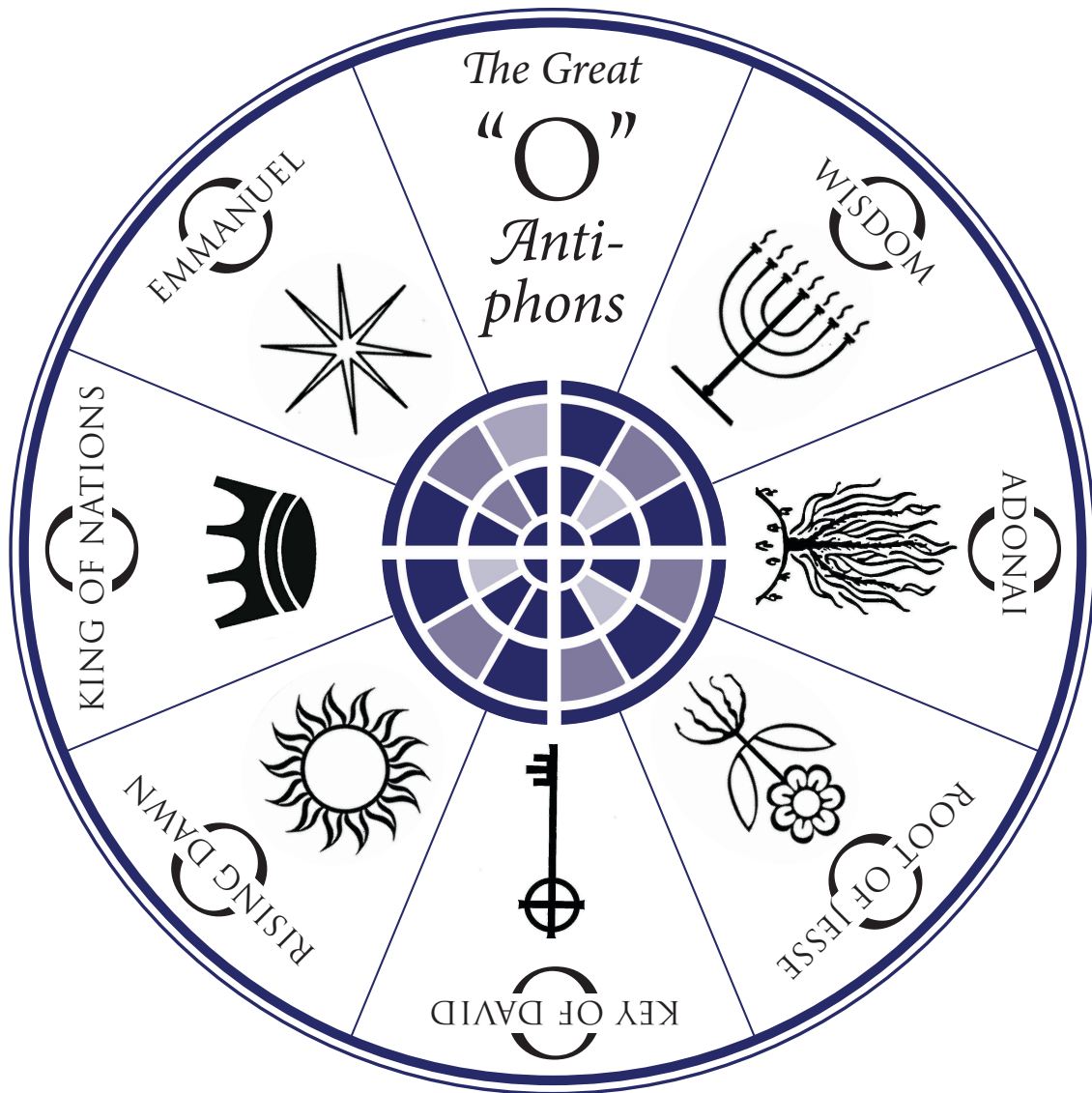


SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON



ADVENT PROCESSION
WITH LESSONS & CAROLS

November 27, 2022

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 all the Coast Salish tribes.

To members of the cathedral community near and far, and to visitors and guests in person and online, welcome to the 2022 "O" Antiphons Liturgy from Saint Mark's Cathedral, Seattle. Created in 1986 in this cathedral, and offered here almost every Advent since then, this service is a highlight of the liturgical year at Saint Mark's, and an emblem of this community's tradition of liturgical innovation and musical excellence.

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 initial "O" of the first "O" Antiphon, from a manuscript produced in the late twelfth century at Zwiefalten Abbey in southern Germany, depicts Wisdom calling out "on the heights, beside the way," from atop a ladder.

