



○ Antiphons

CATHEDRAL COMMONS

NOVEMBER 20, 2024

STEVE THOMASON, MICHAEL KLEINSCHMIDT,
JASON ANDERSON

Overview of the Evening

- ▶ Brief Look at Advent
- ▶ Origins of O Antiphons at Saint Mark's
- ▶ The Music of O Antiphons—old and new
- ▶ Grappling with things
- ▶ Conversation

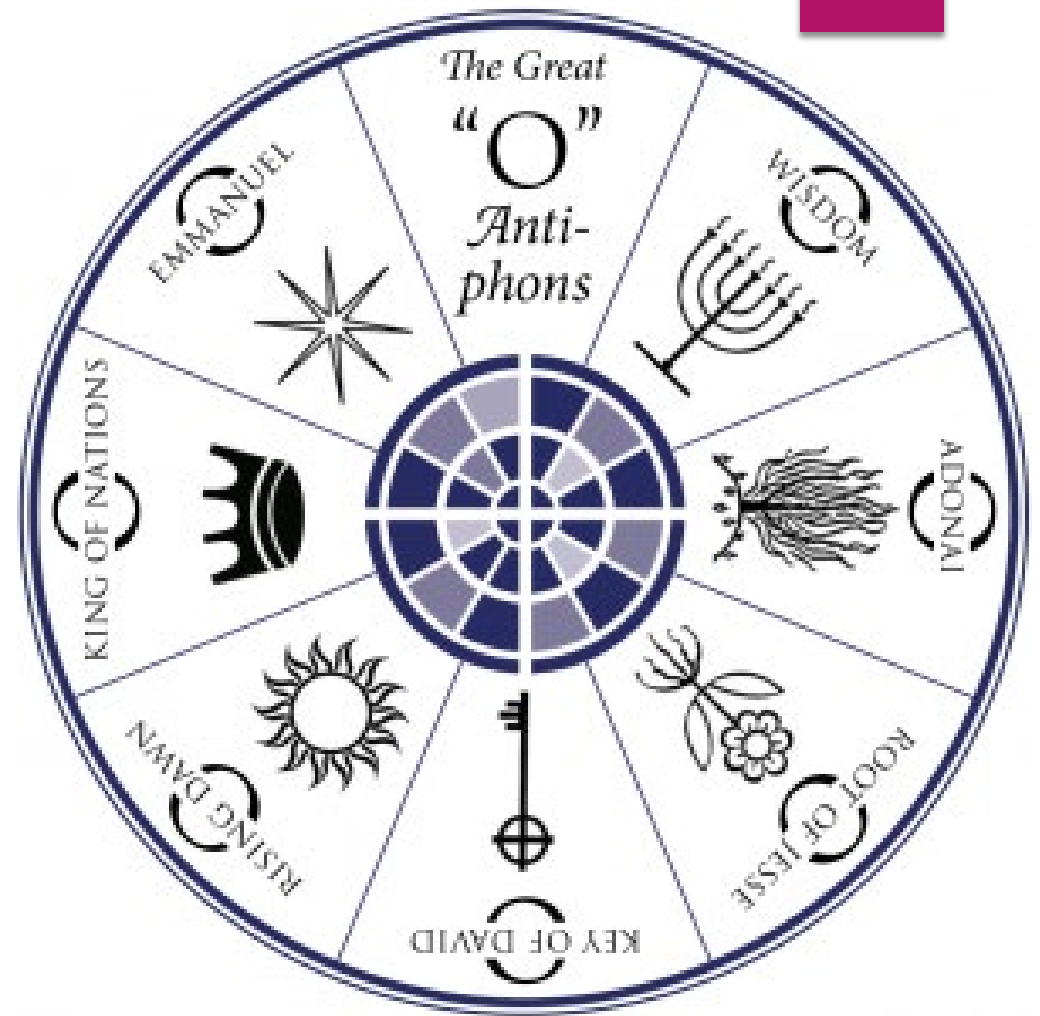
Advent

- ▶ Season of:
- ▶ Story-telling
- ▶ Preparation for three “comings of Christ”
 - ▶ Physical nativity in Bethlehem
 - ▶ Second coming of Christ (Parousia)
 - ▶ Reception of Christ in our hearts
- ▶ Anticipation, expectation, hopeful
- ▶ Prophetic Lament and Hope
- ▶ Penitential (aka Nativity Fast, St. Martin’s Lent)



