



THE EPISCOPAL CHURCH OF ST. MARTIN

ROOTED IN FAITH • GROWING IN HOPE • REACHING OUT IN LOVE

Older Voices: A Service of Advent Lessons and Carols Sunday, December 14, 2025 at 4:00pm

SERVICE NOTES: *We are glad you have joined us for this special service of Advent Lessons and Carols. This year's Advent Lessons and Carols service honors the music of Indigenous composers from North America. As we prepare for the coming of Christ, we listen with humility to voices that have sung, prayed, and hoped here in this land long before us. All the music for the congregation to sing is printed in this bulletin beginning on page 8. We encourage you to sing during the hymns and to participate throughout. Welcome! Bienvenidos!*

PRELUDE

“O Come, Emmanuel”

Daniel Pinkham

“O Come, All ye Faithful”

Charles Ives

“Echoes of Stone and Sky”

Connor Chee

INTROIT ANTHEM “The Gift,” Russell Wallace

This song with no words is meant to call a community together for a feast or communal sharing of gifts.

Please stand, as you are able, and join in singing

OPENING HYMN H 65 “Prepare the way, O Zion” (*Bereden väg för Herran*)

On page 8

BIDDING PRAYER

Presider Dear People of God: In the season of Advent, it is our responsibility and joy to prepare ourselves 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 look forward to the yearly remembrance of his birth with hymns and songs 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 city.

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 all these petitions, let us pray in the words which Christ himself has taught us, saying:

THE LORD'S PRAYER *People and Presider*

(First Nations Version, An Indigenous Translation of the New Testament, Rain Ministries, Inc., 2001)

O Great Spirit, our Father from above,
we honor your name as sacred and holy.

Bring your good road to us,
where the beauty of your ways in the spirit-world above
is reflected in the earth below.

Provide for us day by day—the elk, the buffalo, and the salmon.
The corn, the squash, and the wild rice.
All the things we need for each day.

Release us from the things we have done wrong,
In the same way we release others for the things done wrong to us.

Guide us away from the things that tempt us to stray from your good road,
And set us free from the evil one and his worthless ways.

Aho! May it be so!

Presider 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.**

READING

“We should understand well that all things are the work of the Great Spirit. We should know the Great Spirit is within all things: the trees, the grasses, the rivers, the mountains, and the four-legged and winged peoples; and even more important, we should understand that the Great Spirit is also above all these things and peoples. When we do understand all this deeply in our hearts, then we will fear, and love, and know the Great Spirit, and then we will be and act and live as the Spirit intends.” — Black Elk, Oglala Sioux and Spiritual Leader (1863-1950)

Please be seated for the readings.

FIRST LESSON

Genesis 3:1-13, 21-24

A reading from the book of Genesis.

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 loincloths 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.”

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 humans have become like one of us, knowing good and evil, and now they might reach out their hands and take also from the tree of life and eat and live forever”— therefore the Lord God sent them forth from the garden of Eden, to till the ground from which they were taken. He drove them out, and at the east of the garden of Eden he placed the cherubim and a sword flaming and turning to guard the way to the tree of life.

Lector Here ends the reading.

READING

“Hold on to what is good, Even if it's a handful of earth. Hold on to what you believe, Even if it's a tree that stands by itself. Hold on to what you must do, Even if it's a long way from here. Hold on to your life, Even if it's easier to let go. Hold on to my hand, Even if someday I'll be gone away from you.”— Crowfoot, Blackfoot warrior and orator 1830 - 1890

Please stand, as you are able, and join in singing

CAROL H 385 “Many and Great” (*Lacquiparle*) (*Lakota funeral song*)

On page 8

SECOND LESSON *Please be seated.*

Jeremiah 31:31-34

A reading from the book of Jeremiah.

The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, “Know the Lord,” for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

Lector Here ends the reading.

READING

I, Dekanawida, and the Union Lords, now uproot the tallest pine tree and into the cavity thereby made we cast all weapons of war. Into the depths of the earth, down into the deep underearth currents of water flowing to unknown regions we cast all the weapons of strife. We bury them from sight and we plant again the tree. Thus shall the Great Peace be established and hostilities shall no longer be known between the Five Nations but peace to the United People. – Dekanawida (The Peacemaker), dates unknown, possibly 12th or 15th c. From the Constitution of the Iroquois People.

