

# 88 O Come, O Come, Emmanuel



1 O come, O come, Em - man - u - el, and ran - som  
 2 O come, thou Wis - dom from on high, who or - derest  
 3 O come, O come, thou Lord of might, who to thy  
 4 O come, thou Root of Jes - se, free thine own from



cap - tive Is - ra - el, that mourns in lone - ly ex - ile  
 all things might - i - ly: to us the path of knowl - edge  
 tribes on Si - nai's height in an - cient times didst give the  
 Sa - tan's tyr - an - ny; from depths of hell thy peo - ple



here un - til the Son of God ap - pear.  
 show; and teach us in her ways to go. Re-joice! Re-joice!  
 law in cloud and maj - es - ty and awe.  
 save and give them vic - tory o'er the grave.



Em - man - u - el shall come to thee, O Is - ra - el.

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| <p>5 O come, thou Key of David, come,<br/>             and open wide our heavenly home;<br/>             make safe the way that leads on high,<br/>             and close the path to misery.<br/>             Rejoice! Rejoice! Emmanuel<br/>             shall come to thee, O Israel.</p> | <p>6 O come, thou Dayspring, come and cheer<br/>             our spirits by thine advent here;<br/>             disperse the gloomy clouds of night,<br/>             and death's dark shadows put to flight.<br/>             Rejoice! Rejoice! Emmanuel<br/>             shall come to thee, O Israel.</p> |
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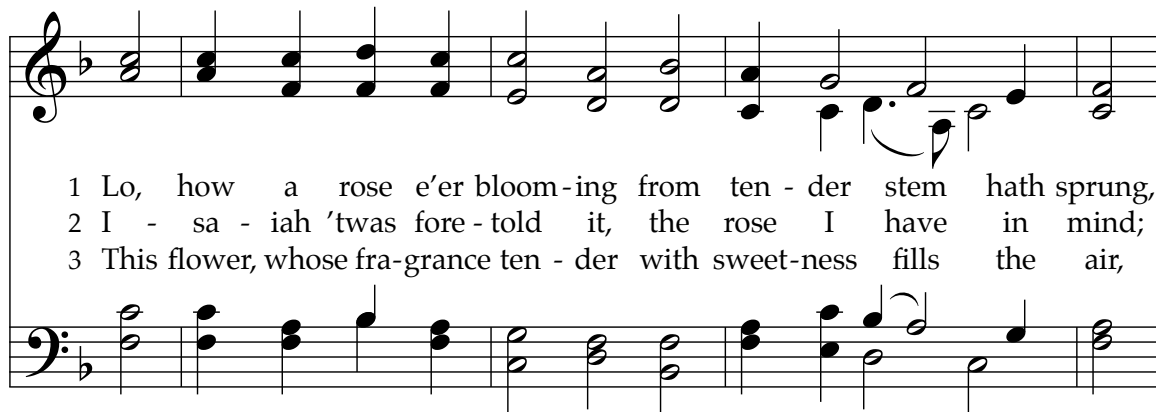
- 7 O come, Desire of nations, bind  
 all peoples in one heart and mind;  
 bid envy, strife, and discord cease;  
 fill the whole world with heaven's peace.  
 Rejoice! Rejoice! Emmanuel  
 shall come to thee, O Israel.

*One stanza of this paraphrase of the great O Antiphons may be sung on each of the last days of Advent as follows:*

