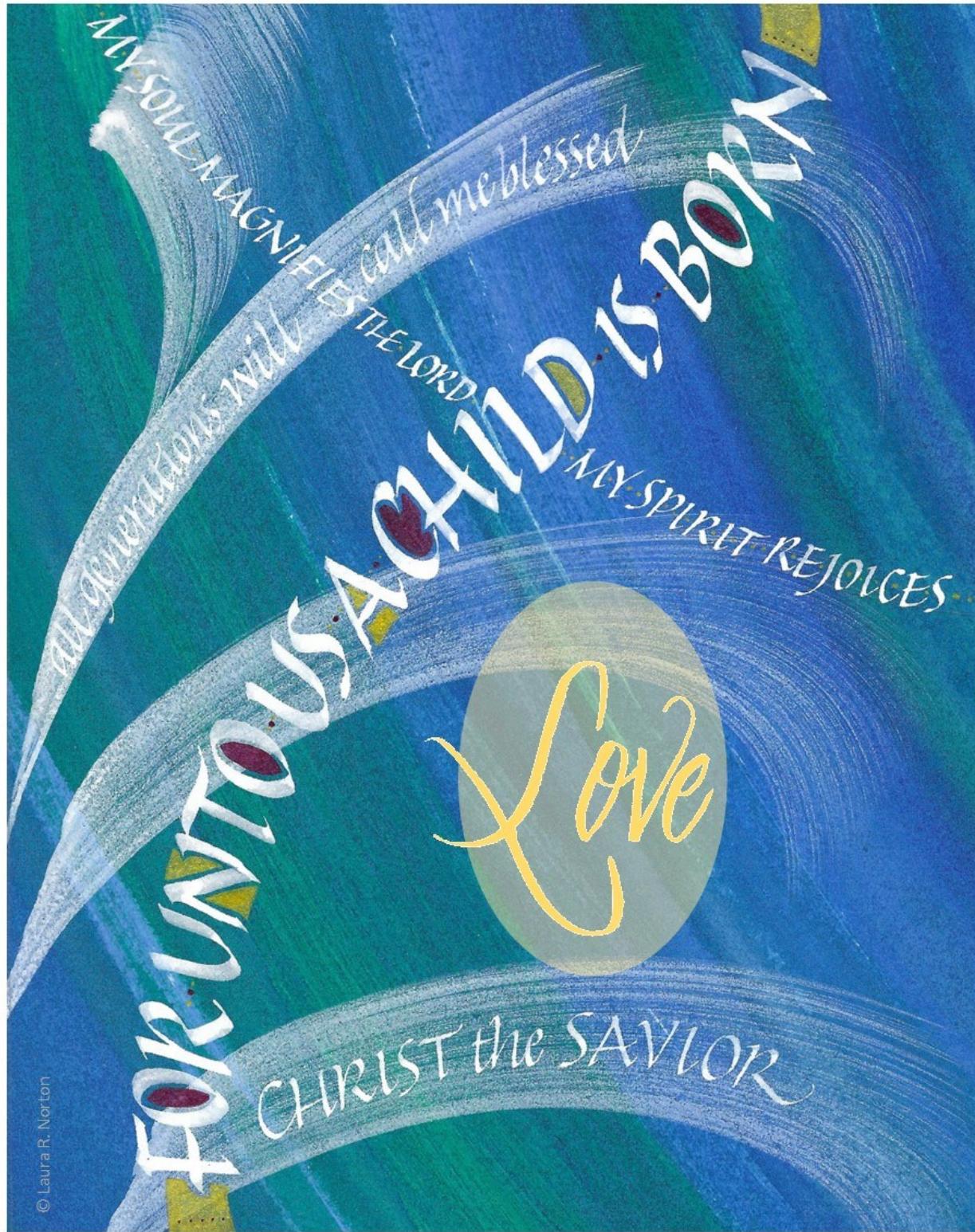


Episcopal Diocese of Milwaukee
Diócesis Episcopal de Milwaukee

Christmas Lessons and Carols | *Festival de lecturas y cánticos de Navidad*

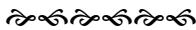
First Sunday after Christmas | *Primer domingo después de Navidad*

December 27, 2020 | *27 de diciembre de 2020*



Welcome and Merry Christmas!

Thank you for joining us this morning. Today is truly a diocesan service. We have readers, musicians, and priests from all over the diocese. There are a number of songs where we invite you to sing along and the music and lyrics are provided for you here. We think that the arrangements of those carols are especially well-suited for congregational singing. We also know that you will be watching this service from your homes, so feel free to sing along with all the carols you would like to sing. Hark! The herald angels sing, “Glory to the newborn King!” Merry Christmas!



All read aloud the portions that are in bold.

A Bidding Prayer

Dear People of God: In this Christmas Season, let it be our duty and delight to hear once more the message of the Angels, to go to Bethlehem and see the Son of God lying in a manger.

Let us hear and heed in Holy Scripture the story of God's loving purpose from the time of our rebellion against him until the glorious redemption brought to us by his holy Child Jesus, and let us make this place glad with our carols of praise.

But first, let us pray for the needs of his whole world, for peace and justice on earth, for the unity and mission of the Church for which he died, and especially for his Church in our country and in this diocese.

And because he particularly loves them, let us remember in his name the poor and helpless, the cold, the hungry and the oppressed, the sick and those who mourn, the lonely and unloved, the aged and little children, as well as all those who do not know and love the Lord Jesus Christ.

Finally, let us remember before God his pure and lowly Mother, and that whole multitude which no one can number, whose hope was in the Word made flesh, and with whom, in Jesus, we are one for evermore.

And now, to gather up all these petitions, let us pray in the words which Christ himself has taught us, saying:

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

Todos leen en voz alta las partes escritas en negrilla.

Oración invitatoria

Amado pueblo de Dios: en esta estación de Navidad, es nuestro deber y regocijo prepararnos para oír una vez más el mensaje de los ángeles, ir a Belén y ver al Hijo de Dios acostado en un pesebre.

Oigamos y atendamos en las Sagradas Escrituras el relato del propósito amoroso de Dios desde el momento de nuestra rebelión contra él hasta la gloriosa redención que nos trajo su santo Niño Jesús, y aguardemos la conmemoración anual de su nacimiento con himnos y cantos de alabanza.

Pero en primer lugar, oremos por las necesidades de todo el mundo, por la paz y la justicia en la tierra, por la unidad y misión de la Iglesia por la cual él murió, y especialmente por su Iglesia en nuestro país y en esta diócesis.

