



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE LAST SUNDAY AFTER PENTECOST:  
CHRIST THE KING

November 24, 2024

11:00 AM



#### LAND ACKNOWLEDGMENT & WELCOME

*Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of all the Coast Salish tribes.*

#### QUESTIONS?

*Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on the 5th floor of Cathedral House, accessible by elevator or southwest stairwell.*

#### NEW TO SAINT MARK'S?

*Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit [saintmarks.org/newcomers](http://saintmarks.org/newcomers) or connect with one of the clergy.*

#### ABOUT THE LITURGY

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

# THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

**PRELUDE**     *O Lamm Gottes, unschuldig*, “O Lamb of God, pure and holy,” BWV 656     J. S. Bach

## LAND ACKNOWLEDGMENT

**INTROIT**     *Dominus regnavit*     Words: Psalm 99:1, 9; Music: Peter R. Hallock

*Dominus regnavit, tremunt populi*  
The Lord is King; let the people tremble!  
*Sedet super cherubim, movetur terra.*  
He is enthroned upon the cherubim; let the earth quake.  
*Extollite Dominum Deum nostrum.*  
Proclaim the greatness of the Lord.  
*Sanctum est illud.*  
He is the Holy One.

As a gathered community, we join together in praising God in song.

*All stand, as able.*

**HYMN 494**     *Crown him with many crowns* ♦ *The Hymnal 1982*     *Diademata*

**OPENING ACCLAMATION**     *The Book of Common Prayer (1979), p. 355*

*Presider* Blessed be God: Father, Son and Holy Spirit.  
*Assembly* **And blessed be God’s kingdom, now and for ever. Amen.**

## COLLECT FOR PURITY

*Presider* **A**LMIGHTY 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.  
*All* **Amen.**

Organ *Everyone*

1. Glo-ry to you, — Lord God of our fa - thers; — you are worthy of praise; glo-ry to you. —

2. Glo-ry to you — for the rad - i - ance of your ho - ly Name; we will praise you and highly ex - alt you for ev - er. —

3. Glo-ry to you — in the splendor of your tem - ple; — on the throne of your ma - jesty, glo-ry to you. —

4. Glo-ry to you, seated be - tween the Cher - u - bim; — we will praise you and highly ex - alt you for ev - er. —

5. Glo-ry to you, — be - holding the depths; in the high vault of heaven, glo-ry to you. —

6. Glo-ry to you, — Father, Son, and Ho - ly Spi - rit; — we will praise you and highly ex - alt you for ev - er. —

The collect is the prayer designated 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.

**COLLECT OF THE DAY** *Proper 29*

*The Book of Common Prayer* (1979), p. 236

*Presider* The Lord be with you.  
*Assembly* **And also with you.**  
*Presider* Let us pray.

**A**Lmighty 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.

**All Amen.**

*Please be seated for the readings.*

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God's historical covenant with the People of God.

**READING**

*Daniel 7:9-10, 13-14*

**A**S 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.

*Reader* Hear what the Spirit is saying to God's people.

*Assembly* **Thanks be to God.**

The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**

*Psalm 93 ♦ St. Helena Psalter*

Anglican Chant (Sydney H. Nicholson)

*Chanted by the choir.*

**G**OD IS SOVEREIGN, clothed in splendid apparel; \*  
God is robed in majesty and is girded with strength.  
God has made the whole 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 God,  
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 Holy One who dwells on high.  
Your testimonies are very sure, \*  
and holiness adorns your house, O God,  
for ever and for evermore. ♦

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.

**READING**

*Revelation 1:4b-8*

**G**RACE 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.

*Reader* Hear what the Spirit is saying to God’s people.

*Assembly* **Thanks be to God.**

The sequence hymn or Gospel acclamation 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 Christ.”

