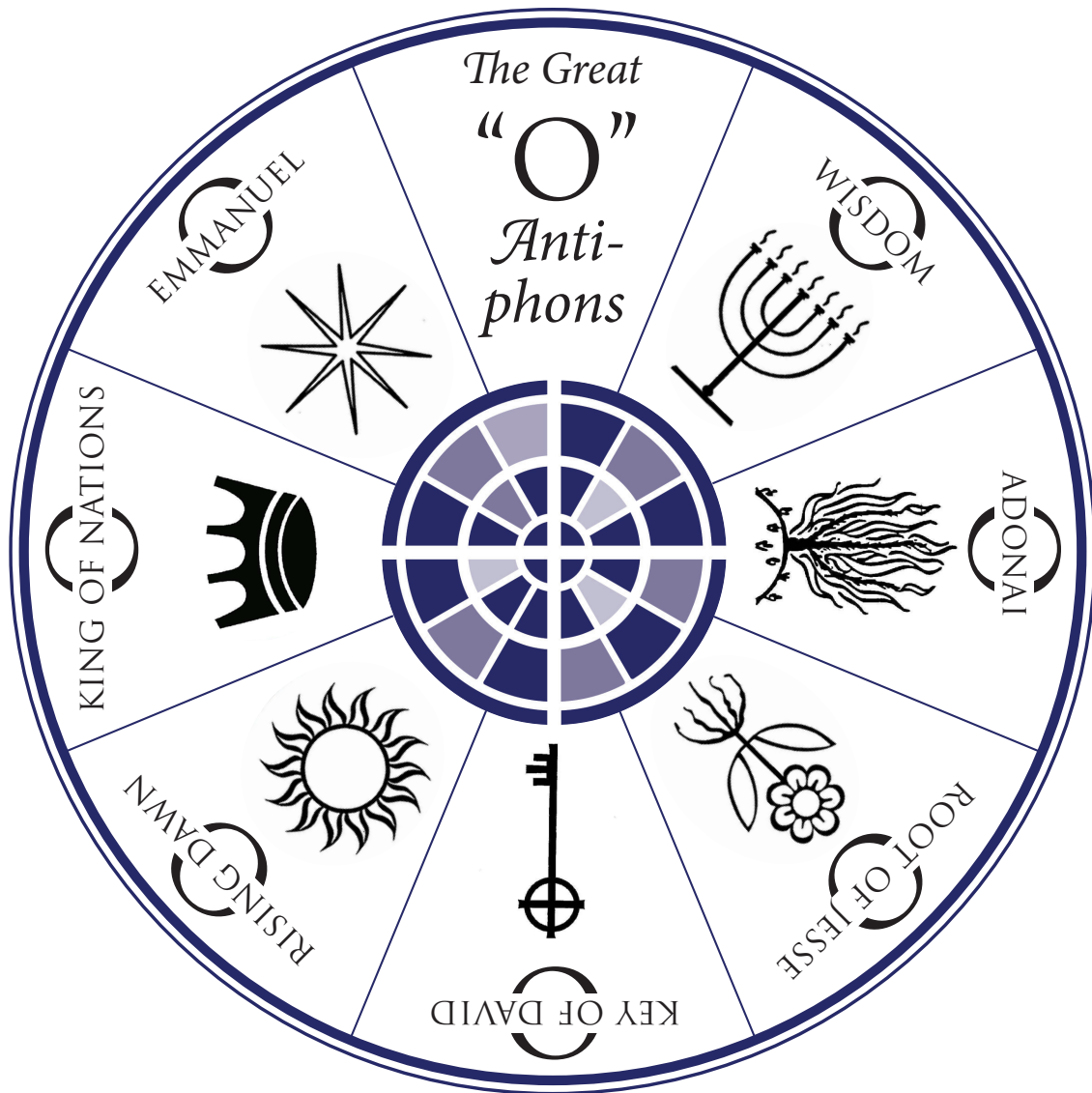


SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON



ADVENT PROCESSION
WITH LESSONS & CAROLS

December 1, 2024

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 2024 "O" Antiphons Liturgy from Saint Mark's Cathedral, Seattle. Created in 1986 in this cathedral, and offered here almost every Advent since, 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 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 *Behold, a mighty Prophet*

WORDS: freely adapted from Advent liturgical texts

MUSIC: Peter R. Hallock (1924–2014)

*Behold, a mighty Prophet
comes in might and power to save:
King and Shepherd, Prince of Peace,
Alleluia.*

Behold, the Lord will come to save the nations,
and the glory of God's voice will sound upon the mountains.
Alleluia.