Y porque él particularmente les ama, recordemos en su nombre a los pobres y los desamparados, a los que tienen frío, a los hambrientos y los oprimidos, a los enfermos y los afligidos, a los que están solos y a los indeseados, a los ancianos y los niños; y a todos aquellos que no conocen ni aman al Señor Jesucristo.

Recordemos, por último, ante Dios a su madre, humilde y pura, y a toda esa incontable multitud cuya esperanza está en la Palabra hecha carne, y con quien, en este Señor Jesús, por siempre somos uno.

Y ahora, resumiendo todas estas peticiones, oremos con las palabras que Cristo mismo nos ha enseñado:

**Padre nuestro, que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,**

**Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

The Almighty God bless us with his grace; Christ give us the joys of everlasting life; and to the fellowship of the citizens above, may the King of Angels bring us all. **Amen.**



St. Boniface, Mequon

First Lesson Genesis 2:4b-9,15-25, 3:1-23

Readers: Therese Dybul & Katie Ott

In the day that the LORD God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up — for the LORD God had not caused it to rain upon the earth, and there was no one to till the ground; but a stream would rise from the earth, and water the whole face of the ground — then the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being. And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. Out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

The LORD God took the man and put him in the garden of Eden to till it and keep it. And the LORD God commanded the man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Then the LORD God said, “It is not good that the man should be alone; I will make him a helper as his partner.” So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the LORD God caused a deep sleep to fall upon the

**como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en tentación
y libranos del mal.
Porque tuyo es el reino,
tuyo es el poder,
y tuya es la gloria,
ahora y por siempre. Amén.**

Dios todopoderoso nos bendiga con su gracia; Cristo nos dé los goces de la vida sempiterna, y el Rey de los Ángeles nos conduzca a todos a la comunión de los ciudadanos del cielo. **Amén**



St. Boniface, Mequon

Primera Lectura Génesis 2:4b -9,15 -25, 3:1 -23

Lectoras: Therese Dybul & Katie Ott

Ésta es la historia de la creación del cielo y de la tierra. Cuando Dios el Señor hizo el cielo y la tierra, aún no había plantas ni había brotado la hierba, porque Dios el Señor todavía no había hecho llover sobre la tierra, ni había nadie que la trabajara. Sin embargo, de la tierra salía agua que regaba todo el terreno. Entonces Dios el Señor formó al hombre de la tierra misma, y sopló en su nariz y le dio vida. Así el hombre se convirtió en un ser viviente.

Después Dios el Señor plantó un jardín en la región de Edén, en el oriente, y puso allí al hombre que había formado. Hizo crecer también toda clase de árboles hermosos que daban fruto bueno para comer. En medio del jardín puso también el árbol de la vida y el árbol del conocimiento del bien y del mal.

Cuando Dios el Señor puso al hombre en el jardín de Edén para que lo cultivara y lo cuidara, le dio esta orden: «Puedes comer del fruto de todos los árboles del jardín, menos del árbol del bien y del mal. No comes del fruto de ese árbol, porque si lo comes, ciertamente morirás.»

Luego, Dios el Señor dijo: «No es bueno que el hombre esté solo. Le voy a hacer alguien que sea una ayuda adecuada para él.» Y Dios el Señor formó de la tierra todos los animales y todas las aves, y se los llevó al hombre para que les pusiera nombre. El hombre les puso nombre a todos los animales domésticos, a todas las aves y a todos los animales salvajes, y ese nombre se les quedó. Sin embargo, ninguno de ellos resultó ser la ayuda adecuada para él. Entonces Dios el Señor hizo caer al hombre en un sueño profundo y, mientras dormía, le sacó una de las costillas y le cerró otra vez

man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken."

Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. And the man and his wife were both naked, and were not ashamed.

Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden'?" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loin cloths for themselves.

They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man, and said to him, "Where are you?" He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself." He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate." Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate."

The LORD God said to the serpent,

"Because you have done this,
cursed are you among all animals
and among all wild creatures;
upon your belly you shall go,
and dust you shall eat
all the days of your life.

la carne. De esa costilla Dios el Señor hizo una mujer, y se la presentó al hombre, el cual, al verla, dijo:

«¡Ésta sí que es de mi propia carne y de mis propios huesos! Se va a llamar "mujer", porque Dios la sacó del hombre.»

Por eso el hombre deja a su padre y a su madre para unirse a su esposa, y los dos llegan a ser como una sola persona.

Tanto el hombre como su mujer estaban desnudos, pero ninguno de los dos sentía vergüenza de estar así.

La serpiente era más astuta que todos los animales salvajes que Dios el Señor había creado, y le preguntó a la mujer:

—¿Así que Dios les ha dicho que no coman del fruto de ningún árbol del jardín?

Y la mujer le contestó:

—Podemos comer del fruto de cualquier árbol, menos del árbol que está en medio del jardín. Dios nos ha dicho que no debemos comer ni tocar el fruto de ese árbol, porque si lo hacemos, moriremos.

Pero la serpiente le dijo a la mujer:

—No es cierto. No morirán. Dios sabe muy bien que cuando ustedes coman del fruto de ese árbol podrán saber lo que es bueno y lo que es malo, y que entonces serán como Dios.

La mujer vio que el fruto del árbol era hermoso, y le dieron ganas de comerlo y de llegar a tener entendimiento. Así que cortó uno de los frutos y se lo comió. Luego le dio a su esposo, y él también comió. En ese momento se les abrieron los ojos, y los dos se dieron cuenta de que estaban desnudos. Entonces cosieron hojas de higuera y se cubrieron con ellas.

El hombre y su mujer escucharon que Dios el Señor andaba por el jardín a la hora en que sopla el viento de la tarde, y corrieron a esconderse de él entre los árboles del jardín. Pero Dios el Señor llamó al hombre y le preguntó:

—¿Dónde estás?

El hombre contestó:

—Escuché que andabas por el jardín y tuve miedo, porque estoy desnudo; por eso me escondí.

Entonces Dios le preguntó:

—¿Y quién te ha dicho que estás desnudo? ¿Acaso has comido del fruto del árbol del que te dije que no comieras?

El hombre contestó:

I will put enmity between you and the woman,
and between your offspring and hers;
he will strike your head,
and you will strike his heel."

To the woman he said,

"I will greatly increase your pangs in childbearing;
in pain you shall bring forth children,
yet your desire shall be for your husband,
and he shall rule over you."

And to the man he said,

"Because you have listened to the voice of your wife,
and have eaten of the tree
about which I commanded you,
'You shall not eat of it,'
cursed is the ground because of you;
in toil you shall eat of it all the days of your life;
thorns and thistles it shall bring forth for you;
and you shall eat the plants of the field.
By the sweat of your face
you shall eat bread
until you return to the ground,
for out of it you were taken;
you are dust,
and to dust you shall return."

