

Las Posadas Navideñas



**A Christ-Centered Adaptation
of a Beloved Mexican Christmas Tradition**

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What Is Las Posadas?

Las Posadas is a traditional Hispanic celebration depicting Mary and Joseph's search for lodging in Bethlehem. It is most commonly celebrated in Mexico although it is practiced in other countries as well. While originally a Roman Catholic celebration practiced as a *novena* (series of nine) each day between December 16 and 24, this tradition is now also widely practiced as a one day event among other denominations and in secular venues.

The word *posada* means "inn" or "place of lodging," literally a place where one can *posar* (rest). In this celebration figures representing Mary and Joseph take part in a procession that goes from door to door guided by the angel seeking *posada*, or lodging. The traditional song of *Las Posadas* is a series of responsive verses sung between a group of pilgrims asking for lodging and innkeepers turning them away. Finally, after several stops, the innkeepers realize who is asking for lodging and welcome them in with open arms. All those in the procession enter the "inn" and a celebration, often including refreshments and a *piñata*, follows.

Las Posadas, in addition to being a reenactment of Mary and Joseph looking for lodging in the inn, has a variety of applications and lessons for the Christian life. While the practice of this tradition has become very secularized, it remains a wonderful tool for use in the church. It is one way of preparing for Jesus our Savior's coming and is a reminder that this should be awaited with great joy. When the time for Jesus' birth drew near, Mary and Joseph were unable to find lodging. Likewise, the world into which Jesus entered did not recognize Him as the Messiah. Even today the world often does not recognize Jesus, who comes knocking, desiring a place in each of our hearts. *Las Posadas* provides an excellent opportunity to reinforce the Gospel message of Jesus, born as a baby, come to Earth as our Redeemer. *Las Posadas* also provides opportunity to explore the themes of welcoming the stranger and serving your neighbor in need.

In some cases, such as *Las Posadas* held in businesses, nightclubs, and dance halls, the original intent of *Las Posadas* to celebrate Christ's birth and remember Mary and Joseph's quest to find lodging appears to be lost. In such contexts, *Las Posadas* is celebrated more as a secular Christmas party rather than part of a religious tradition. However, many *Posadas* are still held by churches and individuals, where the religious focus remains.

In addition to serving as a celebration for the faithful Christian, *Las Posadas* can be an excellent tool for Christian outreach into the community. The pilgrimage and the accompanying party provide opportunities for churches and individuals to invite their community and neighbors in and share a time of celebration and joy. *Las Posadas* provides churches and individuals an amazing opportunity to connect with Hispanics in their communities in a culturally relevant, non-threatening way. Hosting *Las Posadas* provides an opportunity to teach the Gospel message of Jesus' birth as our Savior, connect with those in the community, and enjoy a time of celebration with family, friends, and neighbors.

This booklet is designed to be used by congregations and individuals as a resource for planning and hosting a one-day celebration of *Las Posadas* that focuses on Christ and includes the traditional elements that research has shown are most important in an authentic *Posada*. Minor adaptations have been made to this Roman Catholic tradition for a Christ-centered celebration that will touch the hearts and feed the souls of all those in attendance. Ideas and suggestions for using *Las Posadas* as a tool for Christian outreach are included as well.

History

Las Posadas are well known throughout Mexico and the Southwest United States. *Las Posadas* literally means lodging or inn. Traditionally *Las Posadas* was practiced as a *novena* (series of nine) and was held each day between December 16 and 24. *Las Posadas* is a celebration full of joy and emotion.

Las Posadas was begun in 1587 by the Roman Catholic Friar and missionary Diego de Soria in a small village in Mexico. His original purpose in establishing this tradition was to teach the indigenous Aztecs about Christianity and the birth of Christ. During the traditional time of the celebration of Christmas the Aztecs carried out ritual celebrations honoring their god of war, Huitzilopochtli. Soria used these indigenous celebrations as an opportunity to introduce the Christian Christmas story via the celebration of *Las Posadas*.

At first this series of masses was held only in the morning. Later it was prolonged to include the praying of the Rosary in the afternoon. Eventually, in the 17th century, *Las Posadas* began to include a procession. It appears that this change came out of resistance from the people to celebrate in the atriums of the church, preferring instead the indigenous custom of celebrating in the homes of individuals.

As the celebration of *Las Posadas* became more commonly celebrated in homes rather than in the church, the celebration quickly became part of family tradition and other elements were added. As the processions visited homes throughout the community, it became customary to offer refreshments to the guests. Dances and parties took place, and candy and *piñatas* became staples of the festivities for the young. The tradition that continues to be passed down from generation to generation is a combination of religious elements along with a type of festival celebration that includes several typical elements as described throughout this resource. *Las Posadas* can be hosted by individual families, churches, neighborhoods, and entire towns.

Main Components of Las Posadas

In secular practice the *caminata* (pilgrimage) and the *fiesta* (party) have become the focus of the celebration of *Las Posadas*. However, a brief homily or Scripture reading should be included. Since the time of its origin, *Las Posadas* has been used to focus participants on the story of Christ's birth and preparation for His coming. What follows is a description of each of these primary elements of *Las Posadas*: the *caminata*, the message, and the *fiesta*.

Caminata (Pilgrimage)

The heart of *Las Posadas* is the pilgrimage or *caminata* that takes place. This *caminata* is a journey remembering the struggle Mary and Joseph must have encountered as they searched for lodging after their long journey to Bethlehem. During this portion of *La Posada* characters dressed as Mary and Joseph lead the procession of pilgrims from door to door, singing the traditional song, "*Pidiendo Posada*", asking for lodging. The group is repeatedly turned away until being welcomed in at the final stop.

Essential Elements for the Caminata:

- Three or more locations that will be visited along the route
- Costumed characters: Mary and Joseph, angel (optional)
- Costumes
- Song leaders
- Portable PA system
- Songs - "*Pidiendo Posada*", "*Ya Se Va*", "*Entren Santos Peregrinos*", "*Ábranse Las Puertas*", Advent or Christmas carols (optional)
- Bulletin
- Traffic guards with reflective clothes
- Candles (optional)

Characters

Characters dressed as Mary and Joseph travel from door to door requesting lodging in this dramatization of the Biblical reference in Luke 2:7¹ that Jesus was "laid in a manger because there was no room for them in the inn." While not part of the original tradition, some celebrations also include an angel. This angel or another individual often carries a large star representing the star that was over the stable where Jesus was born and which the Magi followed to bring the Christ child gifts. In some celebrations of *Las Posadas* a float bearing statues of these characters is carried at the front of the procession instead of using costumed individuals.

Costumes for the characters can be very simple. Mary traditionally wears a white robe with a blue head covering. Joseph often wears a striped or burlap tunic.

¹ While the Luke account of Jesus' birth does not mention an 'innkeeper' and while the Greek word translated as 'inn' more than likely refers to an 'upper room', the celebration of *Las Posadas*, with its focus on Mary and Joseph's "search for lodging", is based on a long-held interpretation of the Christmas story in the church.

Planning Tip for the Characters:

- The children who will dress as the characters can either be selected in advance or chosen from some of the earliest to arrive the evening of the event.

