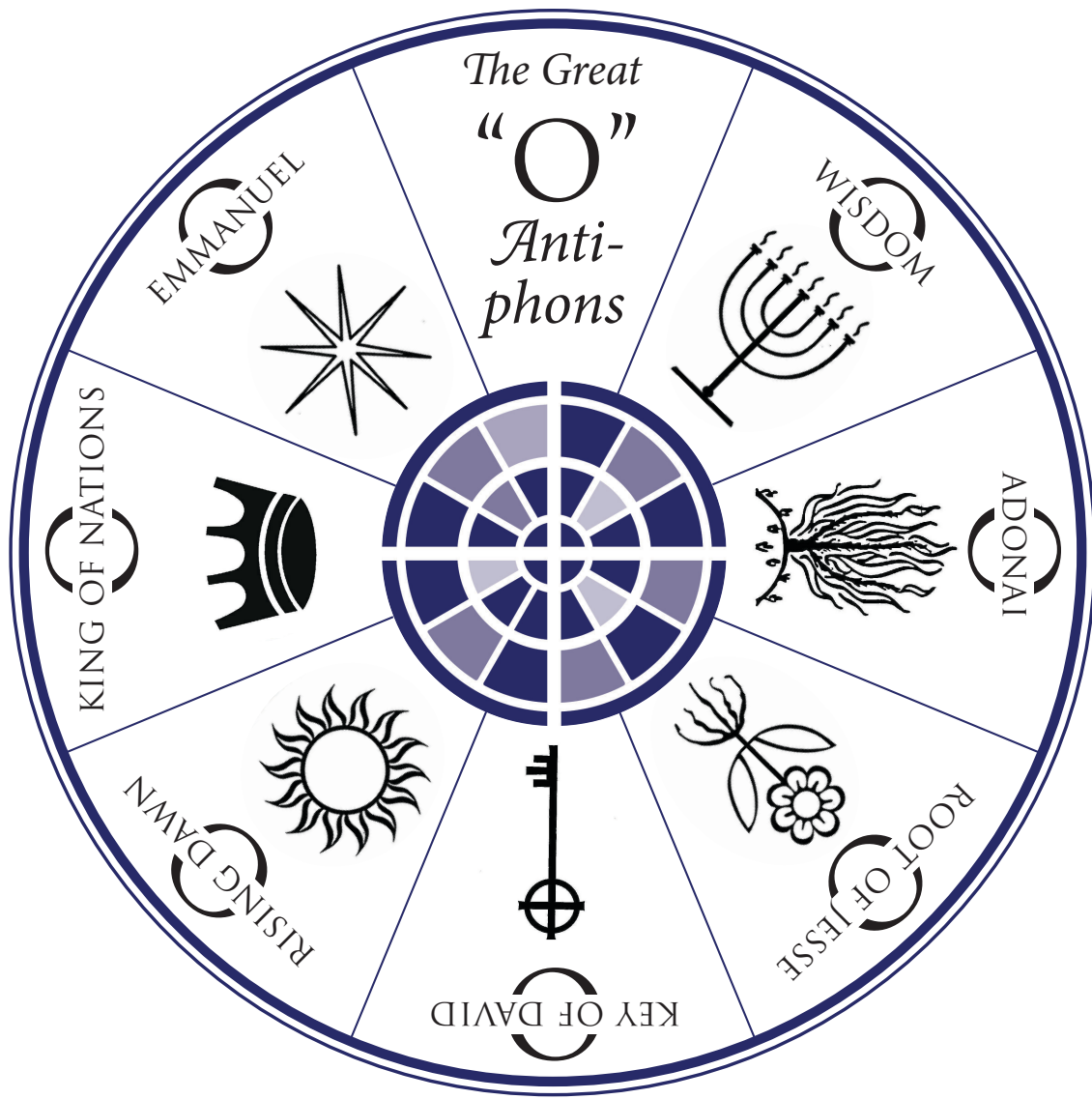




ADVENT PROCESSION

WITH LESSONS & CAROLS

December 1, 2019

7:00 PM

SAINT MARK'S
EPISCOPAL CATHEDRAL



SAINT MARK'S
EPISCOPAL CATHEDRAL

Welcome to Saint Mark's Cathedral. We hope that this service will provide a quiet time of reflection through music, readings and prayer that will help you enter into this Advent season. Please be aware that incense will be used.

As part of our effort to serve those who cannot attend worship, this service will be livestreamed on the internet. Please, no unauthorized photography or audio/video recording during the liturgy. An archive version of the streaming video will be available after the service at saintmarks.org.

Out of respect for the liturgy we are about to celebrate, please turn off all cell phones and audible devices.

INCENSE RITE

Please remain seated during the incense rite so that all may see.

The Officiant places incense in the burning bowl and blesses the incense.

Officiant Let us pray.

O God who enfolds us in night's sacred darkness, accept our evening sacrifice of prayer and praise. As frankincense was brought to the Christ Child by the magi, so now we bring to you our gift of incense. May these clouds ascending to you be a sign of our prayer. May their fragrance fill us with longing for the sweetness of Christ. May our offering this night honor and please you. This we pray through the one whose coming we await, Jesus Christ our Lord.