Sung by the Choir

ANTHEM Choctaw Hymn 138 “The Gospel,” *collected, transcribed, and translated by Marilyn M. Hofstra* (*translation: Hear the message of the Living Word: you who are lost and suffering will be changed. Though we are lost and wander in darkness, He will bring us forth. To all the world, it will be done as in heaven. It is said. It will be so.*)

Please stand, as you are able, and join in singing

CAROL H 534 “God is working his purpose out” (*Purpose*)

On pages 9-10

THIRD LESSON *Please be seated.*

Isaiah 40:1-11

A reading from the book of Isaiah

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.

Lector Here ends the reading.

READING

“What is Life? It is the flash of a firefly in the night. It is the breath of a buffalo in the wintertime. It is the little shadow which runs across the grass and loses itself in the sunset. The True Peace. The first peace, which is the most important, is that which comes within the souls of people when they realize their relationship, their oneness, with the universe and all its powers, and when they realize that at the center of the universe dwells Wakan-Taka (the Great Spirit), and that this center is really everywhere, it is within each of us. This is the real peace, and the others are but reflections of this. The second peace is that which is made between two individuals, and the third is that which is made between two nations. But above all you should understand that there can never be peace between nations until there is known that true peace, which, as I have often said, is within the souls of men. — Black Elk

Please stand, as you are able, and join in singing

CAROL H 67 “Comfort, comfort ye my people” (*Psalm 42*)

On page 11

Please be seated; sung by the Choir

ANTHEM “Ambe,” Andrew Balfour

(*Text translation: “Come in, two-legged beings. Come in all people. There is good life here.”*)

FOURTH LESSON

Baruch 4:36-5:9

A reading from the book of Baruch.

Look toward the east, O Jerusalem, and see the joy that is coming to you from God. Look, your children are coming, whom you sent away; they are coming, gathered from east and west, at the word of the Holy One, rejoicing in the glory of God.

Take off the garment of your sorrow and affliction, O Jerusalem, and put on forever the beauty of the glory from God. Put on the robe of the righteousness that comes from God; put on your head the diadem of the glory of the Everlasting; for God will show your splendor everywhere under heaven. For God will give you evermore the name, “Righteous Peace, Godly Glory.” Arise, O Jerusalem, stand upon the height; look toward the east, and see your children gathered from west and east at the word of the Holy One, rejoicing that God has remembered them. For they went out from you on foot, led away by their enemies; but God will bring them back to you, carried in glory, as on a royal throne. For God has ordered that every high mountain and the everlasting hills be made low and the valleys filled up, to make level ground, so that Israel may walk safely in the glory of God. The woods and every fragrant tree have shaded Israel at God's command. For God will lead Israel with joy, in the light of his glory, with the mercy and righteousness that come from him.

Lector Here ends the reading.

READING

*Remember the sky that you were born under,
know each of the star's stories.
Remember the moon, know who she is.
Remember the sun's birth at dawn, that is the
strongest point of time. Remember sundown
and the giving away to night.
Remember your birth, how your mother struggled
to give you form and breath. You are evidence of
her life, and her mother's, and hers.
Remember your father. He is your life, also.
Remember the earth whose skin you are:
red earth, black earth, yellow earth, white earth,
brown earth, we are earth.
Remember the plants, trees, animal life who all have their
tribes, their families, their histories, too. Talk to them,
listen to them. They are alive poems.
Remember the wind. Remember her voice. She knows the
origin of this universe.
Remember you are all people and all people
are you.
Remember you are this universe and this
universe is you.
Remember all is in motion, is growing, is you.
Remember language comes from this.
Remember the dance language is, that life is.
Remember. — Joy Harjo*

Please stand, as you are able, and join in singing

CAROL WLP 724 "People, look East" (*Besançon Carol*)

On page 12

Please be seated; sung by the Choir

ANTHEM "Anang," Andrew Balfour

(Text/translation: A star fell through the sky towards me. Stars shine brightly!)

FIFTH LESSON

Isaiah 11:1-6

A reading from the book of Isaiah.

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt around his waist, and faithfulness the belt around his loins. The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them.

Lector Here ends the reading.

