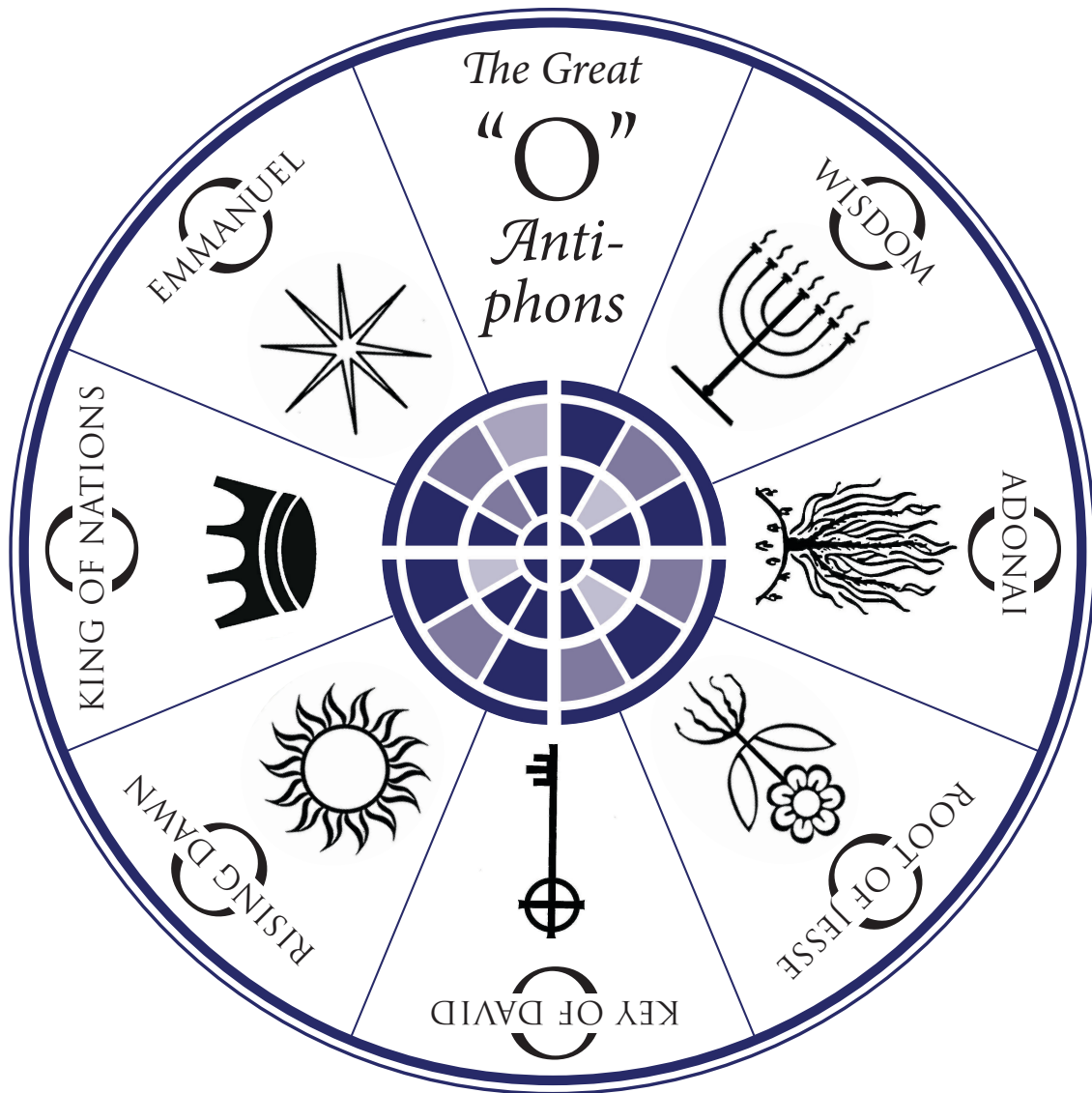


SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON



ADVENT PROCESSION
WITH LESSONS & CAROLS

November 28, 2021

7:00 PM



SAINT MARK'S EPISCOPAL CATHEDRAL

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 the Duwamish Tribe.

To members of the cathedral community near and far, and to visitors and guests in person and online, welcome to the 2021 "O" Antiphons Liturgy from Saint Mark's Cathedral, Seattle.

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.

This service will be livestreamed. Please, no unauthorized photography or audio/video recording during the liturgy. A complete video will be available shortly 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.

The Assembly gathers in silence.

INCENSE RITE

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

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, and as the angel offers incense before the throne of God amidst the prayers of all the saints, 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 stand, as able.

PROCESSION *Let my prayer come up as the incense*

WORDS: Psalm 141:2

MUSIC: Peter R. Hallock (1924–2014)

*Dirigatur oratio mea
sicut incensum in conspectu tuo:
elevatio manuum mearum
sacrificium vespertinum.*

Let my prayer come up
as the incense:
And let the lifting up of my hands
be as an evening sacrifice.