All Amen.

A bell is rung and all rise as able.

PROCESSION *I Saw a New Heaven and a New Earth*

WORDS: based on Revelation 21 & 22

MUSIC: Peter R. Hallock (1924–2014)

I saw a new heaven and a new earth;
the first heaven and the first earth had all passed away,
and the sea was no more.

*I saw the holy city, the new Jerusalem,
coming down out of heaven,
prepared as a bride adorned.*

*God himself will be with them;
he will wipe every tear from their eyes,
and death will be no more.*

I heard a great voice from the Throne saying,
“Behold, the dwelling of God is with men.
He will dwell with them,
and they shall be his people.”

I heard a voice from the Throne saying,
“Behold, I am coming soon!
I am the Alpha and the Omega,
the beginning and the end.”

GREETING & BIDDING PRAYER

Officiant Jesus Christ is the Light of the world.

Assembly **The Great King who is to come.**

Officiant Dear friends in Christ, in the stillness of this cathedral church we gather to mark the beginning of Advent, a season of waiting upon the Lord: who came once in the flesh as Savior and Redeemer of the world, who comes daily in word, Sacrament, and ordinary moments of human encounter, who will come again in glorious majesty to establish God's Kingdom of justice and peace. Let us hear from prophets foretelling the first coming of Emmanuel and poets proclaiming “God with us.” Let us remember prophecies fulfilled in the distant past and strive to proclaim Christ's transforming presence in our own generation. Let us also pray for a renewed vision of God's righteousness; that our ministries with the poor and the oppressed, the sick and the suffering, prisoners and refugees, the forgotten and outcasts, may proclaim and enact the coming of God's Kingdom. May God give us ears to hear, minds to understand, and hearts to receive the message of Christ.

All Amen.

Please be seated.

ANTIPHON 1

setting by Peter R. Hallock



SAPIENTIA, quæ ex ore Altissimi prodisti, attingens a fine usque ad finem, fortiter suaviter disponesque omnia: veni ad docendum nos viam prudentiæ.

WISDOM, you came forth from the mouth of the Most High, and reach from one end of the earth to the other, mightily and sweetly ordering all things: Come, and teach us the way of prudence.

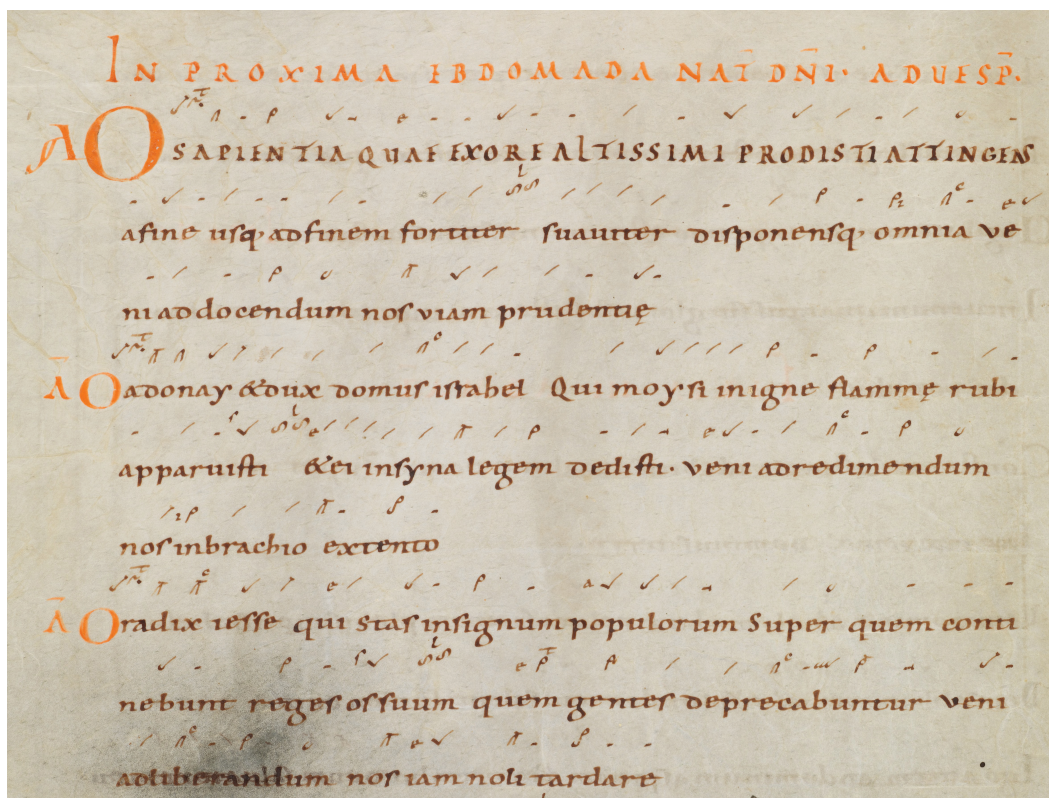
READING

Wisdom of Solomon 7:26–8:1

WISDOM is a reflection of eternal light,
a spotless mirror of the working of God,
and an image of his goodness.
Although she is but one, she can do all things,
and while remaining in herself, she renews all things;
in every generation she passes into holy souls
and makes them friends of God, and prophets;
for God loves nothing so much as the person who lives with wisdom.

