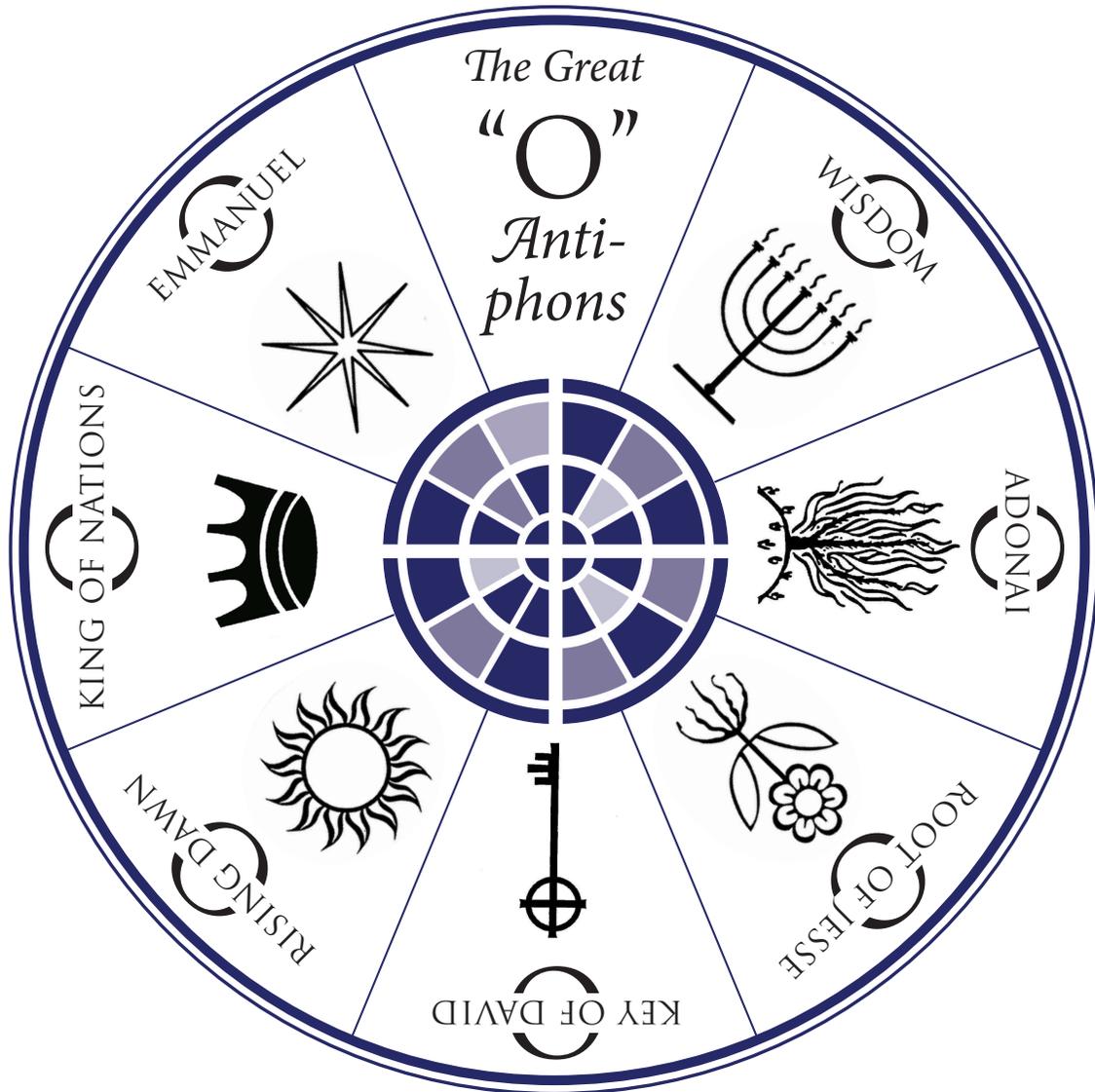


SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON



THE "O" ANTIPHONS
ADVENT LITURGY

November 29, 2020

7:00 PM



SAINT MARK'S
EPISCOPAL CATHEDRAL

To members of the cathedral community near and far, and to visitors and guests, welcome to the 2020 livestreamed "O" Antiphons Liturgy from Saint Mark's Cathedral, Seattle.

