

Chapter 1 : Concordia Publishing House

Ideas for Advent, Christmas, and Epiphany A Service of Carols and Candlelight and the Tableau of the Nativity The Christmas Tree Speaks, a hymn by Wendell Karsen and John R. Kleinheksel, Sr.

A new year on the secular calendar begins before the cycle is done. So here are songs for Advent, Christmas, and Epiphany that have been in few if any hymnals before. These songs hint at the new directions writers of congregational song are taking as they follow the voice of God. Try to find places in your repertoire for these and other songs, and help your worshipers sing of the Word made flesh in the language of our modern world. She sings of the mighty being brought down and the humble raised up, of the hungry being filled and the rich sent away empty, of the fantastic way in which God chooses ordinary people to do amazing things. The hymnodist has to make choices about form, about dividing the biblical text into stanzas, and so on, which will, invariably, involve judgments about which concepts get emphasized and how ancient ideas originally expressed in Greek and Hebrew get articulated in modern English. The choices here, attached to this tune with a driving beat, make for a song full of excitement, praise, and a challenge to change the world. The other issue is the wordiness of the stanzas; a congregation could slow this down too much trying to get the words out. One way to introduce this into worship is to have a soloist preferably a younger woman sing the stanzas, and have everyone join in on the refrain. For accompaniment, it is important to keep the tune from getting bogged down. The congregation will, naturally, try to slow things down, but this tune, with this much text, especially needs to move forward. If you have fiddlers and flutists, this could be the time to put them to work in worship. Christmas Click to Listen Sometimes, especially when we are celebrating God come into our midst, it can be good to just sing out with praise for the sake of praising. This seemingly simple yet rich text invites us to hear and join in the joyous song of the angels. Michael Perry was a Church of England vicar and one of the editors and a director of the Jubilate Hymns group in the United Kingdom. In the s, Perry sought to address the issue of secularization in his native country. In an address to the Hymn Society in the United States and Canada in , he spoke of how the traditional Christmas tunes for most people were not sacred, but secular. Consider having the children lead the congregation in singing this during one of the Christmas celebrations. Holy, holy, holy Lord God, God of power, God of might: There is a delightful choral arrangement available from Hope Publishing. Epiphany Click to Listen Finally we come to Epiphany: But while we traditionally stop the story with the gifts, and perhaps venture so far as to speak of how the wise men were warned to return by another path, and maybe even how Joseph was warned and fled with Jesus and Mary to Egypt Matt. It is hard for us to remember that Christmas ends, in a way, with slaughter: God chooses to bring us life and people respond with violence. This is another part of Epiphany, of discovery: There are many songsâ€”both time-honored and contemporaryâ€”that tell the story of the wise men and the gifts, but this powerful text by Sylvia Dunstan focuses on the slaughter of the children. It reflects on how children continue to be massacred, each and every day, for political expediency, because of economic inequities, or simply as the result of societal indifference. Their blood still cries out, as Dunstan wrote, and God is still listening. Sylvia Dunstan , a minister of the United Church of Canada, was just becoming known as a hymn writer when her life was cut short by cancer. This particular text was one of many written at the request of Alan Barthel, Professor of Church Music at Emmanuel College in Toronto, to fill in gaps in hymns for the liturgical year. This is a text that should be given serious consideration for the next round of denominational hymnals, and one that needs a new tune composed for it. Consider accompanying it with flutes or recorders and harp, if possible. A muted brass ensemble might be another possibility. After singing this in worship, it is a good idea to have a time of silence before proceeding to whatever might be next. And we are reminded that we celebrate all of this because we need Christ to come and save us. Advent begins with reminders of the coming judgment and includes prophecies of all that we need to overcome. Among those people who do not often come to worship, not to mention those who do, there are many who carry worry, guilt, and despair in circumstances that seem overwhelming. Somehow, in the Advent and Christmas stories, they need to hear that Christ is coming to give them a fresh start too. The first two stanzas examine and lament our role in the downfall of creation and our

need for redemption. But this is not an impersonal lament of abstract global issues; the world that is falling apart is in our homes, our businesses, our neighborhoods. Burden Pond itself is in Troy, New York, and its water was used to power manufacturing mills in the nineteenth century.