*O light in darkness shining,
Sun of Righteousness, arise:
King and Shepherd, Prince of Peace,
Alleluia.*

The dew of heaven falls softly like the rain upon the mown grass.
O Lord, prepare within a barren heart a peaceful place
where, by thy grace, therein may ever grow that blissful Flower—God's fairest Rose.
Alleluia.

*O Zion's sons and daughters,
hasten forth to greet your Lord:
King and Shepherd, Prince of Peace,
Alleluia.*

Rise up, O Jerusalem! Stand upon the heights!

*Rejoice and sing, all nations,
as your Savior now draws near:
King and Shepherd, Prince of Peace,
Alleluia.*

Alleluia, alleluia, alleluia...

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 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 I *Sirach 24:1-12*

WISDOM praises herself,
and tells of her glory in the midst of her people.
In the assembly of the Most High she opens her mouth,
and in the presence of the heavenly hosts she tells of her glory:
“I came forth from the mouth of the Most High,
and covered the earth like a mist.
I encamped in the heights,
and my throne was in a pillar of cloud.
Alone I compassed the vault of heaven
and traversed the depths of the abyss.
Over waves of the sea, over all the earth,
and over every people and nation I have held sway.
Among all these I sought a resting place;
in whose territory should I abide?
“Then the Creator of all things gave me a command,
and my Creator pitched my tent.
The Eternal One said, ‘Encamp in Jacob,
and in Israel receive your inheritance.’
Before the ages, in the beginning, God created me,
and for all the ages I shall not cease to be.
In the holy tent I ministered before God Most High,
and so I was established in Zion.
Thus in the beloved city God gave me a resting place,
and in Jerusalem was my domain.
I took root in an honored people;
in the portion of the Lord is my inheritance.” ♦

ANTHEM *Os Justi*

WORDS: Psalm 37:32-33

MUSIC: Anton Bruckner (1824-1896)

*Os Justi meditabitur sapientiam,
et lingua ejus loquetur judicium.*

The mouth of the Righteous utters wisdom,
and their tongue speaks what is right.

*Lex Dei ejus in corde ipsius,
et non supplantabuntur gressus ejus.*

The law of their God is in their heart,
and their footsteps shall not falter.

Please stand, 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.



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 *Exodus 6:2–8*

GOD spoke to Moses and said to him, “I am the LORD. I appeared to Abraham, Isaac, and Jacob as God Almighty, but by my name ‘The LORD’ I did not make myself known to them. I also established my covenant with them, to give them the land of Canaan, the land in which they resided as aliens. I have also heard the groaning of the Israelites whom the Egyptians have enslaved, and I have remembered my covenant. Say therefore to the Israelites: I am the LORD, and I will free you from the burdens of the Egyptians and deliver you from slavery to them. I will redeem you with an outstretched arm and with great acts of judgment. I will take you as my people, and I will be your God. You shall know that I am the LORD your God, who has freed you from the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, Isaac, and Jacob; I will give it to you for a possession. I am the LORD.” ♦

Please stand, as able.

HYMN

Prepare the way, O Zion ♦ 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.



1. Pre - pare the way, O Zi - on, your Christ is draw - ing near!____
 2. He brings God's rule, O Zi - on; he comes from heaven a - bove.____
 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.

Please remain standing, 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*

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 oppressed 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.
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. ♦

The wolf shall live with the lamb,
the leopard shall lie down with the kid,
the calf and the lion will feed 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.

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

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

MUSIC: Jan Sandström (b. 1954), after Michael Praetorius (1571–1621)

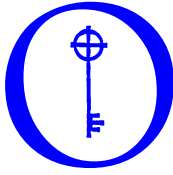
Lo, how a Rose e'er blooming
From tender stem hath sprung!
Of Jesse's lineage coming
As seers of old have sung.
It came, a blossom bright,
Amid the cold of winter
When half-spent was the night.