This liturgy has been a high point of the liturgical cycle of Saint Mark's for over three decades. It will look different this year, as we continue to adapt to the changing reality of the pandemic (including the very recent new limitations on singing in livestream services, which until last week applied only to in-person events). But the rhythm of readings, musical responses, and prayers will feel familiar, as will the quiet and contemplative atmosphere. At the same time, this liturgy incorporates special visual and musical elements specific to the medium of livestream worship, which we hope will invite you into prayerful reflection of the season in entirely new ways.

In 2020, we enter into an Advent season like no other in living memory. May this liturgy help you enter into this season of solemn expectation and confident hope.

PRELUDE Three meditations on verses of the Magnificat (The Song of Mary) Marcel Dupré (1886–1971)
from *Fifteen Pieces on Antiphons for Vespers of the Holy Mother*, Op. 18

- i. *My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior.*
- iv. *He has cast down the mighty from their thrones, and has lifted up the lowly.*
- v. *He has come to the help of his servant Israel, for he has remembered his promise of mercy.*

INCENSE RITE

Officiant Let us pray.

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

All Amen.

PROCESSION *Let my Prayer come up as the Incense*

WORDS: Psalm 141:2

MUSIC: Peter R. Hallock (1924–2014)

FILM: David Wild

*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.

The recording heard in this film was made in 1994 by The Compline Choir led by Peter Hallock, The Cathedral Choir conducted by Mel Bulter, and Roger Sherman, organist. It was released as part of an album of the complete O Antiphons liturgy, which is available for purchase at gothic-catalog.com. Recording used by permission of Gothic Records.

The film was directed, filmed, and edited by David Wild, with Michael Seewer, Alexandra Thompson, and Gregory Bloch.

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; that our ministries with the poor and the oppressed, the sick and the suffering, prisoners and refugees, the forgotten and outcasts, may proclaim and enact the coming of God's Kingdom.

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

All Amen.

ANTIPHON 1

Plainchant, Mode II & 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, proceeding from the mouth of the Most High, pervading and permeating all creation, mightily ordering all things:

Come, and teach us the way of prudence.

READING

Ecclesiasticus 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 Lord God's hosts she tells of her glory:
"I came forth from the mouth of the Most High,
and covered the earth like a mist.
I dwelt in the highest heavens,
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 chose the place for my tent,
saying, 'Make your dwelling 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's presence,
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, God's heritage. ♦



The first five "O" Antiphons, as they appear in a late 12th-century antiphoner produced at Zwiefalten Abbey in southern Germany.

The initial "O" depicts the figure of Wisdom calling out from atop a ladder.

ANTHEM

O virtus Sapientiae

WORDS & MUSIC: Hildegard of Bingen (1098–1179)

*O virtus Sapientiae,
quae circuiens circuiisti
comprehendendo omnia
in una via, quae habet vitam,
tres alas habens,
quarum una in altum volat,
et altera de terra sudat,
et tertia undique volat.*

O strength of Wisdom,
who circled upon herself,
encompassing all
in one path, which is the path of life—
three wings you have:
one soars to the heights,
another springs up from the earth,
and the third flies from one end to the other.

*Laus tibi sit, sicut te decet,
O Sapientia.*

Praise be to you, as is fitting,
O Wisdom.

COLLECT

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

All Amen.



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 and Ruler of the house of Israel, who appeared to Moses in the burning bush and gave him the Law on Sinai: Come, with an outstretched arm, redeem us.

READING

Isaiah 65:17–25

THUS says the Lord GOD:

I am about to create new heavens
and a new earth;

the former things shall not be remembered
or come to mind.

But be glad and rejoice forever
in what I am creating;

for I am about to create Jerusalem as a joy,
and its people as a delight.

I will rejoice in Jerusalem,
and delight in my people;

no more shall the sound of weeping be heard in it,
or the cry of distress.

No more shall there be in it
an infant that lives but a few days,
or an old person who does not live out a lifetime;

for one who dies at a hundred years will be considered a youth,
and one who falls short of a hundred will be considered accursed.