She is more beautiful than the sun,
and excels every constellation of the stars.
Compared with the light she is found to be superior,
for it is succeeded by the night,
but against Wisdom evil does not prevail.

She reaches mightily from one end of the earth to the other,
and she orders all things well. ♦



The earliest extant source for the tunes of the O Antiphons is this manuscript, known as the "Hartker Antiphoner," produced at the Monastery of St. Gall in Switzerland between AD 990 and 1000. The notation has no staff lines, and indicates only the general melodic shape, not the precise pitches.

All rise as able.

HYMN

Love Divine, all loves excelling ♦ sung by all

WORDS: Charles Wesley (1707–1788)

TUNE: *Blaenwern*, William Penfro Rowlands (1860–1937)

1. Love di - vine, all loves ex - cel - ling, joy of heav'n, to earth come down,
2. Come, al - might - y to de - li - ver, let us all thy life re - ceive;
3. Fin - ish then thy new cre - a - tion; pure and spot - less let us be;

fix in us thy hum - ble dwell - ing, all thy faith - ful mer - cies crown.
sud - den - ly re - turn, and nev - er, nev - er - more thy tem - ples leave.
let us see thy great sal - va - tion per - fect - ly re - stored in thee:

Je - sus, thou art all com - pas - sion, pure, un - bound - ed love thou art;
Thee we would be al - ways bless - ing, serve thee as thy hosts a - bove,
changed from glo - ry in - to glo - ry, till in heav'n we take our place,

vi - sit us with thy sal - va - tion, en - ter ev - 'ry trem - bling heart.
pray, and praise thee with - out ceas - ing, glo - ry in thy per - fect love.
till we cast our crowns be - fore thee, lost in won - der, love, and praise.

COLLECT

O Wisdom, your words spoken in the beginning of creation generated a world of beauty and goodness: Come and instruct us in the way of prudence, that we may care for your world with justice and compassion; through the one whom we know as the Wisdom of the Ages, Jesus Christ our Lord.

All Amen.

Please be seated.

ANTIPHON 2

Hallock



ADONAI, *et Dux domus Israel, qui Moysi in igne flammæ rubi apparuisti, et ei in Sina legem dedisti: veni ad redimendum nos in brachio extento.*

ADONAI, Ruler of the house of Israel, you appeared to Moses in the fire of the burning bush; on Mount Sinai you gave him your law: with outstretched arm, come and redeem us.

READING

Zechariah 9:9–14, 16

REJOICE greatly, O daughter Zion!
Shout aloud, O daughter Jerusalem!
Lo, your king comes to you;
triumphant and victorious is he,
humble and riding on a donkey,
on a colt, the foal of a donkey.
He will cut off the chariot from Ephraim
and the war-horse from Jerusalem;
and the battle bow shall be cut off,
and he shall command peace to the nations;
his dominion shall be from sea to sea,
and from the River to the ends of the earth.

As for you also, because of the blood of my covenant with you,
I will set your prisoners free from the waterless pit.
Return to your stronghold, O prisoners of hope;
today I declare that I will restore to you double.
For I have bent Judah as my bow;
I have made Ephraim its arrow.
I will arouse your sons, O Zion,
against your sons, O Greece,
and wield you like a warrior's sword.

Then the LORD will appear over them,
and his arrow go forth like lightning;
the Lord GOD will sound the trumpet
and march forth in the whirlwinds of the south.

On that day the LORD their God will save them
for they are the flock of his people;
for like the jewels of a crown
they shall shine on his land. ♦

HYMN

Wachet Auf!

WORDS & TUNE: attr. Philipp Nicolai (1556–1608)

VERSE 1, German. [Compline Choir]

MUSIC: as published in *Frewdenspiegel deß ewigen Lebens*
(earliest published version, 1598)

*Wachet auf! ruft uns die Stimme
der Wächter sehr hoch auf der Zinne;
wach' auf, du Stadt Jerusalem!
Mitternacht heißt diese Stunde,
sie rufen uns mit hellem Munde:
Wo seid ihr klugen Jungfrauen?*

*Wohlauf, der Bräut'gam kömmt,
steht auf, die Lampen nehmt!
Halleluja!
Macht euch bereit
zu der Hochzeit,
ihr müsset ihm entgegengehn!*

VERSE 1, English. [*Senior Choristers*]

“Sleepers, wake!” A voice astounds us;
the shout of rampart guards surrounds us:
“Awake, Jerusalem, arise!”
Midnight’s peace their cry has broken,
their urgent summons clearly spoken:
“The time has come, O maidens wise!

MUSIC: as published in the *Neu Leipziger Gesangbuch* (1682)

WORDS: translated by Carl P. Daw Jr. (b.1944)

Rise up, and give us light;
the Bridegroom is in sight.
Alleluia!
Your lamps prepare
and hasten there,
that you the wedding feast may share.”

