



A  
c  
c  
i  
p  
h  
o  
s

CONCORDIA SEMINARY

CHAPEL OF ST. TIMOTHY AND ST. TITUS

December 16, 2021

# THE GREAT “O” ANTIPHONS

*The seven Great “O” Antiphons are short prayers traditionally sung during the seven days preceding Christmas Eve before and after the Magnificat at Vespers or Evening Prayer. Their name is derived from their initial “O.” They are found in LSB 357.*

*Each antiphon consists of an Old Testament title given to Christ and a petition asking Him to come and fulfill a scriptural promise or prophecy. Beginning in the remote vastness of the eternal wisdom, continuing through Moses and the Law, remembering David and his promised descendant who would rule Israel gloriously, touching on the Babylonian captivity and the insight of the later prophets that the Messiah was to be more than an earthly king, declaring that He would be the King and Savior of all humanity, and finally proclaiming Him as Emmanuel, God with us, the antiphons proceed on an ascending scale of anticipation to usher in the joy of the Feast of the Nativity.*

*The authorship and date of the antiphons is unknown, but they were already in use at Rome by the 8th century. By the 12th century, an unknown author collected the antiphons in Latin verse, which then became the well-known hymn “O Come, O Come, Emmanuel” (LSB 357).*



## PRE-SERVICE MUSIC

## COLLECT OF THE DAY

*Stand*

**L** The Lord be with you.

**C** And also with you.

**L** Let us pray.

Stir up Your power, O Lord, and come and help us by Your might, that the sins which weigh us down may be quickly lifted by Your grace and mercy; for You live and reign with the Father and the Holy Spirit, one God, now and forever.

**C** Amen.

*Sit*

# O SAPIENTIA

O Wisdom



READING.....1 Corinthians 1:18–24

**L** This is the Word of the Lord.

**C** Thanks be to God.

*Silence for prayer and meditation*

*A dominant theme of the Old Testament is that of “wisdom.” Wisdom proceeds from God, creates and establishes order, and leads His faithful people in righteousness and holiness. From its beginning, the Church identified Jesus, the Word of God (John 1:1–3), with the wisdom of the Old Testament. In this antiphon, we call upon the Son to teach us and lead us in the way of justice and righteousness.*

 WISDOM,  
proceeding from  
the mouth of the  
most high,  
pervading and  
permeating all  
creation, mightily  
ordering all things:  
come   
and teach us the way  
of prudence.

## PRAYER

**L** O Wisdom, proceeding from the mouth of the Most High, pervading and permeating all creation, mightily ordering all things: come and teach us the way of prudence.

**C** (sung) Amen.

## HYMN

**C** O come, Thou Wisdom from on high,  
Who ord’rest all things mightily;  
To us the path of knowledge show,  
And teach us in her ways to go.  
Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel!

# O ADONAI

O Lord



READING.....Exodus 3:1–15

**L** This is the Word of the Lord.

**C** Thanks be to God.

*Silence for prayer and meditation*

*The Lord made Himself known to Moses by revealing His personal Name—יהוה (“Yahweh”; indicated in most Bibles today in capital letters “LORD”). God’s personal name was too holy to be uttered by the ancient Israelites, so they substituted the word “Adonai,” which means “Lord.” Today, this name reminds us of God’s great deeds of deliverance throughout history—most profoundly, the manifestation of His mercy in the sacrifice of the cross.*

 ADONAI  
and ruler of  
the house of  
ISRAEL,  
who appeared  
to Moses in the  
burning bush and  
gave him the Law  
on Sinai:  
come   
with an outstretched  
arm and redeem us.

## PRAYER

**L** O Adonai and ruler of the house of Israel, who appeared to Moses in the burning bush and gave him the Law on Sinai: come with an outstretched arm and redeem us.

**C** (sung) Amen.

## HYMN

**C** O come, O come, Thou Lord of might,  
Who to Thy tribes on Sinai’s height  
In ancient times didst give the Law,  
In cloud and majesty and awe.  
Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel!

## O RADIX JESSE

*O Root of Jesse*

READING.....Isaiah 11:1–5; 10

**L** This is the Word of the Lord.

**C** Thanks be to God.

*Silence for prayer and meditation*

*In Isaiah 11, the prophet sees the Messiah coming as a “sign to the people.” We are also reminded of Jesus’ words: “‘I, when I am lifted up from the earth, will draw all men to myself.’ He said this to show by what death He was to die” (John 12:32–33).*

### PRAYER

**L** O Root of Jesse, standing as an ensign before the peoples, before whom all kings are mute, to whom the nations will do homage: come quickly to deliver us.

**C** (sung) Amen.

### HYMN

**C** O come, Thou Branch of Jesse’s tree,  
Free them from Satan’s tyranny  
That trust Thy mighty pow’r to save;  
And give them vict’ry o’er the grave.  
Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel!



ROOT of JESSE,

STANDING AS AN ENSIGN  
BEFORE THE PEOPLES,  
BEFORE TO WHOM  
ALL KINGS  
ARE MUTE, TO WHOM  
THE NATIONS WILL DO  
HOMAGE:

come quickly to deliver us.

