

ADVENT PROCESSION

WITH LESSONS & CAROLS

December 2, 2018

7:00 PM

SAINT MARK'S
EPISCOPAL CATHEDRAL

Welcome to Saint Mark's Cathedral. 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.

Child care during this service is available in the Child Care Center; ask an usher to direct you. As part of our effort to serve those who cannot attend worship, this service will be livestreamed on the internet. Please, no unauthorized photography or audio/video recording during the liturgy. An archive version of the streaming video will be available 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.

INCENSE RITE

Please remain seated during the incense rite so that all may see.

The Officiant places incense in the burning bowl and blesses the incense.

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.

A bell is rung and all rise as able.

PROCESSION *Behold a mighty Prophet*

WORDS: based on 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 his voice will sound upon the mountains. Alleluia.

*O light in darkness shining; Sun of righteousness arise,
King and shepherd, Prince of Peace, Alleluia.*

Rise up, O Jerusalem! Stand upon the heights!

*Rejoice and sing, ye nations, as your Savior draweth nigh,
King and shepherd, Prince of Peace, 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 ancient prophets foretelling the first coming of Emmanuel and modern poets 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.



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 from the mouth of the Most High, and reach from one end of the earth to another, mightily and sweetly ordering all things:

Come, and teach us the way of prudence.

READING *Proverbs 8:1-3, 22-31*

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

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

All rise as able.

HYMN *Come and seek the ways of Wisdom ♦ sung by all*

WORDS: Ruth C. Duck (b. 1947)
TUNE: *Julian*, David Hurd (b. 1950)



1. Come and seek the ways of Wis-dom, she who
2. Lis - ten to the voice of Wis-dom, cry - ing
3. Sis - ter Wis-dom, come, as - sist us; nur - ture



danced, when earth was new Fol-low close - ly what she teach-es, for her words are right and
in the mar-ket-place. Hear the Word made flesh a-mong us, full of glo - ry, truth and
all who seek re-birth. Spi - rit-guide and close com - pa-nion, bring to light our sa - cred



true. Wis-dom clears the path to jus-tice, show-ing us what love must do.
grace. When the word takes root and rip-ens, peace and right - eous-ness em-brace.
worth. Free us to be - come your peo-ple, ho - ly friends of God and earth.

WORDS: ©1996 The Pilgrim Press; MUSIC: ©1983, G.I.A. Publications, Inc.

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.

Please be seated.

ANTIPHON 2

Hallock



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

Ezekiel 20:33-36, 40-41

AS I LIVE, says the Lord GOD, surely with a mighty hand and an outstretched arm, and with wrath poured out, I will be king over you. I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out; and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. As I entered into judgment with your ancestors in the wilderness of the land of Egypt, so I will enter into judgment with you, says the Lord GOD.

For on my holy mountain, the mountain height of Israel, says the Lord GOD, there all the house of Israel, all of them, shall serve me in the land; there I will accept them, and there I will require your contributions and the choicest of your gifts, with all your sacred things. As a pleasing odor I will accept you, when I bring you out from the peoples, and gather you out of the countries where you have been scattered; and I will manifest my holiness among you in the sight of the nations. ♦

ANTHEM

I look from afar

WORDS: based on the Matins responsory for the first Sunday of Advent
MUSIC: Anthony Piccolo (b. 1953)

*I look from afar:
and lo, I see the power of God coming,
and a cloud covering the whole earth.
Go ye out to meet him and say:
Tell us if thou art he
who shall reign over the people of Israel?*

*℣. All ye inhabitants of the earth
and ye children of men,
rich and poor, one with another,*

Go ye out to meet him and say:

*℣. Hear, O thou shepherd of Israel,
thou that leadest Joseph like a flock,*

Tell us if thou art he

*℣. Lift up your heads, O ye gates,
and be ye lift up, ye everlasting doors
and the king of glory shall come in,
who shall reign over the people of Israel.*

I look from afar:

*℣. Glory be to the Father, and to the Son,
and to the Holy Ghost.*

*and lo, I see the power of God coming,
and a cloud covering the whole earth.*

Go ye out to meet him....