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, who came from the mouth of the Most High, reaching from end to end, and ordering all things mightily and sweetly:

Come, and teach us the way of prudence.

READING Proverbs 8:1–3, 22–31

DOES not wisdom call,
and does not understanding raise her voice?
On the heights, beside the way,
at the crossroads she takes her stand;
beside the gates in front of the town,
at the entrance of the portals she cries out:
“The LORD created me at the beginning of his work,
the first of his acts of long ago.
Ages ago I was set up,
at the first, before the beginning of the earth.
When there were no depths I was brought forth,
when there were no springs abounding with water.
Before the mountains had been shaped,
before the hills, I was brought forth—

when he had not yet made earth and fields,
or the world’s first bits of soil.
When he established the heavens, I was there,
when he drew a circle on the face of the deep,
when he made firm the skies above,
when he established the fountains of the deep,
when he assigned to the sea its limit,
so that the waters might not transgress his command,
when he marked out the foundations of the earth,
then I was beside him, like a master worker;
and I was daily his delight,
rejoicing before him always,
rejoicing in his inhabited world
and delighting in the human race.” ♦

Please stand, as able.

HYMN

Prepare the way, O Zion ♦ st. 1, choir; st. 2–3, sung by all WORDS: Frans Mikael Franzen (1772–1847)
composite translation, vers. *The Hymnal* 1982

MUSIC: *Bereden Väg för Herran* (Swedish hymn tune, pub. 1697)
harmony & descant by Gunnar Idenstam (b. 1961), adapt.

Choir alone 1. Pre - pare the way, O Zi - on, your Christ is draw - ing near!____
All 2. He brings God's rule, O Zi - on; he comes from heaven a - bove.____
All 3. Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.____

Let ev - ery hill and val - ley a le - vel way ap - pear.____
His rule is peace and free - dom, and jus - tice, truth, and love.____
His tid - ings of sal - va - tion pro - claim in ev - ery place.____

Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
Lift high your praise re - sound - ing, for grace and joy a - bound - ing.
All lands will bow be - fore him, their voic - es will a - dore him.

Oh, blest is Christ that came in God's most ho - ly Name.

The Hymnal 1982 #65. MUSIC: public domain; WORDS: ©1982 Charles P. Price.

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

Butler



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.*

LORD and Ruler of the House of Israel, who appeared to Moses in the flame of the burning bush and gave him the law on Sinai: Come and redeem us, with outstretched arms.

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 *Canite tuba*

WORDS: Advent motet based on Joel 2:1

MUSIC: Jacob Handl (1550–1591)

*Canite tuba in Sion,
vocate gentes,
annuntiate populis et dicite:
Ecce Deus Salvator noster adveniet.
Annuntiate et auditum facite,
loquimini et clamate:
Ecce Deus Salvator noster adveniet.*

Blow the trumpet in Zion,
call the nations,
announce to the people and say:
“Behold, the Lord our Savior comes.”
Proclaim and make it to be heard,
Speak and cry out:
“Behold, the Lord our Savior comes.”

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

Butler



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, which stands for an ensign of the people; before whom the kings keep silence, and unto whom the Gentiles shall make supplication:

Come and deliver us, and tarry not.

READING III *Isaiah 11:1–10*

A SHOOT 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. ♦

Please stand, as able.

HYMN

Comfort, comfort ye my people ♦ sung by all

WORDS: Tröstet, tröstet meine Lieben, Johann Olearius (1611–1684)

translated by Catherine Winkworth (1827–1878)

TUNE: Genevan Psalm 42, Loÿs Bourgeois (1510–1561)

harm. Claude Goudimel (1514–1572)



1. Com - fort, com - fort ye my peo - ple, speak ye peace, thus saith our God;
2. Hark, the voice of one that cri - eth in the des - ert far and near,
3. Make ye straight what long was crook - ed, make the rough - er pla - ces plain;



com - fort those who sit in dark - ness, mourn - ing 'neath their sor - rows' load.
call - ing us to new re - pent - ance since the king - dom now is here.
let your hearts be true and hum - ble, as be - fits his ho - ly reign.



Speak ye to Je - ru - sa - lem of the peace that waits for them;
Oh, that warn - ing cry o - bey! Now pre - pare for God a way;
For the glo - ry of the Lord now o'er earth is shed a - broad;



tell her that her sins I co - ver, and her war - fare now is o - ver.
let the val - leys rise to meet him and the hills bow down to greet him.
and all flesh shall see the to - ken that the word is ne - ver bro - ken.