Procession

The *caminata* traditionally travels door to door throughout a neighborhood. In settings where this is impossible the *caminata* can take place at various doors or corners around a single property. There is no prescribed number of stops that must take place as a part of the pilgrimage. However, some religious symbolism to the number three has been suggested. In common practice at least three doors would be included. Additional stops can be made at the discretion of the host.

Mary, Joseph, and the angel (if included) always lead the rest of the *Posada* participants, including any musicians. At each stop the pilgrims sing the first verses of “*Pidiendo Posada*” (“Seeking Lodging”), while the innkeepers respond. Just as Mary and Joseph were turned away, the pilgrims are rejected at every door. As pilgrims depart from each home after being rejected, they sing “*Ya Se Va*” (“Away They Go”) alternating verses after each stop. This song speaks of Mary and Joseph’s despair at not finding lodging at this place.

At the final stop along the *caminata* the first verses of “*Pidiendo Posada*” may be sung, followed by the final verses. After repeatedly asking for lodging, the song continues with the pilgrims identifying themselves as Joseph from Nazareth with his wife Mary, who is about to give birth. At last, after the innkeepers finally recognize Mary and Joseph, the pilgrims are invited in. The innkeepers offer the invitation to enter by singing “*Entren Santos Peregrinos*” (“Enter Holy Pilgrims”) and then open the doors singing “*Ábranse Las Puertas*” (“Open the Doors”). During these songs the pilgrims (Mary, Joseph, and the rest of the crowd walking with them along the *caminata* route) enter this *posada* (dwelling) where the festivities begin.

Planning Tips for the Procession:

- Select three or more homes or locations around the church property and trace out the route for the *caminata*.
- It is helpful if a group of musicians or other leaders are present at each location before the procession arrives to help lead the music and sing the part of the innkeeper (*adentro*).
- Consider notifying local police of the event and even asking for assistance controlling traffic on any busy streets or intersections the *caminata* may cross. If you choose not to use a police escort for the *caminata*, select traffic guards in advance. Give them reflective clothing and a lantern or flashlight. Station them ahead of the procession at all locations where the procession needs to cross a street. This ensures safety for all pilgrims along the *caminata* route.
- Pilgrims can carry candles to light the way on the *caminata*. They also aid in reading the song lyrics when *Las Posadas* is held at night.

Music

The traditional *Posada* song “*Pidiendo Posada*” (“Seeking Lodging”) should be sung repeatedly throughout the procession. It is sung responsively between groups of people representing the pilgrims and the innkeeper. The first three verses are sung at each stop along the route. These verses are pleadings for mercy by the pilgrims as they ask for lodging and the innkeeper’s rejection of their pleas. The last verses should be sung at the last stop in the *caminata*. The pilgrims are then welcomed in while singing “*Entren Santos Peregrinos*” (“Enter Holy Pilgrims”) and “*Ábranse Las Puertas*” (“Open the Doors”).

“*Ya Se Va*” (“Away They Go”) should be sung after the pilgrims are rejected as they depart from each stop.

Additional Advent or Christmas songs may be sung as the procession moves from one door to the next.

Planning Tips for Music:

- Choose song leaders. They may play instruments or simply lead the singing. A rehearsal is advised. This leadership helps encourage others who may be less familiar with the tunes to sing along.
- Musicians may arrive at each station ahead of the group to await the procession and help lead in singing the part of the innkeepers.
- A small, portable PA system, such as would fit in a backpack, is recommended to increase participation in the singing. This system should be battery powered and include one microphone. Leaders speak into the PA system announcing what will be sung or spoken next as well as lead the group in prayer or singing. This amplification helps all *caminata* participants stay together in their singing despite the natural tendency of a large group to spread out in distance as they walk along the route.
- Bulletins containing the lyrics to the songs that will be sung during the *caminata* enable participants to sing along and participate more fully in the event. Any prayers that may be recited should be included here as well. Consider using large, bold print for any text to facilitate reading in the dark.

Prayers

Prayers may be recited by the group as the procession travels from house to house. Traditionally the Rosary would have been recited. Today, in non-Roman Catholic celebrations of *Las Posadas*, the pilgrims will often sing Advent songs and Christmas carols, read other prayers, or walk in silence.

Planning Tips for the Prayers:

- Prayers that will be said collectively should be printed in the bulletin. This enables everyone to participate.
- If there is a selected theme for the evening celebration, prayers reinforcing this theme could be included.
- Prayers could be read collectively by the entire group or read aloud by a leader using the amplification system.

Message

Little is known about the exact content of *Las Posadas* when they were initiated by Friar Diego de Soria in the 1500s. However, since *Las Posadas* was originally carried out in the churches, it is logical to assume that some type of Scripture reading, message, and prayers were included in this celebration. While the secularization of *Las Posadas* has often omitted this portion of the celebration, it is still a large part of *Posada* celebrations hosted by churches and in homes throughout the United States and Latin America.

The celebration of *Las Posadas* provides an excellent opportunity to share the Gospel message and to speak about Jesus' birth and His purpose in entering this world as our Savior. After entering the final home or church hall, a Scripture reading, a brief message, and a prayer provide an opportunity to reinforce the message that Christ, the baby born in Bethlehem, is our Savior. The common theme typically used for this message is Christ's desire to dwell in our hearts.

Essential Elements of the Message

- Homily
- Prayers
- Scripture readings
- Bulletin (can be the same as used for the *caminata*)

Traditionally *Las Posadas* is celebrated as a *novena* (series of nine). When this occurs, each night of *Las Posadas* typically focuses on a different theme. Today many celebrations of *Las Posadas* occur on only one night. In either case, the use of various themes to focus the thoughts of the participants on some aspect of their faith and Christian walk can be meaningful. For a Christ-centered celebration of *Las Posadas* great care should be taken to include the message of our Savior's birth and the significance of that event for our Christian lives. To speak most effectively to both visitors and congregation members in attendance, a message that clearly communicates both God's judgment on sin and His promise of forgiveness through His Son, Jesus, our Savior, is essential. In addition to discussing the story of Christ's birth, *Posada* hosts can also feel free to be creative in their application of this event to the lives of those in attendance. A few examples of themes that may be used during a celebration of *Las Posadas* and samples of how to include both Law, which shows our sin, and Gospel, which announces God's offer of grace, with each theme are included below.*

* The author gratefully acknowledges the contribution of the Reverend Richard Schlak, Director of the Lutheran Hispanic Missionary Institute, El Paso, Texas, who prepared these sample messages for use in a Christ-centered celebration of *Las Posadas*.

Themes

Christ Dwells in Us

Jesus desires a place in each of our hearts. (Revelation 3:20)

Law: How do we “reject” Jesus when he comes knocking? One way: We give other things first priority. Particularly at Christmas, we are so involved in cooking, planning, sending cards, going to parties, buying gifts, etc., that we have little time for the one whose birthday it is. The greatest commandment is to love God above all things. We often don’t.

Gospel: But Jesus has not rejected us. He gives us first priority. On the very first Christmas, he gave up heaven itself to be born as one of us, in a poor, dirty stable. He loves us above all things. Jesus came, knowing he would be rejected, to save us from the punishment we so richly deserve. *Las Posadas* are a celebration of this incredible love of Jesus – that he still desires a place in our hearts even when we have rejected him in the past.