All rise as able.

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.

Please be seated.



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 *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 calf and the lion 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. ♦

ANTHEM *Advent Message*

WORDS: after Revelation 22:20 and Isaiah 40:3
MUSIC: Martin How (b. 1931)

Come, Lord Jesus! Amen. Come, Lord Jesus!
O, come quickly! Come, Lord, come.

The voice of him that crieth in the wilderness:
“Prepare ye the way of the Lord!
Make straight in the desert a highway for our God.”

Come, Lord Jesus! Amen. Come, Lord Jesus!
O, come quickly! Come, Lord, come.

All rise as able.

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.

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

“Sonnet: O Clavis David” by Malcolm Guite (b. 1957)

EVEN in the darkness where I sit
 And huddle in the midst of misery
 I can remember freedom, but forget
 That every lock must answer to a key,
 That each dark clasp, sharp and intricate,
 Must find a counter-clasp to meet its guard,
 Particular, exact and intimate,
 The clutch and catch that meshes with its ward.
 I cry out for the key I threw away
 That turned and over turned with certain touch
 And with the lovely lifting of a latch
 Opened my darkness to the light of day.
 O come again, come quickly, set me free
 Cut to the quick to fit, the master key. ♦

lib. san
 O SAPIENTIA QUE ex ore altissimi pdisi attingens a fine usq. ad finem foras
 suaviter disponensq. omnia. Veni ad docendum nos tuam prudentiam.

Esod
 O ADONAY & dux domus israel qui in bysi in igne flamme rubi apparuisti & ei in
 syna legem dedisti. Veni ad redimendum nos in brachio extenso. *Umbra mortis.*

Clavac
 O CLAVIS radix david qui stas in signum populorum sup quem continebunt reges os suum
 quem gentes deprecabuntur. Veni ad liberandum nos iam noli tardare.

Clavac
 O CLAVIS david & sceptrum domus israel qui aperis & nemo claudit claudis
 & nemo aperit. Veni & educ vinctos de domo carceris sedentes in tenebris &

The first four O Antiphons, as they appear in a late twelfth-century antiphoner produced at Zwiefalten Abbey in southern Germany.

The initial “O” depicts Wisdom calling out from atop a ladder.

HYMN

Veni redemptor gentium / Nun komm der Heiden Heiland / Savior of the nations, come!

LATIN: Saint Ambrose of Milan (340–397)

GERMAN: trans. Martin Luther (1483–1546)

CHANT: Plainsong, 4th century (?)

CHORALE: adapt. Martin Luther, harm. Melchior Vulpius (c. 1560–1616)

Organ introduction by Samuel Scheidt (1587–1654)

1. *Veni, Redemptor gentium,
ostende partum Virginis;
miretur omne sæculum:
talīs decet partus Deum.*

1. Nun komm, der Heiden Heiland,
Der Jungfrauen Kind erkannt!
Dass sich wunder alle Welt,
Gott solch' Geburt ihm bestellf.

1. [Come, Savior of the nations
and show forth the virgin birth;
let every age marvel
that such a birth befits God.]

2. *Non ex virili semine,
sed mystico spiramine
Verbum Dei factum est caro,
fructusque ventris floruit.*

2. Nicht von Mann's Blut noch von Fleisch,
Allein von dem Heil'gen Geist
Ist Gott's Wort worden ein Mensch
Und blüht ein' Frucht Weibesfleisch.

2. [Not from human seed,
but from divine breath
the Word of God is made flesh,
and the fruit of the womb flourishes.]

3. *Alvus tumescit Virginis,
claustrum pudoris permanet,
vexilla virtutum micant,
versatur in templo Deus.*

3. [The virgin womb swelled,
yet remained a cloister of chastity,
flying the banner of virtue;
in this temple, God himself dwells.]

ENGLISH: trans. W.M. Reynolds (1812–1876)

& J.M. McCrady (b. 1938)

harmony by J.S. Bach (1685–1750)

The Assembly joins in singing the concluding stanzas. (Please remain seated.)