VERSE 2, German. [*Cathedral Choir*]

Zion hört die Wächter singen,
das Herz tut ihr vor Freuden springen,
sie wachet und steht eilend auf.
Ihr Freund kommt vom Himmel prächtig,
von Gnaden stark, von Wahrheit mächtig,
ihr Licht wird hell, ihr Stern geht auf.

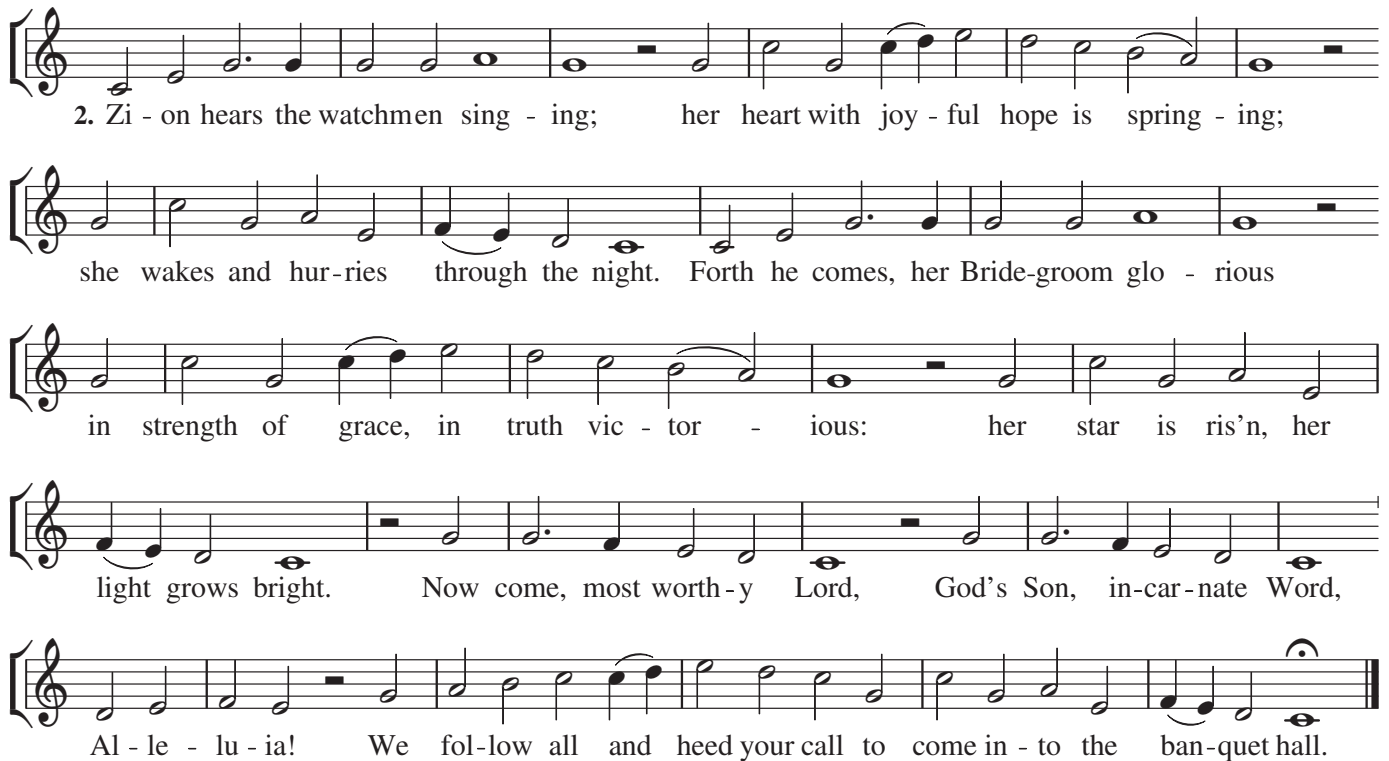
MUSIC: J.S. Bach (1685–1750), from Cantata 140 (1731)

Nun komm, du werthe Kron’,
Herr Jesu Gottes Sohn!
Hosianna!
Wir folgen all’
zum Freudensaal,
und halten mit das Abendmahl.

A brief organ interlude signals all to stand as able to join in singing the English translation of verse 2.

VERSE 2, English. *Sung by all, standing.*

WORDS: trans. Daw, as above



2. Zi - on hears the watchmen sing - ing; her heart with joy - ful hope is spring - ing;
she wakes and hur-ries through the night. Forth he comes, her Bride-groom glo - rious
in strength of grace, in truth vic - tor - ious: her star is ris'n, her
light grows bright. Now come, most worth-y Lord, God's Son, in-car-nate Word,
Al - le - lu - ia! We fol-low all and heed your call to come in - to the ban-quet hall.

The Hymnal 1982 #596, public domain.

COLLECT

O Adonai, Ruler of the house of Israel, you rescued remnants of your people from slavery and exile: Come and with great might deliver us from all that binds us to sin and alienates us from you, through the one whom we know as Mighty Savior of all, Jesus Christ our Lord.

