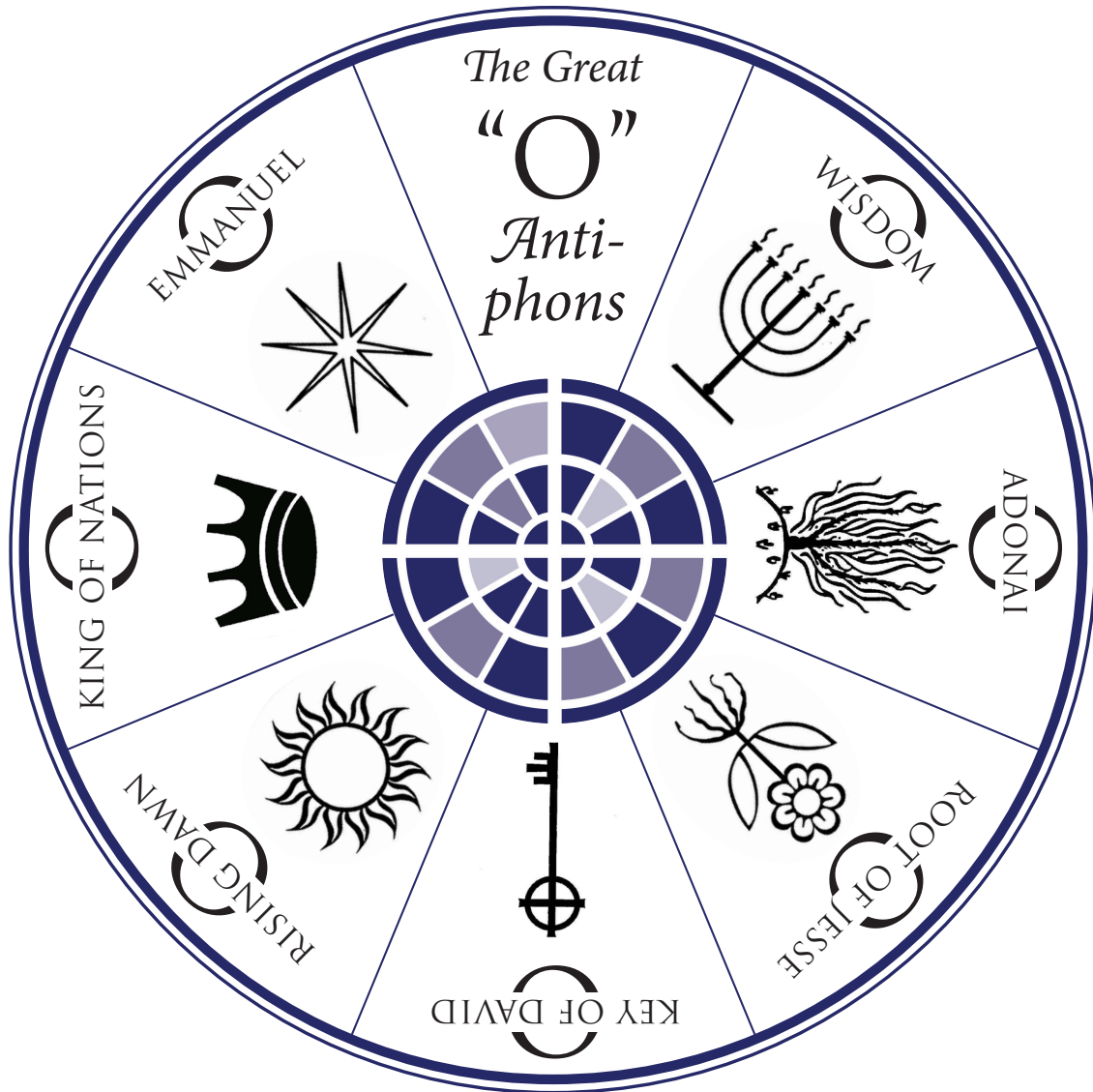


SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON



# ADVENT PROCESSION

WITH LESSONS & CAROLS

December 3, 2023

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 2023 "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](http://saintmarks.org)*