Chapter 2 : Epiphany - NazNet Advent/Christmas Devotional

Advent marks the beginning of another year in the cycle of Scriptures that presents the narrative of the love of God revealed to the world. As is our usual fashion, we "the worship resource planning team" have chosen to take Advent, Christmas, and Epiphany together as a seven-part series to begin Year C in the Revised Common Lectionary.

In the Western Church, the Seasons are the same, whether one is Protestant or Roman Catholic, however, Eastern Orthodox observance varies somewhat, emphasizing more periods of fasting. The New Testament is quite clear, in the freedom that we have in Christ, that we are nowhere required to observe these or any Church Seasons, or indeed any specific days or fasts, but are also at same time quite free to do so if we would like to. What the Lord does require of us, is that regardless of whether we observe or do not observe these things, we are to do all that we do "unto the Lord". Yes, he shall be upheld: One man esteems one day above another: Let every man be fully persuaded in his own mind. He that regards the day, regards it unto the Lord; and he that regards not the day, to the Lord he does not regard it. He that eats, eats to the Lord, for he gives God thanks; and he that eats not, to the Lord he eats not, and gives God thanks. After his ascension, we celebrate the outpouring of the Holy Spirit at Pentecost and build our relationship with the risen Christ during this season. We are back to Advent and while we begin preparing again for the coming Nativity celebration, we remember that we also look forward to another, coming advent of Christ, His Second Coming to judge the world. Let us use this Season of Advent, as Christians before us have done throughout history, to prepare our hearts and lives for Him. Advent is a time of joyful preparation for the wonderful time when the Son of God came to earth to live as a person among regular people. The color of Advent is officially blue in Lutheran Churches, spreading to other Protestant Churches historically it has been a royal blue-purple. In what is referred to as the Western Church Roman Catholics and Protestants, including Anglicans observance of Advent Season occurs during the period of the four Sundays before Christmas. The beginning of Western Advent can therefore fall any time between November 27th and December 3rd. The color of Christmas is White Note: Gold or Ivory have historically been acceptable alternatives for White, whenever White is called for. Wise men Still Worship Him Epiphany means "manifestation" and is the official Season for proclaiming the identity of Christ. Epiphany is a season of worship, as the whole world follows the Wise Men to find and honor Jesus. The color of Epiphany is green. Today we tend to celebrate our Holidays Holy Days as individual days, and so we like to celebrate the Magi as part of the Christmas Nativity why single them out again in early January? In previous times and still in some countries, such as Mexico it was "the twelve days of Christmas" like the Song and then the Wise Men "arrive", and while they are "here" it is the Epiphany Season. Christians prepare for the death of their sins and worldly selves with the death of Jesus on the cross on Good Friday as they follow his footsteps through Holy Week. In recent times red-purple has sometimes been used to distinguish Lent from the royal blue-purple of Advent Blue is used by Lutherans during Advent, and its use at that Season has been adopted by some other Protestant Churches. Royal blue-purple has historically been used in Advent. Red is sometimes used during Holy Week and on the Day of Pentecost. A season of praise, as Christians glorify the risen Christ. The color of Easter is white, the color of the Resurrection. Because Pentecost celebrates the descent of the Holy Spirit from heaven The color used during Pentecost is Green in some Churches, but historically has been Red, because Red is the symbol for the Holy Spirit, being the color of fire. The central event of Christianity is the Resurrection. The Church Calendar is organized around two major centers of sacred time: The rest of the year following Pentecost is known as Ordinary Time, from the word "ordinal," which simply means counted time Epiphany is an exception it is also considered to be "Ordinary Time" see explanation in the column to the right, under "Church Season Colors".

