



A c c i p h o s

CONCORDIA SEMINARY
CHAPEL OF ST. TIMOTHY AND ST. TITUS

December 13, 2022

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

Stand

INVOCATION

L In the name of the Father and of the ✠ Son and of the Holy Spirit.

C Amen.

COLLECT OF THE DAY

Sung by the choir.

Stir up Your power, O Lord, and come. Protect us by Your strength and save us from the threatening dangers of our sins; for You live and reign with the Father and the Holy Spirit, one God, now and forever. 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).



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.

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!

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.



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—

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!

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 | Rev. Dr. Erik Herrmann |
| Lectors | Seminarians Daniel Bueckman, Noah Russell |
| | Daniel Thaelke, Matthew Vathauer |
| Organist | Phillip Magness |

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."