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Advent 2019

THE ADVENT ADDENDUM

IT IS NOT TOO LATE; REGISTER TODAY!!

ARCHDIOCESAN MUSICIANS' CONVOCATION
THIS SATURDAY, November 16, 2019 | 8.30AM-12 Noon
Notre Dame Seminary-Archbishop Schulte Auditorium
2901 South Carrollton Avenue, New Orleans
[See Page 2 for Further Details](#)

FROM THE DIRECTOR OF THE ARCHDIOCESAN OFFICE OF WORSHIP



Fr. Nile C. Gross, S.T.L.
Director, Office of Worship
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With the exception of the Advent wreath with its violet and rose candles, perhaps nothing marks the Advent season more than the first ten notes of the hymn, "O come, O come, Emmanuel." In Catholic churches around the globe, these notes ring out as the priest processes into the sanctuary during the Mass of the First Sunday of Advent. Most parishes could not imagine Advent without these customary notes resonating from the organ and the lips of the people gathered to worship their God.

However, as with many traditional prayers and hymns in our liturgical repertoire, "O come, O come, Emmanuel" contains deep historical and theological realities for us to ponder. What is the history of this ancient hymn? What does it teach us about Christ and his coming? Why do we sing this particular hymn during the season of Advent?

"O come, O come, Emmanuel" is an ancient hymn, based on the antiphons of Vespers (Evening Prayer) dating from the latter half of the 4th century. These O Antiphons (or Great Antiphons) introduced

the praying of the Magnificat, the great spiritual hymn of Mary from the Gospel of Luke (1:46-55) in which she praises God for his wonderful works, especially the salvation of the world which would come through the child she bore within her – Jesus Christ. Each of these antiphons serve to remind us of Old Testament prophecies in which a title is given to the one whom God would send to save the world from sin and death. The titles are full of theological import: Sapientia (Wisdom), Adonai (Lord), Radix (Root), Clavis (Key), Oriens (Dawn), Rex (King), Emmanuel (God with Us). Originally these antiphons were not sung as a hymn, but individually, bracketing the Magnificat, from December 17 (Sapientia) to December 23 (Emmanuel) as a gradual build up to the great Solemnity of the Nativity of the Lord. This practice remains in our current practice of the Liturgy of the Hours.

December 17 - Sapientia
December 18 - Adonai
December 19 - Radix
December 20 - Clavis
December 21 - Oriens
December 22 - Rex
December 23 - Emmanuel

Interestingly, when one takes the first letters of each of these titles, looking at them in reverse order, as they would move further from the feast day of Christmas itself, a Latin phrase appears – ERO CRAS. This phrase, which translated means, "I will be tomorrow," informs us of the great truth of the Incarnation. Jesus "will be tomorrow" as we celebrate his birth at the Vigil Mass on December 24. (Con't. page 3)

ARCHDIOCESAN MUSICIANS' CONVOCATION

Saturday, November 16, 2019

Notre Dame Seminary-Archbishop Francis B. Schulte Auditorium
2901 South Carrollton Avenue, New Orleans
8:30AM-12 Noon

ALL musicians serving in the Archdiocese
are **WELCOME** and **ENCOURAGED** to attend!

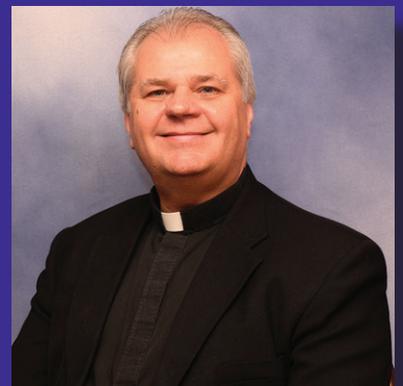
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KEYNOTE SPEAKER:
FR. JAMES J. CHEPPONIS
**KEYNOTE ADDRESS: 'PUTTING THE
PASTORAL IN PASTORAL MUSICIAN'**



FR. JAMES J. CHEPPONIS IS A PRIEST OF THE PITTSBURGH DIOCESE, ordained in 1985. He received his B. A. in music from St. Fidelis College/Slippery Rock University in Pennsylvania, with a major in organ and a minor in voice before going on to receive an M.Div. and M.A. in systematic theology from Mount St. Mary's Seminary, in Emmitsburg, MD.