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



*The hymn A solis ortu cardine, which forms the basis for the opening procession in this evening's liturgy, as it appears in a breviary produced circa 1300 for use at the cathedral of Notre-Dame de Paris.*

*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** *From lands that see the sun arise*

WORDS: *A solis ortus cardine*, Latin hymn  
by Coelius Sedulius (c. 450)  
trans. John Mason Neale (1818–1866)  
MUSIC: arr. Peter R. Hallock (1924–2014)

1. From lands that see the sun arise  
to earth's remotest boundaries  
the Virgin-born we now do sing,  
the Son of Mary, Christ the King.

Sarum Plainsong, Mode 3

2. Blest author of this earthly frame,  
to take a servant's form he came,  
that liberating flesh by flesh,  
whom he had made might live afresh.

CHORALE: *Christum wir sollen loben schon*\*,  
harm. Lucas Osiander the elder (1534–1604)

3. That Son, that Royal Son she bore,  
whom Gabriel had told afore:  
whom in his Mother yet concealed,  
the infant Baptist had revealed.

Sarum Plainsong

4. O thou who came in low degree,  
to set us all from bondage free,  
of God's love in God's own Son made known,  
as infant lowly was he shown.

CHORALE: *Christum wir sollen loben schon*\*,  
harm. J.S. Bach (1685–1750)

5. The heavenly chorus fills the sky!  
The angels sang to God on high!  
What time to shepherds watching lone  
they made creation's Shepherd known.

composed by Peter R. Hallock

6. For that thine Advent glory be,  
O Jesu, virgin-born, to thee;  
with Father and with Holy Ghost,  
from men and from the heavenly host. Amen.

Sarum Plainsong

\* The German chorale tune *Christum wir sollen loben schon* [Christ we should praise] was composed by the reformer Martin Luther (1483–1546), adapting the plainsong melody of *A solis ortus cardine* for Protestant congregational singing.

## 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.*

## ANTIPHON I

*translation by Arthur Carl Piepkorn (1907–1973)*

*setting by Healey Willan (1880–1968)*



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

WISDOM, who camest forth from the mouth of the Most High, reaching mightily from one boundary of the world to the other and pleasantly ordering all things: come to teach us the way of prudence.

## READING I *Wisdom of Solomon 7:26–8:1*

WISDOM is a reflection of eternal light,  
a spotless mirror of the working of God,  
and an image of God's goodness.  
Although she is but one, she can do all things,  
and while remaining in herself, she renews all things;  
in every generation she passes into holy souls  
and makes them friends of God, and prophets;  
for God loves nothing so much as the person who lives with wisdom.  
She is more beautiful than the sun,  
and excels every constellation of the stars.  
Compared with the light she is found to be superior,  
for it is succeeded by the night,  
but against Wisdom evil does not prevail.  
She reaches mightily from one end of the earth to the other,  
and she orders all things well. ♦

*Please stand, as able.*

1. Now the hea - vens start to whis - per, as the veil is grow - ing thin.  
 2. Hea - vy clouds that block the moon - light now be - gin to drift a - way.  
 3. Christ, e - ter - nal Sun of jus - tice, Christ the rose of wis - dom's seed,

Earth from slum - ber wakes to lis - ten to the stir - ring, faint with - in:  
 Dia - mond bril - liance through the dark - ness shines the hope of com - ing day.  
 come to bless with fire and fra - grance hours of yearn - ing, hurt, and need.

seed of pro - mise, deep - ly plant - ed, child to spring from Jes - se's stem!  
 Christ, the morn - ing star of splen - dor, gleams with - in a world grown dim.  
 In the lone - ly, in the strang - er, in the out - cast, hid from view:

Like the soil be - neath the frost - line, hearts grow soft to wel - come him.  
 Heav - en's em - ber fans to full - ness; hearts grow warm to wel - come him.  
 Child who comes to grace the man - ger, teach our hearts to wel - come you.

