

# An Advent Procession with Lessons and Carols

*The First Sunday of Advent*

*November 28, 2021*

*5:00 p.m.*



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## The O Antiphon Service

**Welcome to Christ Church Cathedral. We hope this service will provide a meaningful time of reflection through readings, music, and prayer that will help you enter into the Advent season.**

The origin of the “O” Antiphons is not known. They have been found in manuscripts from the ninth century and are frequently attributed to St. Gregory the Great. Although the original number of antiphons appears to be seven, later monastic practice added to the “Great Seven,” increasing their number to eight, nine, and frequently twelve, apparently according to local need and purpose. The antiphons were chanted before and after the *Magnificat* at Vespers on the days immediately preceding Christmas. Each one presents a name given to Christ, drawing on Old Testament predictions about the Messiah (Wisdom, Adonai, Root of Jesse, Key of David, Rising Dawn, King of Nations, and Emmanuel), and a petition asking for the fulfillment of a scriptural promise or prophecy. The antiphon texts are the basis for the verses of the beloved Advent hymn *O Come, O come Emmanuel*.

In our own time, it has become a custom in many places to hold special services during the Advent season in preparation for the celebration of Christmas. *A Festival of Nine Lessons and Carols*, made famous by the broadcasts and recordings from King’s College Chapel in Cambridge, England, has served as a model for similar services throughout the Christian world.

The O Antiphon Service is a reworking of that traditional service using the Great “O” Antiphons in sequence to form its basic structure. It attempts to bring past and present together and to help the worshiper focus on the true meaning of the Advent (“coming”) in our own time. Each part of the service begins with the singing of the “O” antiphon, during which a banner bearing its symbol is carried to the front of the church, illuminated by a candle, and censed. The scripture reading on which the antiphon is based is then read, followed by music amplifying its symbolism and a prayer challenging us to prepare ourselves and our world to receive Christ in the true spirit of these Advent prophecies.

We are grateful to St. Mark’s Cathedral, Seattle, and especially J. Melvin Butler, former Canon Musician, and Becky Morrill, former Liturgist, for their help in creating this service, which is modeled on a liturgy offered annually at St. Mark’s. We are also grateful to Cecile Allyn, whose leadership and generosity has made possible the beautiful banners used today.

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# An Advent Procession with Lessons and Carols

*The people stand.*

## Incense Rite

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.

*The officiant places incense in the thurible and blesses the 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.

**Amen.**

*During the procession, incense is carried through the congregation, a symbol of our prayers collected and rising to heaven.*

## Procession

Let My Prayer Come Up as the Incense

Peter Hallock (1924-2014)

*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.

— Psalm 141:2

## Greeting and Bidding

Jesus Christ is the Light of the world.

**The Great King who is to come.**

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 the readings which foretold the first coming of Emmanuel, God with us, and, remembering the promises fulfilled in the past, let us pray with confidence for a renewed sense of Christ's presence in our own day.

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 hostages, 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.

**Amen.**

*The people sit.*



SAPIENTIA  
WISDOM

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## Antiphon I

Plainchant & Hallock

*O Sapientia, quae ex ore Altissimi prodisti, attigens a fine usque ad finem, fortiter suaviter disponensque omnia; veni ad docendum nos viam prudentiae.*

O Wisdom, you came forth from the mouth of the Most High, and reach from one end of the earth to the other, mightily and sweetly ordering all things: come and teach us the way of prudence.

## Reading

Ecclesiasticus 24:1-8 (NRSV)

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 his 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 encompassed the vault of heaven and traversed the depths of the abyss. Over the 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. The Creator said, ‘Make your dwelling in Jacob, and in Israel receive your inheritance.’”

## Anthem

O Sapientia (See Antiphon I above for text and translation.)

Robert Ramsey (c.1590-1644)

*The people stand.*

## Collect

Let us pray.