They shall build houses and inhabit them;
they shall plant vineyards and eat their fruit.

They shall not build and another inhabit;
they shall not plant and another eat;

for like the days of a tree shall the days of my people be,
and my chosen shall long enjoy the work of their hands.

They shall not labor in vain,
or bear children for calamity;

for they shall be offspring blessed by the LORD—
and their descendants as well.

Before they call I will answer,
while they are yet speaking I will hear.

The wolf and the lamb shall feed together,
the lion shall eat straw like the ox;

but the serpent—its food shall be dust!

They shall not hurt or destroy
on all my holy mountain,

says the LORD. ♦

RESPONSESonic & visual meditation on *Conditor alme siderum*James Falzone, *clarinets & video editing*

*Conditor alme siderum
 æterna lux credentium
 Christe redemptor omnium
 exaudi preces supplicum*

*Vergente mundi vespere,
 uti sponsus de thalamo,
 egressus honestissima
 virginis matris clausula.*

Nuturing Creator of the heavens,
 eternal light of believers,
 O Christ, Redeemer of all,
 hear the prayers of those who call up on you.

As this world approached its sunset,
 he came forth
 from the most worthy womb of the Virign Mother,
 like a bridegroom from the bridal chamber.

—7th-century Latin Advent hymn**COLLECT**

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

*All Amen.***ANTIPHON 3**

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, standing as an ensign before the peoples; before whom all kings are mute, to whom the nations will do homage: Come quickly to deliver us.

READING*Isaiah 11:1-10*

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

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

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

HYMN

Comfort, comfort ye my people

WORDS: 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

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.





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

KEY OF DAVID and scepter of the house of Israel, you open and no one can close; you close and no one can open: Come and rescue the prisoners who are in darkness and the shadow of death.

READING

Ezekiel 37:15–27

THE word of the LORD GOD came to me: “Mere mortal, take a branch and write on it, ‘Judah and the Israelites loyal to them.’ Then take a second branch and write on it, ‘Joseph—the branch of Ephraim—and all the Israelites loyal to them.’ Hold them together in your hand so they form a single branch. When the Israelites ask you to tell them what this means, say to them: ‘Thus says Sovereign LORD GOD: I will take the branch of Joseph, which belongs to Ephraim and the other tribes of Israel, and join it to the branch of Judah, making them one branch; and they will be one branch in my hand.’ When you hold up the branches which you have inscribed for all to see, say to them: ‘Thus says Sovereign LORD GOD: I will take the Israelites from their places of exile among the nations. I will gather them from every quarter of the globe and restore them to their own land. I will make them into a single nation in the land, on the mountains of Israel. There will be one ruler over all of them and they will never again be two nations, or divided into two realms. They will never again defile themselves with idols, their detestable practices, and all their acts of disloyalty. I will save them from their apostasies into which they fell, and I will cleanse them. Then they will be my people and I will be their God.

“My servant David will be their ruler over them, and they all will have one shepherd. They will obey my laws and carefully follow my decrees. They will live in the land I gave my servants Jacob, Leah, and Rachel—the land of your ancestors. They and their children and their grandchildren will live there forever. And my servant David will be their leader for all time. I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will bless them and multiply them. And I will set my Holy Place among them forever. My Presence will rest upon them, and I will be their God, and they will be my people.” ♦

ANTHEM

Audivi vocem de caelo... Media nocte

WORDS: Advent Responsory
based on Revelation 21:3 & Matthew 25:1–13
MUSIC: Sarum Plainchant, Mode I

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

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

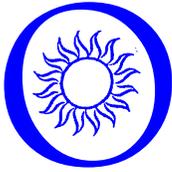
*∩. Media nocte clamor factus est:
Ecce sponsus venit!*

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

COLLECT

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

All Amen.



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

DAYSPRING, *splendor of light everlasting:*
 Come and enlighten those who sit in darkness and in the shadow of death.

READING

Wisdom of Solomon 7:26–8:1

FOR Wisdom is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness.

Although she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets; for God loves nothing so much as the person who lives with wisdom.