God’s Spirit lives in us. (1 Corinthians 3:16)

Law: Our bodies are a temple of the Holy Spirit. How can we make them a fit place of worship? First of all, by treating our bodies with respect and care. However, all too often we overindulge in food or alcohol (particularly at Christmas!) or we indulge in sex where we shouldn’t. Secondly, and even more importantly, we make our body a fit place of worship by filling our “temple” with love. Yet again, all too often we are full of selfishness, pride, dirty thoughts, envy, etc. Why should Jesus, or the Holy Spirit, want to have us as his temple?

Gospel: But with all our faults, Jesus still wants us as His place of worship. He wants to clean up and fix up our dirty, broken down temples. He came to this earth at Christmas time with one purpose: to take upon himself all our moral failings, all our brokenness and dirt. At the right time, he died on the cross for those failings. He “took out the trash!” – not the wadded-up wrapping paper and leftover food from after Christmas, but the moral trash that clutters up our temples. And then Jesus rose from the dead to give us a new opportunity, a new beginning. Jesus was born in a stable, and our lives all too often resemble a dirty stable. But Jesus came to clean house!

A Savior is Born

Jesus comes as our Redeemer. (Luke 2:10-11)

Law: We need a Savior. Our world is messed up. (Give examples from the news.) Our lives are messed up. (Give examples of how we hurt others and/or leave God to one side.) In Jesus’ time, the people were so messed up that they didn’t even recognize who was asking them for lodging. We can’t fix either our world or our lives. Even when we try our hardest, we often screw up. We need help. We need a miracle.

Gospel: God has given us a Savior. That is the message of *Las Posadas*. In Jesus, God himself came to help us. He came, knowing that he would be rejected not only in Bethlehem, but again and again. But he came anyway, because there is only one solution to the mess we are in – a new start. Jesus took upon himself all the messes that we have made and will make. He died on the cross to pay for them,

and he rose from the dead to give us a new start! Jesus is our miracle, God who became a man and who loves us enough to save us.

Serving Others

God calls us to respond in love to the strangers and needy in our midst.

(Matthew 25:31-45, Romans 12:9-21)

Law: We say, "If only I had been there at Bethlehem, I would never have treated Jesus so badly!" But this is a lie. Do you want to treat Jesus well? Open your eyes and look around you. Jesus comes to us today in the people we see each day. How do we treat him? The truth is we are more comfortable with the people we know and like than with strangers who have different customs or who obviously don't have a lot of economic resources.

Gospel: Compared to Jesus, all of us are really poor. Jesus had all the riches of heaven and set them aside for us. People here rejected him as a poor stranger. If they only knew! We are the real "poor strangers," and yet Jesus loves us enough to come to earth for us, to take our failings upon himself, and to forgive us.

Christ, Our Hope

Our hope for salvation can be found only in Christ.

(Acts 4:12, 1 Timothy 2:5-6, John 14:1-6)

Law: Our society today believes that there are many roads to God, in fact, that all roads lead to him. When Jesus comes knocking at the door, they, like the people of Bethlehem, turn him away. They are fine without him; they have their own road. And what about us? What is our "road"? Very often we say we trust in Jesus but in reality we trust in something else: ourselves (because, after all, we are good people), money (because, after all, faith is well and good, but you've got to have money to eat), etc. But all of these are dead ends. No other religion has a Savior like Jesus. None of the things in which we trust have the power to get us into heaven.

Gospel: Jesus is the only "road" if we want to find God. He came to earth precisely because we have so often lost our way in dead ends. Jesus did what no one else could. He lived a perfect life; he never lost his way like we do. But then he died for us, for our failings, and he rose to put our feet on the right path once again. Out of so many religions and so many things in which we trust, none can do what Jesus did. Only Jesus loves us so much that he died for us. Only Jesus has risen from the dead! Jesus is our only hope, our sure hope, of everlasting life. In Bethlehem, there was no place for Jesus; but he made a way for us. The only way.

Planning Tips for the Message:

- Keep the message brief. Participants will have already participated in the *caminata* and will be anxious for the party and refreshments that follow.
- Consider the audience. If using *Las Posadas* as outreach, many visitors will be present.
- Include the Scripture reading and possibly even prayers in the *Posada* bulletin that is used throughout the evening.

Fiesta (Party)

The *fiesta* is one of the most awaited and most enjoyable parts of *Las Posadas*. It is here that everyone can join together in celebration, enjoying food, fun, and fellowship. Regardless of the exact details, the party and the fellowship that exists are an integral part of *Las Posadas*. There are a few elements of the *Posada fiesta* that are important to include for the celebration to be authentic.

Essential Elements for the *Fiesta*:

- Fiesta* Location
- Tables and Chairs
- Food
 - Choose items to be served
 - Volunteers to prepare food items
 - Servers
- Assemble *Bolos*
- Cleanup Crew
- Piñata(s)*
 - *Piñata(s)*
 - Candy for filling the *piñata(s)*
 - Stick for hitting *piñata(s)*
 - Blindfold
 - Location for hanging *piñata(s)*
 - Volunteer to raise/lower/swing *piñata(s)*

Food

There are many traditional foods associated with *Las Posadas* and other Christmas celebrations. While not all of the foods mentioned here are present at every celebration of *Las Posadas*, they are the most common and most anticipated.

Tamales are steam cooked packets of *masa* (corn dough) wrapped around a filling and enclosed in a corn husk wrapper. The possible fillings are limitless but usually are some variety of meat, chile and/or cheese. There are also sweet tamales that often have a combination of fruit as their filling. These confections are time consuming to make but are one of the most traditional and well loved foods for this season of the year.

Buñuelos are thin, crispy, fried tortilla-like desserts sprinkled with sugar or cinnamon sugar that are a staple of *Las Posadas*. Even the humblest of parties unable to provide a full meal for their guests will have this treat for the pilgrims at the end of their journey.

Champurrado (or *atole*) is a sweet, slightly thick, hot drink made from corn flour and flavored with cocoa, cinnamon, and *piloncillo* (a sweetener made from sugarcane juice) and is one of the most common drinks found at celebrations of *Las Posadas*. While *champurrado* and *atole* are very similar, there are a few differences, mainly related to texture. Because they are so similar, only one of these drinks would be found at a *Posada*.

Pozole (or *menudo*) is a soup made with hominy, meat (usually pork), and chile and is garnished with shredded cabbage, lime juice, and oregano, among other things. Some celebrations will substitute *menudo*, which is also made with hominy and chile but instead of other meat, contains tripe. Both of these soups are eaten throughout the year and often make their way into the menus of special celebrations.

Calientitos (or *ponche*) is a hot, fruity, spiced, alcoholic drink that can be served without alcohol, although that is not as traditional. This drink has many variations but has three main ingredients: *tecojote* (a Mexican fruit somewhat like a crab apple but sweeter), *piloncillo*, and fresh sugar cane.

Planning Tips for the Food:

- Be sure to prepare enough food. It is better to have leftovers than to run out!
- If an Anglo congregation is hosting *Las Posadas*, making such a wide variety of Mexican foods might seem overwhelming. Consider catering the food, purchasing food from a local vendor, or asking Hispanic friends or neighbors to help. Be creative. While these are the traditional foods, other more familiar foods may be substituted or added to the menu. Try to have at least one of the traditional Mexican foods to add to the experience.
- Consider the food preparation a part of the celebration. Especially in the case of *tamales*, the process of making the food can provide opportunity for fellowship as well. This is especially helpful for a host congregation hoping to bring together Anglo and Hispanic members with this event.