*Please remain standing, as able.*

WORDS: ©2006 GIA Publications, Inc.; MUSIC: public domain

**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**

Willan



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 ETERNAL and Leader of the house of Israel, who didst appear to Moses in the fire of the burning bush and didst give the Law to him in Sinai: come to redeem us by thine outstretched arm.

**READING II** *Ezekiel 20:33–36, 40–41*

**A**S 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** *Ecce advenit dominator Dominus*

WORDS: Introit based on Isaiah 10:33,  
1 Chronicles 29:12, & Psalm 72:1  
MUSIC: William Byrd (1540–1623)

*Ecce advenit dominator Dominus:  
et regnum in manu ejus,  
et potestas, et imperium.*

Behold! the sovereign, the Lord is coming,  
and the kingdom is in his hand,  
and power, and dominion.

*¶. Deus, judicium tuum regi da:  
et justitiam tuam filio regis.*

¶. Give the king your justice, O God,  
and your righteousness to the king's son.

*Gloria Patri et Filio et Spiritui Sancto:  
sicut erat in principio, et nunc, et semper,  
et in sæcula sæculorum. Amen.*

Glory to the Father, and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now,  
and will be for ever. Amen.

*Ecce advenit dominator Dominus...*

Behold! the sovereign, the Lord 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

Willan



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, who standest for an ensign of the people, before whom kings shall keep their silence, to whom the nations shall offer their petitions: come to deliver us; wait not any longer.

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. ♦

CAROL *A Spotless Rose*

WORDS: Catherine Winkworth (1827-1878), after *Es ist ein Ros* (anon. 15th-cen. German)  
MUSIC: Herbert Howells (1892-1983)

A Spotless Rose is blowing,  
sprung from a tender root,  
of ancient seers' foreshowing,  
of Jesse promised fruit;  
its fairest bud unfolds to light  
amid the cold, cold winter,  
and in the dark midnight.

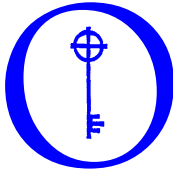
The Rose which I am singing,  
whereof Isaiah said,  
is from its sweet root springing  
in Mary, purest Maid;  
for through our God's great love and might  
the Blessed Babe she bare us  
in a cold, cold winter's night.

*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, and Scepter of the house of Israel,  
who openest doors and none can shut them, who closest portals and none can open them:  
come and from their cell lead forth the captive who sits 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 *O day of peace that dimly shines ♦ sung by all*

WORDS: Carl P. Daw, Jr. (b. 1944)

TUNE: *Jerusalem*, C.H.H. Parry (1848-1918)



1. O day of peace that dim-ly shines through all our hopes and prayers and dreams,  
2. Then shall the wolf dwell with the lamb, nor shall the fierce de - vour the small;



guide us to jus - tice, truth, and love, de-liv-ered from our self - ish schemes.  
as beasts and cat - tle calm - y graze, a lit - tle child shall lead them all.



May swords of hate fall from our hands, our hearts from en - vy find re-lease,  
Then en - e - mies shall learn to love, all crea - tures find their true ac-cord;



till by God's grace our war-ring world shall see Christ's pro-mised reign of peace.  
the hope of peace shall be ful-filled, for all the earth shall know the Lord.



*Please remain standing, as able.*

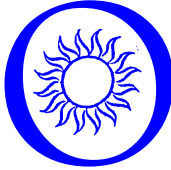
**COLLECT IV** O Key of David, you open and no one closes; you close and no one opens: Come and liberate us from captivity to our past, that we may face your future's promise with boldness and purpose; through the One whom we know as the Son of David, Jesus Christ our Lord.