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 joy; through the one whom we know as the Wisdom of the Ages, Jesus Christ our Lord. **Amen.**

*The people sit.*



ADONAI  
LORD OF MIGHT

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## Antiphon II

Plainchant & Hallock

*O Adonai, et Dux domus Israel, qui Moysi in igne flammae rubi apparuisti, et ei in Sina legem dedisti: veni ad redimendum nos in brachio extento.*

O 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

Isaiah 43:1-7 (NRSV)

But now thus says the Lord, the one who created you, O Jacob, the one who formed you, O Israel: Do not fear, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. For I am the Lord your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Ethiopia and Seba in exchange for you. Because you are precious in my sight, and honored, and I love you, I give people in return for you, nations in exchange for your life. Do not fear, for I am with you; I will bring your offspring from the east, and from the west I will gather you; I will say to the north, "Give them up," and to the south, "Do not withhold; bring my sons from far away and my daughters from the end of the earth—everyone who is called by my name, whom I created for my glory, whom I formed and made."

Carol

O Come, Divine Messiah

16th-century French carol  
arr. Howard Helvey (b. 1968)

O come, divine Messiah! The world in silence waits the day  
When hope shall sing its triumph, and sadness flee away.  
*Dear Savior haste; come, come to earth,  
Dispel the night and show your face, and bid us hail the dawn of grace.*  
O come, divine Messiah! The world in silence waits the day  
When hope shall sing its triumph, and sadness flee away.

You come in peace and meekness, and lowly will your cradle be;  
All clothed in human weakness shall we your Godhead see.  
*Dear Savior haste...*

O Christ, whom nations sigh for, whom priest and prophet long foretold,  
Come break the captive fetters; redeem the long-lost fold.  
*Dear Savior haste...*

— Abbé Simon-Joseph Pellegrin (1663-1745)  
trans. Frances Mary Lescher (1825-1904), known as Sister Mary of Philip