Since 1996, Fr. Chepponis has served the Diocese of Pittsburgh as Director of the Office for Music Ministry, and his work includes providing music for all Diocesan liturgies, directing the Diocesan Choir and Schola Cantorum, and serving as music resource person for parishes throughout the Pittsburgh Diocese.

Fr. Chepponis has led workshops on pastoral music throughout the country. His published articles on liturgy and music have appeared in Pastoral Music, The Hymn, and GIA Quarterly. A well-known composer, his over 100 published compositions are available from MorningStar, GIA Publications, and World Library Publications. In addition, Fr. Chepponis served with four others as an editor for GIA Publication's flagship hymnal, Worship, Fourth Edition.

(Con't. from page 1) In later centuries, these antiphons were compiled into a Latin poem or hymn, which would be translated into English in the 19th century by the Anglican John Mason Neale. It is this hymn which Christians continue to proclaim today in the liturgies of the Advent Season.

O Sapientia/Wisdom

Wisdom is a divine attribute which has existed before creation (Proverbs 8:22). It is this Wisdom of God, spoken of often in the Old Testament, the Logos (John 1:1), his Word, which was made incarnate in Jesus Christ.

O Adonai/Lord

Numerous prophecies and covenants are established between God and his chosen people in the Old Testament. Often, in the people's prayers, they refer to God as Adonai, Lord. It is the same Lord who appears to us in the person of Jesus Christ, who is born of the Virgin Mary, and who offers us salvation by his birth, death and resurrection.

O Radix/Root of Jesse

"There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. And his delight shall be in the fear of the Lord" (Isaiah 11:1-3). Jesus fulfills this prophecy of the coming Messiah who would bring peace to the nations. He would send the Spirit after him to continue to guide his Church until the end of time.

O Clavis/Key

The keys to the kingdom of David were an important theme in the Old Testament, for he who held these keys had power over the temple to open and shut, to bind and loose: "And I will place on his shoulder the key of the house of David; he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him like a peg in a sure place, and he will become a throne of honor to his father's house" (Is. 22:22-23). Jesus takes to himself these "keys" as he is the new temple, the new focus of worship, and gives them to Peter and the Church (Mt. 16:19) to continue his mission of opening the path of heaven to all believers.

O Oriens/Dawn

The rising of the sun has always been a sign of hope, of new life, of a new creation. It was a sign of putting aside the darkness of sin and death, of corruption and war, and beginning again. This can be seen in the prophecy of Malachi as he speaks of the Day of the Lord: "For behold, the day comes, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who fear my name the sun of righteousness shall rise, with healing in its wings. You shall go forth 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 (Mal. 4:1-3). Jesus is this new dawn, which brings with it a new creation, as can be seen in the prophecy of Zechariah, known as the Benedictus, prayed every morning in the Divine Office: "In the tender compassion of our God, the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace (Lk. 1:78-79). Interestingly, Christmas falls around the winter solstice, the time when the daylight begins to overcome the darkness, as the days grow longer and the night shorter. The light of Christ and his conquering of sin and death is even recognized in nature!

O Rex/King

The chosen people sought an earthly king to rule over them. God listened and established kings over them – Saul, David, Solomon, etc. However, this kingship was imperfect for two reasons. Firstly, God desired to be their king just as he had been since the time of the Exodus (1Sam. 8). The people, however, desired to have an earthly king to rule over them to be more like other nations. Secondly, a true king would not reign simply over the chosen people but over all nations, as God himself does: "All the ends of the earth

shall remember and turn to the Lord; and all the families of the nations shall worship before him. For dominion belongs to the Lord, and he rules over the nations" (Ps. 22:27-8). In Jesus Christ, both aspects of true kingship come to fruition. He is God who will rule over his people, but he will also rule over all the nations. His death on the cross makes this clear, as he references his kingship in his use of Psalm 22:1: "My God, My God, why have you forsaken me." The Jewish people surrounding him knew this psalm by heart. They understood it to be a reference to the Messiah who would come to save them by establishing a new kingdom for all nations under the rule of the One God.