*All stand, as able.*

**GOSPEL ACCLAMATION** *Alleluia #12*

Michael Kleinschmidt

*The choir introduces the Alleluias, all repeat them. The choir sings the verse, then all repeat the Alleluias.*



*Verse:* Your testimonies are very sure, and holiness adorns your house, O Lord, for ever and for evemore.

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’s words and actions.

**THE HOLY GOSPEL** *John 18:33-37*

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

*Assembly* **Glory to you, Lord Christ.**

**P**ILATE 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.”

*Deacon* The Gospel of the Lord.

*Assembly* **Praise to you, Lord Christ.**

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

**HOMILY**

The Reverend Canon Richard C. Weyls

*Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon. Please stand, as able, when the Presider stands as the liturgy continues.*

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, 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.

## **THE NICENE CREED**

*The Book of Common Prayer* (1979), p. 358

**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.**

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, 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.

## **PRAYERS OF THE PEOPLE** *After each petition:*

*Intersessor* God, in your mercy,  
*Assembly* hear our prayer.

*The Presider concludes the prayers with a collect. All respond: Amen.*



## CONFESSION & ABSOLUTION

*The Book of Common Prayer (1979), p. 360*

*Deacon* Let us confess our sins against God and our neighbor.  
*You are invited to stand or kneel for the confession.*

*Deacon* Most merciful God,  
**All 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.**

*The Presider pronounces God's forgiveness of our sins. All respond: Amen.*

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

## THE PEACE

*Presider* The peace of the Lord be always with you.  
*Assembly* **And also with you.**

*All greet one another in the name of the Lord.*



# THE LITURGY OF THE TABLE

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 mystery 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.

## OFFERTORY

An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshiping in person may place their offering in baskets as they are passed through the rows.

Visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter 2076.



## ANTHEM

Ride on, King Jesus!

Negro Spiritual, arr. Alice Parker and Robert Shaw

Ride on, King Jesus,  
no man can-a hinder me.  
I was but young when I begun,  
now my race is almost done. Ride on...  
King Jesus rides a milk-white horse.  
The river of Jordan he did cross. Ride on...  
If you want to find your way to God,  
the gospel highway must be trod. Ride on...

In the Great Thanksgiving, we do what Jesus himself asked us: 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 lengthy prayer with several intentions. We recount the story 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."

All stand, as able.

THE GREAT THANKSGIVING Eucharistic Prayer A (adapt.)

The Book of Common Prayer (1979), p. 360

Presider	Assembly
The Lord be with you.	And al-so with you.

Presider	Assembly
Lift up your hearts.	We lift them to the Lord.

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

*Presider* It is right, and a good and joyful thing, always and every where to give thanks to you, the Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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

**SANCTUS & BENEDICTUS** *Mass in the Lydian Mode*

Richard R. Webster

*Organ:* *Everyone:*

Ho - ly, ho - ly, ho - ly Lord

God of power and might. Heav'n and earth are full of your glo - ry. Ho -

san-na in the high-est. Blest is the one who comes in the name of the Lord.

*High voices:*

Ho - san - na, ho - san - na, ho - sanna in the high - est.

*Low voices*

Ho - san - na, ho - san - na, ho-sanna 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.

*Presider* O God, you are holy and gracious: 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, our Rock and our Foundation.

Jesus 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, Jesus 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, Jesus 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:

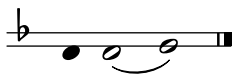
**All Christ has died.  
Christ is risen.  
Christ will come again.**

*Presider* We celebrate the memorial of our redemption, Most Holy God, in this sacrifice of praise and thanksgiving. Recalling Christ's 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 Christ. 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 Reign.

All this we ask through your Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory are yours, Most Blessed One, now and for ever.