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.



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 *Isaiah 22:15a, 20–24*

THUS says the Lord GOD of hosts: “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.” ♦

ANTHEM

Rorate cæli desuper

WORDS: drawn from the “Advent Prose,”
 a Latin hymn based on verses from Isaiah
 MUSIC: Peter Hallock

*R. Rorate cæli desuper,
 et nubes pluant Justum*

*Drop down, O heavens, from above,
 and let the clouds rain down the Just One.* *cf. Isaiah 45:8*

*Ne irascaris Domine,
 ne ultra memineris iniquitatis.
 Ecce civitas Sancti facta est deserta:
 Sion deserta facta est,
 Jerusalem desolata est.*

Be not angry, O Lord,
 and remember no longer our iniquity.
 Behold, the city of the Holy One is become a desert;
 Zion is made a desert;
 Jerusalem is desolate. *cf. Isaiah 64:9–10*

*R. Rorate cæli desuper,
 et nubes pluant Justum*

*Drop down, O heavens, from above,
 and let the clouds rain down the Just One.*

*Consolamini, consolamini, popule meus.
 Quia innovavit te dolor?
 Noli timere, salvabo te,
 ego enim sum Dominus Deus tuus,*

Be comforted, be comforted, my people. *cf. Isaiah 40:1*
 Why has sorrow seized you?
 Do not fear; I will save you,
 for I am the Lord your God. *cf. Isaiah 41:14*

*R. Rorate cæli desuper,
 et nubes pluant Justum.*

*Drop down, O heavens, from above,
 and let the clouds rain down the Just One.*

Consolamini.

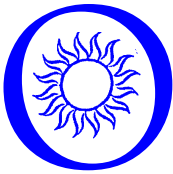
Be comforted.

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.



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 *Habakkuk 3:2, 3b-4, 10d-13a*

OLORD, I have heard of your renown,
 and I stand in awe, O LORD, of your work.

In our own time revive it;

in our own time make it known;

in wrath may you remember mercy.

God, your glory covered the heavens,
 and the earth was full of your praise.

The brightness was like the sun;

rays came forth from your hand,
 where your power lay hidden.

The sun raised high its hands;

the moon stood still in its exalted place,
 at the light of your arrows speeding by,
 at the gleam of your flashing spear.

In fury you marched on the earth;

in anger you trampled nations.

You came forth to save your people,
 to save your anointed. ♦



"O Antiphons,"
 a silkscreen
 print on paper
 by artist and
 Saint Mark's
 community
 member
 Sandy Nelson

Please stand, as able.

HYMN

How shall I sing that majesty? ♦ sung by all, as indicated

WORDS: John Mason (c.1646–1694)
TUNE: *Coe Fen*, Kenneth Naylor (1931–1991)
DESCANT: Michael Kleinschmidt



All 1. How shall I sing that ma - jes - ty which an - gels do ad - mire?
High voices 2. Thy bright-ness un - to them ap - pears, whilst I thy foot - steps trace;
Low voices 3. En - light - en with faith's light my heart, in - flame it with love's fire;
All 4. How great a be - ing, Lord, is thine, which doth all be - ings keep!



Let dust in dust and si - lence lie; sing, sing, ye heav'n - ly choir.
a sound of God comes to my ears, but they be - hold thy face.
then shall I sing and bear a part with that ce - les - tial choir.
Thy know - ledge is the on - ly line to sound so vast a deep.



Thou - sands of thou - sands stand a - round thy throne, O God most high;____
They sing be - cause thou art their Sun; Lord, send a beam on me;____
I shall, I fear, be dark and cold, with all my fire and light;____
Thou art a sea with - out a shore, a sun with - out a sphere;____



ten thou - sand times ten thou - sand sound thy praise; but who am I?
for where heav'n is but once be - gun, there al - le - lu - ias be.
yet when thou dost ac - cept their gold, Lord, trea - sure up my mite.
thy time is now and ev - er - more, thy place is ev - ery - where.