READING

“Grown men may learn from very little children, for the hearts of little children are pure, and, therefore, the Great Spirit may show to them many things which older people miss.” —Black Elk

Sung by the Choir

ANTHEM “Chante Waste Hoksila,” William Linthicum-Blackhorse (arr.)
(Lakota lullaby translation: My kind-hearted boy, I beg you to fall asleep. The night is good.)

Please stand, as you are able, and join in singing

CAROL H 81 “Lo how a rose e’er blooming” (*Es ist ein Ros’ entsprungen*) *On page 13*

SIXTH LESSON *Please be seated.*

Luke 2:1-6

A reading from the Gospel of Luke.

When the time drew close for Bitter Tears (Mary) to have her child, the government of the People of Iron (Romans) ordered that the people be numbered and put on government rolls. This happened during the time that Powerful Protector (Quirinius) was the governor of Bright Sun (Syria). All the tribal members were required to travel to their own ancestral village to register.

He Gives Sons (Joseph) and Bitter Tears (Mary) set out on a long journey from Seed Planter Village (Nazareth) in Circle of Nations (Galilee), to House of Bread (Bethlehem) in the Land of Promise (Judea), the village of their ancestor, the great chief Much Loved One (David). The time for Bitter Tears (Mary) to have her child was upon her! (*First Nations Version, An Indigenous Translation of the New Testament, Rain Ministries, Inc., 2001*)

Lector Here ends the reading.

READING

“We are the ones we’ve been waiting for. All that we do now must be done in a sacred manner and in celebration.” — Hopi elders' prophecy

Please stand, as you are able, and join in singing

CAROL H 114 “Twas in the moon of wintertime” (*Une jeune Pucelle*) *On page 14*

Please be seated; sung by the Choir

ANTHEM “Wyandot’s Realm,” Andrew Balfour

COLLECT FOR ADVENT

Presider Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

O Lord our God, make us watchful and keep us faithful as we await the coming of your Son our Lord; that, when he shall appear, he may not find us sleeping in sin but active in his service and joyful in his praise; through Jesus Christ our Lord. **Amen.**

Sung by the Choir

ANTHEM “Prayer Song,” Russell Wallace
(Text/translation: Highest Chief, thank you immensely for everything you have provided. Highest Chief, continue to bless us. Highest Chief, Gather us all together in unity.)

BLESSING *Please stand as the Presider offers a blessing.*

Presider May Almighty God, by whose providence our Savior Christ came among us in great humility, sanctify you with the light of his blessing and set you free from all sin. **Amen.**

May he whose second Coming in power and great glory we await, make you steadfast in faith, joyful in hope, and constant in love. **Amen.**

May you, who rejoice in the first Advent of our Redeemer, at his second Advent be rewarded with unending life. **Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**

CLOSING HYMN **H 54** “Savior of the nations come” (*Nun komm der Heiden Heiland*) *On page 15*

POSTLUDE “Chaconne” on *Nun Komm, der Heiden Heiland* Hugo Distler

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LITURGICAL MINISTERS

Presider: The Very Rev. Dr. Pamela Dolan

Deacon: The Ven. Margaret Grayden

Music Ministers: Jeffrey Jubenville, Dr. Suzanne Jubenville

Readers: Chris Reynolds, Joy Humphrey, Craig Harris, Carla Harris, Molly McCarthy, Mae Barnes, Gabe Avila

Ushers: Janet Lane, Maria Acuna-Feldman

Live Stream Coordinator: Gabe Avila

We thank all the members of The Sanctuary Choir for participating in this service.

The Sanctuary Choir also sings on Sundays at 10am, except for Fourth Sundays of the month.

Gwyneth Bruch	Ernie Lewis
Kathleen Dolan	Daniel Ostrom*
Pierre Gianferrara	Sam Peters*
Debbie Hawkins	Gavin Pinnow*
James Hochbrueckner	Zoe Schuck*
Carole Hom	Honna Steissberg
Alessa Johns	Chris Reynolds
Elise Keddie	Neil Willits
DeSay Judd**	Brook Ostrom**

*Section Leader

**Joining the choir for Lessons & Carols

All are invited to a reception after the service in the narthex (lobby).