Sa - vior of the na - tions, come! Vir - gin's Son, make here your home.
Come, O Fa - ther's sav - ing Son, who o'er sin the vic - tory won.

Mar - vel now, both heav'n and earth, that the Lord chose such a birth.
Bound-less shall your king - dom be; grant that we its glo - ries see.

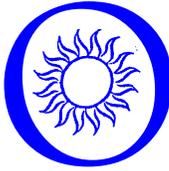
stanza 4: © 1982 James Warring McCrady; other lyrics & music: public domain.

All rise as able.

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.

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

Malachi 4:1–6

SEE, the day is coming, burning like an oven, when all the arrogant and all evil-doers 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. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts.

Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel.

Lo, I will send you the prophet Elijah before the great and terrible day of the LORD comes. He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse. ♦

ANTHEM

Sive vigilem

WORDS: after Saint Jerome (347–420)
MUSIC: William Mundy (c. 1529–1591)

*Sive vigilem, sive dormiam,
sive edam aut bibam,
semper videor mihi
audire sonum tubæ
et voce angeli
clamantis et dicentis:
“Surgite mortui,
et venite ad iudicium!”*

*Vigilemus et oremus,
quia nescimus
diem neque horam
quando Dominus veniet.*

Whether I keep watch or sleep,
whether I eat or drink,
always I seem to hear
the sound of the trumpet
and the voice of an angel
calling out and saying:
“Rise up, ye dead,
and come to the judgement!”

Let us watch and pray,
for we do not know
the day nor the hour
when the Lord will come.

During this anthem, an offering is collected. Your contribution, together with the gifts of many others, makes possible the community of welcome, reconciliation and service that is Saint Mark’s Cathedral. Please be generous in your support for the mission and ministry of this Cathedral.

All rise as able.

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.

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 desire, you are the cornerstone that binds two into one: Come and save the creature whom you have fashioned from clay.

READING *Isaiah 45:8-12*

SHOWER, O heavens, from above,
and let the skies rain down righteousness;
let the earth open,
that salvation may spring up,
and let it cause righteousness to sprout up also;
I the LORD have created it.
Woe to you who strive with your Maker,
earthen vessels with the potter!
Does the clay say to the one who fashions it,
“What are you making?”
or “Your work has no handles”?

Woe to anyone who says to a father,
“What are you begetting?”
or to a woman, “With what are you in labor?”
Thus says the LORD,
the Holy One of Israel, and its Maker:
Will you question me about my children,
or command me concerning the work of my hands?
I made the earth,
and created humankind upon it;
it was my hands that stretched out the heavens,
and I commanded all their host. ♦

All rise 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-ly 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.

The Hymnal 1982 #597, WORDS: © 1982 Hope Publishing Co.; MUSIC: 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.

Please be seated.



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

“Born” by *Wisława Szymborska (1923–2012)*

translated from Polish by Stanisław Barańczak
and Clare Cavanagh

SO THIS is his mother.
This small woman.
The gray-eyed procreator.

The boat in which, years ago,
he sailed to shore.

The boat from which he stepped
into the world,
into un-eternity.

Genetrix of the man
with whom I leap through fire.

So this is she, the only one
who didn't take him
finished and complete.

She herself pulled him
into the skin I know,
bound him to the bones
that are hidden from me.

She herself raised
the gray eyes
that he raised to me.

So this is she, his Alpha.
Why has he shown her to me.

Born.
So he was born, too.
Born like everyone else.
Like me, who will die.

The son of an actual woman.
A new arrival from the body's
depths.

A voyager to Omega

Subjected to
his own absence,
on every front,
at any moment.

He hits his head
against a wall
that won't give way forever.

His movements
dodge and parry
the universal verdict.

I realized
that his journey was already
halfway over.

But he didn't tell me that,
no.

“This is my mother.”
was all he said. ♦

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.]

All rise as able.

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.

All remain standing as able.

BLESSING

Officiant May Almighty God, by whose providence our Savior Christ came among us in great humility, sanctify you with the light of his blessing and set you free from all sin.

Assembly 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.

Assembly Amen.