**All Amen.**

*Please be seated.*

**ANTIPHON V**

Willan



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

**RISING ORB OF DAY**, *splendor of Light Eternal and Sun of Righteousness:  
come and enlighten those who sit in darkness and in the shadow of death.*

**READING V** *Malachi 4:1–2a*

**S**EE, the day is coming, burning like an oven, when all the arrogant and all evildoers 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. ♦

*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](https://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 10<sup>th</sup> Ave. E, Seattle, WA 98102.*

**ANTHEM**

*Zion hört die Wächter singen*

WORDS: Philipp Nicolai (1556–1608)

MUSIC: from Cantata No. 140 [*Sleepers, Wake!*] by J.S Bach (1685–1750)

based on the hymn tune by Philipp Nicolai

*Zion hört die Wächter singen,  
das Herz tut ihr vor Freuden springen,  
sie wachet und steht eilend auf.  
Ihr Freund kommt von Himmel prächtig,  
von Gnaden stark, von Wahrheit mächtig,  
ihr Licht wird hell, ihr Stern geht auf.  
Nun komm, du werthe Kron',  
Herr Jesu, Gottes Sohn,  
Hosianna!  
Wir folgen all  
zum Freudensaal  
und halten mit das Abendmahl.*

Zion hears the watchman singing;  
her heart with joyful hope is springing,  
she wakes and hurries through the night.  
Forth he comes, her Bridegroom glorious,  
in strength of grace, in truth victorious;  
her star is risen, her light grows bright.  
Now come, most worthy Lord,  
God's Son, Incarnate Word,  
Sing Hosanna!  
We follow all  
and heed your call  
to come into the banquet hall.

—trans. Carl P. Daw Jr.

*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.**

*Please be seated.*



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

KING OF NATIONS, and their great Desire, thou Cornerstone who makest one of twain: as thou hast formed us from the ground, come now and save us.

**READING VI** *Isaiah 28:16–19*

**T**HUS says the Lord God,  
 “See, I am laying in Zion a foundation stone,  
 a tested stone,  
 a precious cornerstone, a sure foundation:  
 ‘One who trusts will not panic.’  
 And I will make justice the line  
 and righteousness the plummet;  
 hail will sweep away the refuge of lies,  
 and waters will overwhelm the shelter.  
 Then your covenant with death will be annulled,  
 and your agreement with Sheol will not stand;  
 when the overwhelming scourge passes through,  
 you will be beaten down by it.  
 As often as it passes through, it will take you,  
 for morning by morning it will pass through,  
 by day and by night,  
 and it will be sheer terror to understand the message.” ♦

*Please stand, as able.*

**HYMN**

*The King shall come when morning dawns* ♦ *sung by all*

WORDS: John Brownlie (1857–1925)

TUNE & DESCANT: *Merton Frye*, Jack Warren Burnam (b. 1946)



1. The King shall come when morn - ing dawns and light tri - um - phant breaks;
2. Not, as of old, a lit - tle child, to bear, and fight, and die,
3. The King shall come when morn - ing dawns and earth's dark night is past;
4. and let the end - less bliss be - gin, by wear - y saints fore - told,
5. The King shall come when morn - ing dawns and light and beau - ty brings:



1. when beau - ty gilds the east - ern hills and life to joy a - wakes.
2. but crowned with glo - ry like the sun that lights the morn - ing sky.
3. O haste the ris - ing of that morn, the day that e'er shall last;
4. when right shall tri - umph o - ver wrong, and truth shall be ex - tolled.
5. “Hail, Christ the Lord!” thy peo - ple pray, “come quick - ly, King of kings.”

WORDS: public domain; MUSIC: composed 2007, © 2023 Selah Publishing Co., 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 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**

Willan



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

EMMANUEL, our King and Lawgiver,  
for whom the nations wait, their only Savior:  
come, thou, O Lord, our God, be our Salvation.