Titles for Christ

- ▶ 17 December: O Sapientia (O Wisdom)
- ▶ 18 December: O Adonai
- ▶ 19 December: O Radix Jesse (O Root of Jesse)
- ▶ 20 December: O Clavis David (O Key of David)
- ▶ 21 December: O Oriens (O Dawn of the East)
- ▶ 22 December: O Rex Gentium (O King of the Nations)
- ▶ 23 December: O Emmanuel



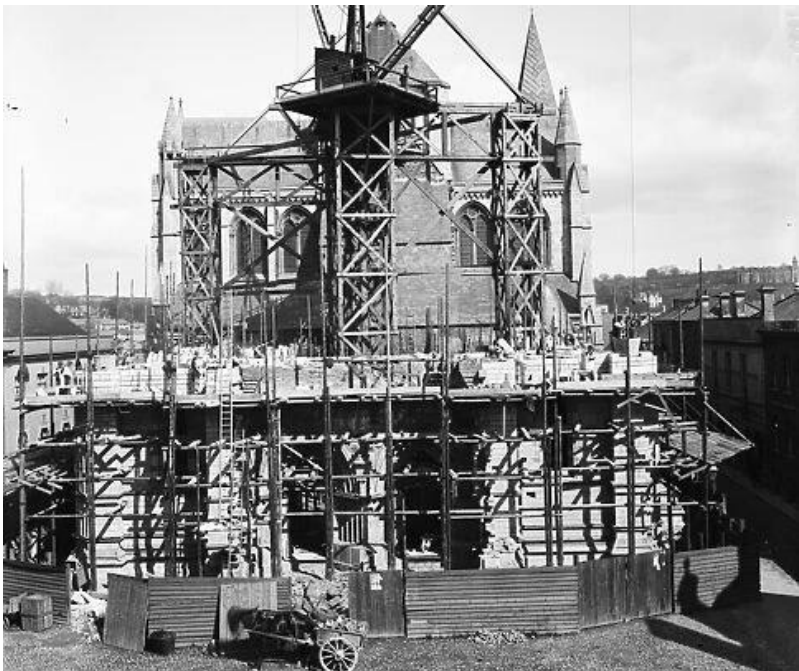
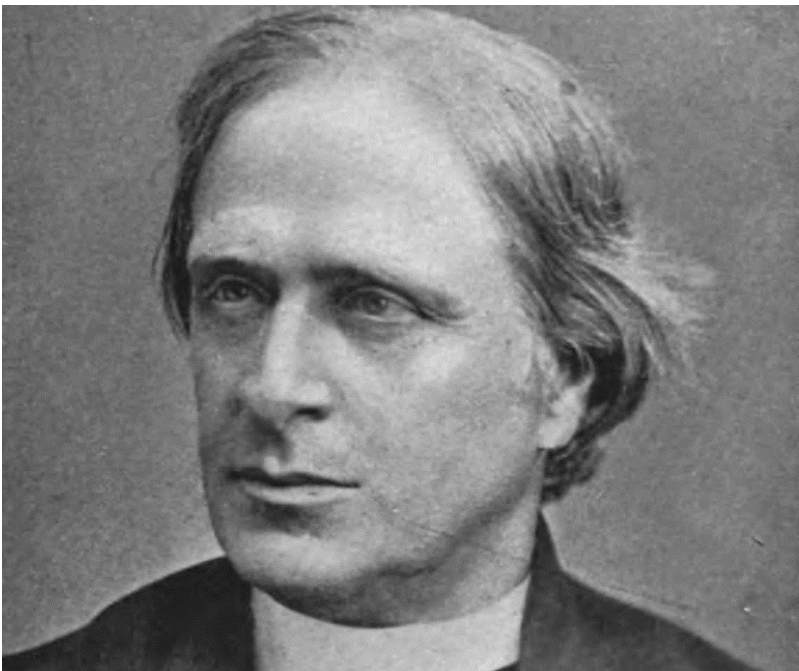


○ ANTIPHONS: ORIGINS AND PURPOSE

BROWN UNIVERSITY'S 107TH ANNUAL SERVICE OF

Lessons & Carols

December 3, 2023 at 4pm
Sayles Hall, Brown University



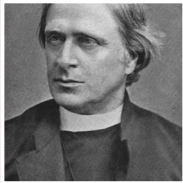
→ Nine Lessons, with →
→ Carols. →

Festal Service for Christmas Eve.
(1880)

All the Congregation are requested to stand during the reading of the Lesson from the Gospel of St. Luke, the Hymns, the Chorus, Glory to God, the Hallelujah Chorus, and Magnificat.