Piñata

The *piñata* is a brightly colored paper container filled with candy. It is suspended by a rope from the ceiling, roof, or tree branch. It is swung back and forth as well as lifted up and down to make hitting it even more of a challenge. The *piñata* is an integral part of the *Posada* festivities and is much awaited by all, especially the children. Children line up to take turns swinging at the *piñata* with a stick while blindfolded, attempting to break it open, thereby spilling its contents for all to enjoy. A fun and traditional way to time each child's turn is by singing the song "*Dale, Dale, Dale*" ("Hit It, Hit It, Hit It").

While the most traditional shape for a *piñata* is a multi-pointed star, many other shapes are currently available. In addition to the candy that spills from the *piñata*, children and even the adults are sent home with a bag of candy referred to as a *bolo* or *aguinaldo*. Any variety of treats may be included in this bag however; typical Mexican *bolos* include an orange or other fruit, peanuts in the shell, and a variety of candies.

Planning Tips for the *Piñata*:

- Consider having two *piñatas* for the event. This doubles the amount of fun.
- Ensure the pole or hook from which the *piñata* is to be hung as well as the rope that is being used are sturdy enough to support the swinging *piñata* once stuffed full of candy.
- Do not overstuff the *piñata* with candy. *Piñatas* that are too heavy can break from their own weight. Have extra candy ready in the *bolos*.
- Plan the *piñata* support in such a way that the *piñata* can be moved while children attempt to hit it. The activity is more fun when the *piñata* is a moving target.
- Use a thick stick for hitting the *piñata*. A sturdier stick is less likely to snap against a stuffed *piñata*.
- Make sure the space is large enough for this activity. Blindfolded, dizzy children swinging a stick can be dangerous. There should be enough space for children who are waiting for their turn to be safe from the reach of the stick.
- Have adults nearby to keep children from crowding too close while others are swinging.
- It is best to allow the youngest children a turn at the *piñata* before the older children.
- Be prepared to intervene as the children throw themselves into a huge pile after the *piñata* breaks while attempting to grab as much candy as they can.

- Choose adult leaders who can control their tempers under the stress of this potentially dangerous activity to supervise the *piñata* activity. Nothing puts the damper on the *piñata* fun faster than getting yelled at while trying to grab candy!

Fellowship

One of the most important aspects of *Las Posadas* for those who attend is the feeling of unity, peace, and joy that is shared among family and friends. For celebrations of *Las Posadas* held in homes, this is a natural occurrence. However, this is an important component for churches and other organizations as well. Special attention should be placed on making this celebration a friendly, joyful event which seeks to include and encourage all those in attendance.

Planning Tips for Fellowship:

- Designate a few adults to be greeters and be alert to any individuals who might look left out. Encourage these adults to engage visitors in conversation.
- Consider playing background music in the gathering area. Christmas music on CD or performed by live musicians adds to the ambiance of the event. This background music produces a comfortable environment and reduces awkward silence.

Las Posadas as Christian Outreach

The tradition of *Las Posadas* is much more than a reenactment of Mary and Joseph looking for a place to stay in Bethlehem, the singing of particular songs, and an excuse to throw a party with a *piñata* and a variety of wonderful food. The tradition was begun by the church as a teaching tool and, although it has evolved greatly since that time, there are still many elements that make *Las Posadas* useful for teaching and evangelism. *Las Posadas* can be of special use for outreach to the Hispanic population because of the richness of memories associated with the event and the variety of emotions it creates as a beloved part of their cultural tradition.

Essential Elements for Christian Outreach:

- Prayer partners for the event
- Advertising
 - Within the congregation
 - Encourage members to invite friends, family, neighbors, etc.
 - Local media / Community Calendar
 - Distribute flyers in neighborhood
- Presentation of the Gospel
 - Determine who will give message
 - Select the focus of the message to fit the anticipated audience
- A welcoming environment
 - Make Spanish language signs guiding/welcoming visitors
 - Set strategy in place for greeting and including visitors in the activities
 - Identify and train volunteers for this purpose
- Collection of contact information from visitors
 - Determine how information will be collected
 - Prepare forms for information collection
 - Determine who information will be given to at the end of the event
 - Arrange details for raffle or similar collection method (gifts, process for drawing winners, etc.)
- Follow up plan
 - Determine what follow up contact will be
 - Recruit volunteers to carry out plan
 - Train volunteers for follow-up
- Invitation to future event
 - Plan follow up event
 - Make invitations
 - Recruit volunteers to hand out invitations
- Connecting visitors to current Hispanic ministry (where applicable)
 - Introduce Hispanic ministry leaders
 - Make brochures of Hispanic ministry activities available

Aspects of *Las Posadas* useful for Christian outreach

Teaching

Las Posadas tells the story of the events leading up to Jesus' birth. This provides a wonderful opportunity to continue the story and tell of Jesus' birth and its significance for us as the coming of our Savior. This event, which draws people in and excites them with its drama and the promise of a good celebration, also serves as a means for teaching the true significance of the Christmas season.

Fellowship

Las Posadas carries with it a spirit of unity, togetherness, and fellowship that is important in the Hispanic culture. These are important elements in a ministry setting as well. In addition to being a basic teaching of the Christmas story, a festive party, or a meaningful religious event, *Las Posadas* is an event which touches the hearts of those that participate and fills their longing for togetherness and unity with family and friends.

Evangelism

Las Posadas is a wonderful opportunity for evangelism because it 1) presents a solidly Biblical message, 2) puts the congregation and its members out into the community, and 3) connects the congregation with people in a non-threatening way. *Las Posadas* can be a tool for teaching people by connecting the church with their beloved traditions.

Key things to Remember when using *Las Posadas* as Outreach

Get Word Out

If one of the primary goals of *Las Posadas* for a congregation is Christian outreach, it is important that people who are not members of the church join in the celebration. Since *Las Posadas* is such a well loved cultural tradition and an interesting way to celebrate the Christmas story, it may attract a wider audience than other events a congregation may plan. Some suggestions for getting the news about the event out into the public include advertising the celebration in the newspaper or local community calendar and distributing flyers in the neighborhood around the church. Typically friends and family of congregation members are the most likely to attend any outreach event. Invitations that can be distributed in person or by mail as well as flyers that can be handed out by members at school, work, or in their neighborhoods are useful to encourage members to personally invite others. Regardless of how the news is spread, inviting people from the community (rather than hosting the celebration solely for the benefit of the congregation's members) is essential for outreach.

Create a Welcoming Environment

While the *caminata* of *Las Posadas* is typically goes out into the community, most celebrations hosted by churches end up on church property. Here, where members often feel a great sense of pride and ownership, it is essential that steps be taken to ensure that the facility itself, as well as the people of the congregation, is welcoming to those who might be visiting for the first time. To aid Spanish-only speakers it may be helpful to place signs in Spanish that say *bienvenidos* (welcome) or indicate commonly visited areas, such as the restrooms. Even more

important than the physical appearance of the church facility is the attitude of the people the visitor finds there. All visitors should be treated with respect and welcomed. This often takes a concerted effort and advance planning on the part of congregation members. A strategy should be designed and specific leaders assigned to greet all visitors. These leaders should also take special care to look for opportunities throughout the celebration to include visitors in the conversations and activities that follow their arrival.