**READING VII** *Isaiah 33:20–22; 7:14–15*

**L**OOK ON Zion, the city of our appointed festivals!  
Your eyes will see Jerusalem,  
a quiet habitation, an immovable tent,  
whose stakes will never be pulled up,  
and none of whose ropes will be broken.  
But there the LORD in majesty will be for us  
a place of broad rivers and streams,  
where no galley with oars can go,  
nor stately ship can pass.  
For the LORD is our judge, the LORD is our lawgiver,  
the LORD is our king and will save us.

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. ♦

**ANTHEM**

*Annunciation*

WORDS: Jeannette M. Lindholm (b. 1961)

MUSIC: Kevin Sigfried (b. 1969)

**I**  
She met the day  
as days before—  
a cup of milk,  
a crust of bread,  
bare feet upon  
the clean-swept floor.  
She planned her  
day as days before—  
the empty jug,  
a tattered rug,  
stray threads within  
a cluttered drawer.  
Then Gabriel  
outside the door.

**II**  
*Ave Maria,*  
*gratia plena,*  
*Dominus tecum,*  
*benedicta tu*  
*in mulieribus.\**  
How can this be,  
this quiet gentle grace  
that visits us  
within a word,  
a welcome,  
or embrace...

**III**  
All shall be well,  
and all shall be well.  
Within this grace  
the promise and  
the blessing dwell—  
Emmanuel,  
Emmanuel,  
Emmanuel.

\* [Hail, Mary, / full of grace, / the Lord is with you, /  
blessed are you / among women.]

*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,"  
a silkscreen  
print on paper  
by artist and  
Saint Mark's  
community  
member  
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: 18<sup>th</sup>-century Latin Hymn,  
based on the medieval "O" Antiphons,  
translated by John Mason Neale (1818–1866), vers. *The Hymnal* 1982

TUNE: 15<sup>th</sup>-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.



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** O Rex Gentium [O King of nations] from O Antiphon Sequence

Cecilia McDowall (b. 1951)