The man named his wife Eve, because she was the mother of all living. And the LORD God made garments of skins for the man and for his wife, and clothed them. Then the Lord God said, "See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever"—therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken.

—La mujer que me diste por compañera me dio de ese fruto, y yo lo comí.

Entonces Dios el Señor le preguntó a la mujer:

—¿Por qué lo hiciste?

Y ella respondió:

—La serpiente me engañó, y por eso comí del fruto.

Entonces Dios el Señor dijo a la serpiente:

—Por esto que has hecho, maldita serás entre todos los demás animales. De hoy en adelante caminarás arrastrándote y comerás tierra. Haré que tú y la mujer sean enemigas, lo mismo que tu descendencia y su descendencia. Su descendencia te aplastará la cabeza, y tú le morderás el talón.

A la mujer le dijo:

—Aumentaré tus dolores cuando tengas hijos, y con dolor los darás a luz. Pero tu deseo te llevará a tu marido, y él tendrá autoridad sobre ti.

Al hombre le dijo:

—Como le hiciste caso a tu mujer y comiste del fruto del árbol del que te dije que no comieras, ahora la tierra va a estar bajo maldición por tu culpa; con duro trabajo la harás producir tu alimento durante toda tu vida. La tierra te dará espinos y cardos, y tendrás que comer plantas silvestres. Te ganarás el pan con el sudor de tu frente, hasta que vuelvas a la misma tierra de la cual fuiste formado, pues tierra eres y en tierra te convertirás.

El hombre llamó Eva a su mujer, pues ella fue la madre de todos los que viven. Dios el Señor hizo ropa de pieles de animales para que el hombre y su mujer se vistieran, y dijo: «Ahora el hombre se ha vuelto como uno de nosotros, pues sabe lo que es bueno y lo que es malo. No vaya a tomar también del fruto del árbol de la vida, y lo coma y viva para siempre.»

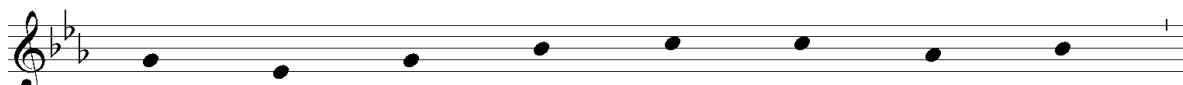
Por eso Dios el Señor sacó al hombre del jardín de Edén, y lo puso a trabajar la tierra de la cual había sido formado.

Carol: Creator of the stars of night | H 60

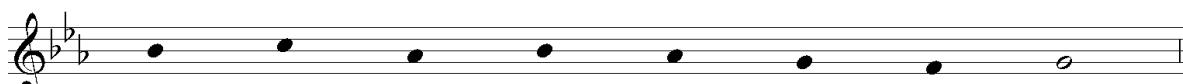
Words: Latin, 9th cent.; ver. *Hymnal 1940*, alt.

Music: Conditor alme siderum, plainsong, Mode 4; acc. Bruce Neswick (b. 1956)

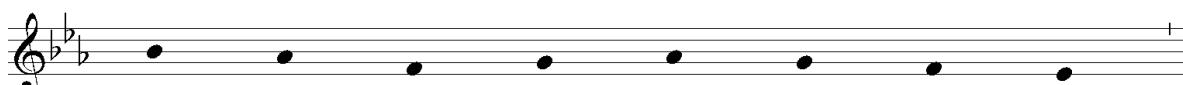
Musicians: Bailey Steger, mezzo-soprano, and Cindy Wilmeth, organ



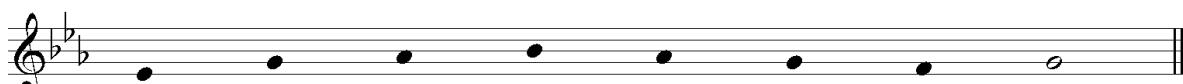
1 Cre - a - tor of the stars of night,
2 In sor - row that the an - cient curse
3 When this old world drew on toward night,
4 At your great Name, O Je - sus, now
5 Come in your ho - ly might, we pray,
* 6 To God the Fa - ther, God the Son,



1 your peo - ple's ev - er last - ing light,
2 should doom to death a u - ni - verse,
3 you came; but not in splen - dor bright,
4 all knees must bend, all hearts must bow:
5 re - deem us for e - ter - nal day;
6 and God the Spi - rit, Three in One,



1 O Christ, Re - deem - er of us all,
2 you came, O Sa - vior, to set free
3 not as a mon - arch, but the child
4 all things on earth with one ac - cord,
5 de - fend us while we dwell be - low
6 praise, hon - or, might, and glo - ry be



1 we pray you hear us when we call.
2 your own in glo - rious li - ber - ty.
3 of Ma - ry, blame - less mo - ther mild.
4 like those in heaven, shall call you Lord.
5 from all as - saults of our dread foe.
6 from age to age e - ter - nal - ly.

Words: Latin, 9th cent.; ver. *Hymnal 1940*, alt. Copyright © The Church Pension Fund. *Music:* *Conditor alme siderum*, plainsong, Mode 4; acc. Bruce Neswick (b. 1956) Copyright ©1984, Bruce Neswick. All rights reserved. Used with permission.



Trinity, Wauwatosa

Second Lesson

Reader: Ian Hyde

Comfort, O comfort my people,
says your God.
Speak tenderly to Jerusalem,
and cry to her
that she has served her term,
that her penalty is paid,
that she has received from the LORD's hand
double for all her sins.
A voice cries out:
“In the wilderness prepare the way of the LORD,
make straight in the desert a highway for our
God.
Every valley shall be lifted up,
and every mountain and hill be made low;
the uneven ground shall become level,
and the rough places a plain.
Then the glory of the LORD shall be revealed,
and all people shall see it together,
for the mouth of the LORD has spoken.”
A voice says, “Cry out!”
And I said, “What shall I cry?”
All people are grass,
their constancy is like the flower of the field.
The grass withers, the flower fades,
when the breath of the LORD blows upon it;
surely the people are grass.
The grass withers, the flower fades;
but the word of our God will stand forever.
Get you up to a high mountain,
O Zion, herald of good tidings;
lift up your voice with strength,
O Jerusalem, herald of good tidings,
lift it up, do not fear;
say to the cities of Judah,
“Here is your God!”
See, the Lord GOD comes with might,
and his arm rules for him;
his reward is with him,
and his recompense before him.
He will feed his flock like a shepherd;
he will gather the lambs in his arms,
and carry them in his bosom,
and gently lead the mother sheep.