The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

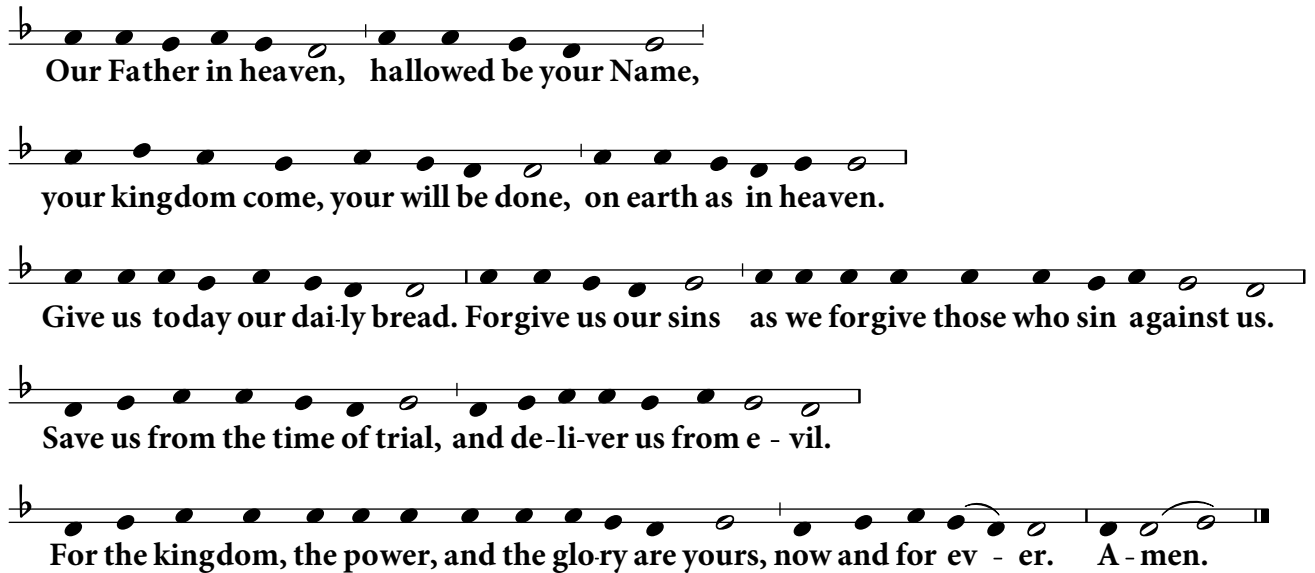


**All A - MEN.**

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.

## THE LORD'S PRAYER

*Ambrosian chant* (Choir Harmony by Mark Howe)



Our Father in heaven, hallowed be your Name,  
your kingdom come, your will be done, on earth as in heaven.  
Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.  
Save us from the time of trial, and de-li-ver us from e - vil.  
For the kingdom, the power, and the glo-ry are yours, now and for ev - er. A - men.

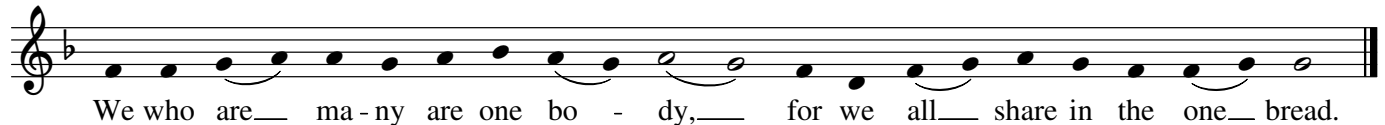
*In silence, the Presider breaks the consecrated bread.*

## THE BREAKING OF THE BREAD *We who are many*

Plainsong (based on *Ubi caritas*), Mode 6

*The cantor introduces the Antiphon, all repeat it.*

*The cantor chants the verses, all repeat the Antiphon as indicated.*



We who are ma - ny are one bo - dy, for we all share in the one bread.

*Verse:* We break this bread to share in the Body of Christ. ANTIPHON

*Verse:* Happy are they who come to the Supper of the Lamb. ANTIPHON

## INVITATION TO COMMUNION

*Presider* The Gifts of God for the People of God.