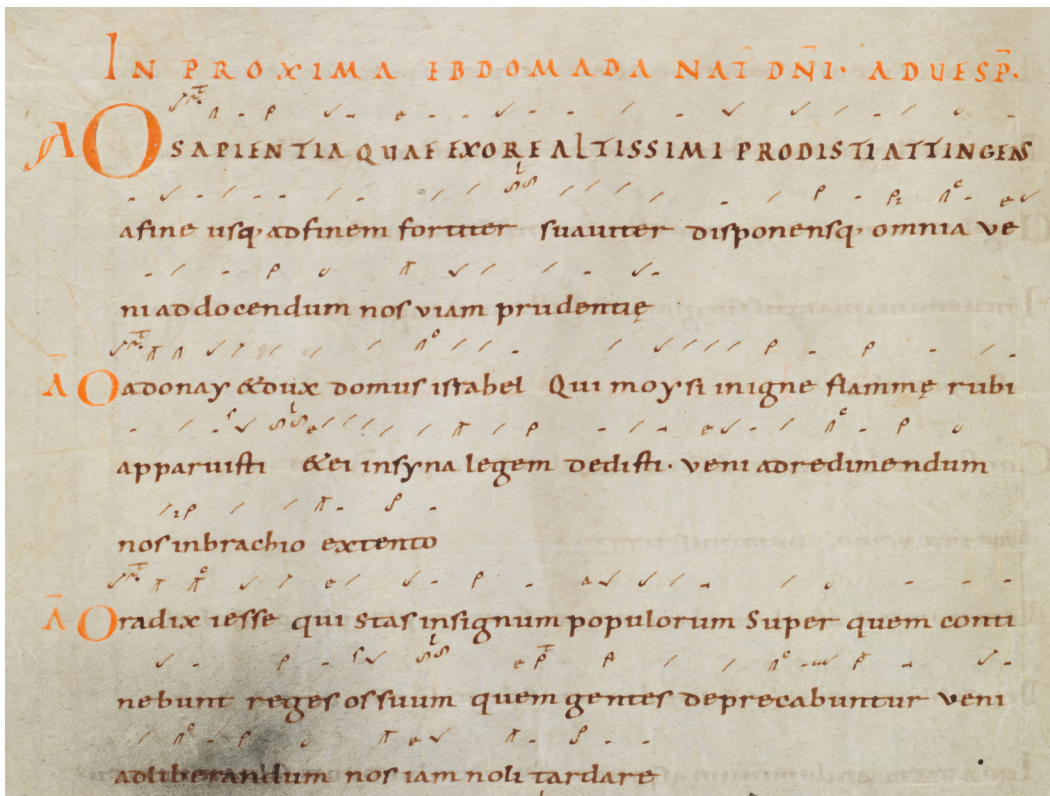
## ABOUT THE “O” ANTIPHONS

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 18<sup>th</sup> 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 15<sup>th</sup>-century tune, creating the hymn we know today as *O come, O come, Emmanuel*.



The earliest extant source for the tunes of the “O” Antiphons is this manuscript, known as the “Hartker Antiphoner,” written and illuminated by a monk named Hartker at the Monastery of St. Gall in Switzerland. Hartker was an anchorite, that is, he lived entirely confined in a small cell, from the year 986 until his death in 1011, allowing us to date the manuscript to around the year 1000. The rubrical heading at the top of the page indicates that the antiphons are to be sung “during the last week before the Nativity of our Lord, at Vespers.” The musical notation has no staff lines, and indicates only the general melodic shape, not the precise pitches.

## ABOUT THE “O” ANTIPHONS LITURGY

Advent Processions have been offered at Saint Mark’s Cathedral for many years, though known by different names: Advent Vespers, Advent Lessons and Carols, etc. **Peter R. Hallock**, organist and choirmaster of Saint Mark’s from 1951 to 1991, and other creative individuals conceived a liturgy using the Great “O” Antiphons as a framework, which was presented for the first time at Saint Mark’s in 1986. Today, the form of this liturgy created here is used in churches around the world.

The anthem *From lands that see the sun arise* was the first processional composed by Peter R. Hallock, created specifically for the Advent service in this space in 1964. The work features multiple choirs singing in dialogue with one another, punctuated by peals of handbells—made possible by the acquisition of Petit & Fritsen handbells earlier that year. These same bells are still in use today.

For the first time this year, the Cathedral Choir sings settings of the antiphons composed in 1958 by English-born Canadian composer **Healey Willan** (1880–1968), using an English translation by American Lutheran theologian Arthur Carl Piepkorn (1907–1973).

We also sing one new hymn text and one new hymn tune: *Now the heavens start to whisper* by theologian and hymnwriter **Mary Louise Bringle**—sung to the well-known Welsh tune *Blaenwern*, with a new descant composed by Canon Musician **Michael Kleinschmidt**—and the tune *Merton Frye* by church musician and composer **Jack Warren Burnam**, commissioned in 2007 by St. George’s, Ardmore, Pennsylvania, on the occasion of its Diamond Jubilee celebration. The tune was named in memory of Merton B. Frye, the church’s long-time organist, who died in 1989.

As this year marks the 400<sup>th</sup> anniversary of the death of **William Byrd**, The Compline Choir sings his setting of the introit *Ecce advenit dominator Dominus*. Music by German organist and composer **J.S. Bach** appears twice, first in a chorale incorporated into the processional anthem sung by the Cathedral Choir, and again in *Zion hört die Wächter singen*, from Cantata No. 140, sung by the Senior Choristers of the Choir School. The anthem *Annunciation*, sung by the Cathedral Choir, is by composer and teacher **Kevin Siegfried**, who lived in Seattle and sang in The Compline Choir from 1996 to 2000. *Annunciation* sets a text by poet and hymn writer **Jeannette Lindholm**, and is structured like a Renaissance triptych, the first placing Mary in the context of the mundane on the day of the angel Gabriel’s visit, the second relays Mary’s wondering at the mystery, and the third offers benediction and assurance that all will be well through Emmanuel.