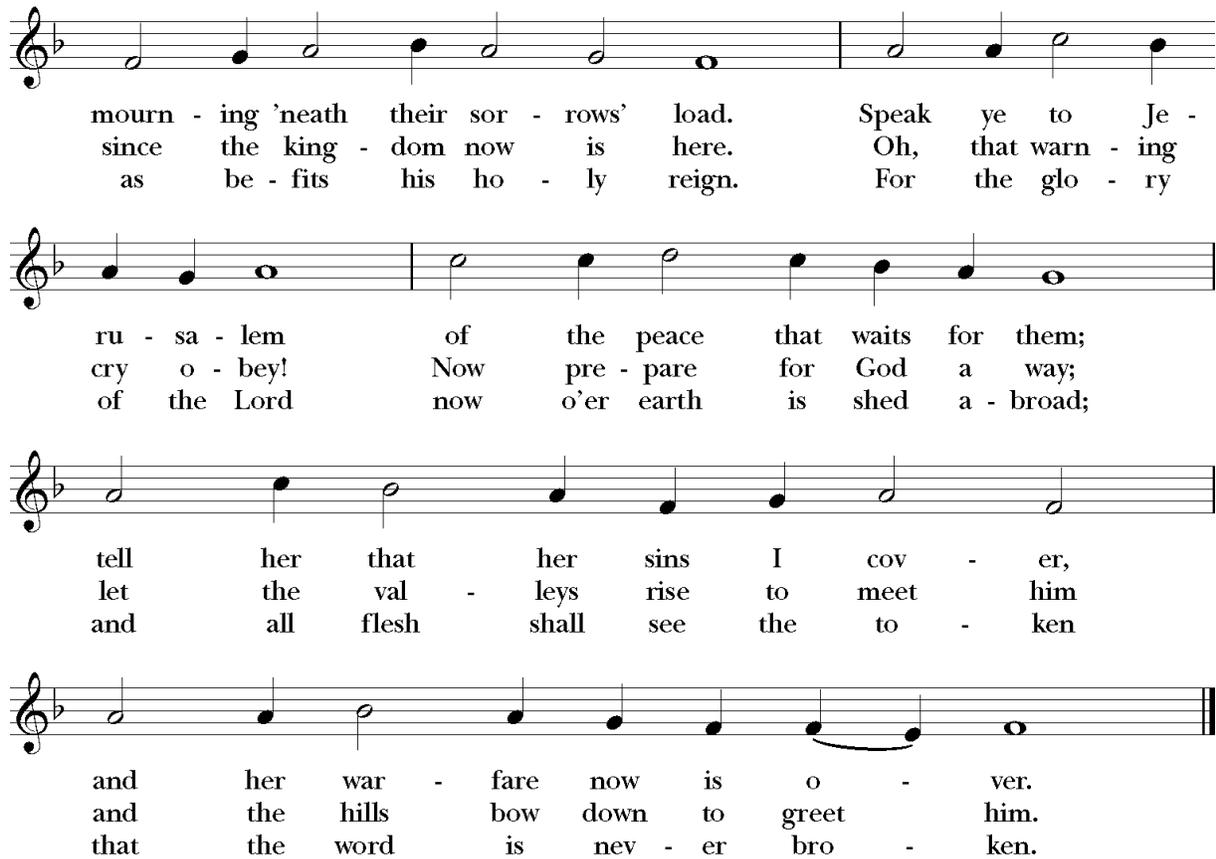
*The people stand.*

Hymn

*The Hymnal 1982, No. 67*

1 Com - fort, com - fort ye my peo - ple, speak ye peace, thus  
 2 Hark, the voice of one that cri - eth in the des - ert  
 3 Make ye straight what long was crook - ed, make the rough - er

saith our God; com - fort those who sit in dark - ness  
 far and near, call - ing us to new re - pent - ance  
 pla - ces plain; let your hearts be true and hum - ble,



mourn - ing 'neath their sor - rows' load. Speak ye to Je -  
 since the king - dom now is here. Oh, that warn - ing  
 as be - fits his ho - ly reign. For the glo - ry  
 ru - sa - lem of the peace that waits for them;  
 cry o - bey! Now pre - pare for God a way;  
 of the Lord now o'er earth is shed a - broad;  
 tell her that her sins I cov - er,  
 let the val - leys rise to meet him  
 and all flesh shall see the to - ken  
 and her war - fare now is o - ver.  
 and the hills bow down to greet him.  
 that the word is nev - er bro - ken.

Words: Johann G. Olearius (1611-1684); tr. Catherine Winkworth (1827-1878), alt.  
 Music: Psalm 42, melody and bass Claude Goudimel (1514-1572); harm. *Hymnal* 1982.

## Collect

Let us pray.

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.

**Amen.**

*The people sit.*



**RADIX JESSE**  
**ROOT OF JESSE**

## Antiphon III

Plainchant & Hallock

*O Radix Jesse, qui stas in signum populorum, super quem continebunt reges os suum, quem gentes deprecabuntur: veni ad liberandum nos, iam noli tardare.*

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.

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, and the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them.

## Anthem

Virga Jesse

Thomas Juneau (b. 1977)

*Virga Jesse floruit:  
Virgo Deum et hominem genuit:  
pacem Deus reddidit,  
in se reconcilians ima summis.  
Alleluia.*

The branch of Jesse blossoms:  
A virgin brings forth God and man:  
God restores peace,  
reconciling in himself the lowest with the highest.  
Alleluia.

—Alleluia verse for the Feast of the Annunciation

*The people stand.*

## Hymn

*The Hymnal 1982, No. 601*

1 O day of God, draw nigh in beau - ty and in power, come  
 2 Bring to our trou - bled minds, un - cer - tain and a - fraid, the  
 3 Bring jus - tice to our land, that all may dwell se - cure, and  
 4 Bring to our world of strife thy sov - ereign word of peace, that  
 5 O day of God, draw nigh as at cre - a - tion's birth, let

1 with thy time - less judg - ment now to match our pres - ent hour.  
 2 qui - et of a stead - fast faith, calm of a call o - beyed.  
 3 fine - ly build for days to come foun - da - tions that en - dure.  
 4 war may haunt the earth no more and des - o - la - tion cease.  
 5 there be light a - gain, and set thy judg - ments in the earth.

Words: Robert Balgarnie Young Scott (1899-1987); © Emmanuel College, Toronto; all rights reserved; used with permission.  
 Music: *St. Michael*, Louis Bourgeois (1510?-1561?); harm. William Henry Monk (1823-1889).

## Collect

Let us pray.