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

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

RESPONSE

O Heiland, reiss die Himmel auf

Charles Coldwell, *recorder*

Original improvisation in the style of Jacob van Eyck (c. 1590–1657)

© Heiland, reiß die Himmel auf,
 Herab, herauf vom Himmel lauf,
 Reiß ab vom Himmel Tor und Tür,
 Reiß ab, was Schloss und Kiegel für.

O Saviour, tear open the heavens,
 flow down to us from heaven above;
 tear off heaven's gate and door,
 tear off every lock and bar.

© Erd, schlag aus, schlag aus o Erd.
 Daß Berg und Tal grün alles werd,
 © Erd, herfür dies Blümlein bring,
 © Heiland, aus der Erden spring.

O Earth, burst forth, burst forth, O Earth,
 so that mountain and valley all become green;
 O Earth, bring forth this little flower;
 O Saviour, spring forth out of the Earth.

—17th-century German chorale, based on the medieval Latin Advent prose *Rorate cæli*

COLLECT

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

All Amen.



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

KING OF NATIONS, the ruler they long for, the cornerstone uniting all people: Come and save us all, whom you formed out of clay.

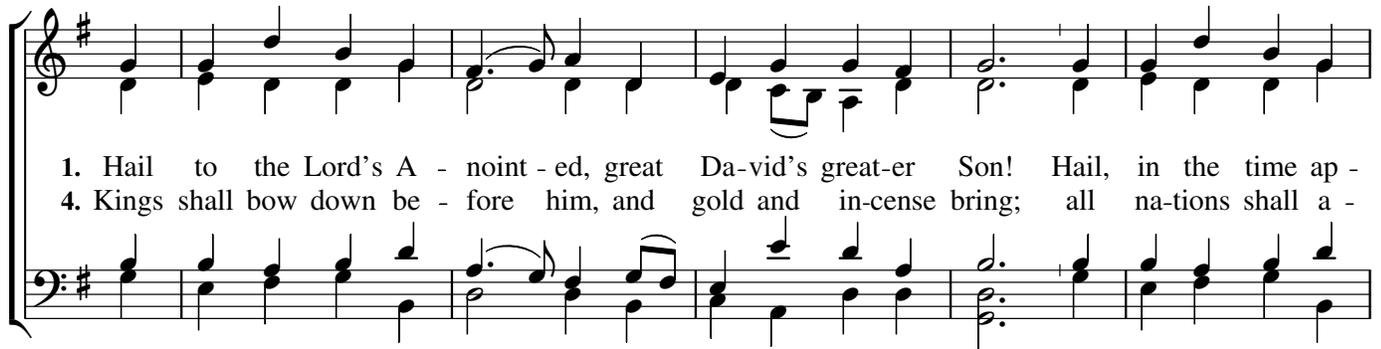
READING

Daniel 7:9-14

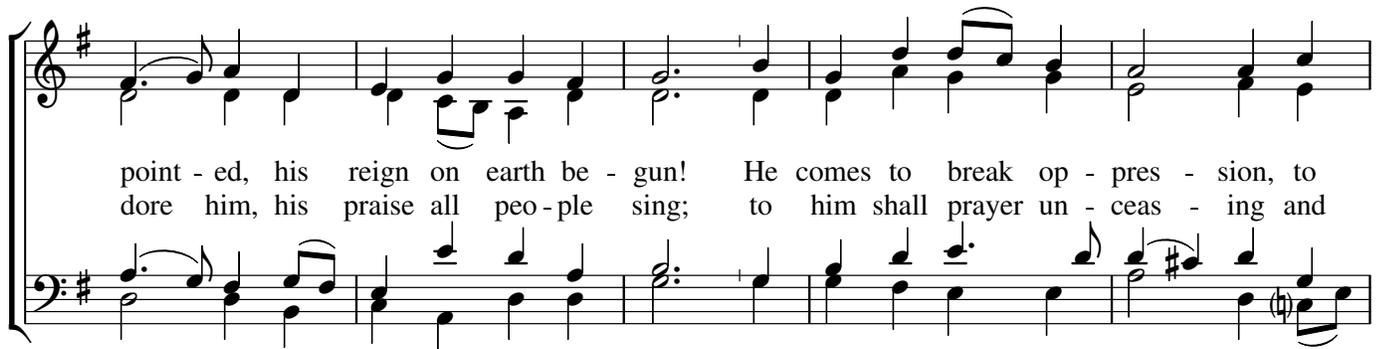
AS I WATCHED,
 thrones were set up,
 and the one who sat there was the Ancient of Days,
 whose clothing was like snow,
 with a head of hair like wool;
 whose throne was flames of fire,
 with wheels of burning fire.
 A stream of fire surged forth,
 flowing from the Ancient One's presence,
 with tens of thousands ministering,
 and hundreds of thousands standing in attendance.
 The court was convened,
 and the books were opened.