Follow Up

It is possible for a ministry to make contact with many new people as it hosts *Las Posadas*. If the event is advertised well in the community, many may come as a result. As the pilgrimage takes place around the neighborhood, curious onlookers, neighbors, and others in the homes visited may join in the procession. Regardless of how they arrive, each visitor is an important part of the outreach of the event. To maximize the impact of this first contact with the church, a plan should be put in place for following up with visitors after the event. Suggestions for obtaining a guest's contact information as well as how to make contact with them in the days and weeks following *La Posada* include:

Obtaining information

- Free tickets to the meal can serve a dual purpose. Requested in advance, they provide an aid for estimating the number of people that may arrive and, if participants are required to include their contact information on the back of the tickets, it is an easy way to obtain this information once they are collected at the door.
- Raffle tickets for gifts or door prizes can be given out to those in attendance who register by writing down their contact information.

Another Contact

- A plan for follow up contact should be set in place long before the event. Details of this plan should include who will make the contact, how this contact should be done (phone, letter, in person), and a deadline by which the contact should occur. Keep in mind that the sooner this second contact can take place, the better. It is important to thank visitors for their attendance near the date of the event they attended. Because the Christmas season is busy for everyone, this can be difficult. However, a simple initial contact, such as a phone call or letter, may open the door for a more extensive personal visit after the busy Christmas season.
- An invitation to an upcoming event can connect a visitor's positive experience at *Las Posadas* with future involvement at this church. The enjoyable experience of *Las Posadas* grabs the visitor's attention and should make them enthusiastic about participating in another event soon. Ideas for these events include a special Christmas Eve Service, a New Year's event, another traditional Hispanic celebration of *Día de Los Reyes Magos* (Three Kings Day - otherwise known as Epiphany), a family movie or game night, etc. Keep in mind there will probably be a lot of children in attendance at *Las Posadas*. A follow-up activity that would be appealing to children and families may have the most success. Feel free to be creative and build on the fellowship and fun that was experienced in *Las Posadas*.

***Las Posadas* as part of a larger Hispanic Ministry**

While having an existing Hispanic ministry is not an essential for hosting a celebration of *Las Posadas*, it is important if one of the primary purposes of hosting a *Las Posadas* is to reach Hispanics in the community. Having Spanish speaking staff, especially a pastor, is essential for following up with Spanish-only speakers that attend and helping them to feel welcome. If no Spanish language services are offered, Spanish-only speakers will not likely attend any future events at the church. In some areas of the country large portions of the Hispanic population are bilingual or English-only speakers. However, any who speak Spanish often prefer to use Spanish, their heart language, in their religious activities. Although exceptions can be made depending on the demographics of the community, having an existing Spanish language ministry is the ideal setting in which to use *Las Posadas* for Christian outreach.

Other Emphases for Las Posadas

Las Posadas can be used to teach about much more than Christ's birth. *Las Posadas* can also be used to enhance other areas of a congregation's ministry.

Teach about God's Provision

Las Posadas provides an opportunity for us to reflect on how we treat the stranger or the visitor and remember that, even when it appears inconvenient, as Mary and Joseph's late-night petition for lodging must have, we need to trust that the person sent to us is from God and we should trust Him to provide (1 Kings 17:7ff.).

Build Bridges between Hispanics and Anglos

The reality of many Hispanic ministries is that they share a facility or are part of the same congregation as an Anglo ministry. At times it can be a challenge for members of these two groups to see themselves as a united congregation or a team in ministry to the community. *Las Posadas* is an event that can bring these two groups together in worship, fun, and fellowship. Groups can work together to plan the event, prepare authentic foods, and carry out the event.

Enhance Cultural Awareness

Las Posadas provides a way for Anglos to learn a bit more about the Hispanic culture and traditions as well as to benefit from the richness of this unique custom. Many churches have not yet begun reaching out to Hispanics in their communities but recognize the need for ministry among this population. In other communities there may be few Hispanics. In either situation *Las Posadas* can be celebrated as a means of teaching a new cultural tradition, raising awareness about missions among Spanish speaking populations, or increasing enthusiasm for a new area of ministry the congregation may pursue.

Address Social Issues

In addition to the literal interpretation of *Las Posadas* as a reenactment of Mary and Joseph's search for *posada* (lodging), *Las Posadas* has often been used to address a variety of social issues. In some communities Hispanics have used the tradition of *Las Posadas* to contextualize the experience of the Hispanic immigrant and "dramatize community issues" by bringing them into the public eye. While it may seem that using *Las Posadas* in this way trivializes its religious meaning, this process is the incarnation of the message of *Las Posadas* for today. It takes the message of Mary and Joseph looking for a place to stay and relates this reality of Jesus desiring to be a part of our lives with the issues people face every day.

- **Immigration**

Just as Mary and Joseph sought entrance to the inn, there are many immigrants today who desire to be admitted to the United States. The cases of separated families, undocumented and unaccompanied youth found in the United States, and those seeking political asylum are difficult issues that are part of the immigration debate. *Las Posadas* has been used to dramatize these issues and to serve as an opportunity to raise awareness of the plight of these immigrants, urge justice on their behalf, and pray for immigrants and the lawmakers who draft policies that affect them. Because the issues surrounding immigration affect so many Hispanic families in the United States, this theme speaks to their struggle in this area.

- **Discrimination or Exclusion**

Just as Mary and Joseph were on a journey and as pilgrims were looking for a place to stay, we are all on a journey through life as pilgrims in the world. We experience rejection and we reject others. Many Hispanics can identify with discrimination, because they themselves are immigrants and understand the feeling of rejection. In the general population many people feel rejected by society and struggle with issues of acceptance in their everyday lives. Through *Las Posadas*, a spirit of welcome and inclusion can be communicated. The admittance of Mary and Joseph to the inn and the celebration that includes everyone present demonstrate acceptance. Through this event the church can begin to be seen by visitors as a place of welcome, a place where they are not treated differently, a place where they can belong, just as in Christ there is room for all of us.

- **Poverty**

The rejection of Mary and Joseph by so many during *Las Posadas* can be used to teach the Biblical principle of sharing what we have with those in need. Our Lord encourages us to give aid to those without food or clothing and to care for the sick and imprisoned (Matthew 25:35-40).

Creative Ideas for Using Las Posadas

In addition to its function as outreach to the Hispanic community, a celebration of *Las Posadas* can be used in a variety of different ways to enhance the Christmas season and to help focus on Jesus, our Savior's, birth.

Children's Christmas Play

Instead of traveling door to door around the community, children can act out the pilgrimage as part of a children's Christmas program. One resource, *Las Posadas* by Deborah Somuano, includes a script and additional musical selections for a celebration of *Las Posadas* in this context.

Theme for Advent Services

Las Posadas is traditionally a nine-day series of celebrations focused on the Advent themes of anticipation, preparation, and longing for the coming of Christ. Splitting the celebration of *Las Posadas* into a series for use in weekly Advent services could focus on the spiritual importance of this season of the church year by reflecting on themes like these: "What is your longing?", "What is your expectation?", "When have you been rejected?", and "Whom have you rejected?" *Las Posadas* can reflect the quest of each individual to find *posada* (lodging) for Christ amidst the busyness of life. During the busy Christmas season, helping a congregation maintain this focus of preparation and longing can guide members to reflect on the *posada* that Christ has in our hearts.