Chapter 3 : Songs for Advent, Christmas, and Epiphany | Reformed Worship

The feast was called among the Syrians denho (up-going), a name to be connected with the notion of rising light expressed in Luke. I,

Known also under the following names: The feast was called among the Syrians denho up-going , a name to be connected with the notion of rising light expressed in Luke. The name Epiphania survives in Befana, the great fair held at that season in Rome ; it is difficult to say how closely the practice then observed of buying all sorts of earthenware images, combined with whistles, and representing some type of Roman life, is to be connected with the rather similar custom in vogue during the December feast of the Saturnalia. For the earthenware or pastry sigillaria then sold all over Rome , see Macrobius; s. I, x, xxiv; II, xlix; and Brand, "Pop. History As its name suggests, the Epiphany had its origin in the Eastern Church. There exists indeed a homily of Hippolytus to which in one manuscript only is affixed the lemma ieis ta hagia theophaneia [not epiphaneia: Kellner]; it is throughout addressed to one about to be baptized , and deals only with the Sacrament of Baptism. It was edited by Bonwetsch and Achelis Leipzig, ; Achelis and others consider it spurious. The first reference about which we can feel certain is in Clement Stromata I. But the followers of Basilides celebrate the day of His Baptism too, spending the previous night in readings. And they say that it was the 15th of the month Tybi of the 15th year of Tiberius Caesar. And some say that it was observed the 11th of the same month. Indeed, he assigns the Baptism to 12 Athyr, i. Again in chapters xxviii and xxix P. Theophany, occurred on 6 January, as did the miracle at Cana, in consequence of which water, in various places Cibra, for instance , was then yearly by a miracle turned into wine, of which he had himself drunk. It will be noticed, first, if Clement does not expressly deny that the Church celebrated the Epiphany in his time at Alexandria, he at least implies that she did not. Still less can we think that 6 January was then observed by the Church as holy. But we cannot for a moment suppose that in the first instance a festival of manifestations in general was established, into which popular local devotion read specified meaning as circumstances dictated. It seems fairly clear that the Baptism was the event predominantly commemorated. V, xii mention it. Selden, de Synedriis, III, xv, , the oldest Coptic Calendar for the name Dies baptismi sanctificati, and the later for that of Immersio Domini as applied to this feast. Gregory of Nazianzus identifies, indeed, ta theophania with he hagia tou Christou genesis, but this sermon Orat. On 6 and 7 Jan. The first of these two sermons is headed eis ta hagia phota, referring to the lights carried on that day to symbolize the spiritual illumination of baptism , and the day must carefully be distinguished from the Feast of the Purification, also called Festum luminum for a wholly different reason. This shows how loosely this title was used. At Jerusalem the feast had a special reference to the Nativity owing to the neighbourhood of Bethlehem. The account left to us by Etheria Silvia is mutilated at the beginning. The title of the subsequent feast, Quadragesimae de Epiphania Perigrin. On the vigil of the feast 5 Jan. At the second hour the services were held in the splendidly decorated Golgotha church, after which that of the Anastasis was visited. On the second and third days this ceremony was repeated; on the fourth the service was offered on Mount Olivet; on the fifth at the grave of Lazarus at Bethany; on the sixth on Sion; on the seventh in the church of the Anastasia, on the eighth in that of the Holy Cross. The procession to Bethlehem was nightly repeated. It will be seen, accordingly, that this Epiphany octave had throughout so strong a Nativity colouring as to lead to the exclusion of the commemoration of the Baptism in the year at any rate. It is, however, by way of actual baptism on this day that the West seems to enter into connection with the East. To this day, the blessing of the waters by the dipping into river, sea, or lake of a crucifix, and by other complicated ritual, is a most popular ceremony. The people consider that all ailments, spiritual and physical, can be cured by the application of the blessed water. The custom would seem, however, to be originally connected rather with the miracle of Cana than with the Baptism. That baptism on this day was quite usual in the West is proved , however, by the complaint of Bishop Himerius of Tarragona to Pope Damasus d. Pope Siricius , who answered him P. Pope Leo I "Ep. It is not contained in the Philocalian Calendar, while it seems most likely that 25 December was celebrated at Rome before the sermon of Pope Liberius in St. Ambrose , De virg. Augustine clearly observes Oriental associations in the Epiphany feasts:

Domini, 4, in P, L. The dies epiphaniarum, he says P. Finally, an unknown Syrian annotator of Barsalibi Assemani, Bibl. The reason why our fathers changed the solemnity celebrated on 6 January, and transferred it to 25 December follows: In these solemnities and festivities the Christians too participated. When, therefore, the teachers observed that the Christians were inclined to this festival, they took counsel and decided that the true birth-feast be kept on this day, and on 6 Jan. Simultaneously, therefore, with this appointment the custom prevailed of burning lights until the sixth day. Epiphanius indeed had said loc. The Gregorian Sacramentary makes great use of Psalm The Ambrosian, however, refers to all three manifestations in the vigil-preface, and in the feast-preface to baptism alone. Liturgies of the Gallican Church, p. The Magi are referred to on the Circumcision. The Gothic Missal Neale and Forbes, op. All the manifestations are, however, referred to, including casually the feeding of the , a popular allusion in the East, whence the name phagiphania. Maximus of Turin admits the day to be of three miracles , and speculates Hom. Polemius Silvanus, Paulinus of Nola Poem. The Mozarabic Missal refers mainly to the Magi , using of their welcome by Christ the word *Acceptio*, a term of "initiation" common to Mithraists and Christians. In , the Council of Sargossa can. In it is already marked by cessation of legal business in Spain ; in Thrace if we can trust the "Passio S. Philippi" in Ruinart, "Acta", , 2 it was kept as early as In the present Office, *Crudelis Herodes* alludes to the three manifestations; in Nocturn i, the first response for the day, the octave, and the Sunday within the octave, deals with the Baptism, as does the second response; the third response, as all those of Nocturns i and iii, is on the Magi. The antiphon to the Benedictus runs: The Magnificat antiphon of Second Vespers reads: Gelasius finally tells us Ep. Origin The reason for the fixing of this date it is impossible to discover. The only tolerable solution is that of Mgr. But this if we may assume the Basilidians , too, to have argued from 6 April will have fallen on the exact anniversary of the Birth. But why preeminently celebrate the Baptism? Can it be that the celebration started with those, of whatever sect , who held that at the Baptism the Godhead descended upon Christ? On this uncertain territory we had better risk no footstep till fresh evidence, if such there be, be furnished us. Kellner, Heortologie Freiburg im Br. About this page APA citation. In The Catholic Encyclopedia. Robert Appleton Company, This article was transcribed for New Advent by Robert H. Farley, Archbishop of New York. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

Chapter 4 : Advent/Epiphany

Epiphany is celebrated somewhat differently in Eastern Catholic churches, where the focus is not on the Magi, but on the Baptism of the Lord. For Melkite Greek Catholics, this is an important feast, celebrated at the same time as Epiphany in the West.

