth in the name of Christ.
Thanks be to God.

Salgamos en nombre de Cristo.
Demos gracias a Dios.

POSTLUDE

Allegro moderato

Harald Rohlig (1926–2014)

The Washington Ringing Society will ring the Cathedral bells following the service.

Thank you for worshipping with Washington National Cathedral, your National Cathedral.

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PARTICIPANTS Presider: The Reverend Canon Dana Colley Corsello, Canon Vicar; Preacher: The Reverend Professor David Wilkinson, Principal, St John's College, Durham University, Durham, United Kingdom; Gospellers: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Very Reverend Randolph Marshall Hollerith, Dean, The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Patrick L. Keyser, Priest Associate, The Reverend Dr. Lisa Barrowclough, The Reverend Jenifer Gamber, Director of the School for Christian Faith and Leadership and Tending Our Soil Thriving Congregations Initiative, Episcopal Diocese of Washington, The Reverend Vincent P. Harris, The Reverend Lucretia Mann, The Reverend Sarah E. Slater; Musicians: The Boys Cathedral Choir, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Daryl L. A. Hunt, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur, Imani-Grace Cooper, singer, Marshall Keys, saxophone.

FLOWERS The flowers are given to the glory of God. In memory of Harry Lee Rust; in thanksgiving for the lives of the Wildman New England ancestors; in memory and honor of the Davis and Capers families; in thanksgiving for the life of Philip Hubert Frohman; and in loving memory of David Edwards Varner.

Those wishing to make flower gifts for Christmas are invited to submit their gifts before December 3 to the Altar Guild.

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