Hymnal 65 "Prepare the way, O Zion" (*Bereden väg för Herran*)



1 Pre - pare the way, O Zi - on, your Christ is draw - ing near!
 2 He brings God's rule, O Zi - on; he comes from heaven a - bove.
 3 Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.



Let ev - ery hill and val - ley a lev - el way ap - pear.
 His rule is peace and free - dom, and jus - tice, truth, and love.
 His tid - ings of sal - va - tion pro - claim in ev - ery place.



Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
 Lift high your praise re - sound - ing, for grace and joy a - bound - ing.
 All lands will bow be - fore him, their voic - es will a - dore him.



Refrain
 Oh, blest is Christ that came in God's most ho - ly name.

Hymnal 385 "Many and Great" (*Lacquiparle*) (*Lakota funeral song*)



1 Man - y and great, O God, are thy works, mak - er of
 2 Grant un - to us com - mun - ion with thee, thou star - a -



earth and sky; thy hands have set the hea - vens with stars;
 bid - ing one; come un - to us and dwell with us;



thy fin - gers spread the moun - tains and plains. Lo, at thy
 with thee are found the gifts of life. Bless us with



word the wa - ters were formed; deep seas o - bey thy voice.
 life that has no end, e - ter - nal life with thee.

Hymnal 534 "God is working his purpose out" (*Purpose*)

1 God is work - ing his pur - pose out as
 2 From ut - most east to ut - most west, wher -
 3 March we forth in the strength of God, with the
 4 All we can do is noth - ing worth un -

May be sung in a canon

1 God is work - ing his
 2 From ut - most east to
 3 March we forth in the
 4 All we can do is

year suc - ceeds to year: God is work - ing his
 ev - er foot hath trod, by the mouth of man - y
 ban - ner of Christ un - furled, that the light of the glo - rious
 less God bless - es the deed; vain - ly we hope for the

pur - pose out as year suc - ceeds to year:
 ut - most west, wher - ev - er foot hath trod, by the
 strength of God, with the ban - ner of Christ un - furled, that the
 noth - ing worth un - less God bless - es the deed;

pur - pose out, and the time is draw - ing near;
 mes - sen - gers goes forth the voice of God;
 gos - pel of truth may shine through - out the world:
 har - vest - tide till God gives life to the seed; yet

God is work - ing his pur - pose out, and the time is draw - ing
 mouth of man - y mes - sen - gers goes forth the voice of
 light of the glo - rious gos - pel of truth may shine through - out the
 vain - ly we hope for the har - vest - tide till God gives life to the

near - er and near - er draws the time, the time that shall sure - ly
 give ear to me, ye con - ti - nents, ye isles, give ear to
 fight we the fight with sorrow and sin to set their cap - tives
 near - er and near - er draws the time, the time that shall sure - ly

near; — near - er and near - er draws the time, the time that shall
 God; — give ear to me, ye con - ti - nents, ye isles, give —
 world: — fight we the fight with sorrow and sin to set their —
 seed; yet near - er and near - er draws the time, the time that shall

bc, when the earth shall be filled with the glo - ry of God as the
 me, that the earth may be filled with the glo - ry of God as the
 free, that the earth may be filled with the glo - ry of God as the
 bc, when the earth shall be filled with the glo - ry of God as the

sure - ly be, when the earth shall be filled with the glo - ry of
 ear to me, that the earth may be filled with the glo - ry of
 cap - tives free, that the earth may be filled with the glo - ry of
 sure - ly be, when the earth shall be filled with the glo - ry of

wa - ters cov - er the sea.
 wa - ters cov - er the sea.
 wa - ters cov - er the sea.
 wa - ters cov - er the (sea.) sea. —

God as the wa - ters cov - er the sea.
 God as the wa - ters cov - er the sea.
 God as the wa - ters cov - er the sea.
 God as the wa - ters (cov - er the sea.) cov - er the sea. —

Words: Arthur Campbell Ainger (1841-1919), alt. Music: *Purpose*, Martin Fallas Shaw (1875-1958). By permission of Oxford University Press.