The manifestation to the Magi signifies the calling of the pagan nations to the light of the Gospel. What the Magi did when the star disappeared. The greatness of their faith at Bethlehem; symbolism of the gifts offered by them to the Child God; how we may imitate them Whenever a soul comes into a more intimate contact with God, she feels herself wrapt around with mystery: Nubes et caligo in circuitu ejus Ps This mystery is the inevitable consequence of the infinite distance that separates the creature from the Creator. On all sides, the finite being is surpassed by Him Who, everlastingly, is the plenitude of Being. This is why one of the most profound characters of the Divine Being is His incomprehensibility. The invisibility here below of the Divine Light is a truly wonderful thing. John; He is the Infinite Light, "and in Him there is no darkness": Deus lux est, et tenebrae in eo non sunt ullae. John is careful to note that this truth constitutes one of the foundations of his Gospel: Et haec est annuntiatio quam audivimus ab eo, et annuntiamus vobis 1 Jn 1: But this light, which bathes us all in its brightness, instead of manifesting God to the eyes of our souls, hides Him. It is with this light as with the sun: Lucem inhabitat inaccessibilem 1 Tim 6: And yet this light is the life of the soul. You will have noticed that, in Holy Scripture, the ideas of life and light are frequently associated. When the psalmist wants to describe the eternal beatitude whereof God is the source, he says that in God is the principle of life: Torrente voluptatis tuae potabis eos. It is in the same way that Our Lord declares Himself to be "the Light of the world". Again He says and here is something more than a mere juxtaposition of words, "He that followeth Me walketh not in darkness, but shall have the light of life ": And this light of life proceeds from the Life by essence which is Light: In ipso vita erat, et vita erat lux hominum Ibid 1: Our life in heaven will be to know the Eternal Light unveiled, and to rejoice in the splendour of this Light. Already, here below, God gives a participation of this light by endowing the human soul with reason. Signatum est super nos lumen vultus tui, Domine Ps 4: Reason is a true light for man. All the natural activity of man, if he is to be worthy of himself, ought to be directed first of all by that light which shows him the good to be pursued; a light so powerful that it is even capable of revealing to man the existence of God and some of His perfections. Paul, writing to the faithful in Rome Rom 1: There is another deeper, more merciful manifestation that God has made of Himself: The divine light, too dazzling to be manifested in all its splendour to our feeble sight, is veiled beneath the sacred Humanity: Nova mentis nostrae oculis lux tuae claritatis infulsit Preface for the Nativity, Christ is God brought within our reach, showing Himself to us in a life authentically human; the veil of the Humanity prevents the infinite and dazzling splendour of the Divinity from blinding us. But for every soul of good will, rays come forth from this Man revealing that He is likewise God. The soul enlightened by faith knows the splendour hidden behind the veil of this Holy of Holies. In the mortal Man that Jesus is, faith finds God Himself, and in finding God, she drinks at the source of light, salvation and immortal life: Quia cum Unigenitus tuus in substantia nostrae mortalitatis apparuit, nova nos immortalitatis suae luce reparavit Preface for the Epiphany. She celebrated the feast of the "Theophania," the feast of the "Divine manifestations" in the Person of the Incarnate Word: In passing from the Church of the East to that of the West, the feast has retained its name in Greek: Epiphany, the "manifestation"; but it has almost exclusively for its object the manifestation of the Saviour to the Gentile world, to the pagan nations, in the person of the Magi. You well know the Gospel narrative of the coming of the Magi to Bethlehem, a narrative illustrated and popularised by tradition Most authors place the coming of the Magi after the presentation of Jesus in the Temple we here follow the order indicated by the Church which, in the liturgy, celebrates the Epiphany on January 6th and the Presentation on February 2nd. I will simply say a few words upon the general signification of the mystery; afterwards, whilst dwelling on certain details, I will point out some of the numerous lessons that it contains for our devotion. This is the very foundation of the mystery, explicitly indicated by the Church in the collect wherein she sums up the desires of her children on this solemnity: The Incarnate Word is first of all manifested to the Jews in the