Common Praise #466, WORDS: public domain; MUSIC: © Oxford University Press

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

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 *Zechariah 10:3b–8*

THE LORD of hosts cares for his flock, the house of Judah,
and will make them like a proud war-horse.

Out of them shall come the cornerstone,

out of them the tent peg,

out of them the battle bow,

out of them every commander.

Together they shall be like warriors in battle,

trampling the foe in the mud of the streets;

they shall fight, for the LORD is with them,

and they shall put to shame the riders on horses.

I will strengthen the house of Judah,

and I will save the house of Joseph.

I will bring them back because I have compassion on them,

and they shall be as though I had not rejected them;

for I am the LORD their God and I will answer them.

Then the people of Ephraim shall become like warriors,

and their hearts shall be glad as with wine.

Their children shall see it and rejoice,

their hearts shall exult in the LORD.

I will signal for them and gather them in,

for I have redeemed them,

and they shall be as numerous as they were before. ♦

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 asked for a code, enter 2076.)*

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



ANTHEM *Lift up your heads*

WORDS: based on Psalm 24:7, 10

MUSIC: attr. Johann Kuhnau (1660–1722), arr. 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.

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 weave all your creatures into a 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, 15–21; 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?
I will make a way in the wilderness
and rivers in the desert.
The wild animals will honor me,
the jackals and the ostriches;
for I give water in the wilderness,
rivers in the desert,
to give drink to my chosen people,
the people whom I formed for myself
so that they might declare my praise.

THEREFORE the Lord God 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. ♦

In the stillness
Is the Pearl of Great Price
Where the Light shines . . .
It is within us all
But we must dig deep
It does not lie on the surface
Where it would be trampled over
It is secure within
Protected by our very selves
So often unaware
Yet search and look
And we shall find
This Simple Gift (of Love) within
Give your all
And treasure it with all you have to give
Love it, tend it, care for it
That it may grow and shine
This tender seed, this Precious Gift
This treasure trove of Love
Found simply alive
Within . . .

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: 17th-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 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.



All: 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 *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)

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 late 17th century, but it was not until 1858—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 AT SAINT MARK’S

Special services marking the beginning of Advent have been offered at Saint Mark’s Cathedral for many decades, though known by various names: Advent Procession, Advent Vespers, Advent Lessons and Carols, etc. Whatever they were called, they tended to follow a similar format, with a series of reading from scripture, with each reading followed by a musical response and a prayer.

In the 1980s, Peter R. Hallock, organist and choirmaster of Saint Mark’s from 1951 to 1991, was inspired by Dr. William Bertolas, a scholar of music and liturgy and member of the Compline Choir, to use the seven Great “O” Antiphons as an overarching framework for this liturgy. With the collaboration of many other creative people, the service was presented for the first time at Saint Mark’s in 1986. The “O” Antiphons liturgy has been offered at the cathedral almost every year since then, continuing to inspire creativity and

innovation through the decades. Today, the form of this liturgy created here is used in churches around the world.

Saint Mark’s Cathedral acknowledges 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 Crocier, whose creative vision and business acumen brought the original concept to fruition; Katherine Crosier, for creating the original “O” Antiphon graphics; The Rev. 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; and Ray Miller and Sue Tait, for thoughtful and detailed ongoing care of the banners and torches.

PETER HALLOCK AT 100

2024 saw both the 100th anniversary of the birth of Peter Hallock, as well as the tenth anniversary of his death, and there have been celebrations of his life and music, and Saint Mark’s and beyond, throughout the year. The “O” Antiphons liturgy, as one of his most enduring and beloved contributions to the life of this cathedral, makes for a fitting culmination of these observances.

As director of both the mixed-voice Cathedral Choir and the men’s Compline Choir, Hallock was inspired to write a series of processional anthems featuring the two choirs in dialogue. This year, the choirs present the second of the four Advent processionals composed for these forces, *Behold, a mighty Prophet*, written for Advent 1969. Although

the participation in this liturgy of the Senior Choristers of the Choir School is a relatively recent addition to the “O” Antiphons liturgy here, beginning in 2013, these anthems are composed in such a way that a treble choir can be incorporated into the musical dialogue quite naturally.