All Amen.

Please be seated.

ANTIPHON 3

Hallock



RADIX JESSE, *qui stas in signum populorum, super quem continebunt reges os suum, quem gentes deprecabuntur: veni ad liberandum nos, iam noli tardare.*

ROOT OF JESSE, you stand as an ensign to the peoples; before you kings shall keep silence, all nations bow in worship: Come and save us, and do not delay.

READING*Isaiah 11:1-10*

ASHOOT shall come out from the stump of Jesse,
and a branch shall grow out of his roots.
The spirit of the Lord shall rest on him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the LORD.
His delight shall be in the fear of the LORD.
He shall not judge by what his eyes see,
or decide by what his ears hear;
but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
he shall strike the earth with the rod of his mouth,
and with the breath of his lips
he shall kill the wicked.
Righteousness shall be the belt around his waist,
and faithfulness the belt around his loins.

The wolf shall live with the lamb,
the leopard shall lie down with the kid,
the lion and the calf and the fatling together,
and a little child shall lead them.
The cow and the bear shall graze,
their young shall lie down together;
and the lion shall eat straw like the ox.
The nursing child shall play
over the hole of the asp,
and the weaned child shall put its hand
on the adder's den.
They will not hurt or destroy
on all my holy mountain;
for the earth will be full
of the knowledge of the LORD
as the waters cover the sea.

On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious. ♦

ANTHEM*Lo, how a rose e'er blooming*

WORDS: anonymous German, 15th century
trans. Theodore Baker (1851-1859)

MUSIC: arranged by Jan Sandström (b. 1954)
after Michael Praetorius (1571-1621)

Lo, how a Rose e'er blooming
From tender stem hath sprung!
Of Jesse's lineage coming
As men of old have sung.
It came, a floweret bright,
Amid the cold of winter
When half-spent was the night

*All rise as able.***COLLECT**

O Root of Jesse, you reach deep into our hearts, drawing forth our longing for justice:
Come and plant within us a passion for your Kingdom; through the One whom we
know as the Root of all righteousness, Jesus Christ our Lord.

All Amen.*Please be seated.*

ANTIPHON 4

Hallock



CLAVIS DAVID, *et Sceptrum domus Israel; qui aperis, et nemo claudit; claudis et nemo aperit: veni, et educ vinctum de domo carceris, sedentem in tenebris, et umbra mortis.*

KEY OF DAVID, Scepter of the house of Israel; you open and no one closes; you close and no one opens: Come and deliver us from the chains of prison—we who sit in darkness and in the shadow of death.

READING

Revelation 3:7b–8, 11–13

THESE are the words of the holy one, the true one,
who has the key of David,
who opens and no one will shut,
who shuts and no one opens:

“I know your works. Look, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. I am coming soon; hold fast to what you have, so that no one may seize your crown. If you conquer, I will make you a pillar in the temple of my God; you will never go out of it. I will write on you the name of my God, and the name of the city of my God, the new Jerusalem that comes down from my God out of heaven, and my own new name. Let anyone who has an ear listen to what the Spirit is saying to the churches.” ♦

ANTHEM

Lift up your heads

WORDS: based on Psalm 24:7, 10
MUSIC: attr. Johann Kuhnau (1660–1722),
arranged by Hal Hopson (b. 1933)

Lift up your heads, O mighty gates.
Oh, lift them up high!
The King of all shall come in.
Who is this King of all?
The Lord of Hosts, he is the King of glory.

All rise as able.

COLLECT

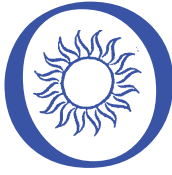
O Key of David, you open and no one closes; you close and no one opens: Come and liberate us from captivity to our past, that we may face your future's promise with boldness and purpose; through the One whom we know as the Son of David, Jesus Christ our Lord.

All Amen.

Please be seated.

ANTIPHON 5

Hallock



ORIENS, *splendor lucis æternæ, et sol justitiæ:*
veni, et illumina sedentes in tenebris, et umbra mortis.

RISING DAWN, brightness of the light eternal, sun of righteousness:
 Come and enlighten those who sit in darkness and in the shadow of death.

READINGExcerpt from *A Visit from Wisdom*

by Gibran Khalil Gibran (1883–1931)

IN THE stillness of night Wisdom came and stood by my bed. She gazed upon me like a tender mother and wiped away my tears, and said: “I have heard the cry of your spirit and I am come to comfort it. Open your heart to me and I shall fill it with light. Ask of me and I shall show you the way of truth.”

And I said: “Who am I, Wisdom, and how came I to this frightening place?”