Children's Christmas Party at a Christian Day School.

A class could travel around to other classrooms singing "*Pidiendo Posada*" and return to their classroom for a party. This would be a way to incorporate a new cultural tradition with a class Christmas party.

Family Christmas Tradition

The celebration of *Las Posadas* could be a new family tradition reminding children and adults of the true reason for celebrating Christmas. When carols are sung as the procession travels from house to house, *Las Posadas* becomes a combination of the Hispanic tradition of *Las Posadas* and the Anglo tradition of Christmas caroling

Sample Schedule for the Event

Gathering – Welcome (20 minutes)

- Dress children chosen to represent Mary, Joseph, and the angel in costumes
- Distribute song booklets and candles
- Explain the *Posada*, its meaning, and a description of the events that will follow
- Divide into two groups for singing “*Pidiendo Posada*” (*adentro*, or inside, group is smaller; *afuera*, or outside, group is larger)
- Rehearse “*Pidiendo Posada*”

Begin *caminata* (pilgrimage) (45 minutes)

- Proceed to first door – Characters should lead the procession, *adentro* group should go next unless they are traveling ahead, musicians towards the front or interspersed among the crowd of pilgrims to help in leading the music.
- Sing verses 1-3 of “*Pidiendo Posada*”
- Proceed to second door, sing verses 1-3 of “*Pidiendo Posada*” (repeat for number of locations to be visited)
- Sing verses 1-6 of “*Pidiendo Posada*” at the last door
- Invite pilgrims in with “*Entren Santos Peregrinos*”
- Open the doors for the procession to enter while singing “*Ábranse Las Puertas*”

Entering the *Posada* (10-15 minutes)

- Scripture Reading
- Message
- Prayer
- Song

Celebration (45+ minutes)

- Food
- *Piñata*
- Distribution of candy, gifts, etc.

Planning Checklist

Music

- Choose song leader
- Select musicians (if any)
- Select Christmas carols to be sung during pilgrimage (if any)
- Rehearse *Posada* songs and Christmas carols
- Prepare and duplicate participant booklets including all lyrics to be used

Caminata - Pilgrimage

- Identify a minimum of two places to *pedir posada*
- Prepare costumes for Mary and Joseph (angel optional)
- Prepare star to be carried by pilgrims (optional)
- Gather candles to be carried by participants (optional)
- Arrange for individuals to stop traffic along pilgrimage route ahead of group

Celebration

- Determine host site for final party
- Obtain *piñata(s)*
- Obtain candy and prepare *piñata* and *bolos*
- Determine food/drink to be served
- Recruit volunteers to make each food item
- Recruit volunteers to serve food
- Recruit volunteers for cleanup
- Obtain paper products and serving necessities for the meal

Advertising

- Include event in church newsletter, calendar, bulletin, website
- Submit announcement to local newspapers or community calendar
- Pass flyers around community
- Send invitations home with members to share with family/friends/colleagues

Preparing for Outreach

- Recruit Prayer Team
- Prepare specific prayer points for Prayer Team use
- Recruit and train Welcoming Volunteer Team
- Determine method for follow-up
- Recruit volunteers to carry out follow-up
- Train volunteers for follow-up
- Determine method for collecting contact information of visitors
- Prepare items necessary for information collection
- If part of follow-up includes inviting visitors to a future event, prepare invitations

Additional Resources

Spanish Only Resources

- *En Nombre de Dios Pedimos Posada* by Eduardo Pinzón-Umaña, SJ. Libros Liguori, 1999. This resource provides a planning guide and a few songs as well as nine days of Scripture readings, reflections, and prayers for use as a *novena*. This is a Roman Catholic resource so some of the reflections focus on the Virgin Mary.
- *Fiestas Navideñas* by Archbishop Patricio F. Flores. Archdiocese of San Antonio, 1981. This resource contains a brief description of *Las Posadas* and includes a format for a nine-day celebration including a greeting, Scripture readings, and prayers. Background information about a few other traditional Hispanic Christmas celebrations along with recipes and songs are included.
- *Flor y Canto Volume II*, published by OCP Publications, 2000. This is a songbook of Catholic hymns which includes lyrics, guitar chords, and piano music. This volume includes songs for Advent, Las Posadas, and Christmas, among others.
- “Piñatas, posadas, pastorelas: Tradiciones Mexicanas” is a video recording published by Gessler Publishing Co., NY, 1991. This video gives a history of *Las Posadas* and watches various celebrations in action. Excerpts from a variety of songs are included as well.

English Only Resources

- *Las Posadas* by Deborah Somuano. Abingdon Press, 2007. This is a resource for using *Las Posadas* as a children’s musical complete with scripts and additional songs. Singable English lyrics for the traditional *Posada* song are included. These lyrics could be adapted to change references to Mary from “Queen of Heaven” to “God’s handmaiden” and still maintain the meter of the song.
- *Las Posadas: An Hispanic Christmas Celebration* by Diane Hoyt-Goldsmith; photographs by Lawrence Migdale. Holiday House: New York 1999. This is a children’s book which describes the experience of *Las Posadas* from the perspective of a little girl. It also includes wonderful photos of actual *Posadas*.
- *Mexico One Plate at a Time* by Rick Bayless. Scribner: New York 2000. This cookbook offers recipes, advice, descriptions for the various processes involved. It answers frequently asked questions from their recipe testing for a variety of Mexican foods. The *Posada* favorites of *tamales*, *pozole*, and *champurrado* are included.
- *Latin American Cooking Across the U.S.A.* by Himilce Novas and Rosemary Silva. Alfred A. Knopf, Inc: New York 1997. This resource provides a bit of history along with traditional Latin American recipes. *Posada* favorites such as *tamales* and *pozole* are included. This particular resource provides traditional recipes from various Latin American countries and may provide a *Posada* host with ideas for foods typical and beloved by a Hispanic population with origins in a country other than Mexico.
- *La Comida del Barrio: Latin-American Cooking in the U.S.A.* by Aarón Sanchez. Clarkson Potter Publishers: New York 2003. This resource provides a basic description for the recipes included and is geared toward making the common foods of Latin-Americans around the United States. *Posada* favorites such as *menudo*, *pozole*, *buñuelos*, *champurrado*, and *ponche* are included.

- *Mexican-American Catholics* by Eduardo C. Fernández. Paulist Press: Mahway, NJ 2007. This is an excellent resource for insight regarding Mexican-American spirituality and includes several suggestions when planning for ministry among Mexican-Americans.
- “Las Posadas: A Night to Cross All Borders” by Loyola Productions is a DVD telling the story of undocumented immigrants in the United States. This DVD depicts their struggle and ties their search for acceptance to the pleas of pilgrims in *Las Posadas*. Video footage of actual *posadas* is included. This resource is an excellent example of how the tradition of *Las Posadas* can be used to depict a social problem.