Isaiah 40: 1-11



Trinity, Wauwatosa

Segunda Lectura

Lector: Ian Hyde

El Dios de ustedes dice:
«Consuelen, consuelen a mi pueblo;
hablen con cariño a Jerusalén
y díganle que su esclavitud ha terminado,
que ya ha pagado por sus faltas,
que ya ha recibido de mi mano
el doble del castigo por todos sus pecados.»
Una voz grita:
«Preparen al Señor un camino en el desierto,
tracen para nuestro Dios
una calzada recta en la región estéril.
Rellenen todas las cañadas,
allanen los cerros y las colinas,
convirtan la región quebrada y montañosa
en llanura completamente lisa.
Entonces mostrará el Señor su gloria,
y todos los hombres juntos la verán.
El Señor mismo lo ha dicho.»
Una voz dice: «Grita»,
y yo pregunto: «¿Qué debo gritar?»
«Que todo hombre es como hierba,
¡tan firme como una flor del campo!
La hierba se seca y la flor se marchita
cuando el soplo del Señor pasa sobre ellas.
Ciertamente la gente es como hierba.
La hierba se seca y la flor se marchita,
pero la palabra de nuestro Dios
permanece firme para siempre.»
Súbete, Sión, a la cumbre de un monte,
levanta con fuerza tu voz
para anunciar una buena noticia.
Levanta sin miedo la voz, Jerusalén,
y anuncia a las ciudades de Judá:
«¡Aquí está el Dios de ustedes!»
Llega ya el Señor con poder,
sometiéndolo todo con la fuerza de su brazo.
Trae a su pueblo
después de haberlo rescatado.
Viene como un pastor que cuida su rebaño;
levanta los corderos en sus brazos,
los lleva junto al pecho
y atiende con cuidado a las recién paridas.

Isaías 40: 1-11

Carol: *Comfort, Comfort Ye My People* | H 67

Translator: Catherine Winkworth; Author: Johann Olearius (1671)

Tune: GENEVAN 42; Hymnal 1982 #67

Musicians: Thomas Koester, Tabitha Manning, Amanda Robison, Bill Robison

The musical score consists of five staves of music in common time, treble clef, and a key signature of one sharp (F#). The lyrics are integrated with the music, appearing below each staff.

1 Com - fort, com - fort ye my peo - ple, speak ye peace, thus
2 Hark, the voice of one that cri - eth in the des - ert
3 Make ye straight what long was crook - ed, make the rough - er

saith our God; com - fort those who sit in dark - ness
far and near, call - ing us to new re - pent - ance
pla - ces plain; let your hearts be true and hum - ble,

mourn - ing 'neath their sor - rows' load. Speak ye to Je -
since the king - dom now is here. Oh, that warn - ing
as be - fits his ho - ly reign. For the glo - ry

ru - sa - lem of the peace that waits for them;
cry o - bey! Now pre - pare for God a way;
of the Lord now o'er earth is shed a - broad;

tell her that her sins I cov - - er,
let the val - leys rise to meet - him
and all flesh shall see the to - ken

and her war - fare now is o - ver.
and the hills bow down to greet - him.
that the word is nev - er bro - ken.

Words: Johann G. Olearius (1611-1684); tr. Catherine Winkworth (1827-1878), alt. Music: *Psalm 42*, melody and bass Claude Goudimel (1514-1572); harm. Hymnal 1982

Zion, Oconomowoc

Third Lesson

Reader: Stacey Lucht

The wilderness and the dry land shall be glad,
 the desert shall rejoice and blossom;
 like the crocus it shall blossom abundantly,
 and rejoice with joy and singing.
 The glory of Lebanon shall be given to it,
 the majesty of Carmel and Sharon.
 They shall see the glory of the LORD,
 the majesty of our God.
 Strengthen the weak hands,
 and make firm the feeble knees.
 Say to those who are of a fearful heart,
 "Be strong, do not fear!
 Here is your God.
 He will come with vengeance,
 with terrible recompense.
 He will come and save you."
 Then the eyes of the blind shall be opened,
 and the ears of the deaf unstopped;
 then the lame shall leap like a deer,
 and the tongue of the speechless sing for joy.
 For waters shall break forth in the wilderness,
 and streams in the desert;
 the burning sand shall become a pool,
 and the thirsty ground springs of water;
 the haunt of jackals shall become a swamp,
 the grass shall become reeds and rushes.
 A highway shall be there,
 and it shall be called the Holy Way;
 the unclean shall not travel on it,
 but it shall be for God's people;
 no traveler, not even fools, shall go astray.
 No lion shall be there,
 nor shall any ravenous beast come up on it;
 they shall not be found there,
 but the redeemed shall walk there.
 And the ransomed of the LORD shall return,
 and come to Zion with singing;
 everlasting joy shall be upon their heads;
 they shall obtain joy and gladness,
 and sorrow and sighing shall flee away.

Isaiah 35: 1-10

Tercera Lectura

Lectora: Stacey Lucht

Que se alegre el desierto, tierra seca;
 que se llene de alegría, que florezca,
 que produzca flores como el lirio,
 que se llene de gozo y alegría.
 Dios lo va a hacer tan bello como el Líbano,
 tan fértil como el Carmelo y el valle de Sarón.
 Todos verán la gloria del Señor,
 la majestad de nuestro Dios.
 Fortalezcan a los débiles,
 den valor a los cansados,
 digan a los tímidos:
 «¡Ánimo, no tengan miedo!
 ¡Aquí está su Dios para salvarlos,
 y a sus enemigos los castigará como merecen!»
 Entonces los ciegos verán
 y los sordos oirán;
 los lisiados saltarán como venados
 y los mudos gritarán.
 En el desierto, tierra seca,
 brotará el agua a torrentes.
 El desierto será un lago,
 la tierra seca se llenará de manantiales.
 Donde ahora viven los chacales,
 crecerán cañas y juncos.
 Y habrá allí una calzada
 que se llamará «el camino sagrado».
 Los que no estén purificados
 no podrán pasar por él;
 los necios no andarán por él.
 Allí no habrá leones
 ni se acercarán las fieras.
 Por ese camino volverán los libertados,
 los que el Señor ha redimido;
 entrarán en Sión con cantos de alegría,
 y siempre vivirán alegres.
 Hallarán felicidad y dicha,
 y desaparecerán el llanto y el dolor.