O Emmanuel/God with us

"Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Emmanuel" (Is. 7:14). This great prophecy of the coming of the Messiah, the Savior of the nations, given by the prophet Isaiah, reaches its fulfillment in Jesus Christ:

This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly. But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins." All this took place to fulfill what the Lord had said through the prophet: "The virgin will conceive and give birth to a son, and they will call him Emmanuel" (which means "God with us"). When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus. (Mt. 1:18-24)

The Prologue of the Gospel of John makes this point even clearer: "In the beginning was the Word ... and the Word was God ... and the Word became flesh and dwelt among us, full of grace and truth" (Jn. 1:1-14). Jesus Christ, the Word of God, is born of the Virgin Mary to save us from sin and death. This is the great celebration of the Nativity, of Christmas.

This ancient hymn prepares us for this day! For he truly is Emmanuel, and Rex, and Oriens, and Clavis, and Radix, and Adonai, and Sapientia. And he will truly be with us tomorrow and every day of our lives.

Fr. Nile C.

Fr. Nile C. Gross, S.T.L.



An icon of Holy Wisdom from Mstyora, Russia, 1860

THE PLANNING PAGES: ADVENT-TIDE 2019

If you're anything like me you finished all of your planning for the quickly-approaching seasons of Advent and Christmas all the way back in July. No doubt this was accomplished whilst sipping refreshing beverages with little umbrellas, and reclining on a beach in the Bahamas! NOT!!! As Liturgical Musicians we often find ourselves preparing at the last-minute. And while I strongly advocate for long-range planning, seasonal planning, and just planning WAY AHEAD, sometimes, taking another 'last-minute' look at what you've prepared can be extremely enlightening, and advantageous.

Most of us are familiar with the process of reading through, studying, and praying with the assigned Readings for upcoming Sundays, Feasts and Solemnities when planning music for liturgical celebrations. This is certainly a worthy, and venerable practice, and one which can bear much fruit. But have you ever considered reading through the Propers? Just so we are clear, what I am referring to specifically in this instance are the Entrance, Offertory, and Communion Antiphons assigned to each Mass, and found in the Graduale Romanum (the official book of the Schola, or Choir). What? You didn't know we had an 'official book?' Well, that's a lesson for another day. As well, there are the Propers that are found in the Roman Missal. While originally intended to be recited, the Propers found in the Roman Missal have now been set to music by several composers. Both sets of Propers (Graduale Romanum, and Roman Missal) offer a particularly poignant look at the Church's mind for Mass on any given day. While all the official Propers are in Latin, English translations abound which can prove extremely helpful in your planning of liturgical music for upcoming celebrations. I find the translations in the 'Gregorian Missal' to be most helpful in my own work. The following planning suggestions are prepared with an eye towards the Propers for the Sundays and Feasts listed. I wish you a blessed Advent-tide, and a very happy Christmas!

ADVENT I: Sunday 1 December 2019 | Year A; Cycle II

Entrance Antiphon/Hymn at the Entrance Procession

Ad te levavi [Graduale Romanum, p.15]

Entrance Antiphons for the Advent Season (James Chepponis) [MorningStar]

To you, I lift up my soul [Saint Meinrad Antiphons for the Church Year (Columba Kelly OSB) p.4, Mode 8 / OCP]

To You, O Lord, I Pray [tune: Saint Bride] from Introit Hymns #1 (Christoph Tietze)

Lo, He Comes with Clouds Descending

Wake, Awake, for Night Is Flying

Offertory Antiphon/Hymn at the Offertory Procession

Ad te Domine levavi [Graduale Romanum, p.17]

Lift Up Your Heads, Ye Mighty Gates

O Come, Divine Messiah

Communion Antiphon/Hymn at the Communion Procession

Dominus dabit [Graduale Romanum, p.17]

Advent Communion Antiphons (James Biery) [MorningStar]

The Lord will bestow his loving kindness [Simple English Propers (Adam Bartlett) p.3 / CMAA]

The Lord will shower his gifts [Simple Choral Gradual (Richard Rice) p.3 / CMAA]