Hymnal 67 "Comfort, Comfort ye my people" (*Psalm 42*)



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



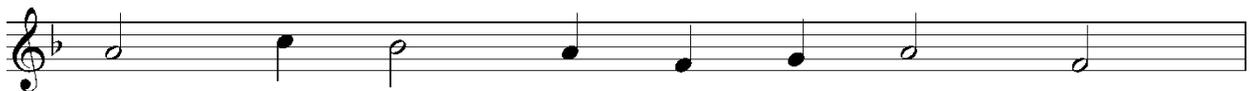
saith our God; com - fort those who sit in dark - ness
 far and near, call - ing us to new re - pent - ance
 pla - ces plain; let your hearts be true and hum - ble,



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*.

Wonder, Love, and Praise 724 "People, look East" (*Besançon Carol*)



1. Peo - ple, look East. The time is near of the crown-ing of the
2. Fur - rows, be glad. Though earth is bare, one more seed is plant - ed
3. Birds, though you long have ceased to build, guard the nest that must be
4. Stars, keep the watch. When night is dim one more light the bowl shall
5. An - gels, an - nounce with shouts of mirth Christ who brings new life to



1. year. Make your house fair as you are a - ble, trim the hearth and set the
2. there: give up your strength the seed to nour-ish, that in course the flow'r may
3. filled. E - ven the hour when wings are fro - zen God for fledg - ling time has
4. brim, shin - ing be - yond the frost - y weath - er, bright as sun and moon to -
5. earth. Set ev - ery peak and val - ley hum - ming with the word, the Lord is



1. ta - ble. Peo-ple, look East and sing to - day: Love the guest is on the way.
2. flour-ish. Peo-ple, look East and sing to - day: Love the rose is on the way.
3. cho - sen. Peo-ple, look East and sing to - day: Love the bird is on the way.
4. geth - er. Peo-ple, look East and sing to - day: Love the star is on the way.
5. com - ing. Peo-ple, look East and sing to - day: Love the Lord is on the way.



Hymnal 81 "Lo, how a rose e'er blooming" (*Es ist ein Ros*)

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 O Flower, whose fra - grance ten - der with sweet - ness fills the air,

Of Jes - se's lin - eage com - ing as seers of old have sung,
 with Ma - ry we be - hold it, the Vir - gin Mo - ther kind.
 dis - pel in glo - rious splen - dor the dark - ness ev - ery - where;

It came, a blos - som bright, a - mid the
 To show God's love a - right, she bore to
 true man, yet ve - ry God, from sin and

cold of win - ter, when half spent was the night.
 us a Sa - vior, when half spent was the night.
 death now save us, and share our ev - ery load.

Hymnal 114 "Twas in the moon of wintertime" (*Une jeune Pucelle*)



1 'Twas in the moon of win - ter - time, when all the birds had
 2 (With - in a lodge of) bro - ken bark the ten - der babe was
 3 (The ear - liest moon of) win - ter - time is not so round and
 4 (O chil - dren of the) for - est free, the an - gel song is



fled, that God the Lord of all the earth sent
 found, a rag - ged robe of rab - bit skin en -
 fair as was the ring of glo - ry on the
 true; the ho - ly child of earth and heaven is



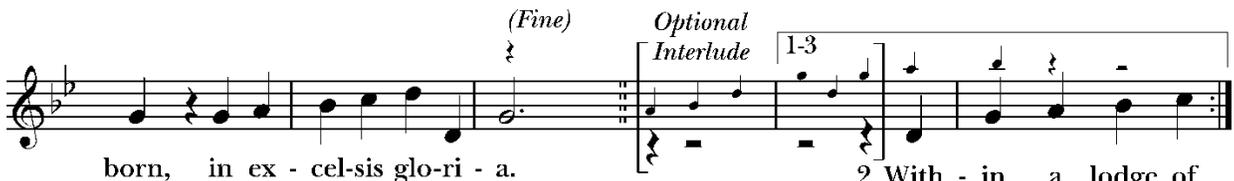
an - gel - choirs in - stead; be - fore their light the
 wrapped his beau - ty round; but as the hunt - er
 help - less in - fant there. The chiefs from far be -
 born to - day for you. Come kneel be - fore the



stars grew dim, and won - dering hunt - ers heard the hymn:
 braves drew nigh, the an - gel - song rang loud and high:
 fore him knelt with gifts of fox and bea - ver - pelt.
 ra - diant boy, who brings you beau - ty, peace, and joy.