Hallock composed two complete settings of the seven “O” Antiphons themselves, both of which also have the Cathedral Choir and the Compline Choir in dialogue. The second of the two settings is employed this year; written in 1989, it incorporates the Flentrop organ and the cathedral’s Petit & Fritsen handbells.

This evening we present one of the last of the many works Hallock wrote especially for the Compline Choir: *Rorate*

cæli desuper, composed in 2008. Even late in life, he continued to innovate and experiment—in this case, the piece was Hallock’s attempt to completely free his music from any vestige of regular meter, and to compose an entire anthem within the rhythmic sensibility of plainchant—the plainchant that has always been at the heart of the Compline Choir’s musical practice. Hallock took great care to devise notation that would be both clear and flexible, and the result is a particularly excellent example of the close

relationship between music and text that is a hallmark of his style.

It is worth noting that Hallock crafted these works to exploit the special acoustic environment of Saint Mark’s Cathedral, and to accompany processions moving through this particular, unique space. While they have been sung by many choirs in many places, it is only here that voices, instruments, and space can come together to realize Hallock’s vision fully.

ABOUT THE COMMISSIONED ANTHEM

Beginning in 2021, the cathedral music department began a program to commission new anthems for the “O” Antiphons liturgy, with an intention to enrich the repertoire and to disrupt patterns of exclusion in the world of sacred choral music. The first commissioned work, *Ecstatic Expectancy* by Zanaida Robles, premiered at this service on November 28, 2021. For the 2024 “O” Antiphons service, the Cathedral Choir is proud to present the second premiere in this series of commissions, *In the Stillness* by B.E. Boykin.

Composer B.E. (Brittney) Boykin is a native of Alexandria, Virginia. After graduating from Spelman College in 2011 with a B.A. in Music, she continued her studies at Westminster Choir College of Rider University in Princeton, New Jersey, graduating with a M.M. in Sacred Music with a concentration in choral studies. She recently obtained her Ph.D. from Georgia State University with an emphasis in Music Education. Dr. Boykin is now Assistant Professor of Music at the Georgia Institute of Technology. In addition, she serves as Assistant Director of the Spelman College Glee Club, Director of the Treble Choir at the Georgia Institute of Technology, Interim Director of Choral Activities at Agnes Scott College, and Teaching Artist at The Atlanta Opera.

In 2014, Spelman College commissioned her to write a choral piece, *We Sing as One*, for their 133rd anniversary. Her work *Music of Life* was recently included in *The Oxford Book of Choral Music by Black Composers*, published in February 2023 by Oxford University Press.

Boykin’s music is familiar to the congregation of Saint Mark’s—the Cathedral Choir first presented Boykin’s intimate setting of John 3:16 in Lent 2022. In September of 2024, the Schola (youth choir) of Saint Mark’s Cathedral Choir School sang that same work at the Ordination and Consecration of Philip N. LaBelle as the Ninth Bishop of the Episcopal Diocese of Olympia.

In the Stillness, for mixed choir and piano, is a setting of a text by poet Elizabeth Mills, an ecumenical Christian and a member of the Religious Society of Friends (Quakers). Mills is a early-childhood educator with a special interest in contemplative prayer and Taizé worship. *In the Stillness* is drawn from her collection of poems by that name, published in 2018 by Inner Light Books. (Note that the ellipses in the text are original to the poem, and do not indicate omitted text.) Boykin’s setting beautifully expresses both the serenity of Mills’ poem, and the great joy the lies just beneath its surface.

ABOUT THE READINGS & TEXTS

This year the readings are drawn from the Updated Edition of the *New Revised Standard Version* of the Bible, the “NRSVue,” published in 2021. This the most recent translation in the lineage of the *Revised Standard Version* (1952) and the *New Revised Standard Version* (1989), and it retains much of the familiar language from those translations, while incorporating the most recent philological and text-critical research.

In addition, Dr. Jason Anderson has made some judicious alterations to the text of the NRSVue in order to avoid some of the strongly male-gendered language for God. These emendations are in keeping with efforts to engage

ever more expansive language for the Divine among the varied expressions of worship offered at Saint Mark’s Cathedral.

