

O COME, YOU LONG-EXPECTED ONE

An Advent Carol
for Assembly & Descants
with Keyboard (organ or piano) and Cello

St. AMBROSE
MICHAEL PRAETORIUS
TONY BARR

*The original text of Anselm
as translated by TB in 2004*

Redeemer of the nations, come;
O Virgin's Son, here make your home!
O heaven marvel now, O earth:
the Lord has chosen such a birth.

Not by our human flesh and blood,
but by the Spirit of our God
the Word of God became our flesh,
of woman born, so pure and fresh!

O wond'rous birth, O radiant child,
born of a virgin undefiled.
One by the world ignored, disowned,
one day in heav'n shall be enthroned.

Who from the Father forth he came,
in time returning to the same,
Redeeming slave from sin and death,
to heav'nly home: let triumphs befall!

You are the Father's only Son,
you conquered sin, the vict'ry won.
Your kingdom bright in glory be,
the whole world from sea to sea!

How bright is this man,
how glorious is his light divine,
Let justice reign from now on night,
an end to darkness and the night!

All praise to God the Father King,
all praise to God the Son, the King,
all praise to God the Spirit, too,
all praise to God, all praise to God!

*This TB reconstruction, based on
the metaphorical images in the Scriptures*

O come, you long-expected One,
and here do thou make your home,
O glad, you heavens rejoice, O earth,
this night of your birth.

In human flesh, in bone and blood,
the Spirit spoke creation's word,
as God assumed our mortal form
from Israel's fertile womb was born,

In birth, this child of light
dispelled the darkness of the night.
How does the manger shine
as shepherds claim this child divine.

He came to teach us how to live,
to reconcile and to forgive,
that love prevail and conflict cease
in endless justice, truth and peace.

O born of light, dispel the gloom,
O searing radiance, empty tomb.
O brightness of your heavenly face
now spark within the human race.

In God rejoice, and praises sing
to Jesus, promised shepherd king.
Creator Spirit, we embrace
your wisdom, breath, your fire and grace.

Hymns Ancient & Modern and Revived

In the early days of Christianity, the hymns used in liturgy were unlike the common form that we use today, although their style has reappeared since the reforming days of Vatican II in the 1960s. The earliest hymns were known as *open-form troped songs*, consisting of short acrostichal verses interspersed with assembly refrains. The *call-response* style re-introduced by post-Vatican II was an attempt to move away from the role of hymn as catechesis to that of ritual music, to bring the assembly into the rites being celebrated.

This unstructured form of hymn gave way in the 4th Century to today the common hymn form, that of *strophic text verses*. St. Ambrose of Milan, the author of this hymn, is commonly regarded as the father of the modern hymn form and the founder of a new form of hymnody. The open-form hymn, whose verses derive their meaning from the ritual occasion of celebration, was a self-contained entity, where the meaning was contained in the verses of the hymn, mediating newer levels of understanding to the assembly.

For the first time, a new song form had evolved, a collection of self-contained verses unfolding some area of dogma, which required the hymn to be self-contained to complete its author/teacher's intent. The main purpose of such a hymn was to serve as a catechetical tool. Only in the 16th Century did Martin Luther to some extent liberate the hymn form so that it could become a reflection on Scripture rather than the Roman model of expounding Dogma. Theology, a field in which St Thomas Aquinas has excelled.

O Come You Long-Expected One is an example where, in the unfolding of the verses, the theology of incarnation was presented with the story of the Messiah's birth. The hymn opens with a statement which will subsequently be developed through ensuing verses, and drawing to a close with a doxology or verse of praise. This style of hymn is known as a *closed form strophic song*, because its verses are self-contained and are independent of any other external influences.

- Tony Barr

O Come, You Long-Expected One

A Fourth Century Advent Carol: Full Score

original text **Ambrose of Milan**

text reconstruction **Tony Barr**

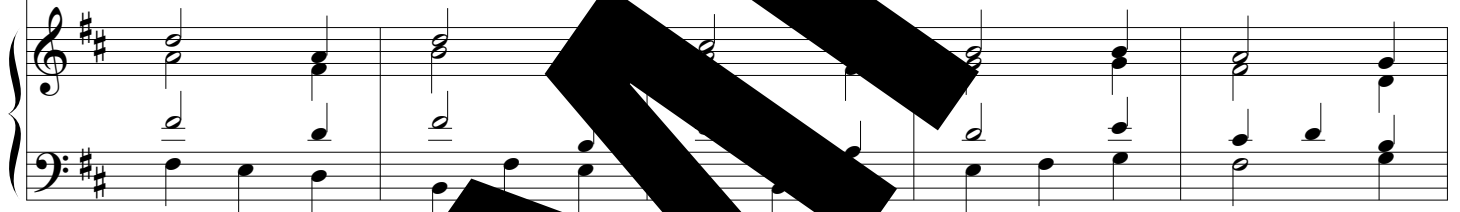
music by **Michael Praetorius**

arrangement **Tony Barr**

INTRO ♩ = *ca.120 Broadly*
Cello



Keyboard (Organ or Piano)