Carol: *Jesus Christ the Apple Tree*

Zion, Oconomowoc

Isaías 35: 1-10

Musicians: Fr. Scott Seefeldt, Stephanie Seefeldt, Geoffrey Williams, Emilie Williams



Trinity, Janesville

Fourth Lesson

Isaiah 7: 10-15

Reader: The Rev. Dr. Kathy Monson Lutes

The LORD spoke to Ahaz, saying, Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven. But Ahaz said, I will not ask, and I will not put the LORD to the test. Then Isaiah said: "Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good."



Trinity, Janesville

Cuarta Lectura

Isaías 7:10-15

Lectora: La Rvda. Dra. Kathy Monson Lutes

El Señor dijo también a Ahaz: «Pide al Señor tu Dios que haga un milagro que te sirva de señal, ya sea abajo en lo más profundo o arriba en lo más alto.»

Ahaz contestó: «No, yo no voy a poner a prueba al Señor pidiéndole una señal.»

Entonces Isaías dijo:

«Escuchen ustedes, los de la casa real de David. ¿Les parece poco molestar a los hombres, que quieren también molestar a mi Dios? Pues el Señor mismo les va a dar una señal: La joven está encinta y va a tener un hijo, al que pondrá por nombre Emanuel. En los primeros años de vida del niño, se comerá leche cuajada y miel.

Carol: Hebrides' Lullaby

Traditional/arr. by: Gwyneth Walker

Musicians: Christopher A. Smith, tenor, and Ben Johnston-Urey, piano



All Saints' Cathedral, Milwaukee

Fifth Lesson

Luke 1: 26-56

Reader: Bruce Bauer

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, 'Greetings, favoured one! The Lord is with you.' But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, 'Do not be afraid, Mary, for you have found favor with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob for ever, and of his kingdom there will be no end.' Mary said to the angel, 'How can



La Catedral de Todos Santos, Milwaukee

Quinta Lectura

S. Lucas 1:26-56

Lector: Bruce Bauer

A los seis meses, Dios mandó al ángel Gabriel a un pueblo de Galilea llamado Nazaret, donde vivía una joven llamada María; era virgen, pero estaba comprometida para casarse con un hombre llamado José, descendiente del rey David. El ángel entró en el lugar donde ella estaba, y le dijo:

—¡Salve, llena de gracia! El Señor está contigo.

María se sorprendió de estas palabras, y se preguntaba qué significaría aquel saludo. El ángel le dijo:

—María, no tengas miedo, pues tú gozas del favor de Dios. Ahora vas a quedar encinta: tendrás un hijo, y le pondrás por nombre Jesús. Será un gran hombre, al que llamarán Hijo del Dios altísimo, y Dios el Señor lo hará Rey, como a su antepasado

this be, since I am a virgin?’ The angel said to her, ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God.’ Then Mary said, ‘Here am I, the servant of the Lord; let it be with me according to your word.’ Then the angel departed from her.

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the child leapt in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, ‘Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leapt for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord.’

And Mary said,
‘My soul magnifies the Lord,
and my spirit rejoices in God my Saviour,
for he has looked with favour on the lowliness of
his servant.
Surely, from now on all generations will call
me blessed;
for the Mighty One has done great things for me,
and holy is his name.
His mercy is for those who fear him
from generation to generation.
He has shown strength with his arm;
he has scattered the proud in the thoughts of their
hearts.
He has brought down the powerful from their
thrones,
and lifted up the lowly;
he has filled the hungry with good things,
and sent the rich away empty.
He has helped his servant Israel,
in remembrance of his mercy,
according to the promise he made to our ancestors,
to Abraham and to his descendants for ever.’

And Mary remained with her for about three months and then returned to her home.

David, para que reine por siempre sobre el pueblo de Jacob. Su reinado no tendrá fin.

María preguntó al ángel:

—¿Cómo podrá suceder esto, si no vivo con ningún hombre?

El ángel le contestó:

—El Espíritu Santo vendrá sobre ti, y el poder del Dios altísimo se posará sobre ti. Por eso, el niño que va a nacer será llamado Santo e Hijo de Dios. También tu parienta Isabel va a tener un hijo, a pesar de que es anciana; la que decían que no podía tener hijos, está encinta desde hace seis meses. Para Dios no hay nada imposible.

Entonces María dijo:

—Yo soy esclava del Señor; que Dios haga conmigo como me has dicho.

Con esto, el ángel se fue.

Por aquellos días, María se fue de prisa a un pueblo de la región montañosa de Judea, y entró en la casa de Zacarías y saludó a Isabel. Cuando Isabel oyó el saludo de María, la criatura se le estremeció en el vientre, y ella quedó llena del Espíritu Santo.

Entonces, con voz muy fuerte, dijo:

—¡Dios te ha bendecido más que a todas las mujeres, y ha bendecido a tu hijo! ¿Quién soy yo, para que venga a visitarme la madre de mi Señor? Pues tan pronto como oí tu saludo, mi hijo se estremeció de alegría en mi vientre. ¡Dichosa tú por haber creído que han de cumplirse las cosas que el Señor te ha dicho!

María dijo:

«Mi alma alaba la grandeza del Señor; mi espíritu se alegra en Dios mi Salvador. Porque Dios ha puesto sus ojos en mí, su humilde esclava, y desde ahora siempre me llamarán dichosa; porque el Todopoderoso ha hecho en mí grandes cosas. ¡Santo es su nombre! Dios tiene siempre misericordia de quienes lo reverencian. Actuó con todo su poder: deshizo los planes de los orgullosos, derribó a los reyes de sus tronos y puso en alto a los humildes. Llenó de bienes a los hambrientos y despidió a los ricos con las manos vacías. Ayudó al pueblo de Israel, su siervo, y no se olvidó de tratarlo con misericordia. Así lo había prometido a nuestros antepasados, a Abraham y a sus futuros descendientes.»

María se quedó con Isabel unos tres meses, y después regresó a su casa.

Carol: *The angel Gabriel from heaven came* | H 265

Words: Basque carol; para. Sabine Baring-Gould (1834-1924)

Music: Gabriel's Message, Basque carol; harm. Edgar Pettman (1865-1943)

Musicians: Aperi Animam, choral artists-in-residence (Tiana Sorenson, soprano; Jennifer Jakubowski, alto; Austin Bare, tenor (solo); Joseph Krohlow, baritone; Daniel Koplitz, baritone), and Lee Erickson, organ

The musical score consists of two staves of music. The top staff is in treble clef and the bottom staff is in bass clef. The music is in common time. The lyrics are integrated into the musical lines, with each line of text corresponding to a specific musical phrase or measure.