The Hymnal 1982 #67, public domain.

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.



The opening of the first "O" antiphon as it appears in a Cistercian antiphoner produced around the year 1550 at the Abbey of Salzinnes in Namur, present-day Belgium.

Please be seated.

ANTIPHON IV

Butler



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, and Scepter of the House of Israel; who opens and no one shuts; who shuts and no one opens: Come and bring forth the captive from his prison, he who sits in darkness and in the shadow of death.

READING IV *Isaiah 22:20–24*

ON THAT day I will call my servant Eliakim son of Hilkiah, and will clothe him with your robe and bind your sash on him. I will commit your authority to his hand, and he shall be a father to the inhabitants of Jerusalem and to the house of Judah. I will place on his shoulder the key of the house of David; he shall open, and no one shall shut; he shall shut, and no one shall open. I will fasten him like a peg in a secure place, and he will become a throne of honor to his ancestral house. And they will hang on him the whole weight of his ancestral house, the offspring and issue, every small vessel, from the cups to all the flagons. ♦

During the following anthem, 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 for a code, enter 2076.) You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle, WA 98102.



ANTHEM *O Clavis David*

WORDS: after Psalm 102 & Isaiah 22 (KJV)
and passages from the letters of Elizabeth Hooton* (1600–1672)
MUSIC: William C. White (b. 1983)

*Hear my prayer, O Lord,
and let my crying come unto thee. —Psalm 102:1*

O, thou that art set in authority to do justice and judgment, and to let the oppressed go free—these things are required at thy hands. —Hooton (1654)

*...to hear the groaning of the prisoner;
to loose those appointed to death... —Psalm 102:20*

I labored to lay before the King the grievances of the innocent, and hither have I come time after time, for equity and for justice. —Hooton (1667)

*And the key of the house of David will I lay upon his shoulder;
and he shall open it... —Isaiah 22:22*

Do not join with them that would persecute and wrong the innocent, for if thou dost, thou wilt wrong thy one soul. —Hooton (1671)

**Elizabeth Hooton was one of the earliest converts to the Religious Society of Friends (known as the Quakers), the first Quaker woman preacher, and one of the first Quakers to be imprisoned and tortured for her beliefs.*

This anthem was commissioned by the American Guild of Organists and premiered by the Saint Mark's Cathedral Choir in this space in July, 2022. See the note on p. 14.

Please stand, as able.

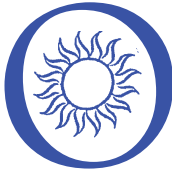
COLLECT IV O Key of David, you open and no one closes; you close and no one opens: Come and liberate us from captivity to our past, that we may face your future's promise with boldness and purpose; through the One whom we know as the Son of David, Jesus Christ our Lord.

All Amen.

Please be seated.

ANTIPHON V

Butler



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

DAWN OF THE EAST, brightness of light eternal, and Sun of justice:
Come and enlighten those who sit in darkness and in the shadow of death.

READING V *Revelation 21:9a, 10b–11, 22–26*

THEN one of the seven angels carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. It has the glory of God and a radiance like a very rare jewel, like jasper, clear as crystal.

I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day—and there will be no night there. People will bring into it the glory and the honor of the nations. ♦

Please stand, as able.

HYMN *Hark! a thrilling voice is sounding ♦ sung by all*

WORDS: *Vox clara ecce intonat*, Advent Office Hymn (6th century)

trans. Edward Caswall (1814–1878)

TUNE: *Merton*, William Henry Monk (1823–1889)

descant by Alan Gray (1855–1889)

1. Hark! a thrill - ing voice is sound - ing: "Christ is nigh," it seems to say;
2. Wak - ened by the so - lemn warn - ing, from earth's bond - age let us rise;
3. Lo! the Lamb, so long ex - pect - ed, comes with par - don down from heaven;
4. so when next he comes with glo - ry, and the world is wrapped in fear,
5. Ho - nor, glo - ry, might, and bless - ing to the Fa - ther and the Son,

1. "Cast a - way the works of dark - ness, O ye child - ren of the day."
2. Christ, our sun, all sloth dis - pell - ing, shines up - on the morn - ing skies.
3. let us haste, with tears of sor - row, one and all to be for - given;
4. may he with his mer - cy shield us, and with words of love draw near.
5. with the ev - er - last - ing Spi - rit while un - end - ing a - ges run.

The Hymnal 1982 #59, public domain.

Please remain standing, 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.

Please be seated.

ANTIPHON VI

Butler



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

KING OF THE NATIONS, and their desired One, the Cornerstone that makes both one: Come and deliver us, whom you have formed out of the dust of the earth.