And she answered, saying: “All that you see with your eyes was and is for your sake. The many books and the strange patterns and beautiful thoughts are the shades of those spirits that came ere you were come. The words that you do weave are a bond between you and your brothers. The conclusions, grievous and joyous, are the seeds that the past did scatter in the field of the Spirit to be reaped by the future. That youth who plays with your desires is he who will open the door of your heart to let enter the light. This earth with the ever-open mouth is the savior of your spirit from the body’s slavery. This world which walks with you is your heart; and your heart is all that you think that world. This creature whom you see as ignorant and small is the same who has come from God’s side to learn pity through sadness, and knowledge by way of darkness.” ♦

ANTHEM*O Thou, the central orb*

WORDS: Henry Ramsden Bramley (1833–1917)

MUSIC: Charles Wood (1866–1926)

O Thou, the central orb of righteous love,
 Pure beam of the most High, eternal Light
 Of this our wintry world, Thy radiance bright
 Awakes new joy in faith, hope soars above.

Come, quickly come, and let thy glory shine,
 Gilding our darksome heaven with rays Divine.

Thy saints with holy lustre round Thee move,
 As stars about thy throne, set in the height
 Of God’s ordaining counsel, as Thy sight
 Gives measured grace to each, Thy power to prove.

Let Thy bright beams disperse the gloom of sin,
 Our nature all shall feel eternal day
 In fellowship with thee, transforming clay
 To souls erewhile unclean, now pure within. Amen.

During this anthem, an offering is collected. Your contribution, together with the gifts of many others, makes possible the community of welcome, reconciliation and service that is Saint Mark’s Cathedral. You may donate using the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). Please be generous in your support for the mission and ministry of this Cathedral.



All rise as able.

COLLECT O Rising Dawn, you chase away the shadows of the night: Come and enlighten our darkness with visions of reconciliation, that we who are alienated one from another may seek fullness of life together; through the One whom we know as the Light of the world, Jesus Christ our Lord.

All Amen.

Please be seated.

ANTIPHON 6

Hallock



REX GENTIUM, *et desideratus earum, lapisque angularis, qui facis utraque unum: veni, et salva hominem, quem de limo formasti.*

KING OF NATIONS, and their desire, you are the cornerstone that binds two into one: Come and save the creature whom you have fashioned from clay.

READING *Revelation 19:6–8, 11–16*

THEN I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying out,

“Hallelujah!
For the Lord our God
the Almighty reigns.
Let us rejoice and exult
and give him the glory,
for the marriage of the Lamb has come,
and his bride has made herself ready;
to her it has been granted to be clothed
with fine linen, bright and pure”—

for the fine linen is the righteous deeds of the saints.

Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed that no one knows but himself. He is clothed in a robe dipped in blood, and his name is called The Word of God. And the armies of heaven, wearing fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name inscribed, “King of kings and Lord of lords.” ♦

All rise as able.

HYMN

Judge eternal ♦ sung by all

WORDS: Henry Scott Holland (1847–1918)

TUNE: *Komm, o komm du Geist des Lebens*,
17th-century German hymn tune



1. Judge e - ter - nal, throned in splen - dor, Lord of lords and King of kings,
2. Still the wea - ry folk are pin - ing for the hour that brings re - lease,
3. Crown, O God, thine own en - deav - or; cleave our dark - ness with thy sword;

with thy liv - ing fire of judg - ment purge this land of bit - ter things;
and the ci - ty's crowd - ed clang - or cries a - loud for sin to cease;
feed all those who do not know thee with the rich - ness of thy word;

sol - ace all its wide do - mi - nion with the heal - ing of thy wings.
and the home - steads and the wood - lands plead in si - lence for their peace.
cleanse the bo - dy of this na - tion through the glo - ry of the Lord.

The Hymnal 1982 #596, public domain.

COLLECT

O King of the Nations, you defend the cause of the poor and raise up the oppressed of the earth: Come and build us into a world community where all are valued and the vulnerable protected; through the one whom we know as the chief cornerstone, Jesus Christ our Lord.

All Amen.

Please be seated.





EMMANUEL, *Rex et legifer noster, expectatio gentium, et Salvator earum: veni ad salvandum nos, Domine Deus noster.*

EMMANUEL, our King and Lawgiver, the desire of the nations and their Salvation: Come and save us, O Lord our God.

READING

The Midwife of God

by Juan de la Cruz [St. John of the Cross] (1542–1591)

IF YOU want, the Virgin will come walking down the road
pregnant with the holy and say,
“I need shelter for the night,
please take me inside your heart, my time is close.”

Then, under the roof of your being,
you will witness the sublime intimacy,
the Anointed One will take birth inside you,
as the Virgin grasps your hands for help,
for each of us is the midwife of God, each of us.

Yes, there, under the dome of your being
Creation comes into existence,
through your womb, dear pilgrim—
the sacred womb of your soul,
as God grasps our arms for help;
for each of us is a beloved servant never far,
so yes, if you want
the Virgin will come walking down the street toward you
pregnant with light and singing. ♦

ANTHEM

Ave Maria

WORDS: “The Angelus,” an ancient prayer
based on verses from the Gospels of Luke & John
MUSIC: Franz Biebl (1906–2001)

*Angelus Domini nuntiavit Mariæ,
et concepit de Spiritu Sancto.*

The angel of the Lord declared unto Mary,
and she conceived of the Holy Spirit.