All the while, the horn kept making its arrogant boasts. Then, as I watched, the beast was killed and its body was thrown into the fire to be burned up. Though the other beasts were thrown out of power, they were allowed to live a while longer. I gazed into the visions of the night once again,

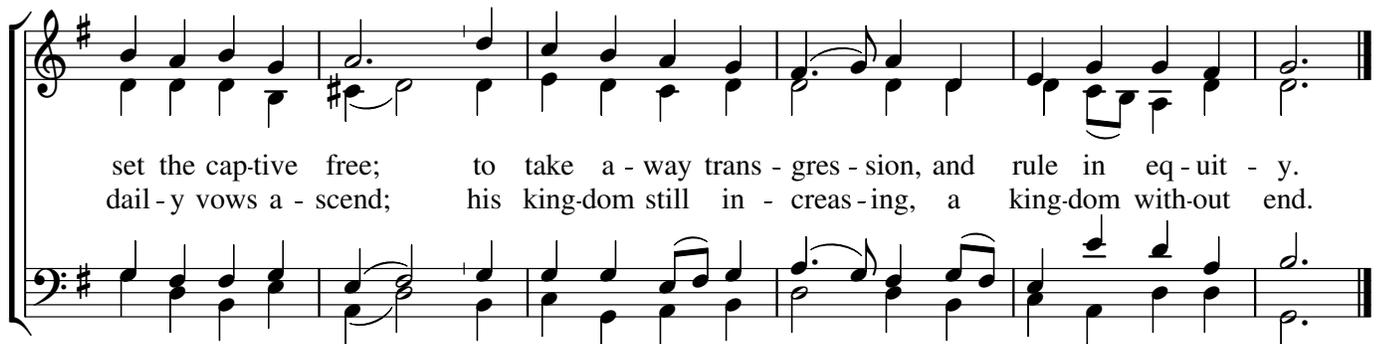
and I saw, coming on the clouds of heaven,
 one who looked human, but somehow more than human.
 This One came to the Ancient One
 and was led into the divine Presence.
 Thus was conferred sovereignty,
 glory, and dominion,
 and all peoples, nations, and languages
 became this One's subjects.
 This sovereignty is an eternal Sovereignty
 which will never pass away,
 nor will this dominion
 ever be destroyed. ♦



1. Hail to the Lord's A - noint - ed, great Da-vid's great-er Son! Hail, in the time ap -
4. Kings shall bow down be - fore him, and gold and in-cense bring; all na-tions shall a -



point - ed, his reign on earth be - gun! He comes to break op - pres - sion, to
dore him, his praise all peo - ple sing; to him shall prayer un - ceas - ing and



set the cap-tive free; to take a - way trans - gres - sion, and rule in eq - uit - y.
dail - y vows a - scend; his king-dom still in - creas - ing, a king-dom with-out end.

The Hymnal 1982 #616, public domain.

COLLECT

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

All Amen.





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

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

READING *Isaiah 43:14a, 15–19a; 7:14–15*

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

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

CAROL *Tomorrow shall be my dancing day*

WORDS: Anonymous early English

MUSIC: Cornish Carol, arr. Martin Shaw (1875–1958)

Tomorrow shall be my dancing day;
 I would my true love did so chance
 To see the legend of my play,
 To call my true love to my dance;

*Sing, O my love, O my love,
 my love, my love,
 This have I done for my true love.*

Then was I born of a virgin pure,
 Of her I took fleshly substance
 Thus was I knit to man's nature
 To call my true love to my dance.

Refrain

In a manger laid and wrapped I was
 So very poor, this was my chance
 Betwixt an ox and a silly poor ass
 To call my true love to my dance.