1 The an - gel Ga - bri - el from hea - ven came,
 2 "For know a bless - ed Mo - ther thou shalt be,
 3 Then gen - tle Ma - ry meek - ly bowed her head,
 4 Of her, Em - man - u - el, the Christ, was born

his wings as drift - ed snow, his eyes as flame;
 all gen - er - a - tions laud and hon - or thee,
 "To me be as it pleas - eth God," she said,
 in Beth - le - hem, all on a Christ - mas morn,

"All hail," said he, "thou low - ly maid - en Ma - - ry,
 thy Son shall be Em - man - u - el, by seers fore - told,
 "my soul shall laud and mag - ni - fy his ho - ly Name."
 and Chris - tian folk through - out the world will ev - er say—

most high - ly fa - vored la - dy," Glo - - ri - a!
 most high - ly fa - vored la - dy," Glo - - ri - a!
 Most high - ly fa - vored la - dy, Glo - - ri - a!
 "Most high - ly fa - vored la - dy," Glo - - ri - a!

Words: Basque carol; para. Sabine Baring-Gould (1834-1924) Music: *Gabriel's Message*, Basque carol; harm. Edgar Pettman (1865-1943) Copyright ©1961, B. Feldman and Co. Ltd., trading as H. Freeman & Co. Reproduced by permission of EMI Music Publishing Ltd., (London). All rights reserved. Used with permission.



St. Paul's, Watertown

Sixth Lesson

Reader: Vicki Wright

The time came for Elizabeth to give birth, and she bore a son. Her neighbors and relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her.

On the eighth day they came to circumcise the child, and they were going to name him Zechariah after his father. But his mother said, "No; he is to be called John." They said to her, "None of your relatives has this name." Then they began motioning to his father to find out what name he wanted to give him. He asked for a writing tablet and wrote, "His name is John." And all of them were amazed. Immediately his mouth was opened and his tongue freed, and he began to speak, praising God. Fear came over all their neighbors, and all these things were talked about throughout the entire hill country of Judea. All who heard them pondered them and said, "What then will this child become?" For, indeed, the hand of the Lord was with him. Then his father Zechariah was filled with the Holy Spirit and spoke this prophecy:

"Blessed be the Lord God of Israel,
for he has looked favorably on his people and
redeemed them.

He has raised up a mighty savior for us
in the house of his servant David,
as he spoke through the mouth of his holy prophets
from of old,
that we would be saved from our enemies and
from the hand of all who hate us.

Thus he has shown the mercy promised to our
ancestors,
and has remembered his holy covenant,
the oath that he swore to our ancestor Abraham,
to grant us that we, being rescued from the
hands of our enemies,
might serve him without fear, in holiness and
righteousness
before him all our days.

And you, child, will be called the prophet of the
Most High;
for you will go before the Lord to prepare his
ways,
to give knowledge of salvation to his people
by the forgiveness of their sins.
By the tender mercy of our God,
the dawn from on high will break upon us,
to give light to those who sit in darkness and in the

Luke 1:57-80



St. Paul's, Watertown

Sexta Lectura

S. Lucas 1:57-80

Lectora: Vicki Wright

Al cumplirse el tiempo en que Isabel debía dar a luz, tuvo un hijo. Sus vecinos y parientes fueron a felicitarla cuando supieron que el Señor había sido tan bueno con ella. A los ocho días, llevaron a circuncidar al niño, y querían ponerle el nombre de su padre, Zacarías. Pero su madre dijo:

—No. Tiene que llamarse Juan.

Le contestaron:

—No hay nadie en tu familia con ese nombre.

Entonces preguntaron por señas al padre del niño, para saber qué nombre quería ponerle. El padre pidió una tabla para escribir, y escribió: "Su nombre es Juan." Y todos se quedaron admirados. En aquel mismo momento Zacarías volvió a hablar, y comenzó a alabar a Dios. Todos los vecinos estaban asombrados, y en toda la región montañosa de Judea se contaba lo sucedido. Todos los que lo oían se preguntaban a sí mismos: «¿Qué llegará a ser este niño?» Porque ciertamente el Señor mostraba su poder en favor de él.

Zacarías, el padre del niño, lleno del Espíritu Santo y hablando proféticamente, dijo:

«¡Bendito sea el Señor, Dios de Israel,
porque ha venido a rescatar a su pueblo!
Nos ha enviado un poderoso salvador,
un descendiente de David, su siervo.
Esto es lo que había prometido en el pasado
por medio de sus santos profetas:
que nos salvaría de nuestros enemigos
y de todos los que nos odian,
que tendría compasión de nuestros antepasados
y que no se olvidaría de su santa alianza.
Y éste es el juramento que había hecho
a nuestro padre Abraham:
que nos permitiría
vivir sin temor alguno,
libres de nuestros enemigos,
para servirle
con santidad y justicia,
y estar en su presencia toda nuestra vida.
En cuanto a ti, hijito mío,
serás llamado profeta del Dios altísimo,
porque irás delante del Señor
preparando sus caminos,
para hacer saber a su pueblo
que Dios les perdona sus pecados

shadow of death,
to guide our feet into the way of peace."

The child grew and became strong in spirit, and he
was in the wilderness until the day he appeared
publicly to Israel.

y les da la salvación.

Porque nuestro Dios, en su gran misericordia,
nos trae de lo alto el sol de un nuevo día,
para dar luz a los que viven
en la más profunda oscuridad,
y dirigir nuestros pasos
por el camino de la paz.»

El niño crecía y se hacía fuerte espiritualmente, y
vivió en los desiertos hasta el día en que se dio a
conocer a los israelitas.

Carol: *How bright appears the Morning Star* | H 497

Musicians: St. Paul's Virtual Choir (Vicki Wright; Peter Wright; Steve Simpson; Carol Johnson; Amy Dunlop; Florrie McCard; Georgia Irre; Caroline Senn, Director)

1 How bright ap - pears the Morn-ing Star, with mer - cy beam - ing
2 Though cir - cled by the hosts on high, he deigned to cast a
3 Re - joice, ye heavens; thou earth, re - ply; with praise, ye sin - ners,

from a - far; the host of heaven re - joic - es;
pit - ying eye up - on his help - less crea - ture;
fill the sky, for this his In - car - na - tion.

O right - eous Branch, O Jes - se's Rod! Thou Son of Man and
the whole cre - a - tion's Head and Lord, by high - est ser - a -
In - car - nate God, put forth thy power, ride on, ride on, great

Son of God! We, too, will lift our voices:
 him adored, as sumed our vanity nature;
 Conqueror, till all know thy salvation.