Bilingual Resources

- *Las Posadas*, published by the Diocese of New Ulm, 2002. This resource is a participant’s handbook for nine days of a *Posada* celebration. It includes a complete service for each of the nine days with prayers and reflections focused on a different theme each day. No songs or lyrics are included in this resource.
- *Navidad Latinoamericana* by Charito Calvachi Wakefield. Latin American Creative Publishing, Elizabethtown, PA. 1999. This resource includes lyrics and has an accompanying CD with recordings of traditional Latin American songs. It also includes a series of reflections, Scripture readings, and prayers for a nine-day period of meditation leading up to Christmas. Descriptions of Christmas traditions in various Latin American countries are included as well.

Glossary of Terms

- Aguinaldo** - [ah-gy-NAHL-do] - one term used to say a Christmas gift. During *Las Posadas* this term is sometimes used in reference to the candy bag given out after the breaking of the *piñata*.
- Atole** - [ah-TOH-leh] - hot corn or maize drink very popular during the Christmas season
- Bolo** - [BO-lo] - a slang word used in El Paso and Juarez to refer to a bag of candy given out after the breaking of a *piñata* (see *aguinaldo*)
- Buñuelo** - [boo-NYOOEH-lo] - thin, crispy, fried tortilla-like desserts sprinkled with sugar or cinnamon sugar
- Calientitos** - [kah-lee-ehn-TEE-tos] - hot, fruity, spiced, alcoholic drink
- Caminata** - [kah-mee-NAH-tah] - long walk or pilgrimage
- Champurrado** - [cham-poor-RAH-do] - thick, hot drink made with ground corn and chocolate very popular during the Christmas season
- Fiesta** - [fee-ES-tah] - party
- Las Posadas** - [lahs] [po-SAH-dahs] - a yearly tradition symbolizing the struggle Mary and Joseph endured while looking for a place to stay in Bethlehem
- Masa** - [MAH-sah] - dough
- Menudo** - [meh-NOO-doh] - a soup made with hominy, tripe, and chile, garnished with shredded cabbage, lime juice, and oregano
- Novena** - [no-VEH-nah] - ninth, series of nine
- Peregrinos** - [peh-reh-GREE-nohs] - pilgrim
- Piloncillo** - [pee-lon-CEE-yo] - a type of brown cane sugar
- Piñata** - [pee-NYAH-tah] - a container hung up during celebrations and hit with a stick to release candy inside
- Ponche** - [PON-cheh] - punch
- Pozole** - [po-SOHL-eh] - soup made with hominy, meat (usually pork), and chile, garnished with shredded cabbage, lime juice, and oregano
- Tamales** - [tah-MAHL-ehs] - steam cooked packets of *masa* (corn dough) wrapped around a filling and enclosed in a corn husk wrapper
- Tecojote** - [tay-co-HO-teh] - a Mexican fruit somewhat like a crab apple but sweeter

Lyrics with Translation for Meaning

* Adaptations have been made from the traditional Roman Catholic verses to reflect a Christ-centered focus rather than the tendency to focus on Mary as the mother of the newborn Savior.

* English translation is included for meaning only and is not a singable translation of the lyrics.

Sung during the *caminata*

Pidiendo Posada - adaptation

Afuera - Peregrinos (P)

Adentro - Posadero (A)

1. (P) En el nombre del cielo

Os pido posada.

Pues no puede andar

Ya mi esposa amada.

(A) *Aquí no es mesón.*

Sigan adelante.

Pues no puedo abrir,

No sea algún tunante.

2. (P) No seas inhumano,

Tennos caridad,

Que el Dios de los cielos

Te lo premiará.

(A) *Ya se pueden ir*

y no molestar

porque si me enfado

los voy a apalear.

3. (P) Venimos rendidos

desde Nazaret.

Yo soy carpintero

De nombre José.

(A) *No me importa el nombre,*

Déjenme dormir,

Pues que yo les digo

que no hemos de abrir.

4. (P) Mi esposa es María,

y madre va a ser

del Divino Verbo

Que ya va a nacer

(A) *¿Eres tú José?*

¿Tu esposa es María?

Entren, peregrinos,

no los conocía.

5. (P) Dios pague señores

vuestra caridad,

y que os colme el cielo

de felicidad.

Seeking Lodging

Outside - Pilgrims (P)

Inside - Innkeeper (I)

1. (P) In the name of Heaven

I beg you for lodging,

For she cannot walk

My beloved wife.

(I) *This is not an inn,*

So keep going.

I cannot open;

You may be bad people.

(P) Don't be inhuman;

Have mercy on us.

The God of the heavens

Will reward you for it.

(I) *Better go on*

And don't bother us.

For if I become angry,

I shall beat you up.

(P) We are worn out

Coming from Nazareth.

I am a carpenter.

My name is Joseph.

(I) *Your name doesn't matter;*

Let me sleep,

For I am telling you

We shall not open.

(P) My wife is Mary,

And is going to be the mother

Of the Divine Word,

Who is about to be born.

(I) *Are you Joseph?*

Your wife is Mary?

Enter, pilgrims.

I did not realize it was you.

(P) May God pay, sirs,

Your kindness,

And thus the Heavens heap

Happiness upon you.

This song is sung as the pilgrims depart from each home after being rejected. One verse can be used after each occurrence (i.e. after first rejection sing verse one, after second rejection sing verse two).

Ya Se Va

- | | | |
|----|---|--|
| 1. | Ya se va María,
Muy desconsolada
Porque en esta casa
No le dan posada. | Mary is already on her way,
Very discouraged
Because in this house
They don't give her lodging. |
| 2. | Ya se va José
Con su esposa amada
Porque en esta casa
No le dan posada | Joseph is already going
With his beloved wife
Because in this house
They won't give her lodging |

Sung as the innkeepers welcome the pilgrims in. This is repeated 2-3 times.

Entren Santos Peregrinos

Entren, santos peregrinos, peregrinos,
Reciban este rincón,
No de esta pobre morada,
Sino de mi corazón.

Enter Holy Pilgrims

Enter holy pilgrims
Receive this corner,
Not of this poor dwelling
But of my heart.

At last the doors are opened and the pilgrims begin to enter the dwelling. Continue repeating until everyone is inside.

Ábranse las Puertas

Ábranse las puertas,
Rómpanse los velos;
Que viene a posar
El Rey de los Cielos.

Open the Doors

Let the doors fly open!
Let the veils be broken!
For here comes to rest
The King of the Heavens.

This song is sung while the children take turns hitting the piñata. The speed of this song can vary depending on the child swinging (i.e. slower for the youngest children and a faster or even abbreviated version for the older children). When the song is over, the child's turn is over as well.

Dale, Dale, Dale

Dale, dale, dale,
No pierdas el tino;
Porque si lo pierdes
Pierdes el camino.

Hit it, hit it, hit it (or "go, go, go").
Don't lose your aim.
Because if you lose it (your aim),
You will lose the path.

Ya le diste uno,
Ya le diste dos;
Ya le diste tres,
Y tu tiempo se acabo!

You've already hit it once.
You already hit it twice.
You've already hit it three times
And your time is over.

¡Se acabo!
¡Sigo yo!

Your time is over!
I'm next!