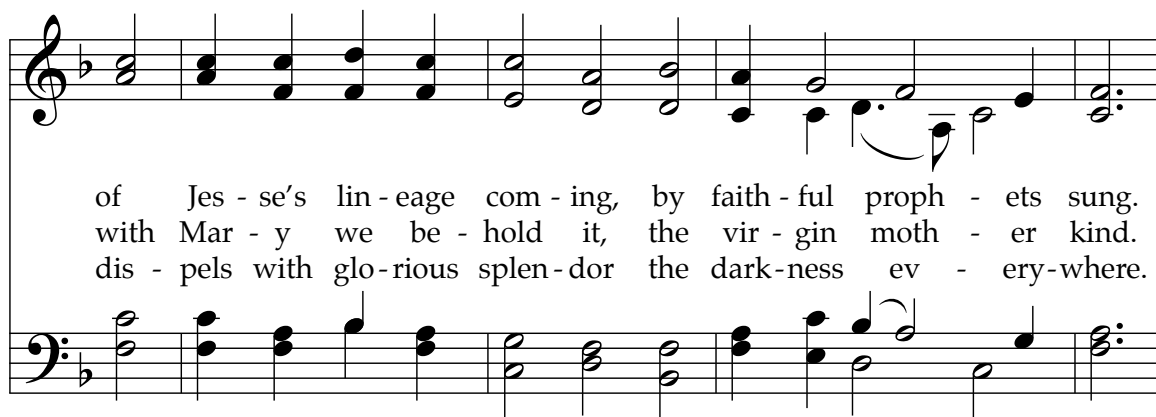
<i>Dec. 17: O Wisdom (2)</i>	<i>Dec. 20: O Key of David (5)</i>	<i>Dec. 23: O Emmanuel (1)</i>
<i>Dec. 18: O Lord of might (3)</i>	<i>Dec. 21: O Dayspring (6)</i>	
<i>Dec. 19: O Root of Jesse (4)</i>	<i>Dec. 22: O Desire of Nations (7)</i>	

These titles of the coming Christ appeared in daily Vesper antiphons sung during the week before Christmas; their roots date at least to the reign of Charlemagne. Both text and tune are the fruit of 19th-century efforts to reclaim Christian treasures from pre-Reformation sources.