Jesus, Jesus! Holy, holy, yet most lowly,
 Jesus, grant us, through thy merit, to inherit
 Amen, amen! Alleluia, alleluia!

draw thou near us; great Emmanuel, come and hear us.
 thy salvation; hear, O hear our supplication.
 Praise be given ev - er - more, by earth and heaven.

Words: William Mercer (1811-1873), after Philipp Nicolai (1556-1608)

Music: *Wie schön leuchtet*, melody att. Philipp Nicolai (1556-1608); arr. and harm. Johann Sebastian Bach (1685-1750)



St. Mary's, Dousman

Seventh Lesson

Reader: Tom Arndorfer

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, “Do not be afraid; for see — I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

“Glory to God in the highest heaven, and on earth peace among those whom he favors!”

When the angels had left them and gone into heaven, the shepherds said to one another, “Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.” So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

Luke 2:1-20



St. Mary's, Dousman

Séptima Lectura

Lector: Tom Arndorfer

Por aquel tiempo, el emperador Augusto ordenó que se hiciera un censo de todo el mundo. Este primer censo fue hecho siendo Quirinio gobernador de Siria. Todos tenían que ir a inscribirse a su propio pueblo.

Por esto, José salió del pueblo de Nazaret, de la región de Galilea, y se fue a Belén, en Judea, donde había nacido el rey David, porque José era descendiente de David. Fue allá a inscribirse, junto con María, su esposa, que se encontraba encinta. Y sucedió que mientras estaban en Belén, le llegó a María el tiempo de dar a luz. Y allí nació su hijo primogénito, y lo envolvió en pañales y lo acostó en el establo, porque no había alojamiento para ellos en el mesón.

Cerca de Belén había unos pastores que pasaban la noche en el campo cuidando sus ovejas. De pronto se les apareció un ángel del Señor, y la gloria del Señor brilló alrededor de ellos; y tuvieron mucho miedo. Pero el ángel les dijo: «No tengan miedo, porque les traigo una buena noticia, que será motivo de gran alegría para todos: Hoy les ha nacido en el pueblo de David un salvador, que es el Mesías, el Señor. Como señal, encontrarán ustedes al niño envuelto en pañales y acostado en un establo.»

En aquel momento aparecieron, junto al ángel, muchos otros ángeles del cielo, que alababan a Dios y decían:

«¡Gloria a Dios en las alturas!
¡Paz en la tierra entre los hombres que gozan de su favor!»

Cuando los ángeles se volvieron al cielo, los pastores comenzaron a decirse unos a otros:

—Vamos, pues, a Belén, a ver esto que ha sucedido y que el Señor nos ha anunciado.

Fueron de prisa y encontraron a María y a José, y al niño acostado en el establo. Cuando lo vieron, se pusieron a contar lo que el ángel les había dicho acerca del niño, y todos los que lo oyeron se admiraban de lo que decían los pastores. María guardaba todo esto en su corazón, y lo tenía muy presente. Los pastores, por su parte, regresaron dando gloria y alabanza a Dios por todo lo que habían visto y oído, pues todo sucedió como se les había dicho.

S. Lucas 2:1-20

Carol: *It Came upon the Midnight Clear* | H 89

Composed by: Richard Storrs Willis

Musician: Carrie Arndorfer, piano and voice

The musical score consists of four staves of music for piano and voice. The top two staves are for the voice (soprano) in treble clef, and the bottom two staves are for the piano in bass clef. The music is in common time and includes lyrics in a traditional hymn-like style. The lyrics are as follows:

1 It came up - on the mid - night clear, that
2 Still through the clov - en skies they come with
3 Yet with the woes of sin and strife the by
4 For lo! the days are hasten - ning on,

glo - rious song of old, from an - gels bend - ing
peace - ful wings un - furled, and still their heaven - ly
world has suf - fered long; be - neath the heaven - ly
pro - phets seen of old, when with the ev - er -

near the earth to touch their harps of gold:
mu - sic floats o'er all the wea - ry world;
hymn have rolled two thou - sand years of wrong;
cir - cling years shall come the time fore - told,

"Peace on the earth, good will to men, from
a - bove its sad and low - ly plains they
and war - ring hu - man - kind hears not
when peace shall o - ver all the earth the its

heaven's all - gra - cious King." The world in sol - emn
 bend on hov - ering wing, and ev - er o'er its
 tid - ings which they bring; O hush the noise and
 an - cient splen - dors fling, and all the world give

still - ness lay to hear the an - gels sing.
 Ba - bel - sounds the bless - ed an - gels sing.
 cease your strife and hear the an - gels sing!
 back the song which now the an - gels sing.
 sing.

Words: Edmund H. Sears (1810-1876), alt. Music: *Carol*, Richard Storrs Willis (1819-1900)



St. Matthias, Waukesha



St. Matthias, Waukesha

Eighth Lesson

Hebrews 1:1-12

Reader: The Rev. David Simmons

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

For to which of the angels did God ever say,

“You are my Son;
today I have begotten you”?

Or again,

“I will be his Father,
and he will be my Son”?

And again, when he brings the firstborn into the world, he says,

“Let all God's angels worship him.”

Of the angels he says,

Octava Lectura

Hebreos 1:1-12

Lector: El Rvdo. David Simmons

En tiempos antiguos Dios habló a nuestros antepasados muchas veces y de muchas maneras por medio de los profetas. Ahora, en estos tiempos últimos, nos ha hablado por su Hijo, mediante el cual creó los mundos y al cual ha hecho heredero de todas las cosas. Él es el resplandor glorioso de Dios, la imagen misma de lo que Dios es y el que sostiene todas las cosas con su palabra poderosa. Después de limpiarnos de nuestros pecados, se ha sentado en el cielo, a la derecha del trono de Dios, y ha llegado a ser superior a los ángeles, pues ha recibido en herencia un título mucho más importante que el de ellos.

Porque Dios nunca dijo a ningún ángel:

«Tú eres mi Hijo;
yo te he engendrado hoy.»

Ni dijo tampoco de ningún ángel

«Yo seré un padre para él,
y él será un hijo para mí.»

Pero en otro lugar, al presentar a su Hijo primogénito al mundo, dice:

“He makes his angels winds,
and his servants flames of fire.”

But of the Son he says,

“Your throne, O God, is forever and ever,
and the righteous scepter is the scepter of your
kingdom.

You have loved righteousness and hated
wickedness;
therefore God, your God, has anointed you
with the oil of gladness beyond your companions.”

And,

“In the beginning, Lord, you founded the earth,
and the heavens are the work of your hands;
they will perish, but you remain;
they will all wear out like clothing;
like a cloak you will roll them up,
and like clothing they will be changed.