Reproducible Pages -

Pidiendo Posada

- | Afuera - Peregrinos
(Outside - Pilgrims) | Adentro - Posadero
(Inside - Innkeeper) |
|---|--|
| 1. En el nombre del cielo
Os pido posada.
Pues no puede andar
Ya mi esposa amada | 1. Aquí no es mesón.
Sigán adelante.
Pues no puedo abrir,
No sea algún tunante. |
| 2. No seas inhumano,
Dános caridad,
Que el Dios de los cielos
Te lo premiará. | 2. Ya se pueden ir
y no molestar
porque si me enfado
Los voy a apalear. |
| 3. Venimos rendidos
desde Nazaret.
Yo soy carpintero
De nombre José. | 3. No me importa el nombre,
Déjenme dormir,
Pues que yo les digo
Que no hemos de abrir. |

Ya Se Va

Ya se va María
Muy desconsolada
Porque en esta casa
No le dan posada.

Ya se va José
Con su esposa amada
Porque en esta casa
No le dan posada.

Pidiendo Posada

Última Casa - Last House

- | Afuera - Peregrinos
(Outside - Pilgrims) | Adentro - Posadero
(Inside - Innkeeper) |
|---|---|
| 4. Mi esposa es María,
y madre va a ser
del Divino Verbo
Que ya va a nacer | 4. ¿Eres tú José?
¿Tu esposa es María?
Entren peregrinos,
no los conocía |
| 5. Dios pague señores
vuestra caridad,
y que os colme el cielo
de felicidad. | |

Entren Santos Peregrinos

Adentro (Inside)

Entren, Santos Peregrinos, Peregrinos,
Reciban este rincón,
No de esta pobre morada,
Sino de mi corazón.

Ábranse las Puertas

Todos (All)

Ábranse las puertas
Rómpanse los velos
Que viene a posar
El Rey de los cielos

Pidiendo Posada

Seeking Lodging

Peregrinos *Pilgrims*
(Afuera) (Outside)

Traditional
adapted by Rev. Jose Ruiz Ovalle

1. En el nom - bre del Cie - - - - lo
2. No se - as in - hu - ma - - - - no,
3. Ve - ni - mos ren - di - - - - dos
4. Mi es - po - sa es Ma - rí - - - - a
5. Dios pa - gue Se - ño - - - - res,

5 Os pi - do po - sa - - - - da
Ten - nos ca - ri - dad, _____
Des - de Na - za - ret, _____
Y ma - dre va ser _____
Vue - stra ca - ri - dad, _____

9 Pues no pue - de an - dar _____
Que el Dios de los cie - - - - los
Yo soy car - pin - te - - - - ro
del dí - vi - no Ver - - - - bo
Y que os col - me el cie - - - - lo

13 Ya mi es - po - sa a - ma - - - - da.
Te lo pre - mia - rá _____
De nom - bre Jo - sé. _____
que ya va a na - cer. _____
de fe - li - ci - dad. _____

Chords: D, A7, D, D7, G, D, A7, D

Pidiendo Posada

Seeking Lodging

Posaderos Inn Keepers
(Adentro) (Inside)

Traditional
adapted by Rev. Jose Ruiz Ovalle

Musical staff for measures 1-4. The key signature is two sharps (F# and C#) and the time signature is 3/4. The staff contains a treble clef, a key signature of two sharps, and a 3/4 time signature. The melody consists of quarter notes and eighth notes. Chords D and A7 are indicated above the staff.

1. A - quí no es me - són. _____
2. Ya se pue - den ir _____
3. No me im - por - ta el nom - - - bre.
4. ¿E - res tú Jo - sé? _____

Musical staff for measures 5-8. The key signature is two sharps (F# and C#) and the time signature is 3/4. The staff contains a treble clef, a key signature of two sharps, and a 3/4 time signature. The melody consists of quarter notes and eighth notes. Chord D is indicated above the staff.

si - - gan a - - de - lan - - - te,
y no mo - les - tar, _____
Dé - jen - me dor - mir. _____
¿Tu es - po - sa es Ma - rí - - - a?

Musical staff for measures 9-12. The key signature is two sharps (F# and C#) and the time signature is 3/4. The staff contains a treble clef, a key signature of two sharps, and a 3/4 time signature. The melody consists of quarter notes and eighth notes. Chords D7 and G are indicated above the staff.

Pues no pue - do a - brir, _____
por - que si me en - fa - - - do,
Pues que yo les di - - - go
En - tren, pe - re - gri - - - nos,

Musical staff for measures 13-16. The key signature is two sharps (F# and C#) and the time signature is 3/4. The staff contains a treble clef, a key signature of two sharps, and a 3/4 time signature. The melody consists of quarter notes and eighth notes. Chords D, A7, and D are indicated above the staff.

No sea al - gún tu - nan - - - te
los voy a a - pa - lear. _____
Que no he - mos de a - brir. _____
No los co - no - cí - - - a.

Ya se va

Away they go

Peregrinos *Travelers*
(Afuera) (Outside)

Traditional

Musical notation for the song 'Ya se va'. It consists of two staves of music in G major (one sharp) and 3/4 time. The first staff has a key signature of one sharp and a 3/4 time signature. The melody is written on a treble clef. The lyrics are: 1. Ya se va Ma - rí - a, muy des - con - so - la - da; 2. Ya se va Jo - sé con su es - po - sa a - ma - da. The second staff continues the melody with the lyrics: Por - que en es - ta ca - sa no le dan po - sa - da. Chords D, A7, and D are indicated above the notes.

Entren, santos peregrinos

Enter, holy pilgrims

Posaderos *Inn Keepers*
(Adentro) (Inside)

Traditional

Musical notation for the song 'Entren, santos peregrinos'. It consists of three staves of music in G major (one sharp) and 4/4 time. The melody is written on a treble clef. The lyrics are: En - tren, san - tos pe - re - gri - nos, pe - re - gri - nos, re - ci - ban es - te rin - cón, no de es - ta po - bre mo - ra - da, si - no de mi co - ra - zón. Chords D, A7, and D are indicated above the notes.

Ábranse las puertas

Open the Doors

Todos *Everyone*

Traditional

Musical score for the song "Ábranse las puertas" (Open the Doors). The score is written in treble clef, key of D major (two sharps), and 2/4 time. It consists of three staves of music with lyrics underneath. The first staff starts with a D chord and ends with a D chord. The second staff starts with an A7 chord and ends with a D chord. The third staff starts with an A7 chord and ends with a D chord. The lyrics are: "Á - bran - se las puer - tas, róm - pan - se los ve - los, que vie - ne a po - sar el Rey de los cie - los. que vie - ne a po - sar el Rey de los cie - los." The score includes a repeat sign at the end of the third staff.

D A7 D

Á - bran - se las puer - tas, róm - pan - se los ve - los,

5 A7 D

que vie - ne a po - sar el Rey de los cie - los.

9 A7 D

que vie - ne a po - sar el Rey de los cie - los.

¡Dale, dale, dale!

Hit It, Hit It, Hit It!

Traditional

D G A7 D

Da - le, da - le, da - le, No pier - das el ti - no;

5 G A7 D

Por - que si lo pier - des Pier - des el ca - mi - no.

9 G A7 D

Ya le di - ste u - no, Ya le dis - te dos.

13 G A7 D

Ya le dis - te tres, Y tu tiem - po se a - ca - bo!

17 D

¡Se a - ca - bo! ¡Si - go yo!