*All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.*

*Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.*

*Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.*

**VOLUNTARY** *Organ improvisation*

**HYMN 544** *Jesus shall reign where'er the sun* ♦ *The Hymnal 1982*

*Duke Street*

*After singing the hymn, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.*

From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

*All stand, as able.*

**SENDING OF EUCHARISTIC VISITORS**

*Presider* One body are we.

*Assembly* **For, though many, we share one bread and one cup.**

*Deacon* Go in peace, bearing holy gifts for holy people.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

**POSTCOMMUNION PRAYER**

*The Book of Common Prayer (1979), p. 365*

*Presider* Eternal God, heavenly Father,

*All* **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.**

**BLESSING** *The Presider asks God's blessing on the assembly. All respond: Amen.*

## HYMN

*O God, beyond all praising**Thaxted*

1. O God be - yond all prais - ing, we wor - ship you to - day  
 2. The flow'r of earth - ly splen - dor in time must sure - ly die,  
 3. Then hear, O gra - cious Sav - ior, ac - cept the love we bring,  
 and sing the love a - maz - ing that songs can - not re - pay;  
 its frag - ile bloom sur - ren - der to you, the Lord most high;  
 that we who know your fa - vor may serve you as our King;  
 for we can on - ly won - der at ev - 'ry gift you send,  
 but hid - den from all na - ture the e - ter - nal seed is sown,  
 and wheth - er our to - mor - rows be filled with good or ill,  
 at bless - ings with - out num - ber and mer - cies with - out end:  
 though small in mor - tal stat - ure, to heav - en's gar - den grown:  
 we'll tri - umph through our sor - rows and rise to bless you still:  
 we lift our hearts be - fore you and wait up - on your word,  
 for Christ, your gift from heav - en, from death has set us free,  
 to mar - vel at your beau - ty and glo - ry in your ways,  
 we hon - or and a - dore you, our great and might - y Lord.  
 and we through him are giv - en the fi - nal vic - to - ry.  
 and make a joy - ful du - ty our sac - ri - vice of praise.

Words: Michael Perry (1942-1996); Copyright 1982, 1987 Jubilate Hymns, admin. Hope Publishing Co.

Music: *Thaxted*, Gustav Holst (1874-1934); Public Domain

**DISMISSAL** *The Deacon dismisses the assembly; all respond: Thanks be to God.*

**VOLUNTARY** *Fugue in C, BWV 547b*

J. S. Bach

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Emily Griffin

## **PREACHER**

The Rev. Canon Richard C. Weyls

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Peter Synder

## **EUCCHARISTIC MINISTERS**

Alison Leary Estep, The Rev. Stephen Garratt, The Rev. Canon Dr. Marda Steedman Sanborn,  
Justin Shelley, Debra Waddell, Jen Younggren