But you are the same,
and your years will never end.”

«Que todos los ángeles de Dios lo adoren.»

Respecto a los ángeles, Dios dice:

«Hace que sus ángeles sean como vientos,
y como llamas de fuego sus servidores.»

Pero respecto al Hijo, dice:

«Tu reinado, oh Dios, es eterno,
y es un reinado de justicia.
Has amado lo bueno y odiado lo malo;
por eso te ha escogido Dios, tu Dios,
y te ha colmado de alegría
más que a tus compañeros.»

También dice:

«Tú, oh Señor, afirmaste la tierra desde el
principio;
tú mismo hiciste el cielo.
Todo ello dejará de existir,
pero tú permaneces para siempre.
Todo ello se gastará como la ropa;
¡lo doblarás como se dobla un vestido,
lo cambiarás como quien se cambia de ropa!
Pero tú eres el mismo;
tu vida no terminará.»

Carol: *Lo, how a rose e'er blooming*

Musicians: Diocesan Virtual Choir



Grace, Madison

Ninth Lesson

John 1:1-18

Reader: The Rev. Dr. D. Jonathan Grieser

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received



Grace, Madison

Novena Lectura

S. Juan 1:1-18

Lector: El Rvdo. Dr. D. Jonathan Grieser

En el principio ya existía la Palabra; y aquel que es la Palabra estaba con Dios y era Dios. Él estaba en el principio con Dios. Por medio de él, Dios hizo todas las cosas; nada de lo que existe fue hecho sin él. En él estaba la vida, y la vida era la luz de la humanidad. Esta luz brilla en las tinieblas, y las tinieblas no han podido apagarla.

Hubo un hombre llamado Juan, a quien Dios envió como testigo, para que diera testimonio de la luz y para que todos creyeran por lo que él decía. Juan no era la luz, sino uno enviado a dar testimonio de la luz. La luz verdadera que alumbría a toda la humanidad venía a este mundo.

Aquel que es la Palabra estaba en el mundo; y, aunque Dios hizo el mundo por medio de él, los que son del mundo no lo reconocieron. Vino a su propio mundo, pero los suyos no lo recibieron. Pero a quienes lo recibieron y creyeron en él, les concedió el privilegio

him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

de llegar a ser hijos de Dios. Y son hijos de Dios, no por la naturaleza ni los deseos humanos, sino porque Dios los ha engendrado.

Aquel que es la Palabra se hizo hombre y vivió entre nosotros. Y hemos visto su gloria, la gloria que recibió del Padre, por ser su Hijo único, abundante en amor y verdad. Juan dio testimonio de él, diciendo: «Éste es aquel a quien yo me refería cuando dije que el que viene después de mí es más importante que yo, porque existía antes que yo.»

De su abundancia todos hemos recibido un don en vez de otro; porque la ley fue dada por medio de Moisés, pero el amor y la verdad se han hecho realidad por medio de Jesucristo. Nadie ha visto jamás a Dios; el Hijo único, que es Dios y que vive en íntima comunión con el Padre, es quien nos lo ha dado a conocer.

Carol: *This is the Truth*

Composed by: Vaughn Williams

Musicians: Katie Anderson, soprano; Chloe Agostino, alto; James Mauk, tenor;
Benjamin Schultz-Burkel, bass



Christmas Blessing

The Rev. Don Fleischman and the Rev. David Simmons

Closing Hymn: *Joy to the World* | H 100

Musicians: Combined choirs of St. Paul's, Watertown and St. Andrew's, Madison

Members and friends of St. Paul's, Watertown: Amy Dunlop, Georgia Irre, Vicki Wright, Carol Johnson (Michigan), Florrie McCard (St. Francis House, Madison), Steve Simpson, Peter Wright, Caroline Senn (music director and organist); and members and friend of St. Andrew's, Madison: Katie Bultmann, Stephanie Elkins, Ashley Cushman, Anne Keller, Anne Allen, Ritchie Rheaume, Kelly Sinclair, Guy Stalnaker, Judy Burnham (Colorado), John Mullen, Ken Stancer (music director and organist)

A musical score for the hymn "Joy to the World". It features two staves: a treble clef staff above and a bass clef staff below. The music consists of a series of eighth and sixteenth note chords. Below the staves, lyrics are written in four-line stanzas, numbered 1 through 4. The lyrics are:
1 Joy to the world! the Lord is come:
2 Joy to the world! the Savior reigns;
*3 No more let sins and sorrows grow,
4 He rules the world with truth and grace,
come: let earth receive;
reigns; let us our
grow, nor thorns in -
grace, and makes the
-
The music concludes with a final section of chords.

ceive her King; let ev - ery heart pre - pare him room, and
 songs em - ploy, while fields and floods, rocks, hills and plains, re-
 fest the ground; he comes to make his bless - ings flow far
 na - tions prove the glo - ries of his right - eous - ness, and

heaven and na - ture sing, and heaven and na - ture
 peat the sound - ing joy, re - peat the sound - ing
 as the curse is found, far as the curse is
 won - ders of his love, and won - ders of his

1 and heaven and na - ture sing, and
 2 re - peat the sound - ing joy, re -
 3 far as the curse is found, far
 4 and won - ders of his love, and

sing, and heaven, and heaven and na - ture sing.
 joy, re - peat, re - peat the sound - ing joy.
 found, far as, far as the curse is found.
 love, and won - ders, won - ders of his love.

heaven and na - ture sing,
 peat the sound - ing joy,
 as the curse is found,
 won - ders of his love,

Words: Isaac Watts (1674-1748), alt. Music: *Antioch*, George Frideric Handel (1685-1759); adapt. and arr. Lowell Mason (1792-1872)

Bidding Prayer participants (in order of appearance):

The Rev. Melesa Skoglund — St. Andrews, Madison
The Rev. Dr. Kevin Huddleston — Holy Communion, Lake Geneva
The Rev. Brian Backstrand — Trinity, Platteville
The Rev. Mindy Valentine Davis — St. Peter's, Fort Atkinson
The Rev. Seth Raymond — St. Luke's, Racine
The Rev. TJ Humphrey — St. Paul's, Beloit
The Rev. Scott Leannah — St. Thomas of Caterbury, Greendale

Online worship committee members: The Rev. Ian Burch, the Rev. Jana Troutman-Miller, the Rev. Miranda Hassett, the Rev. Matthew Buterbaugh, the Rev. Don Fleischman, the Rev. David Simmons, the Rev. Seth Dietrich

Spanish language translation: The Rev. Matthew Buterbaugh

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