Copy of the first order of service for
Nine Lessons and Carols

LESSONS & CAROLS



1880 – EDWARD BENSON &
TRURO, FIRST SERVICE OF
NINE LESSONS & CAROLS
ON CHRISTMAS EVE



1916 – BROWN UNIVERSITY,
PROVIDENCE, RI
(FIRST SERVICE IN AMERICA?)



1918 – ERIC MILNER-WHITE &
KING'S COLLEGE,
CAMBRIDGE

Advent Vespers

with

Solemn Procession

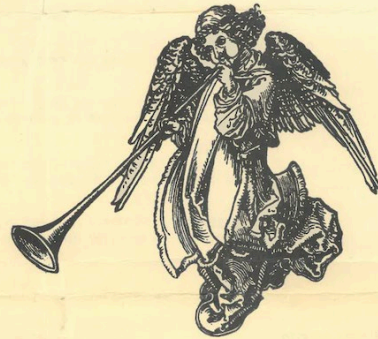
The Cathedral Church of Saint Mark
SEATTLE



The First Sunday in Advent
7:30 o'clock
A. D. 1956

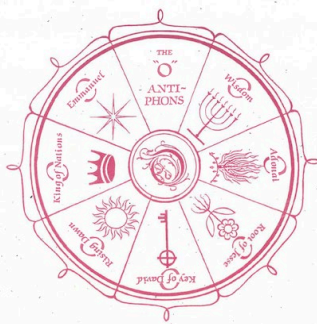


ADVENT PROCESSION 1972
SAINT MARK'S CATHEDRAL



Abend- musiken

SAINT MARK'S CATHEDRAL ADVENT 1965

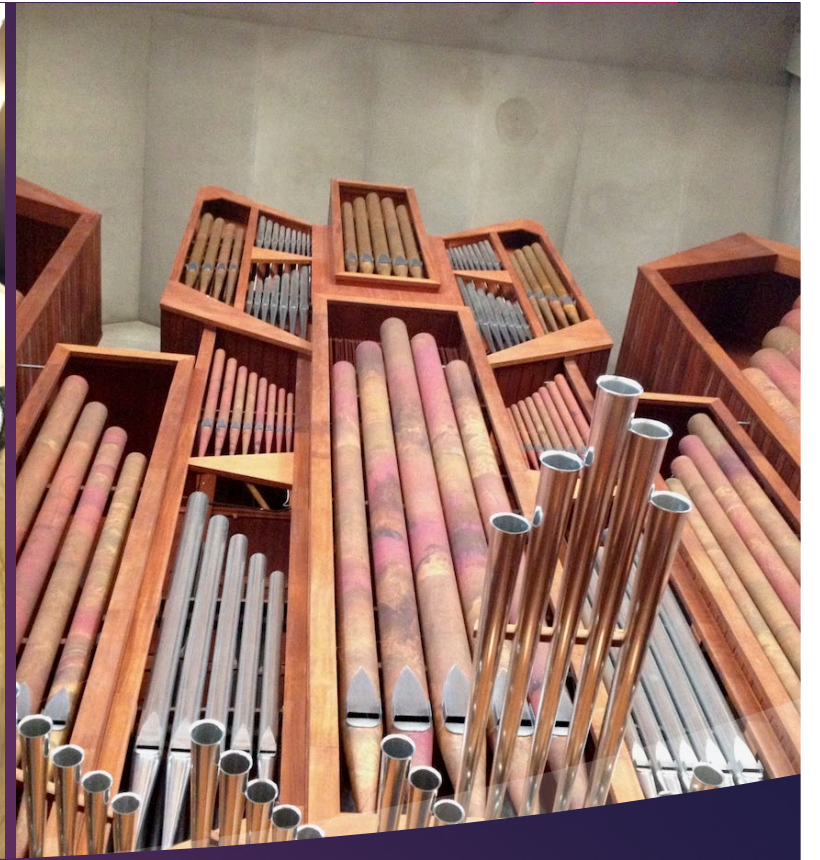


Advent Procession

November 29, 1998, 7:00 p.m.

St. Mark's Cathedral
Seattle, Washington

ADVENT SERVICES AT SAINT MARK'S



1956-1965: CATALYSTS FOR NEW
HALLOCK COMPOSITIONS & LITURGICAL EXPRESSIONS



1986
ADVENT PROCESSION
based on
O ANTIPHONS is born!

Peter Hallock with
Carl Crosier

(and Bill Bertolas,
Kathy Crosier,
and many others)

To quote Peter Hallock:

- ▶ “The format has followed the tried and true formula of readings from scripture with a variety of musical responses...”
- ▶ “Few liturgies offer the opportunity for such wide and diverse participation of the laity, both in preparation and execution. It is from this standpoint that I feel those who prepare and offer this liturgy will find their greatest rewards and satisfaction.”