READING VI *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. ♦

ANTHEM*Come now, O Prince of Peace*WORDS & MUSIC: Geonyong Lee (이건용) (b. 1947)
English paraphrase by Marion Pope (b. 1928)

Come now, O Prince of Peace,
make us one body,
Come, O Lord Jesus,
reconcile your people.

Come now, O God of love,
make us one body,
Come, O Lord Jesus,
reconcile your people.

Come now and set us free,
O God, our Savior,
Come, O Lord Jesus,
reconcile your people.

Come, Hope of Unity,
make us one body,
Come, O Lord Jesus,
reconcile your people.

Please stand, 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**

Butler



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

EMMANUEL, GOD WITH US, our King and Lawgiver,
the expected of the nations and their Savior:

Come to save us, O Lord our God.

READING VII *Isaiah 7:10-17*

AGAIN the LORD spoke to Ahaz, saying, Ask a sign of the LORD your God; let it be as deep as Sheol or high as heaven. But Ahaz said, I will not ask, and I will not put the LORD to the test. Then Isaiah said: "Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? Therefore 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. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted. The LORD will bring on you and on your people and on your ancestral house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria." ♦

ANTHEM*Zion at thy shining gates*

WORDS: Benjamin Hall Kennedy (1804–1880)

TUNE: Bohemian Brethren (16th century)

arr. George Guest (1924–2002)

Zion, at thy shining gates,
 Lo, the King of Glory waits;
 Haste thy monarch's pomp to greet,
 Strew thy palms before his feet.

Christ, for thee their triple light,
 Faith and hope and love unite;
 This the beacon we display
 To proclaim thine advent day.

Come and give us peace within,
 Loose us from the bands of sin,
 Take away the galling weight
 Laid on us by Satan's hate.

Give us grace thy yoke to wear;
 Give us strength thy cross to bear;
 Make us thine in deed and work,
 Thine in heart and life, O Lord.

So, when thou shalt come again,
 Judge of angels and of men,
 We with all thy saints shall sing
 Alleluias to our King.

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.

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 *Es ist ein Ros entsprungen*, Op. 122, No. 8
[Lo, how a Rose e'er blooming]

Johannes Brahms (1833–1897)

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 antiphons 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”) spell out, in reverse, the acrostic ERO CRAS, that is, “I shall be [with you] tomorrow.”

By the later Middle Ages, the antiphons were sometimes put together to form the verses of a single hymn, with the addition of a refrain. The earliest known metrical and rhymed paraphrase of the antiphons appeared (in Latin) in the early 18th century, but it was not until 1851—over one thousand years after the creation of the antiphons themselves—that an English translation of that text was paired with an unrelated 15th-century tune, creating the hymn we know today as *O come, O come, Emmanuel*.