The familiar text of *O come, O come, Emmanuel*—the beloved hymn which forms the keystone of this liturgy—is problematic for many reasons. Work is in progress on a new translation of the verses to better reflect the meaning of the original Latin “O” Antiphons while reflecting 21st-century theology and avoiding language offensive to our Jewish neighbors and siblings. The Compline Choir will sing this new translation on a trial basis at the Office of Compline on December 22.

MINISTERS OF THE LITURGY

OFFICIANT

The Very Reverend Steven L. Thomason

LECTORS

Michael Perera
Carlo Cennamo
Canon Wendy Claire Barrie
Catherine Beard
James Davidson
Peter Snyder
Deborah Person

MINISTERS OF CEREMONY

Kate Halamay
Rollin Salsbery

USHERS

Chris Rigos
Hilary McLeland-Wieser
Jen van Wesep
Kristen Austin
Hilary Mayhan

INCENSE

Rose Hazard

VERGERS

Michael Seewer
Carrie Davis

CRUCIFER

Kevin Johnson

ACOLYTES

Krista Olson
Allen Barnes
Marina Barnes
Shelley Mackaman
Wayne Duncan
Todd Baker
Timothy Shore
Olivier Santos
Rebecca Haley
Hannah Hochkeppel
Justin Shelley
Barbara Zito
Theresa Barker
Russ Campbell

MUSICIANS

The Compline Choir
Dr. Jason Anderson, *Director*
Fred McIlroy, *Cantor*
The Cathedral Choir
Canon Michael Kleinschmidt, *Director*
The Senior Choristers
of Saint Mark's Cathedral Choir School
Rebekah Gilmore, *Director*
John Stuntebeck &
Michael Kleinschmidt, *Organists*

SOUND

Michael Perera

VIDEOGRAPHY

Christopher Brown

Music and texts under copyright are reprinted by permission under OneLicense.net #A-706820.

COMING UP AT SAINT MARK'S CATHEDRAL

ADVENT WISDOM PRACTICE DAY

SATURDAY, DECEMBER 14, 9 A.M.

A day of silence, stillness & solitude.
at capacity; registration closed.

THE PAGEANT OF THE NATIVITY

WEDNESDAY, DECEMBER 18, 7 P.M.

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

THE LONGEST NIGHT

SUNDAY, DECEMBER 22, 7 P.M.

*A service of prayer and healing for aching hearts
(formerly known as the "Blue Christmas" liturgy)*

CHRISTMAS EVE

TUESDAY, DECEMBER 24

4 P.M. ♦ HOLY EUCHARIST

gathering music & carols at 3:45 p.m.
*A service especially suitable for families with young
children. Music by the Choristers of the Choir School.*

7:30 P.M. ♦ HOLY EUCHARIST

gathering music & carols at 7:10 p.m.
*Music by the children and adults of the Evensong
Choir, with brass and percussion.*

11 P.M. ♦ HOLY EUCHARIST

gathering music & carols at 10:30 p.m.
*Music by the Cathedral Choir with brass and
percussion. Incense will be used.*

CHRISTMAS DAY

WEDNESDAY, DECEMBER 25

10 A.M. ♦ HOLY EUCHARIST

Music by the Saint Mark's Singers

NEW YEAR'S EVE LABYRINTH WALK

TUESDAY, DECEMBER 31, 6 P.M. to 12 A.M.

*Since 1999, Seattle's most peaceful New Year's
tradition. Music by guest musicians.*
*At midnight, a special Eucharist at the center of the
labyrinth for the Feast of the Holy Name of Jesus.*

TWELFTH NIGHT

SUNDAY, JANUARY 5

4:30 P.M. ♦ CHORAL EVENSONG

Incense will be used.

**5:30 P.M. ♦ BURNING OF THE GREENS
& COMMUNITY CHILI SUPPER**

*A liturgy and community gathering to mark the end of
the season, with a bonfire of Christmas greens*

For more information about 2024 Advent/Christmas liturgies and events, please visit: [SAINTMARKS.ORG/ADVENT](https://saintmarks.org/advent)

SAINT MARK'S EPISCOPAL CATHEDRAL

1245 Tenth Avenue East, Seattle WA 98012 ♦ 206.323.0300 ♦ [WWW.SAINTMARKS.ORG](https://www.saintmarks.org)