What appeals to Jason?

- ▶ Homegrown liturgy that is now replicated across the country
- ▶ Incense: “the house was filled with smoke” Isa. 6:4
- ▶ Movement of ministers, banners, torches, and choirs through the Nave
- ▶ Unique instrument and choir combinations
- ▶ Interplay of O Antiphons with scripture, hymnody, anthems and motets, and prayers
- ▶ It’s not just another Lessons & Carols service

Zanaida Robles
*Ecstatic
Expectancy*
2021



William White
O Clavis David
2022



B. E. Boykin
In the Stillness
2024



THINGS WITH WHICH WE GRAPPLE...

- ▶ Prophetic biblical texts are by men (Isaiah, Jeremiah, Micah)
- ▶ Where are texts from female prophets, poets, and writers?
- ▶ The language of *Veni Emmanuel* is problematic:
 - ▶ Some verses are not kind to our Jewish brothers and sisters
 - ▶ Some verses are not faithful translations of the original Latin O Antiphons
- ▶ Congregations are generally resistant to changes of beloved hymns—even if the text no longer follows current theological interpretation

Veni Emmanuel brief introduction...

Hymnal Noted, Part II, 1856: Helmore & Neale
Text revisions: Baker (1861), Coffin (1916), Knox (1931)

Music from a “French processional”?

1966: Mary Berry (Mother Thomas More)

Music is from a burial chant for the
Libera me, Domine.

This chant was used by “a convent of Poor Clares
in the diocese of Paris”

See Chris Fenner's article on the Hymnology Archive for more!



Done iesu dulcis
cunctis eterni patris filiis
Te precamur pro defunctis
illis eis propitius. Vulnere
pande ci tuus patri pro tuo

famulo. Ut fruatur vltimis
tui prelium gaudio Quando
ce li. Maria fons dulcedinis
imperatrix seculorum. Dei
mater et hominis consolatio

From Latin prose to versified Latin

- ▶ 9th century (likely much earlier) Latin:
 - ▶ O radix Jesse, * qui stas in signum populorum, super quem continebunt reges os suum, quem gentes deprecabuntur: veni ad liberandum nos, jam noli tardare.
- ▶ 1693 versified Latin:
 - ▶ Veni o Jesse virgula!
ex hostis tuos ungula,
de specu tuos tartari
educ, et antro barathri.
Gaude, gaude, Emmanuel
est natus pro te Israel.
 - ▶ This 1693 version is when the antiphons got “mixed up”, beginning with Emmanuel (7), then 3, 5, 4, and 2. Nos. 1 & 6 are absent.

Root of Jesse



- ▶ Hymnal 1940/1982 Version
- ▶ O come, thou **Branch** of Jesse's tree, free **them from Satan's tyranny** that trust thy mighty power to save, and give them **vict'ry o'er the grave.** Rejoice, rejoice, **Emmanuel shall come to thee, O Israel.**
- ▶ Jason Anderson's Version © 2024
- ▶ O come, O Root of Jesse's tree, for whom we wait expectantly; our longing hearts anticipate your ensign's rise: do not delay! Rejoice, rejoice, our Savior known as Jesse's Root now makes a home.

Latin original: O radix Jesse, qui stas in signum populorum, super quem continebunt reges os suum, quem gentes deprecabuntur: veni ad liberandum nos, jam noli tardare.

English translation: O 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.

Key of David



- ▶ Hymnal 1940/1982 Version
- ▶ 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.
Rejoice, rejoice, Emmanuel
shall come to thee, O Israel.

- ▶ Your Version
- ▶ O come, O Key of David, ____,

Rejoice, rejoice, our Savior known
as David's Key now makes a home.

Latin original: O 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.

English translation: O 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.

Key of David



- ▶ Hymnal 1982 Version
- ▶ 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.
Rejoice, rejoice, Emmanuel
shall come to thee, O Israel.
- ▶ Jason Anderson's Version © 2024
- ▶ O come, O Key of David, free
the prisoners' chains and give us peace.
Great house of Judah's scepter, rise,
and drive death's shadow from our lives.
Rejoice, rejoice, our Savior known
as David's Key now makes a home.

Latin original: O 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.

English translation: O 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.