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.

**Amen.**

*The people sit.*



CLAVIS DAVID  
KEY OF DAVID

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## Antiphon IV

Plainchant & Hallock

*O 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.*

O Key of David, and 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

Isaiah 22:20-24 (NRSV)

On that day I will call my servant Eliakim son of Hilkiyah, and will clothe him with your robe and bind your sash on him. I will commit your authority to his hand, and he shall be a father to the inhabitants of Jerusalem and to the house of Judah. I will place on his shoulder the key to the house of David; he shall open and no one shall shut; he shall shut, and no one shall open. I will fasten him like a peg in a secure place, and he will become a throne of honor to his ancestral house. And they will hang on him the whole weight of his ancestral house, the offspring and issue, every small vessel, from the cups to all the flagons.

## Anthem

O Lord, How Shall I Meet You

Stephan Casurella

O Lord, how shall I meet you,  
How welcome you aright?  
Your people long to greet you,  
My hope, my heart's delight!  
Oh, kindle, Lord most holy,  
Your lamp within my breast  
To do in spirit lowly  
All that may please you best.

Love caused your incarnation;  
Love brought you down to me.  
Your thirst for my salvation  
Procured my liberty.  
Oh, love beyond all telling,  
That led you to embrace  
In love, all love excelling,  
Our lost and fallen race.

I lay in fetters, groaning;  
You came to set me free.  
I stood, my shame bemoaning;  
You came to honor me.  
A glorious crown you give me,  
A treasure safe on high  
That will not fail or leave me  
As earthly riches fly.

Rejoice, then, you sad-hearted,  
Who sit in deepest gloom,  
Who mourn your joys departed  
And tremble at your doom.  
Despair not; he is near you,  
There, standing at the door,  
Who best can help and cheer you  
And bids you weep no more.

—Text: Paul Gerhard, 1607-1676; tr. *The Lutheran Hymnal*, 1941, alt.

*The people stand.*

## Collect

Let us pray.

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.

**Amen.**

*The people sit.*



ORIENS  
RISING DAWN

## Antiphon V

Plainchant & Hallock

*O Oriens, splendor lucis aeternae, et sol iustitiae: veni, et illumina sedentes in tenebris, et umbra mortis.*

O 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

Isaiah 41:25-27, 42:1, 5-7 (NRSV)

I stirred up one from the north, and he has come, from the rising of the sun he was summoned by name. He shall trample on rulers as on mortar, as the potter treads clay. Who declared it from the beginning, so that we might know, and beforehand, so that we might say, “He is right”? There was no one who declared it, none who proclaimed, none who heard your words. I have first declared it to Zion, and I give to Jerusalem a herald of good tidings. Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes of the blind, to bring out prisoners from the dungeon, from the prison those who sit in darkness.

## Carol

Infinite Light

Traditional English, arr. Paul Halley (b. 1952)

The greatness of God in his love has been shown,  
The light of his life on the nations is thrown;  
And that which the Jews and the Greeks did divine  
Is come in the fullness of Jesus to shine:

*The Light of the world in the darkness has shone,  
And grows in our sight as the ages flow on.*

He rolls the grim darkness and sorrow away,  
And brings all our fears to the light of the day:  
The idols are fallen of anger and blood,  
And God is revealed as the loving and good:

And though we have sinned like the prodigal son,  
His love to our succor and welcome will run.  
His gospel of pardon of love and accord,  
Will master oppression and shatter the sword:

The light of the world is more clear to our sight,  
As errors disperse and men see him aright:  
In lands long in shadows, his churches arise,  
And blaze for their neighbors the way of the wise:

—Traditional English

*The people stand.*

1 Hark! the glad sound! the Sa - vior comes, the Sa - vior  
 2 He comes, the pri - soners to re - lease in Sa - tan's  
 3 He comes, the bro - ken heart to bind, the bleed - ing  
 4 Our glad ho - san - nas, Prince of Peace, thy wel - come

prom - ised long: let ev - ery heart pre -  
 bond - age held; the gates of brass be -  
 soul to cure; and with the trea - sures  
 shall pro - claim; and heaven's e - ter - nal

pare a throne, and ev - ery voice a song.  
 fore him burst, the i - ron fet - ters yield.  
 of his grace to en - rich the hum - ble poor.  
 arch - es ring with thy be - lov - ed Name.