*Ave Maria, gratia plena, Dominus tecum.
Benedicta tu in mulieribus,
et benedictus fructus ventris tui, Jesus.*

Hail Mary, full of grace; the Lord is with thee:
blessed art thou amongst women,
and blessed is the fruit of thy womb, Jesus.

*Maria dixit, ecce ancilla Domini.
Fiat mihi secundum verbum tuum.*

Mary said, “Behold the handmaid of the Lord.
Be it done unto me according to thy word.”

Ave Maria...

Hail Mary...

*Et Verbum caro factum est,
et habitavit in nobis.*

And the Word was made flesh,
and dwelt among us.

Ave Maria...

Hail Mary...

*Sancta Maria, Mater Dei,
ora pro nobis peccatoribus,
nunc et in hora mortis nostræ. Amen.*

Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.

All rise as able.

COLLECT

O Emmanuel, God with us, you dwell beyond our farthest reach, yet are nearer to us than we are to ourselves: Come among us in these days of Advent expectation, that we may give birth to what is true, just, beautiful and good; for you are the One whom we know as Lord, and with the Creator and the Holy Spirit, you abide with us, one God, now and forever.

All Amen.

All remain standing as able.

BLESSING

Officiant May Almighty God, by whose providence our Savior Christ came among us in great humility, sanctify you with the light of his blessing and set you free from all sin.

Assembly Amen.

Officiant May he whose second Coming in power and great glory we await, make you steadfast in faith, joyful in hope, and constant in love.

Assembly Amen.

Officiant May you, who rejoice in the first Advent of our Redeemer, at his second Advent be rewarded with unending life.

Assembly Amen.

Officiant And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever.

Assembly Amen.

HYMN IN PROCESSION *O come, O come, Emmanuel*

arranged by Peter Hallock, Richard Proulx,
Mel Butler, and others

The Assembly joins in the singing of stanzas 3, 5, 7, 8 and all refrains.



- Choir alone* 1. O come, O come, Em - ma - nu - el, and ran - som cap - tive Is - ra - el,
Choir alone 2. O come, thou Wis - dom from — on high, who or - derest all things might - i - ly;
All 3. O come, O come, thou Lord of might, who to thy tribes on Si - nai's height
Choir alone 4. O come, thou Branch of Jes - se's tree, free them from Sa - tan's ty - ran - ny
All 5. O come, thou Key of Da - vid, come, and o - pen wide our heaven - ly home;
Choir alone 6. O come, thou Day-spring from — on high, and cheer us by thy draw - ing night;
All 7. O come, De - sire of na - tions, bind in one the hearts of all — man - kind;
All 8. O come, O come, Em - ma - nu - el, and ran - som cap - tive Is - ra - el,



1. that mourns in lone - ly ex - ile here un - til the Son of God — ap - pear.
2. to us the path of know - ledge show, and teach us in her ways — to go.
3. in an - cient times didst give — the law, in cloud, and ma - jes - ty, — and awe.
4. that trust thy might - y power — to save, and give them vic - tory o'er — the grave.
5. make safe the way that leads — on high, and close the path to mi - se - ry.
6. dis - perse the gloom - y clouds — of night, and death's dark sha - dow put — to flight.
7. bid thou our sad di - vi - sions cease, and be thy - self our King — of Peace.
8. that mourns in lone - ly ex - ile here un - til the Son of God — ap - pear.



Re-joyce! Re-joyce! Em - ma - nu - el shall come to thee, O Is - ra - el!

The Hymnal 1982 #56, public domain.

VOLUNTARY *Antiphon No. 5, "O quam speciosa es" ["O how beautiful you are"]*
from *Fifteen Pieces on Antiphons for Vespers of the Holy Mother*, Op. 18

Marcel Dupré (1886–1971)

MINISTERS OF THE LITURGY

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The Very Reverend Steven L. Thomason

INCENSE

Carrie Davis

CRUCIFER

Kevin Johnson

VERGERS

Michael Seewer

Robert Stevens

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Steven Jones, Roberta Kanive,

Rollin Salsbery, John Selberg,

Garrett Smith, Melody Smith,

Timi Vann, Brian Vann,

David Wagner, Barbara Zito

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Dave Harms

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The Compline Choir

Dr. Jason Anderson, *Director*

Jeremy Matheis, *Cantor*

Jeffrey Ricco, *handbell coordinator*

The Cathedral Choir

Michael Kleinschmidt, *Director*

The Senior Choristers

of Saint Mark's Cathedral Choir School

Rebekah Gilmore, *Director*

John Stuntebeck &

Michael Kleinschmidt, *Organists*

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COMING UP AT SANT MARK'S CATHEDRAL

PAGEANT OF THE NATIVITY

TUESDAY, DECEMBER 17, 7:00 PM

*Holy Scripture, multiple choirs, cathedral finery—
a grand retelling of the Nativity story for all ages.*

"BLUE CHRISTMAS" SERVICE

THURSDAY, DECEMBER 19, 7:00 PM

*A special Eucharist in Thomsen Chapel for those
who find the holiday season a difficult or painful time.*