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 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 on earth; where healing is freely offered to all: the poor and the oppressed, the privileged and proud, the complacent and complicit, the sick and the suffering, prisoners and refugees, the forgotten and outcasts—that together we may proclaim and enact the coming of God's Reign.

May God give us ears to hear, minds to understand, and hearts to receive the message of Christ.

All Amen.

Please be seated.



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 from the mouth of the Most High, and reach from one end of the earth to another, mightily and sweetly ordering all things:

Come, and teach us the way of prudence.

READING I *The Wisdom of Sirach 1:1–10*

WISDOM is from the Lord,
and she dwells with God forever.

The sand of the sea, the drops of rain,
and the days of eternity—who can count them?

The height of heaven, the breadth of the earth,
the depth of the abyss, and wisdom—who can search them out?

Wisdom was created before all other things,
and prudent understanding from eternity.

The root of wisdom—to whom has it been revealed?
Her subtleties—who knows them?

There is but one who is wise, greatly to be feared,
seated upon the throne—the Lord.

It is God who created her;
who saw her and took her measure;
who poured her out upon all God's works,
upon all the living, as a gift;
and lavished her upon those who love the Most High. ♦

Please stand, as able.

HYMN *Come and seek the ways of Wisdom ♦ sung by all*

WORDS: Ruth C. Duck (b. 1947)
TUNE: *Julion*, David Hurd (b. 1950)



1. Come and seek the ways of Wis-dom, she who
2. Lis - ten to the voice of Wis-dom, cry - ing
3. Sis - ter Wis-dom, come, as - sist us; nur - ture



danced, when earth was new Fol-low close - ly what she teach-es, for her words are right and
in the mar-ket-place. Hear the Word made flesh a-mong us, full of glo - ry, truth and
all who seek re-birth. Spi - rit-guide and close com - pa-nion, bring to light our sa - cred



true. Wis-dom clears the path to jus-tice, show-ing us what love must do.
grace. When the word takes root and rip-ens, peace and right - eous-ness em-brace.
worth. Free us to be - come your peo-ple, ho - ly friends of God and earth.

Please remain standing, as able.

COLLECT I 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 II

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 II *Ezekiel 20:33–36, 40–41*

AS I LIVE, says the Lord GOD, surely with a mighty hand and an outstretched arm, and with wrath poured out, I will be king over you. I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out; and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. As I entered into judgment with your ancestors in the wilderness of the land of Egypt, so I will enter into judgment with you, says the Lord GOD.

For on my holy mountain, the mountain height of Israel, says the Lord GOD, there all the house of Israel, all of them, shall serve me in the land; there I will accept them, and there I will require your contributions and the choicest of your gifts, with all your sacred things. As a pleasing odor I will accept you, when I bring you out from the peoples, and gather you out of the countries where you have been scattered; and I will manifest my holiness among you in the sight of the nations. ♦

ANTHEM *Audivi vocem de cælo... Media nocte*

WORDS: Matins Responsory
based on Revelation 21:3 & Matthew 25:1–13

MUSIC: Sarum Plainchant, Mode I,

with harmonized passages by Thomas Tallis (c. 1505–1585)

*Audivi vocem de cælo venientem:
venite omnes virgines sapientissime;
oleum recondite in vasis vestris
dum sponsus advenerit.*

I heard a voice coming from heaven:
“Come all ye virgins most wise;
fill your vessels with oil,
for the bridegroom is coming.”

*¶. Media nocte clamor factus est:
Ecce sponsus venit!*

¶. In the middle of the night a cry was made:
“Behold, the bridegroom comes!

*oleum recondite in vasis vestris
dum sponsus advenerit.*

fill your vessels with oil,
for the bridegroom is coming.”

Please stand, as able.

COLLECT II 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 III

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 III *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. ♦

CAROL

Jesus Christ the Apple Tree

WORDS: Rev. Richard Hutchins (c. 1760)

MUSIC: Elizabeth Poston (1905–1987)

The tree of life my soul hath seen,
laden with fruit, and always green:
The trees of nature fruitless be
compared with Christ the apple tree.

His beauty doth all things excel;
by faith I know, but ne'er can tell
the glory which I now can see
in Jesus Christ the apple tree.

For happiness I long have sought,
and pleasure dearly I have bought:
I missed of all; but now I see
'tis found in Christ the apple tree.

I'm weary with my former toil;
here I will sit and rest awhile:
Under the shadow I will be,
of Jesus Christ the apple tree.

This fruit doth make my soul to thrive;
it keeps my dying faith alive,
which makes my soul in haste to be
with Jesus Christ the apple tree.

Please stand, as able.