Words: Philip Doddridge (1702-1751).

Music: *Richmond*, melody Thomas Haweis (1734-1820); adapt. Samuel Webbe (1740-1816); harm. *Hymns Ancient and Modern, Revised*, 1950.

## Collect

Let us pray.

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.

**Amen.**

*The people sit.*



Antiphon VI

Plainchant & Hallock

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

O 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 45:8-13 (NRSV)

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. I have aroused Cyrus in righteousness, and I will make all his paths straight; he shall build my city and set my exiles free, not for price or reward, says the Lord of hosts.

Anthem

Rorate caeli

Francisco Guerrero (1528-1599)

*Rorate caeli desuper  
et nubes pluant justum:  
aperiatur terra et germinet Salvatorem.  
Ostende nobis, Domine,  
misericordiam tuam,  
et salutare tuum da nobis.  
Veni, Domine, et noli tardare.*

Shower, O heavens, from above,  
and let the clouds rain down justice:  
let the earth open and bring forth a Savior.  
Show us, Lord,  
your mercy,  
and grant us your salvation.  
Come, Lord, and do not delay.

— Isaiah 45:8 & Psalm 85:7

*The people stand.*

Collect

Let us pray.

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

**Amen.**

*The people sit.*



Antiphon VII

Plainchant & Hallock

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

O Emmanuel, our King and Lawgiver, the desire of all nations and their Salvation: come and save us, O Lord our God.

Reading

Isaiah 33:20-22, 7:14-15 (NRSV)

Look 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 ever 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 ruler, the Lord is our king, the Lord 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

Ave Generosa

Margaret Rizza (b. 1929)

*Ave generosa gloriosa et intacta puella,  
tu pupilla castitatis,  
tu materia sanctitatis,  
que Deo placuit.*

Hail, nobly born, honored and inviolate maiden,  
you are the piercing gaze of chastity,  
you the essence of holiness,  
the one who pleased God.

*Nam hec superna infusio in te fuit,  
quod supernum Verbum  
in te carnem induit.*

For heaven's infusion poured into you  
as heaven's Word  
was clothed in flesh in you.

*Tu candidum lilium quod Deus  
ante omnem creaturam inspexit.*

You are the lily, gleaming white, upon which God  
has fixed his gaze before all else created.

*O pulcherrima et dulcissima,  
quam valde Deus in te delectabatur,  
cum amplexionem caloris sui in te posuit,  
ita quod Filius eius de te lactatus est.*

O most beautiful, O most sweet,  
how deep is that delight that God received in you,  
when round you he wrapped his warm embrace,  
so that his Son was nursed at your breast.

*Venter enim tuus gaudium habuit  
cum omnis celestis symphonia de te sonuit,  
quia virgo Filium Dei portasti,  
ubi castitas tua in Deo claruit.*

Your womb rejoiced  
as from you sounded forth the whole celestial symphony,  
for as a virgin you have borne the Son of God—  
in God your chastity shone bright.

*Viscera tua gaudium habuerunt  
sicut gramen super quod ros cadit  
cum ei viriditatem infundit,  
ut et in te factum est,  
O mater omnis gaudii.*

Your flesh rejoiced  
like a blade of grass on which the dew has fallen  
to infuse viridity within it,  
so it happened to you,  
O mother of all joy.

*Nunc omnis ecclesia in gaudio rutilat  
ac in symphonia sonet  
propter dulcissimam Virginem  
et laudabilem Mariam,  
Dei Genitricem. Amen.*

Now in joy gleams all the church like dawn,  
resounds in symphony,  
because of you, the most sweet Virgin  
and worthy of all praise, Mary,  
God's mother. Amen.