The Lord will bestow his bounty [Lumen Christi Missal (Adam Bartlett) p.904 / Illuminare Publications]

The Lord will bestow his loving kindness Laudate Dominum Communion Antiphons (Andrew Motyka)

The Lord will bestow his bounty [Saint Meinrad Antiphons for the Church Year (Columba Kelly OSB) p.4, Mode 1 / OCP] The Lord will bestow his bounty [The Proper of the Mass (Fr. Samuel F. Weber OSB) 4 versions, pp.10-12] The Lord will bestow his bounty [Lumen Christi Simple Gradual (Adam Bartlett) #138, with Psalm 85 / Illuminare Publications]

The Lord will give us what is good [By Flowing Waters (Paul Ford) p.5, with Psalm 85 / Liturgical Press]

ADVENT II: Sunday 8 December 2019 | Year A; Cycle II

Entrance Antiphon/Hymn at the Entrance Procession

Populus Sion [Graduale Romanum, p.18]

Entrance Antiphons for the Advent Season (James Chepponis) [MorningStar]

O people of Sion, behold [Saint Meinrad Antiphons for the Church Year (Columba Kelly OSB) p.5, Mode 7 / OCP]

Behold, O Zion, God Will Come [tune: Winchester New] from Introit Hymns #2 (Christoph Tietze)

On Jordan's Bank, the Baptist's Cry

Hark! A Herald Voice Is Calling

Comfort, Comfort, Ye My People

Offertory Antiphon/Hymn at the Offertory Procession

Deus tu convertens [Graduale Romanum, p.20]

Lo, How a Rose E'er Blooming (verses 1 & 2 only)

Creator of the Stars of Night

Communion Antiphon/Hymn at the Communion Procession

Jerusalem surge [Graduale Romanum, p.20]

Advent Communion Antiphons (James Biery) [MorningStar]

Arise, O Jerusalem [Simple English Propers, p.8 (Adam Bartlett) CMAA]

Rise up, Jerusalem [Simple Choral Gradual (Richard Rice) p.6 / CMAA]

Jerusalem, arise [Lumen Christi Missal (Adam Bartlett) p.905 / Illuminare Publications]

Jerusalem, stand on high [Laudate Dominum Communion Antiphons (Andrew Motyka)]

Jerusalem, arise [Saint Meinrad Antiphons for the Church Year (Columba Kelly OSB) p.5, Mode 2 / OCP] Jerusalem, arise [The Proper of the Mass (Fr. Samuel F. Weber OSB) 5 versions, pp.19-21]

Jerusalem, arise [English Proper Chants (John Ainslie) p.5, with Psalm 147[146] / Liturgical Press]

Jerusalem, arise [Lumen Christi Simple Gradual (Adam Bartlett) #141, with Psalm 147 / Illuminare Publications]

The Lord will give us what is good [By Flowing Waters (Paul Ford) p.5, with Psalm 85 / Liturgical Press]

Jerusalem, arise [Mass Propers for Advent (Penkala) p.5, with Psalm 85]

ADVENT III ("Gaudete"): Sunday 15 December 2019 | Year A; Cycle II

Entrance Antiphon/Hymn at the Entrance Procession

Gaudete in Domino [Graduale Romanum, p.21]

Entrance Antiphons for the Advent Season (James Chepponis) [MorningStar]

Rejoice in the Lord always [Saint Meinrad Antiphons for the Church Year (Columba Kelly OSB) p.6, Mode 1 / OCP]

Come, Rejoice in God Our King [tune: Gaudeamus pariter] from Introit Hymns #3 (Christoph Tietze)

Rejoice, the Lord is King!

