

The Great O Antiphons
The 2nd Week in Advent
December 10, 2019



- ⊗ **S**apientia, quæ ex ore Altissimi prodiisti, attingens a fine usque ad finem fortiter, suabiterque disponens omnia: veni ad docendum nos viam prudentiæ.
- ⊗ **A**donai, et dux domus Isra-el, qui Moysi in igne flammæ rubi apparuisti, et ei in Sina legem dedisti: veni ad redimendum nos in brachio extento.
- ⊗ **R**adix Jesse, qui stas in signum populorum, super quem continebunt reges os suum, quem gentes deprecabuntur: veni ad liberandum nos, jam noli tardare.
- ⊗ **C**lavis David, et sceptrum domus Israël qui aperis, et nemo claudit, claudis, et nemo aperit: veni, et educ vincitum de domo carceris, sedentem in tenebris, et umbra mortis.
- ⊗ **O**riens, splendor lucis æternæ et sol justitiæ: veni, et illumina sedentes in tenebris, et umbra mortis.
- ⊗ **R**ex gentium, et desideratus earum, lapisque angularis, qui facis utraque unum: veni, et salva hominem quem de limo formasti.
- ⊗ **E**mmanuel, Rex et legifer noster, exspectatio gentium, et Salvator earum: veni ad salvandum nos, Domine, Deus noster.

You are invited to reflect, pray, and meditate after the service in the sanctuary.

***“The Advent mystery is the beginning of the end
of all in us that is not yet Christ.”***

Thomas Merton

(Seasons of Celebration: Meditations on the Cycles of Liturgical Feasts)

Pre-service Music

The "O" Antiphons are chanted in Latin

Veni, Emmanuel

Stand

Salutation and Collect

Sit and turn to hymn #357 and the Great "O" Antiphons



O Sapientia, O Wisdom

Reading Wisdom of Ben Sirach 24:3; Wisdom of Solomon 8:1; 1 Corinthians 1:20-25

Silence for meditation and prayer.

Kneel

Collect

Stand

Hymn #357, stanza 2

Sit



O Adonai, O Lord and Ruler

Reading

Silence for meditation and prayer.

Exodus 6:6 and Micah 5:2

Kneel

Collect

Stand

Hymn #357, stanza 3

Sit



O Radix Jesse, O Root of Jesse

Reading

Silence for meditation and prayer.

Isaiah 11:1-3a,10; 52:13; 53:2; Habakkuk 2:3

Kneel

Collect

Stand

Hymn #357, stanza 4
Sit



O Clavis David, O Key of David

Reading
Silence for meditation and prayer.

Psalm 107:10-11, 14; Isaiah 22:22-24a; 42:1, 6-7

Kneel
Collect
Stand
Hymn #357, stanza 5
Sit



O Oriens, O Dayspring

Reading
Silence for meditation and prayer.

Isaiah 9:2; Malachi 4:2a; Luke 1:76-79; Hebrews 1:3

Kneel
Collect
Stand
Hymn #357, stanza 6
Sit



O Rex Gentium, O King of the Nations

Reading
Silence for meditation and prayer.

Genesis 2:7; Isaiah 28:16; Psalm 118:22-23; Ephesians 2:14, 19-20

Kneel
Collect
Stand
Hymn #357, stanza 7
Sit



O Emmanuel

Reading

Isaiah 7:14; 33:22; Genesis 49:10

Silence for meditation and prayer.

Kneel

Collect

Stand

Hymn #357, stanza 1

Blessing

The Servants of the Word

Liturgist:	Dean of the Chapel Kent Burreson
Assistant:	2 nd -year Seminarian Michael Wilke
Readers:	Jacob Rhodes, Bryce Rosche, Jonathon Rusche, Don Stein, Idonis King, Jared Townley, Andrew Thompson
Organist:	Director of Music Arts Jim Marriott
Cantors:	Professor Erik Herrmann and Mrs. Lindsay Sampson

The Great O Antiphons

The paraphrases of Holy Scripture known as the Great O Antiphons of Advent have been cherished for centuries by Christian worshipers as most expressive of the Church's desire for the Savior. They are the most sublime expression of that Advent spirit. Antiphons are short texts, drawn from Scripture, often the Psalms, which are sung before and after psalms and canticles in order to "frame" them. They indicate the chief seasonal emphasis of that day in the liturgical year. The name of these antiphons is derived from the initial "O" in each. Although their authorship is anonymous, they appear to have been in use perhaps as early as the seventh century. Past practice in the Church's liturgy was to chant one of the Great O Antiphons at Evening Prayer each day from December 17 to 23 inclusive, before and after the canticle Magnificat. Each antiphon consists of a title from the Old Testament associated with God and Christ, expanded upon with words of Scripture, and followed by a petition asking Him to come and fulfill a scriptural promise or prophecy. The petitions begin with the word "Come." In this service the antiphons are coupled with readings from the Apocrypha (Wisdom of Ben Sirach and the Wisdom of Solomon) and the Old and New Testaments which may have been the sources of the antiphons and which thematically convey the title attributed to the Christ and the essential significance of the title. The Great O Antiphons form the basis of the Advent Hymn, "Oh, Come, Oh, Come, Emmanuel." The Antiphons are also etched into the rim of the Chapel's Advent wreath, along with the phrase *Ero cras*, forming an acrostic from the first letter of each of the seven titles in Latin and meaning "Tomorrow, I will come." The artist, Phil Perschbacher, also juxtaposed the *Ero cras* to *Emmanuel* on the left side and *Veni* on the right side, giving the trifold meaning, "God is with us—Tomorrow, I will come—O come, Wisdom.