Refrain

Then afterwards baptized I was;
 The Holy Ghost on me did glance,
 My Father's voice heard from above,
 To call my true love to my dance.

Refrain

This anthem was recorded at the 2019 Saint Mark's Seattle Pageant of the Nativity, December 17, 2019, and is sung by the Junior & Senior Choristers of the Choir School and the Evensong Choir, accompanied by a string quartet featuring Jennifer Caine Provine, violin, Stephen Provine, violin, Canon Mel Butler, viola, and Page Smith, cello.

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

All Amen.

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. **Amen.**

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

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

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

CONCLUDING HYMN *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

VIDEO: Heather MacLaughlin Garbes & Peter Garbes

1. O come, O come, Emmanuel,
and ransom captive Israel
that mourns in lonely exile here
until the Son of God appear.

*Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!*

2. **O WISDOM** ♦ *Senior Choristers of the Choir School* 5. **O KEY OF DAVID** ♦ *The Compline Choir*

O come, thou Wisdom from on high,
who orderest all things mightily;
to us the path of knowledge show
and teach us in her ways to go.

Refrain

O come, thou Key of David, come
and open wide our heavenly home;
make safe the way that leads on high,
and close the path to misery.

Refrain

3. **O ADONAI** ♦ *Schola of the Choir School*

O come, O come, thou Lord of might,
who to thy tribes on Sinai's height
in ancient times didst give the law
in cloud, and majesty, and awe.

Refrain

6. **O RISING DAWN** ♦ *Women's Voices*

O come, thou Dayspring from on high,
and cheer us by thy drawing nigh;
disperse the gloomy clouds of night
and death's dark shadow put to flight.

Refrain

4. **O ROOT OF JESSE** ♦ *The Cathedral Choir,
Saint Mark's Singers, & adults of the Evensong Choir*

O come, thou Branch of Jesse's tree,
free them from Satan's tyranny
that trust thy mighty power to save,
and give them victory o'er the grave.

Refrain

7. **O KING OF NATIONS** ♦ *All Choirs*

O come, Desire of nations, bind
in one the hearts of all mankind;
bid thou our sad divisions cease,
and be thyself our King of Peace.

Refrain

8. **O EMMANUEL** ♦ *Full Congregation*

O come, O come, Emmanuel,
and ransom captive Israel
that mourns in lonely exile here
until the Son of God appear.

*Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!*

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

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

Marcel Dupré

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James Falzone, *clarinets & video editing*
Charles Coldwell, *recorder*
Heather MacLaughlin Garbes & Peter Garbes, *"virtual choir" video editing & mixing*
Elsie Nelson Brown, *soloist in "O come O come Emmanuel"*

Special thanks to all the members of the community of Saint Mark's who contributed to the virtual choir offering!

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ABOUT THE “O” ANTIPHONS

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

The antiphons date back at least to the reign of Charlemagne (771–814), and they may be significantly older. At least two—and up to five—additional verses

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

By the later Middle Ages, the antiphons had been put together to form the verses of a single hymn, with the addition of a refrain. The earliest known metrical and rhymed form of the O Antiphons—essentially the hymn we know today as “O come, O come, Emmanuel”—did not appear until the early 18th century. It was first paired with the 15th-century tune now known as *Veni Emmanuel* in an English-language hymnal in 1851.

ABOUT THE “O” ANTIPHONS LITURGY

Advent Processions have been offered at Saint Mark’s Cathedral for many years, though known by several names: Advent Vespers, Advent Lessons and Carols, etc. In 1986, a liturgy using the Great “O” Antiphons as a framework was developed and presented here for the first time. Today, the form of this liturgy created here is used in churches around the world. The processional anthem *Let my prayer come up as the incense* was composed by Peter R. Hallock (organist and choirmaster of Saint Mark’s from 1951–1991) especially for this liturgy in 1987.

In this service, the antiphons themselves are usually sung, in Latin and English, using one of two settings by Hallock or one by Canon Musician Emeritus Mel Butler. This year, for the first time, we employ the setting written by Canadian composer Healey Willan in 1957.

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

For more information about 2020 Advent/Christmas liturgies and events, please visit: SAINTMARKS.ORG/ADVENT