LA NATIVITÉ ON THE FLENTROP

SUNDAY, DECEMBER 22, 4:30 PM

*Organist Joseph Adam presents Olivier Messiaen's
monumental Christmas cycle La Nativité du Seigneur.*

CHRISTMAS EVE

TUESDAY, DECEMBER 24

4:00 PM* ♦ HOLY EUCHARIST

**gathering music & carols at 3:45 PM
with music by the Junior & Senior Choristers;
a service especially suitable for children and families.*

7:30 PM* ♦ HOLY EUCHARIST

**gathering music & carols at 7:00 PM
with music by the Evensong Choir & Schola*

11:00 PM* ♦ HOLY EUCHARIST

**gathering music & carols at 10:15 PM
with music by the Cathedral Choir*

CHRISTMAS DAY

WEDNESDAY, DECEMBER 25

10:00 AM ♦ HOLY EUCHARIST

with music by the Saint Mark's Singers

NEW YEAR'S EVE LABYRINTH WALK

TUESDAY, DECEMBER 31, 6 PM to 12 AM

Since 2001, Seattle's quietest New Year's event.

*A contemplative, candlelit experience,
accompanied by music from local performers.*

*At midnight, a unique service of Holy Eucharist
is offered in the center of the labyrinth,
observing the Feast of the Holy Name.*

*For more information, pick up an Advent/Christmas postcard as you leave, or visit: **SAINTMARKS.ORG/ADVENT***

ABOUT THE “O” ANTIPHONS LITURGY

Advent Processions have been offered at Saint Mark’s Cathedral for many years, though known by several names: Advent Vespers, Advent Lessons and Carols, etc. The processional anthem *I Saw a New Heaven and a New Earth* was composed by Peter R. Hallock (1924–2014) for the Advent Procession in 1979. In 1986, a liturgy using the Great “O” Antiphons as a framework was developed and presented here for the first time. Today, the form of this liturgy created here is used in churches around the world. Peter Hallock wrote two settings of The “O” Antiphons for use in this service; this year we employ the version accompanied by organ and handbells, written in 1989.

This year, in addition to writings from the Old Testament prophets and Wisdom texts, we incorporate vivid prose from the Revelation to John, and poetry and verse of two more recent writers: the sixteenth-century Spanish mystic Saint John of Cross (1542–1591), and the Lebanese-American author, poet, and visual artist Khalil Gibran (1883–1931).

San Juan de la Cruz, or Saint John of the Cross, is considered one of the most important poets in the history of the Spanish language. As a Carmelite friar, along with his friend and collaborator Saint Teresa of Ávila, he was a central figure in reforming religious orders to demand greater piety and strictness. His poetry, however, describes the mystical union of the human soul with the Divine using ecstatic, often strikingly sensual language.

Gibran Khalil Gibran (usually known simply as “Khalil Gibran”) was born in the late nineteenth century in what is now Lebanon, but was then part of the Ottoman Empire, into a Maronite Christian family—part of the ancient Aramaic-speaking Christian church in the Middle East. He published poetry and prose in both Arabic and English throughout his life. He is best known as the author of *The Prophet*, which was first published in the United States in 1923 and is one of the best-selling books of all time. Incorporating influences from the Bible and Islamic Sufi poetry, along with authors such as Nietzsche, Blake, and Walt Whitman, his work blends a sense of the mystical with a startling plain-spoken directness.

We acknowledge with gratitude the ministries of the following who have offered their gifts of time and talent in the creation of this liturgy: William Bertolas, for the original concept; Peter Hallock and Carl Crosier, whose creative vision and business acumen brought the original concept to fruition; Katherine Crosier, for creating the original O Antiphon graphics and authoring a historical narrative of the Advent Procession; The Reverend Fritz Fritschel, for authoring the bidding prayer and the collects prayed at each O Antiphon; Kathy Warner, Alma Bacon, Julie Laguire, Herb Williams, Bill Williams, William Bertolas, and Frances De Germain, for making the banners; Jim Warner and Richard Greene, for the construction of the banner stands; and Julie Laguire, for ongoing care and storage of the banners.

ABOUT THE “O” ANTIPHONS

The seven “Great” O Antiphons which provide the framework for this liturgy were originally sung as a part of the daily evening prayers of the Western church before and after the Magnificat, in the Octave before Christmas, December 17 to 23, with one antiphon being appointed for each evening. Each of the seven antiphons addresses the Messiah by one of his titles, using images drawn from the prophetic books of the Hebrew bible, and concludes with a petition beginning “Come!” and relating to the title.

The antiphons date back at least to the reign of Charlemagne (771–814), and they may be significantly

older. At least two—and up to five—additional verses were later added to the original seven. However, it is clear that these seven were designed as a group, since their initial letters (ignoring the “O” that precedes each line) spell out, in reverse, the acrostic ERO CRAS, that is, “I shall be [with you] tomorrow.”

By the later Middle Ages, the antiphons had been put together to form the verses of a single hymn, with the addition of a refrain. The earliest known metrical and rhymed form of the O Antiphons—essentially the hymn we know today as “O come, O come, Emmanuel”—did not appear until the early 18th century.