The Advent of Our King

Offertory Antiphon/Hymn at the Offertory Procession

Benedixisti Domine [Graduale Romanum, p.23]

Come Thou, Long-Expected Jesus

O Come, O Come Emmanuel

Communion Antiphon/Hymn at the Communion Procession

Dicite: Pusillanimes [Graduale Romanum, p.23]

Advent Communion Antiphons (James Biery) [MorningStar]

Say: Take courage [Simple English Propers (Adam Bartlett) p.11 / CMAA]

Say to the nations: be strong [Simple Choral Gradual (Richard Rice) p.9 / CMAA]

Say: Take courage [Choral Communio (Richard Rice) p.6 / Hostia Laudis Co]

Say to the faint of heart [Lumen Christi Missal (Adam Bartlett) p.906 / Illuminare Publications]

Take courage, and do not fear [Laudate Dominum Communion Antiphons (Andrew Motyka)]

Say to the faint of heart [Saint Meinrad Antiphons for the Church Year (Columba Kelly OSB) p.6, Mode 7 / OCP]

Say to the faint of heart [The Proper of the Mass (Fr. Samuel F. Weber OSB) 4 versions, pp.27-29]

Say to the faint of heart [English Proper Chants (John Ainslie) p.7, with Isaiah 35 / Liturgical Press]

Say to the faint of heart [Lumen Christi Simple Gradual (Adam Bartlett) #144, with Isaiah 35 / Illuminare Publications]

Lord, you have blessed your land [By Flowing Waters (Paul Ford) p.10, with Psalm 85 / Liturgical Press]

Say to the faint of heart [Mass Propers for Advent (Penkala) p.5, with Psalm 85]

ADVENT IV: Sunday 22 December 2019 | Year A; Cycle II

Entrance Antiphon/Hymn at the Entrance Procession

Rorate cæli desuper [Graduale Romanum, p.34]

Entrance Antiphons for the Advent Season (James Chepponis) [MorningStar]

Drop down dew from above [Saint Meinrad Antiphons for the Church Year (Columba Kelly OSB) p.7, Mode 1 / OCP]

O Heavens, Let the Just One Come [tune: Winchester Old] from Introit Hymns #4 (Christoph Tietze)

The Angel Gabriel From Heaven

Came Come, O Long Expected Jesus

Come, Thou Redeemer

Lift Up Your Heads, Ye Mighty Gates!

Offertory Antiphon/Hymn at the Offertory Procession

Ave Maria gratia plena [Graduale Romanum, p.36]

Alma Redemptoris Mater

O Come, O Come Emmanuel

Communion Antiphon/Hymn at the Communion Procession

Ecce virgo concipiet [Graduale Romanum, p.37]

Advent Communion Antiphons (James Biery) [MorningStar]

Behold, a Virgin shall conceive [Simple English Propers (Adam Bartlett) p.15 / CMAA]

Behold, a Virgin shall conceive [Choral Communio (Richard Rice) p.8 / Hostia Laudis Co]

The Virgin is with child [Simple Choral Gradual (Richard Rice) p.12 / CMAA]

Behold, a Virgin shall conceive [Lumen Christi Missal (Adam Bartlett) p.907 / Illuminare Publications]

A Virgin shall conceive and bear a son [Laudate Dominum Communion Antiphons (Andrew Motyka)]

Behold, a Virgin shall conceive [Saint Meinrad Antiphons for the Church Year (Columba Kelly OSB) p.7, Mode 1 / OCP]

Behold, a Virgin shall conceive [The Proper of the Mass (Fr. Samuel F. Weber OSB) 4 versions, pp.36-38]

Behold, a Virgin will conceive [English Proper Chants (John Ainslie) p.9, with Luke 1 / Liturgical Press]

Behold, a Virgin shall conceive [Lumen Christi Simple Gradual (Adam Bartlett) #147, with Psalm 19 / Illuminare Publications]

Lord, you have blessed your land [By Flowing Waters (Paul Ford) p.10, with Psalm 85 / Liturgical Press]

Behold, a Virgin shall conceive [Mass Propers for Advent (Penkala) p.5, with Psalm 85]

Have a question, planning tip, or suggestion?

Email mttenney@arch-no.org.

D te levá-vi * á- nimam me- am :
De- us me- us in te confí- do,
non e- ru- bé- scam : neque irrí- de- ant me
in- imí- ci me- i : ét- e- nim u- ni- vér- si qui te expé-
ctant, non confun- dén- túr. Ps. Vi- as tu- as, Dómi- ne, de-
món- stra mi- hi : * et sémi- tas tu- as é- do- ce me. Gló- ri- a
Patri. saecu- ló- rum. Amen.

Entrance Antiphon for the First Sunday of Advent

Graduale Romanum, p.15