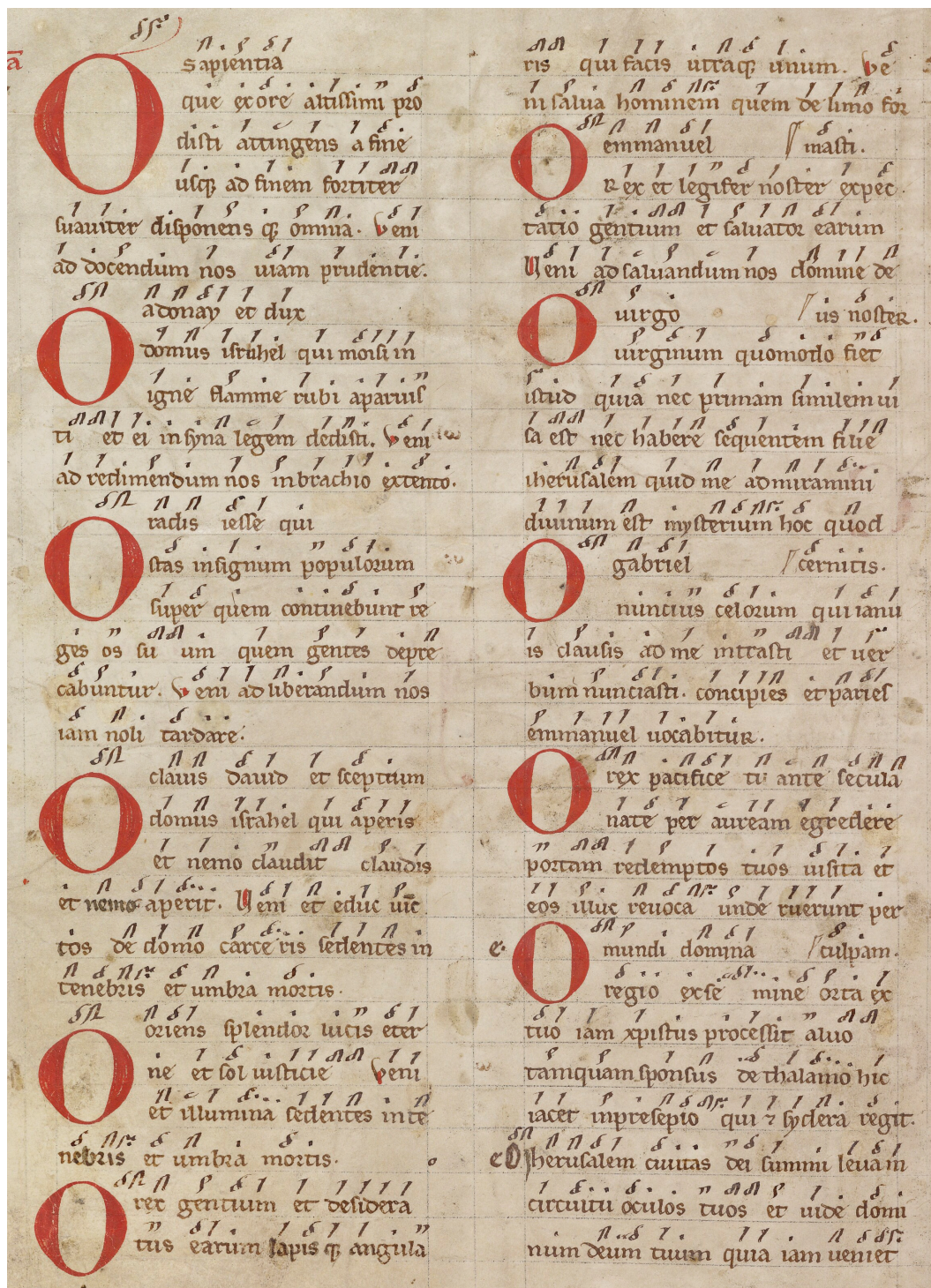
ABOUT THE “O” ANTIPHONS LITURGY

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 for the first time. Today, the form of this liturgy created here is used in churches around the world. **Peter R. Hallock**, organist and choirmaster of Saint Mark’s from 1951–1991, composed the processional anthem *Let my prayer come up as the incense* especially for this liturgy in 1987. The settings of the antiphons themselves sung this evening were composed by Hallock’s successor **Mel Butler**, Canon Musician from 1992–2014, and were first sung in this service in 2012.

In July of 2022, Seattle was the host of the Biennial National Convention of the American Guild of Organists, and a version of the “O” Antiphons liturgy was presented by Saint Mark’s in conjunction with the AGO during the convention. For that occasion, the AGO commissioned the anthem *O Clavis David* from Seattle composer, conductor, teacher, writer, and performer **William C. White**. White is originally from Bethesda, Mary-

land, and studied at The University of Chicago and The Jacobs School of Music at Indiana University. As a conductor he has led a variety of ensembles, including serving as Assistant Conductor of the Cincinnati Symphony Orchestra from 2011 to 2015. His compositions include music for the concert stage, theater, cinema, church, radio, and film, and his music has been recorded on the MSR Classics, Cedille Record, and Parma labels. Learn more at willcwhite.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; The Reverend Fritz Fritschel, for authoring the bidding prayer and the collects prayed at each 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.



This manuscript, made in Würzburg in Bavaria around the year 1100, contains twelve "O" Antiphons—the "great" original seven followed by five later additions. (The final antiphon, "O Jerusalem," is missing its large initial O.) The marks above the words indicate the general melodic shape, though not the precise pitches, of the chant melodies.

MINISTERS OF THE LITURGY

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The Very Reverend Steven L. Thomason

INCENSE

Carrie Davis

VERGERS

Nancy Cleminshaw

Michael Seewer

ACOLYTES

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Wendy Claire Barrie

Dani Brady

Christopher Breunig

Russ Campbell

Jeremy Crawford

Wayne Duncan

Kate Halamay

Rose Hazard

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USHERS

Rebecca Haley

Chris Rigos

Kathy Sodergren

Jen van Wesep

Chris van Wesep

GREETERS

Carolyn White

Hisako Beasley

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*

John Stuntebeck, *organ*

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For more information about 2022 Advent/Christmas liturgies and events, please visit: [SAINTMARKS.ORG/ADVENT](https://saintmarks.org/advent)

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