Refrain
 Je - sus your King is born, Je - sus is



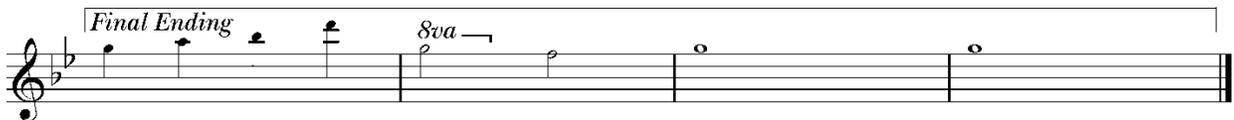
born, in ex - cel - sis glo - ri - a.

(Fine)

Optional
 Interlude

1-3

2 With - in a lodge of
 3 The ear - liest moon of
 4 O chil - dren of the



Final Ending

Sva

Words: Jesse Edgar Middleton (1872-1960), alt. English text by J.E. Middleton. Used by permission of the Frederic Harris Music Co, Limited. Music: *Une jeune pucelle*, French folk melody, 16th cent.; harm. Frederick Jackisch (b. 1922); alternate accompaniment harm. Healey Willan (1880-1968). Setting by permission of Augsburg Fortress.

Hymnal 54 "Savior of the nations come" (*Nun komm der Heiden Heiland*)



1 Sa - vior of the na - tions, come! Vir - gin's
 2 Won - drous birth! Oh, won - drous child of the
 3 Thus on earth the Word ap - pears, grac - ing
 4 Come, O Fa - ther's sav - ing Son, who o'er



Son, make here your home. Mar - vel now, both
 Vir - gin un - de - filed! Might - y God and
 his cre - a - ted spheres; hence to death and
 sin the vic - tory won. Bound - less shall your



heaven and earth, that the Lord chose such a birth.
 Ma - ry's son, ea - ger now his race to run!
 hell de - scends, then the heaven - ly throne a - scends.
 king - dom be; grant that we its glo - ries see.

Words: Martin Luther (1483-1546) after Ambrose of Milan (340-397); tr. William M. Reynolds (1812-1876) and James Waring McCrady (b. 1938). Sts. 3-4 Copyright © 1982, James Waring McCrady. Music: *Nun komm, der Heiden Heiland*, melody from *Erfurt Enchiridia*, 1524; harm. Melchior Vulpius (1560?-1616).

LAND ACKNOWLEDGMENT

We acknowledge the land on which we are gathered. For thousands of years, this land has been the home of Patwin people. Today, there are three federally-recognized Patwin tribes: Cachil Dehe Band of Wintun Indians of the Colusa Indian Community, Kletsel Dehe Wintun Nation, and Yocha Dehe Wintun Nation. The Patwin people have remained committed to the stewardship of this land over many centuries. It has been cherished and protected, as elders have instructed the young through generations. We are honored and grateful to be here today on their traditional lands.

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CHURCH CONTACT INFORMATION

Rector: The Very Rev. Dr. Pamela Dolan, pamela@churchofstmartin.org

Associate: The Rev. Ernest L. Lewis, ernie@churchofstmartin.org

Associate: The Rev. Deborah Hawkins, debbie@churchofstmartin.org

Associate: The Rev. Randall V. Demary, randy@churchofstmartin.org

Deacon: The Ven. Margaret Grayden, margaret@churchofstmartin.org

Music Ministers: Jeffrey and Dr. Suzanne Jubenville, jubenvilles@churchofstmartin.org

Church Operations Director: Gabe Avila, communications@churchofstmartin.org

Administrative Assistant: Janet Lane, info@churchofstmartin.org

Treasurer: Jessie Ann Owens, treasurer@churchofstmartin.org

VESTRY (vestry@churchofstmartin.org) Maria Acuna-Feldman (Sr. Warden), Beth Capell (Jr. Warden), Stan Forbes, Jim Jordan, Elise Keddie, Anthony Miller, Stephen Reynolds, Susan Stone, Tom Young.



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*The Episcopal Church of St. Martin • 640 Hawthorn Lane • Davis, California • 95616
(530) 756-0444 • info@churchofstmartin.org • www.churchofstmartin.org
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