COLLECT III 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 IV

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 IV 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.” ♦

Please stand, as able.

HYMN

Hark! The glad sound! ♦ sung by all

WORDS: Philip Doddridge (1702–1751)

TUNE: Richmond, Thomas Haweis (1734–1820), adapt.

DESCANT, v. 4: Stephen Cleobury, adapt. Michael Kleinschmidt

1. Hark! the glad sound! the Sa - vior comes, the Sa - vior pro - mised long:
2. He comes, the pris - oners to re - lease in Sa - tan's bon - dage held;
3. He comes, the bro - ken heart to bind, the bleed - ing soul to cure;
4. Our glad ho - san - nas, Prince of Peace, thy wel - come shall pro - claim;

let ev - ery heart pre - pare a throne, and ev - ery voice a song.
the gates of brass be - fore him burst, the i - ron fet - ters yield.
and with the trea - sures of his grace to en - rich the hum - ble poor.
and heaven's e - ter - nal arch - es ring with thy be - lov - ed Name.

Please remain standing, as able.

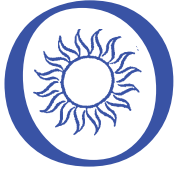
COLLECT IV O Key of David, you open and no one closes; you close and no one opens: Come and liberate us from captivity to our past, that we may face your future's promise with boldness and purpose; through the One whom we know as the Son of David, Jesus Christ our Lord.

All Amen.

Please be seated.

ANTIPHON V

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.

READING V *Malachi 4:1–6*

SEE, the day is coming, burning like an oven, when all the arrogant and all evil-doers will be stubble; the day that comes shall burn them up, says the LORD of hosts, so that it will leave them neither root nor branch. But for you who revere my name the sun of righteousness shall rise, with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the LORD of hosts.

Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel.

Lo, I will send you the prophet Elijah before the great and terrible day of the LORD comes. He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse. ♦

ANTHEM *Ecstatic Expectancy*

WORDS: Psalm 85:10
and *Veni Emmanuel*, trans. J.M. Neale (see final hymn)
MUSIC: Dr. Zanaida Stewart Robles (*world premiere*)

Rejoice!

*Mercy and truth have met together;
Righteousness and peace have kissed each other.*

Wisdom from on high...
Lord of might...
Branch of Jesse's tree...
Key of David...
Dayspring from on high...
Desire of nations...

*Mercy and truth have met together;
Righteousness and peace have kissed each other.*

Rejoice!

Please stand, as able.

COLLECT V 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.

ANTIPHON VI

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 VI *Revelation 19:6-8, 11-16*

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." ♦



Colorful O's mark out the first six "O" Antiphons, as they appear in an antiphoner from around the year 1200, used at the cathedral of Sens in northern France.

Please stand, as able.

HYMN

A stable lamp is lighted ♦ stanza 1, choristers alone; stanzas 2–4, sung by all

WORDS: Richard Wilbur (1921–2017)

TUNE: *Andújar*, David Hurd (b. 1950)



Choir alone 1. A sta - ble lamp is light - ed whose glow shall wake the
All 2. (This) child through Da - vid's ci - ty shall ride in tri - umph
All 3. (Yet) he shall be for - sak - en, and yield - ed up to
All 4. (But) now, as at the end - ing, the low is lift - ed



sky;— the stars shall bend their voic - es, and ev - ery stone shall cry.____
by;— the palm shall strew its branch - es, and ev - ery stone shall cry.____
die;— the sky shall groan and dark - en, and ev - ery stone shall cry.____
high;— the stars shall bend their voic - es, and ev - ery stone shall cry.____



And ev - ery stone shall cry,____ and straw like gold shall shine; a barn shall har - bour
And ev - ery stone shall cry,____ though heav - y, dull and dumb, and lie with - in the
And ev - ery stone shall cry____ for ston - y hearts of men: God's blood up - on the
And ev - ery stone shall cry____ in prais - es of the Child by whose de - scent a -



hea - ven, a stall be - come a shrine.____ 2. This
road - way to pave his king - dom come.____ 3. Yet
spear - head, God's blood re - fused a - gain.____ 4. But
mong us the worlds are re - con - ciled.____

The Hymnal 1982 #104. WORDS: ©1961 Richard Wilbur, from *Advice to a Prophet and Other Poems* (Harcourt, Brace, Jovanovich, Inc.); MUSIC: ©1984 G.I.A Publications Inc.

Please remain standing, as able.

COLLECT VI 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.

ANTIPHON VII

Hallock



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 VII

Isaiah 43:14a, 15–19a; 7:14–15

THUS says the LORD
your Redeemer, the Holy One of Israel:
I am the LORD, your Holy One,
the Creator of Israel, your King.
Thus says the LORD,
who makes a way in the sea,
a path in the mighty waters,
who brings out chariot and horse,
army and warrior;
they lie down, they cannot rise,
they are extinguished, quenched like a wick:
Do not remember the former things,
or consider the things of old.
I am about to do a new thing;
now it springs forth, do you not perceive it?

The Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. ♦

During the following carol, an offering is collected. Your contribution, together with the gifts of many others, makes possible this community of welcome, reconciliation and service.

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



You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle, WA 98102.

CAROL

The Linden Tree Carol

WORDS & MUSIC: 15th-century German carol
trans. George R. Woodward (1848–1934)
arr. Reginald Jacques (1875–1958)

There stood in heaven a linden tree;
But, though 'twas honey laden,
All Angels cried, "No bloom shall be
Like that of one fair maiden."
Sped Gabriel on wingèd feet,
And passed through bolted portals
In Nazareth, a maid to greet,
Blest o'er all other mortals.

"Hail Mary!" quoth the angel mild,
"Of woman-kind the fairest:
The Virgin ay shalt thou be styled,
A babe although thou bearest."
"So be it!" God's hand-maiden cried,
"According to thy telling."
Whereon the angel smartly hied
Up home-ward to his dwelling.

This tidings filled his mates with glee:
'Twas passed from one to other,
That 'twas Mary, and none but she,
And God would call her Mother.

Please stand, as able.

COLLECT VII 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.

BLESSING

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

All 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.

All Amen.

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

All Amen.

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

All Amen.



"O Antiphons,"
silkscreen print
on paper by
Sandy Nelson

Please remain standing, as able.

A bell is rung seven times, followed by the concluding procession and hymn.

CONCLUDING PROCESSION *O come, O come, Emmanuel*

WORDS: 18th-century Latin Hymn,
based on the medieval O Antiphons,
translated by John Mason Neale (1818–1866), vers. *The Hymnal* 1982

TUNE: 15th-century French processional,
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 nigh;
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 (altered rhythm), WORDS: © The Church Pension Fund; MUSIC: public domain.

DISMISSAL *The Officiant dismisses the Assembly. The Assembly responds: Thanks be to God.*

VOLUNTARY from *Fifteen Pieces on Antiphons for Vespers of the Holy Mother*, Op. 18 Marcel Dupré (1886–1971)
Antiphon V: O quam speciosa es ["O how beautiful you are"]

MINISTERS OF THE LITURGY

OFFICIANT

The Very Reverend Steven L. Thomason

INCENSE

Carrie Davis

VERGERS

Nancy Cleminshaw

Michael Seewer

ACOLYTES

Rachel Baker

Andrew Barnes

Morgan Bawcom-Randall

Russ Campbell

Libby Carr

Wayne Duncan

Lisa Graumlich

Kate Halamay

Rebecca Haley

Sandy Nelson

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USHERS

Charles Coldwell

Hilary Mayhan

Peter McClung

Emily Meeks

Susan Nicoll

Chris Rigos

Katie Russell

Liz Shea

Kathy Sodergren

GREETERS

Steve Quinn

John Weintraub

SOUND

Micah Hayes

VIDEOGRAPHY

Christopher Brown

MUSICIANS

The Compline Choir

Dr. Jason Anderson, *Director & Cantor*

The Senior Choristers

of Saint Mark's Cathedral Choir School

Rebekah Gilmore, *Director*

The Cathedral Choir

Canon Michael Kleinschmidt, *Director*

Jeffrey Ricco, *handbell coordinator*

Tim Helming, *percussion (Robles)*

John Stuntebeck, *organ*

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p. 12: original print by Sandy Nelson, responding to Katherine Crosier's banner designs, used by permission. sandynelsonartist.com

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. It was first paired with the 15th-century tune now known as *Veni Emmanuel* in an English-language hymnal in 1851.

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. 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. The settings of antiphons themselves sung this evening were composed by Peter R. Hallock (organist and choirmaster of Saint Mark’s from 1951–1991) for that first liturgy in 1986. He composed the processional anthem *Let my prayer come up as the incense* especially for this liturgy in 1987.

This year we are honored to present the premiere of a newly-commissioned anthem, conceived and written expressly for the Saint Mark’s Cathedral Choir, for this liturgy, and for our space. The work has been composed by Dr. Zanaida Stewart Robles, a renowned vocalist, conductor, clinician, and adjudicator, and a fierce advocate for diversity and inclusion in music. Born, raised, and educated in Southern California, Dr. Robles holds degrees from CSU Northridge, CSU Long Beach,

and the Thornton School of Music at the University of Southern California. Dr. Robles currently serves as the director of music at Neighborhood Unitarian Universalist Church in Pasadena, and is a performing arts instructor at Harvard-Westlake Upper School in Studio City. Learn more at zanaidarobles.com.

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 an 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.

For more information about 2021 Advent/Christmas liturgies and events, please visit: SAINTMARKS.ORG/ADVENT



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