## O CLAVIS DAVID

*O Key of David*

READING.....Matthew 16:13–19

**L** This is the Word of the Lord.

**C** Thanks be to God.

*Silence for prayer and meditation*

*It is the Messiah’s privilege to open or shut the gate into the kingdom of God. He exercises that work today through the Office of the Keys and Holy Absolution. We cry out to Him to come and rescue us who because of our sins are prisoners of sin, death, and the devil.*

### PRAYER

**L** O Key of David and scepter of the house of Israel, You open and no one can close, You close and no one can open: come and rescue the prisoners who are in darkness and the shadow of death.

**C** (sung) Amen.

### HYMN

**C** O come, Thou Key of David, come,  
And open wide our heav’nly home;  
Make safe the way that leads on high,  
And close the path of misery.  
Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel!



KEY of DAVID

AND SCEPTER OF THE  
HOUSE OF ISRAEL, YOU  
OPEN

AND NO ONE CAN CLOSE,  
YOU CLOSE AND NO ONE  
CAN OPEN:

come  
AND RESCUE THE PRISONERS  
WHO ARE IN DARKNESS AND  
THE SHADOW OF DEATH.

## O ORIENS

*O Dayspring*

READING.....Isaiah 9:2–7

**L** This is the Word of the Lord.

**C** Thanks be to God.

*Silence for prayer and meditation*

*The imagery here is that of Christ who will return at the end of time and whose radiant light will completely dispel the darkness of our hearts and souls. Until then, Christ in His Word and Sacraments, is a “lamp for our feet and a light for our path” (Ps. 119:105). He is a great light “on those living in the land of the shadow of death” (Is. 9:2).*



DAYSPRING,  
splendor of light  
everlasting:  
come and enlighten  
those who sit in  
darkness and the  
shadow of death.

### PRAYER

**L** O Dayspring, splendor of light everlasting: come and enlighten those who sit in darkness and in the shadow of death.

**C** (sung) Amen.

### HYMN

**C** O come, Thou Dayspring from on high,  
And cheer us by Thy drawing nigh;  
Disperse the gloomy clouds of night,  
And death's dark shadows put to flight.  
Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel!

## O REX GENTIUM

*O King of Nations*

READING.....Jeremiah 10:6–10

**L** This is the Word of the Lord.

**C** Thanks be to God.

*Silence for prayer and meditation*

*“The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes” (Mark 12:10–11). In this prayer, the Church begs God to come and save those whom He made in His own image, but whose features sin has distorted. It is a prayer that all nations would come to know Christ.*



KING OF NATIONS,  
the ruler they long for, the  
cornerstone  
uniting all people:  
come  
and save us all, whom you  
formed out of clay.

### PRAYER

**L** O King of the nations, the ruler they long for, the cornerstone uniting all people: Come and save us all, whom You formed out of clay.

**C** (sung) Amen.

### HYMN

**C** O come, Desire of nations, bind  
In one the hearts of all mankind;  
Bid Thou our sad divisions cease,  
And be Thyself our King of Peace.  
Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel!

## O EMMANUEL

*O God with Us*

**READING**.....Isaiah 7:10–14

**L** This is the Word of the Lord.

**C** Thanks be to God.

*Silence for prayer and meditation*

*Emmanuel. “God with us!”  
We beg our God—our king,  
our lawgiver; our Messiah, our  
Savior—to come to us. And He  
comes: as a child born of Mary  
long ago, in His Word and  
Holy Sacraments today, and as  
Judge and Savior at the end of  
time.*



emmanuel,  
our king and our  
lawgiver, the  
anointed of the  
nations  
and their savior:

come  
and save us, o Lord  
our God.

### PRAYER

**L** O Emmanuel, our king  
and our Lord, the anointed  
for the nations and their  
Savior: come and save us,  
O Lord our God.

**C** *(sung)* Amen.

### HYMN

**C** O come, O come, Emmanuel,  
And ransom captive Israel,  
That mourns in lonely exile here  
Until the Son of God appear.  
Rejoice! Rejoice! Emmanuel  
Shall come to thee O Israel!

*Stand*

### LORD’S PRAYER

#### BLESSING

**L** He who testifies to these things says, “Surely I am coming soon.”

**C** Amen. Come, Lord Jesus!

**L** The grace of the Lord Jesus be with us all.

**C** Amen. *(Rev. 22:20–21)*

### POST-SERVICE MUSIC



### IN THE LORD’S SERVICE

Liturgist  
Lectors  
Organist

Rev. Dr. Erik Herrmann  
Seminarians Jacob Barber, Joel Her, Michael Wilke, Noah Burger  
Rev. Dr. James Marriott

## THE GREAT O ANTIPHONS

**O** Sapientia, quæ ex ore Altissimi prodiisti, attingens a fine usque ad finem fortiter, suaviterque disponens omnia: veni ad docendum nos viam prudentiæ.

**O** 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.

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

**O** Clavis David, et sceptrum domus Israël qui aperis, et nemo claudit, claudis, et nemo aperit: veni, et educ vinctum de domo carceris, sedentem in tenebris, et umbra mortis.

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

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

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

*The Great O Antiphons are etched into the rim of the chapel's Advent wreath, along with the phrase "Ero cras," which means "Tomorrow, I will come." "Ero cras" is formed as an acrostic from the first letter of each of the seven antiphon titles in Latin. The artist also juxtaposed "Ero cras" with "Emmanuel" on the left side and "Veni" on the right side, giving the trifold meaning, "God is with us—Tomorrow, I will come—Come, O Wisdom."*