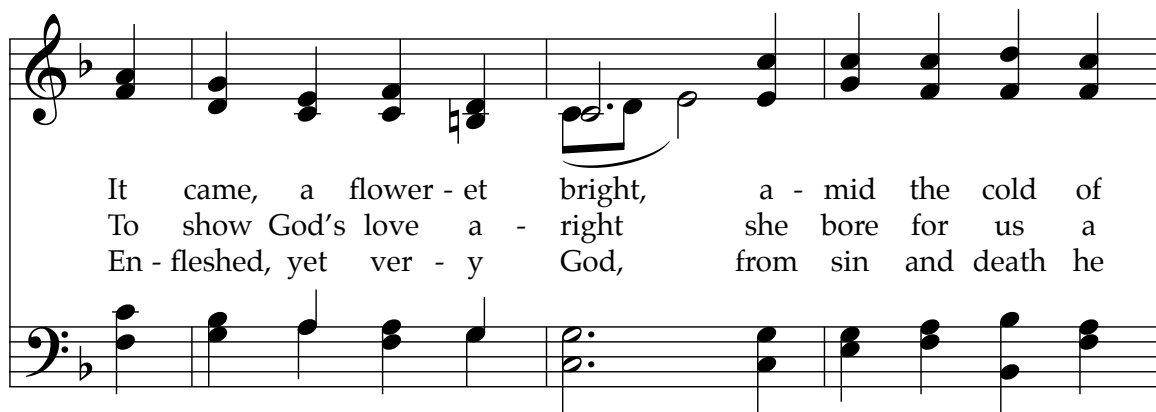
## Lo, How a Rose E'er Blooming 129



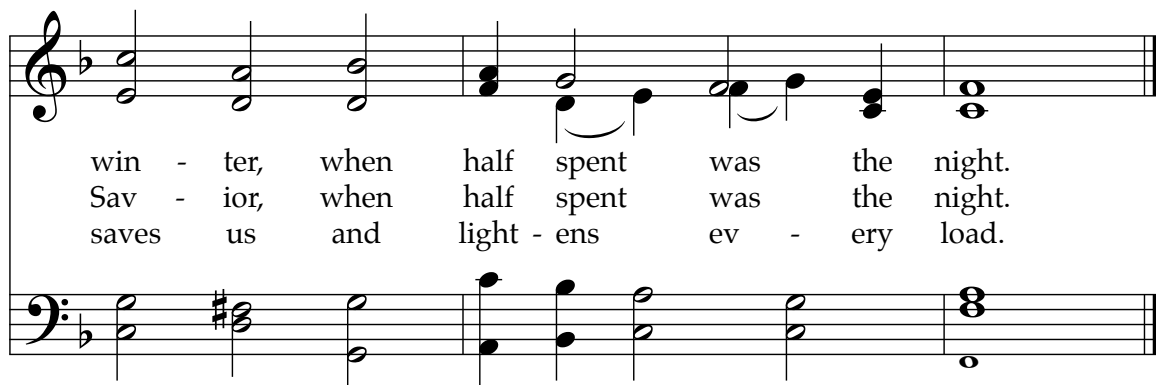
1 Lo, how a rose e'er bloom-ing from ten - der stem hath sprung,  
 2 I - sa - iah 'twas fore - told it, the rose I have in mind;  
 3 This flower, whose fra-grance ten - der with sweet-ness fills the air,



of Jes - se's lin - eage com - ing, by faith - ful proph - ets sung.  
 with Mar - y we be - hold it, the vir - gin moth - er kind.  
 dis - pels with glo - rious splen - dor the dark - ness ev - ery - where.



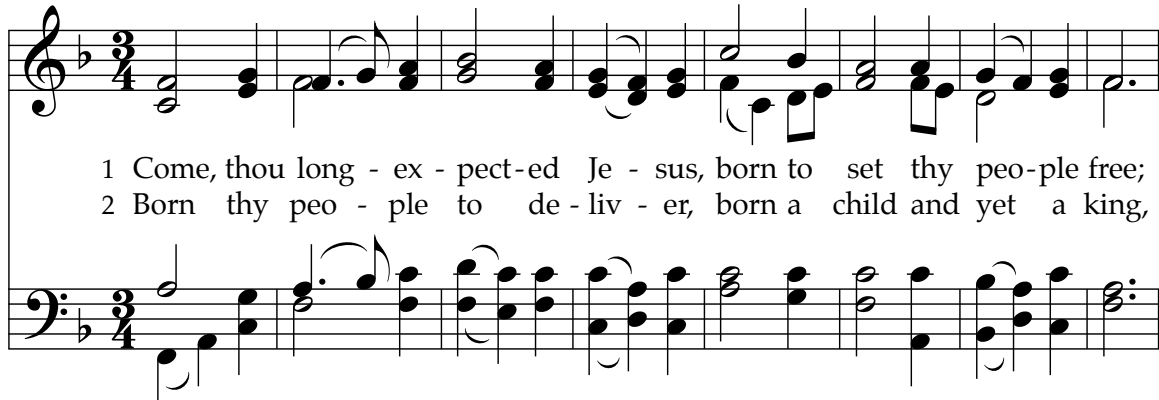
It came, a flower - et bright, a - mid the cold of  
 To show God's love a - right she bore for us a  
 En - fleshed, yet ver - y God, from sin and death he



win - ter, when half spent was the night.  
 Sav - ior, when half spent was the night.  
 saves us and light - ens ev - ery load.

Although the early copies of this 15th-century German text include many more stanzas than are printed here, this simpler, shorter form has much to commend it. This early 17th-century harmonization of the traditional chorale melody invites and rewards singing in parts.

## Come, Thou Long-Expected Jesus 82



1 Come, thou long - ex - pect-ed Je - sus, born to set thy peo-ple free;  
2 Born thy peo - ple to de - liv - er, born a child and yet a king,



from our fears and sins re - lease us; let us find our rest in thee.  
born to reign in us for - ev - er, now thy gra-cious king-dom bring.



Is-rael's strength and con - so - la - tion, hope of all the earth thou art;  
By thine own e - ter - nal Spir - it rule in all our hearts a - lone;



dear de - sire of ev - ery na - tion, joy of ev - ery long-ing heart.  
by thine all - suf-fi - cient mer - it raise us to thy glo-rious throne.

With its opening "Come," this hymn sounds the note of entreaty and invitation that characterizes the Advent season (from the Latin *adventus* = "coming"). Its blending of memory and hope helps us to give voice to our present faith as we stand between the past and the future.