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

Assembly Amen.

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

Assembly Amen.

HYMN IN PROCESSION *O come, O come, Emmanuel*

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,



that mourns in lone - ly ex - ile here un - til the Son of God ___ ap - pear.

1. to us the path of know - ledge show, and teach us in her ways ___ to go.

2. in an - cient times didst give ___ the law, in cloud, and ma - jes - ty, ___ and awe.

3. that trust thy might - y power ___ to save, and give them vic - tory o'er ___ the grave.

4. make safe the way that leads ___ on high, and close the path to mi - se - ry.

5. dis - perse the gloom - y clouds ___ of night, and death's dark sha - dow put ___ to flight.

6. bid thou our sad di - vi - sions cease, and be thy - self our King ___ of Peace.

7. that mourns in lone - ly ex - ile here un - til the Son of God ___ ap - pear.

Refrain (sung by all)



Re-joyce! Re-joyce! Em - ma - nu - el shall come to thee, O Is - ra - el!

The Hymnal 1982 #56, public domain.

VOLUNTARY *Nun komm, der Heiden Heiland, BWV 661* [tune of "Savior of the nations, come!"]

J.S. Bach

ABOUT THE O ANTIPHONS LITURGY

Advent Processions have been offered at Saint Mark's Cathedral for many years, though known by many different names: Advent Vespers, Advent Lessons and Carols, etc. The processional anthem *Behold a mighty Prophet* was composed by Peter R. Hallock (1924–2014) for the Advent Procession in 1969. The musical setting of the Great O Antiphons are also by Peter Hallock and were premiered at the Advent Procession in 1986—the first using the Great O Antiphons as the framework for the service. Today, the form of this liturgy created here is used in churches around the world.

This year, for the first time, we incorporate poetry and verse of two modern wisdom writers: Michael Guite and Wisława Szymborska. The Rev. Michael Guite (b. 1957) is a poet-priest-musician and author of ten books. His poem “O Clavis David” appears in *Sounding the Seasons: Seventy Sonnets for the Christian Year* (2012), for which he composed sonnets for all seven O Antiphons. Michael reads, performs, and presents across Great Britain and North America; he plays in a Cambridgeshire-based blues, rhythm and blues, and rock band The Mystery Train. Wisława Szymborska (1923–2012) was a Polish poet, essayist, translator, and recipient of the 1996 Nobel Prize in Literature — “for poetry that, with ironic

precision, allows the historical and biological context to come to light in fragments of human reality,” in the words of her Nobel citation. Her poem “Born” appears in *Sto pociech* (1967), one of her major works. The English translation is by Stanisław Barańczak and Clare Cavanagh, and appears in *Poems New & Collected, 1957–1997*.

This year, we remember with particular gratitude the contributions to this liturgy of the Rev. Fritz Fritschel, author of the bidding prayer and collects prayed after each antiphon, who passed away March 12, 2018. May his soul rest in peace and rise in glory. We also acknowledge and thank the following who offered their gifts of time and talent in the creation of the 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 providing O Antiphon graphics and authoring a historical narrative of the Advent Procession; 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, Julie Laguire, for ongoing care and storage of the banners.

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 stanzas 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.

OFFICIANT

The Very Reverend Steven L. Thomason

INCENSE

Phillip Lienau

CRUCIFER

Kevin Johnson

ACOLYTES

Ariel Andersen, Brett Bowton-Meade,
Julia Bowton-Meade, Carrie Davis,
Kate Halamay, Beatrix Hamm,
Adrien LeSure, Peter McClung,
Susan McClung, John Selberg,
David Wagner, Barbara Zito

LECTORS

Pamela Bradburn, Elliott Jacksch,
Jean Rolfe, George Pro,
Christine Szabadi, Randy Gilchrist,
Maris Olsen

MASTERS OF CEREMONIES

Erik Donner, Jenny Donner, Ray Miller,
Walter Stuteville, Herb Williams

SOUND

Michael Perera

VIDEOGRAPHER

Christopher Brown

VERGER

Michael Seewer

MUSICIANS

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

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