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 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.

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# MINISTERS OF THE LITURGY

## OFFICIANT

The Very Reverend Steven L. Thomason

## INCENSE

Carrie Davis

## VERGER

Nancy Cleminshaw

## ACOLYTES

John Achee, Wendy Barrie  
Erik Donner, Wayne Duncan  
Kate Halamay, Rebecca Haley,  
Rose Hazard, Hannah Hochkeppel,  
Shelley Mackaman, Ray Miller,  
Krista Olson, Chris Rigos,  
Michael Seewer, Justin Shelley

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James Davidson, Sonjia Gavin  
Scott Hulet, Alison Estep  
Peter Snyder

## USHERS

Hilary Mayhan, Katie Russell  
Chris van Wesep, Jen van Wesep

## MINISTER OF CEREMONY

Walter Stuteville

## MUSICIANS

The Compline Choir  
Dr. Jason Anderson, *Director*  
Fred McIlroy, *Cantor*  
The Senior Choristers  
of Saint Mark's Cathedral Choir School  
Rebekah Gilmore, *Director*  
Anneka Herring, *assisting*  
The Cathedral Choir  
Canon Michael Kleinschmidt, *Director*  
James Wilcox, *soloist (Howells)*  
Rylie Patching, *baroque bassoon*  
John Stuntebeck, *organ*

## SOUND

Michael Perera

## VIDEOGRAPHY

Christopher Brown

## COMING UP AT SANT MARK'S CATHEDRAL

### AN ADVENT QUIET MORNING

**SATURDAY, DECEMBER 16, 9 A.M.-12 P.M.**

*A morning of spiritual retreat, with Centering Prayer, breathwork, and Eucharist. Space is limited and RSVP is required—see [saintmarks.org/advent](http://saintmarks.org/advent)*

### COMFORT & PEACE AT CHRISTMAS

**SUNDAY, DECEMBER 19, 7 P.M.**

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

### THE PAGEANT OF THE NATIVITY

**WEDNESDAY, DECEMBER 20, 7 P.M.**

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

### CHRISTMAS EVE

**SUNDAY, DECEMBER 24\***

**4 P.M. ♦ HOLY EUCHARIST**

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

**7:30 P.M. ♦ HOLY EUCHARIST**

*gathering music & carols at 7:10 p.m. with music by the Evensong Choir & Schola*

**11 P.M. ♦ HOLY EUCHARIST**

*gathering music & carols at 10:30 p.m. with music by the Cathedral Choir*

**\*Note:** *This year December 24 is both the Fourth Sunday of Advent and (after sunset) also Christmas Eve. The cathedral will offer its usual Sunday morning services at 8, 9, and 11 a.m., and then its usual Christmas Eve services at 4, 7:30, and 11 p.m. that evening. The Contemplative Eucharist at 7 p.m. and Compline at 9:30 p.m. are suspended.*

### CHRISTMAS DAY

**MONDAY, DECEMBER 25**

**10 A.M. ♦ HOLY EUCHARIST**

*with music by the Saint Mark's Singers*

### NEW YEAR'S EVE LABYRINTH WALK

**SUNDAY, DECEMBER 31, 6 P.M. to 12 A.M.**

*Since 1999, Seattle's most peaceful New Year's tradition. A contemplative, candlelit experience, with music from local performers. At 9:30 p.m., **Compline** will be chanted in the nave by the Compline Choir. At 12 a.m., a simple service of **Holy Eucharist** at the center of the labyrinth, observing the Feast of the Holy Name.*

### TWELFTH NIGHT

**FRIDAY, JANUARY 5**

**6:00 AM ♦ EVENING PRAYER**

*with BURNING OF THE GREENS*

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

For more information about 2023 Advent/Christmas liturgies and events, please visit: [SAINTMARKS.ORG/ADVENT](http://saintmarks.org/advent)

SAINT MARK'S EPISCOPAL CATHEDRAL

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