## **ALTAR GUILD**

Deborah Person, TBD

## **VERGERS**

Alexandra Thompson, Kate Halamay

## **ACOLYTES**

Todd Baker, Russ Campbell, Kevin Johnson, Timothy Shore, Alexander Snow

## **GREETERS**

Rachel Baker, Barbara Erickson

## **USHERS**

David Wild | Hilary McLeland-Wieser, Jeff Sackett

## **OBLATION BEARERS**

TBD

## **LAND ACKNOWLEDGMENT**

Bob Carter

## **LECTORS**

Christine Szabadi, Ruth McCree

## **INTERCESSOR**

Michael Perera

## **SOUND BOARD**

TBD

## **LIVESTREAM**

Christopher Brown

## **FLOWER MINISTRY**

Ashley Hedeem, Kathy Sodergren, Elizabeth War

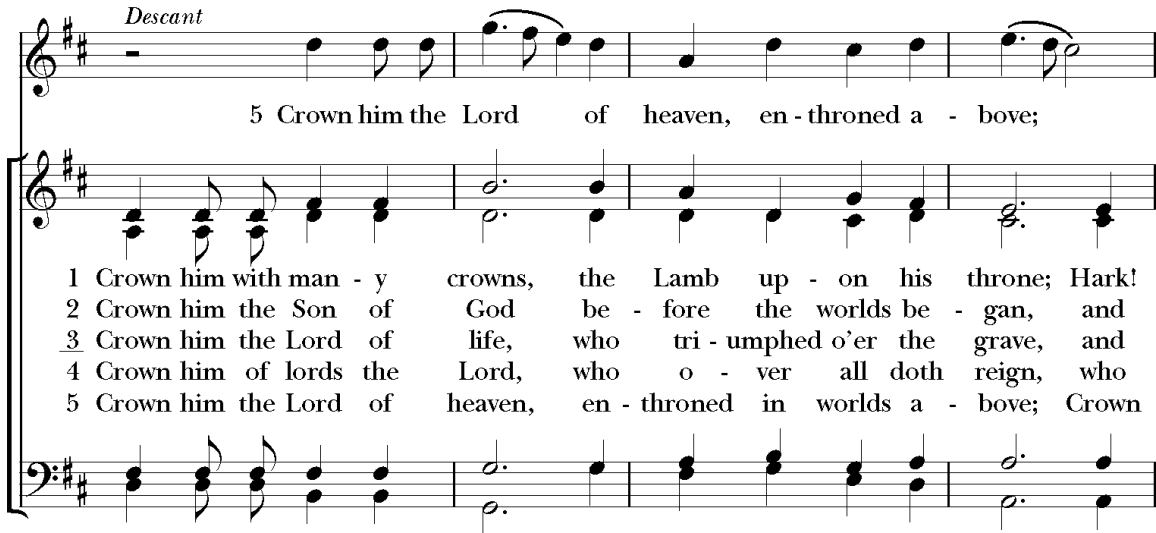
## **MUSICIANS**

The Cathedral Choir, Canon Michael Kleinschmidt, *director*;  
Michael Kleinschmidt and John Stuntebeck, *organists*



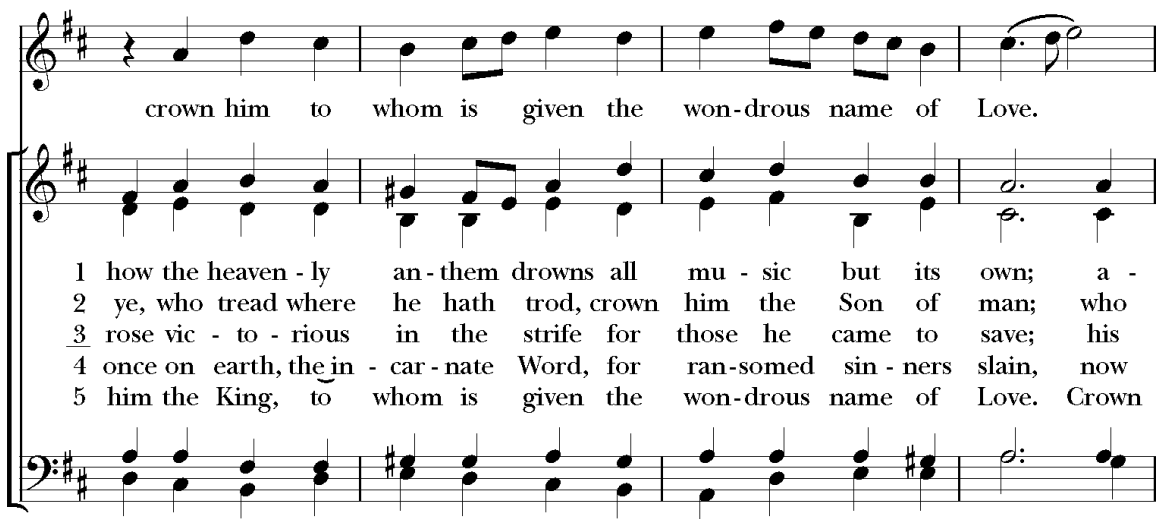
The Hymnal 1982 - #494 Crown him with many crowns