§ Descant vocalizing on Verse 3

Ooh

Descant Verse 6

In God re - joice, and prais - es

1. O come, you long - ex - ted and
2. In hu - man flesh, in and the
3. Of virg - in birth, this child of light de -
4. Who came to teach how live, to
5. O born of light, O gloom, O
6. In God re - joice, and prais - es sing to

Cello may play the bass notes on on selected v

3. Ooh

6. Je - mised shep - herd king. Cre - a - tor

1. here a - us make your home. Be glad, you
2. it cre - a - tion's word, as God as -
3. the da - ness of the night. How bright - ly
- re - cile and to for - give that love pre -
- sear ra - dianc from the tomb. O bright - ness
- Je - sus, pro - mised shep - herd king. Cre - at - or

3. _____ Ooh.

6. Spir - it, we _____ em - brace your wis - dom, your

1. heav'ns, re - joice, on earth, for _____ this night we
 2. sumed our mor - tal form, from _____ ael's fer - tile
 3. does this man - ger shine _____ her claim this
 4. veil and con - flict cease _____ end jus - tice,
 5. of your hea - v'nly fa _____ no spark - in the
 6. Spir - it, we _____ your wis - dom, breath, your

3. _____

6. fire _____ grace

1. greet your _____ grace
 2. was _____
 3. di - vin _____
 truth _____ peace.
 hu _____ ace.
 fire _____ and

1-5 *D.S.* *al*



O Come, You Long-Expected One

A Fourth Century Advent Carol: Choral Score

original text **Ambrose of Milan**
text reconstruction **Tony Barr**

music by **Michael Praetorius**
arrangement **Tony Barr**

♩ = ca.120 *Quite Broadly*

Descant vocalizing on Verse 3

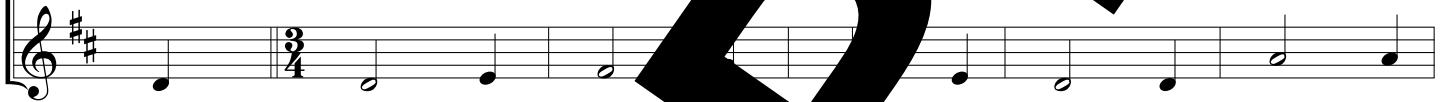


Ooh _____ Ooh _____

Descant Verse 6



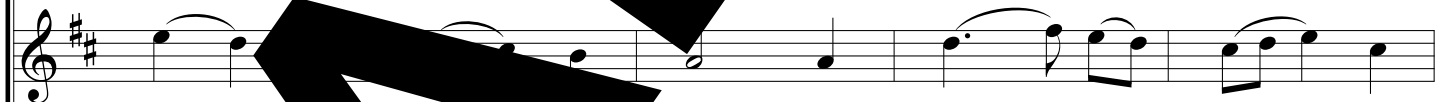
In God re - joice, an - d he - rais - es to Je - sus,



1. O come, you long - ted One, and here a -
 2. In hu - man flesh in and blood, the Spir - it
 3. Of virg - in this of light de - stroyed the
 4. Who came to us how to live, to re - con -
 5. O born of pel the gloom, O sear - ing
 6. In God re - joice an - d he - rais - es sing to Je - sus,



3. _____ Ooh _____



6. pro - m - ise shep - herd king. Cre - a - tor - Spir - it,



us in your home. Be glad, you heav'ns, re -
 spoke - a - tion's word, as God as - sumed our
 dark of the night. How bright - ly does this
 cil - and to for - give that love pre - vail and
 diance from the tomb. O bright - ness of your
 6. pro - m - ise shep - herd king. Cre - at - or Spir - it,

3. Ooh.

6. we em - brace your wis - dom your and grace

1. joice, on earth, for here we greet your birth.
 2. mor - tal form, from ael's - tile womb was born.
 3. man - ger shine as herds this child di - vine.
 4. con - flict cease in jus - truth and peace.
 5. hea - v'nly face now in the hu - man race.
 6. we em - brace your wis - dom, your fire and

Final

6. grace

SAMPLE