—Hildegard von Bingen (1098-1179)

*The people stand.*

Hymn

*The Hymnal 1982, No. 66*

1 Come, thou long - ex - pect - ed Je - sus, born to set thy peo - ple free;  
2 Is - rael's strength and con - so - la - tion, hope of all the earth thou art:  
3 Born thy peo - ple to de - liv - er, born a child, and yet a king,  
4 By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;

from our fears and sins re - lease us, let us find our rest in thee.  
dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.  
born to reign in us for ev - er, now thy gra - cious king - dom bring.  
by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

Words: Charles Wesley (1707-1788).

Music: Stuttgart, melody from *Psalmodia Sacra, oder Andächtige und Schöne Gesänge*, 1715;  
adapt. and harm. William Henry Havergal (1793-1870), alt.

## Collect

Let us pray.

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.

**Amen.**

*The people remain standing for the blessing and hymn.*

## Blessing

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. **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, our Creator, Redeemer, and Sustainer, be upon you and remain with you for ever. **Amen.**

## Hymn

*The Hymnal 1982, No. 56*



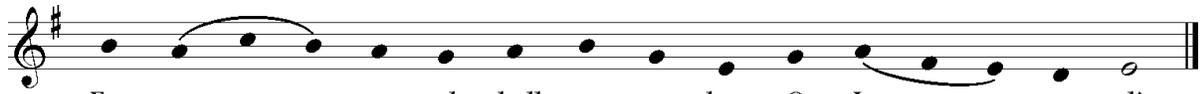
(Choir) 1 O come, O come, Em - man - u - el, and ran - som  
(Women) 2 O come, thou Wis - dom from on high, who or - derest  
(All) 3 O come, O come, thou Lord of might, who to thy  
(Men) 4 O come, thou Branch of Jes - se's tree, free them from  
(All) 5 O come, thou Key of Da - vid, come, and o - pen  
(Women) 6 O come, thou Day - spring from on high, and cheer us  
(All) 7 O come, De - sire of na - tions, bind in one the  
(All) 8 O come, O come, Em - man - u - el, and ran - som



1 cap - tive Is - ra - el, that mourns in lone - ly ex - ile  
2 all things might - i - ly; to us the path of know - ledge  
3 tribes on Si - nai's height in an - cient times didst give the  
4 Sa - tan's ty - ran - ny that trust thy might - y power to  
5 wide our heaven - ly home; make safe the way that leads on  
6 by thy draw - ing nigh; dis - perse the gloom - y clouds of  
7 hearts of all man - kind; bid thou our sad di - vi - sions  
8 cap - tive Is - ra - el, that mourns in lone - ly ex - ile



1 here un - til the Son of God ap - pear.  
2 show, and teach us in her ways to go.  
3 law, in cloud, and ma - jes - ty, and awe. (All)  
4 save, and give them vic - tory o'er the grave. Re - joice! Re - joice!  
5 high, and close the path to mis - er - y.  
6 night, and death's dark shad - ow put to flight.  
7 cease, and be thy - self our King of Peace.  
8 here un - til the Son of God ap - pear.



Em - man - u - el shall come to thee, O Is - ra - el!

Words: Latin, ca. 9th cent.; ver. *Hymnal 1940*, alt. Copyright © The Church Pension Fund. Reprinted under OneLicense.net A-707575.  
Music: *Veni, veni, Emmanuel*, plainsong, Mode 1, Processionale, 15th cent.; adapt. Thomas Helmore (1811-1890);  
acc. Richard Proulx (b. 1937).



## Ministries Today

### *Officiant*

The Very Reverend Owen C. Thompson

### *Lay Readers*

Merelyn Bates-Mims

Drew Abbott

Larry Hayes

Walter E. Langsam

Tom Kent

Don Vroon

Connie Sanders

### *Thurifers*

Rob DiMartino, Dan Shirley

### *Vergers*

Cheryl Eagleson, John Moreland

### *Acolytes*

Stephen Van Allen, Dianne Butler, Matthew Shad, Jerry Stein

### *Ushers*

Lexie Bopp, Roland Ficke, John Grate, Roger Pomplas

### *Musicians*

Stephan Casurella, Canon Precentor & Director of Music

Shiloh Roby, Associate Director of Music

The Christ Church Cathedral Choir







**Christ Church  
Cathedral**

**The Diocese of Southern Ohio**

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