*Descant*



5 Crown him the Lord of heaven, en - throned a - bove;

1 Crown him with man - y crowns, the Lamb up - on his throne; Hark!  
2 Crown him the Son of God be - fore the worlds be - gan, and  
3 Crown him the Lord of life, who tri - umphed o'er the grave, and  
4 Crown him of lords the Lord, who o - ver all doth reign, who  
5 Crown him the Lord of heaven, en - throned in worlds a - bove; Crown



crown him to whom is given the won-drous name of Love.

1 how the heaven - ly an - them drowns all mu - sic but its own; a -  
2 ye, who tread where he hath trod, crown him the Son of man; who  
3 rose vic - to - rious in the strife for those he came to save; his  
4 once on earth, the in - car - nate Word, for ran - somed sin - ners slain, now  
5 him the King, to whom is given the won-drous name of Love. Crown

Crown him with man-y crowns, as thrones be-fore him

1 wake, my soul, and sing of him who died for thee, and  
 2 ev - ery grief hath known that wrings the hu-man breast, and  
 3 glo - ries now we sing who died, and rose on high, who  
 4 lives in realms of light, where saints with an - gels sing their  
 5 him with man - y crowns, as thrones be - fore him fall, crown

fall, crown him, ye kings, for he is King of all.

1 hail him as thy match-less King through all e - ter - ni - ty.  
 2 takes and bears them for his own, that all in him may rest.  
 3 died, e - ter - nal life to bring, and lives that death may die.  
 4 songs be - fore him day and night, their God, Re - deem - er, King.  
 5 him, ye kings, with man - y crowns, for he is King of all.

Words: Matthew Bridges (1800-1894) Music: *Diademata*, George Job Elvey (1816-1893); desc, Richard Proulx (b. 1937) Copyright ©1970, Augsburg Publishing House. All rights reserved. Used with permission.

- 1 Crown him with many crowns,  
 the Lamb upon his throne;  
 Hark! how the heavenly anthem drowns  
 all music but its own;  
 awake, my soul, and sing  
 of him who died for thee,  
 and hail him as thy matchless King  
 through all eternity.
- 2 Crown him the Son of God  
 before the worlds began,  
 and ye, who tread where he hath trod,

The Hymnal 1982 - #544 Jesus shall reign where'er the sun

1 Je - sus shall reign wher - e'er the sun doth his suc -  
 2 To him shall end - less prayer be made, and prais - es  
 3 Peo - ple and realms of ev - ery tongue dwell on his  
 4 Bless - ings a - bound wher - e'er he reigns: the pris - oners  
 5 Let ev - ery crea - ture rise and bring pe - cu - liar

1 ces - sive jour - neys run; his king - dom stretch from  
 2 throng to crown his head; his Name like sweet per -  
 3 love with sweet - est song; and in - fant voic - es  
 4 leap to lose their chains, the wea - ry find e -  
 5 hon - ors to our King; an - gels de - scend with

1 shore to shore, till moons shall wax and wane no more.  
 2 fume shall rise with ev - ery morn - ing sac - ri - fice.  
 3 shall pro - claim their ear - ly bless - ings on his Name.  
 4 ter - nal rest, and all who suf - fer want are blest.  
 5 songs a - gain, and earth re - peat the loud a - men.

Words: Isaac Watts (1674-1748), alt. Music: *Duke Street*, John Hatton (d. 1793)

- 1 Jesus shall reign where'er the sun  
doth his successive journeys run;  
his kingdom stretch from shore to shore,  
till moons shall wax and wane no more.
- 2 To him shall endless prayer be made,  
and praises throng to crown his head;  
his Name like sweet perfume shall rise  
with every morning sacrifice.