person of the shepherds. Because the Jewish people were the Chosen People. From this people was to come forth the Messiah, the Son of David. The magnificent promises to be realised in the establishing of the Messianic Kingdom had been made to this people; it was to them that God had entrusted the Scriptures and given the Law whereof each element prefigured the grace that was to be brought by Christ. It was then befitting that the Incarnate Word should first be manifested to the Jews. The shepherds, simple and upright men, represented the Chosen People at the Crib: *Evangelizo vobis gaudium magnum.* Later on, in His public life, Our Lord would again manifest Himself to the Jews, by the wisdom of His doctrine and the splendour of His miracles. We shall even find that He restricts His teaching to the Jews alone. See, for example, when the woman of Canaan, from the pagan regions of Tyre and Sidon, asks Him to have mercy upon her. What does Christ answer to the disciples when they interpose in her favour? It needed the ardent faith and profound humility of the poor pagan woman to wrest from Jesus, so to speak, the grace that she implored. But go ye rather to the lost sheep of the house of Israel" Mt Why this strange recommendation? Were the pagans excluded from the grace of redemption and salvation brought by Christ? No; but it entered into the divine economy to reserve the evangelization of the pagan nations to the Apostles, after the Jews should have definitely rejected the Son of God, by crucifying the Messiah. When Our Lord dies upon the cross, the veil of the temple is rent in twain to show that the Ancient Covenant with the Hebrew people had ceased. Many Jews indeed did not want to receive Christ. The pride of some, the sensuality of others, blinded their souls, and they would not receive Him as Son of God. It is of them that St. John speaks when he says: Therefore Our Lord says to these incredulous Jews: The pagan nations are called to become the inheritance promised by the Father to His Son Jesus: *Postula a me, et dabo tibi gentes haereditatem tuam* Ps Our Lord Himself says: *Alias oves habeo, quae non sunt ex hoc ovili.* This is why, before ascending into heaven, He sends His Apostles to continue His work and mission of salvation, no longer among the lost sheep of Israel, but among all people. I am with you all days, even to the consummation of the world" Mt The Word Incarnate did not, however, await His Ascension to shed abroad the grace of the Gospel upon the Gentile world. As soon as He appeared here below, He invited it to His cradle in the person of the Magi. Paul says, of the two people He made but one: The calling of the Magi and their sanctification signifies the vocation of the Gentiles to the faith and to salvation. God sends an angel to the shepherds, for the Chosen People were accustomed to the apparition of the celestial spirits; to the Magi, who studied the stars, He causes a marvellous star to appear. This star is the symbol of the inward illumination that enlightens souls in order to call them to God. The soul of every grown-up person is in fact enlightened, once at least, like the Magi, by the star of the vocation to eternal salvation. To all the light is given. It is a dogma of our faith that God "will have all men to be saved": On the day of judgment, all without exception will proclaim, with the conviction produced by evidence, the infinite justice of God and the perfect rectitude of His judgments: *Justus es, Domine, et rectum iudicium tuum* Ps Those whom God shall have told to depart from Him for ever will acknowledge that they are the workers of their own ruin. Now this would not be true if the reprobate had not had the possibility of knowing and accepting the divine light of faith. Doubtless, the star that calls men to the Christian faith is not the same for all; it shines in different ways, but its brightness is visible enough for hearts of good will to be able to recognise it and see in it the sign of the Divine call. In His providence full of wisdom, God incessantly varies His action, incomprehensible like Himself. He varies it according to the ever active promptings of His love and the ever holy exigencies of His justice. Indeed "who hath known the mind Or the Lord? Or who hath been His counsellor? *Quam incomprehensibilia sunt iudicia ejus et investigabiles viae ejus!* We have "seen the star" and have recognised as our God the Babe of Bethlehem; we have the happiness of belonging to the Church whereof the Magi were the first fruits. In the office of the feast, the Liturgy celebrates this vocation of all humanity to faith and salvation in the person of the Magi as the nuptials of the Church with the Bridegroom. Hear with what gladness, in what magnificent symbolical terms, borrowed from the prophet Isaias, the liturgy proclaims Epistle of the Mass the splendour of this spiritual Jerusalem which is to receive into her maternal bosom the nations become the inheritance of her divine Bridegroom. For behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see;

all these gathered together, they are come to thee: Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee" Is Let us offer continual thanksgiving to God "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love" Col 1: The call to the faith is a signal benefit because it contains in germ the vocation to the eternal beatitude of the Divine vision. Not only ought we to thank God for this grace of the Christian faith, but we ought each day to render ourselves more worthy of it by safeguarding our faith against all the dangers that it encounters in our age of naturalism, scepticism, indifference, human respect, and by living a life of faith with constant fidelity.

Chapter 5 : Advent, Christmas & Epiphany Resources | theinnatdunvilla.com

The following selected sites offer worthwhile, ecumenically accessible Advent, Christmas and Epiphany resources. Most links lead to devotional possibilities -Advent calendars, family prayer guides, and the like.

January 6 Joe Hittle Please, click on the midi player to hear the music. The music is O Holy Night. We have never quite figured out who they were. But, is it really important? They disclosed their finest to the One they believed to be the King of the Jews. Just as God had given his best, they gave what were the most expensive gifts of their day. Gold for prosperity, frankincense for sweetness and atmosphere, and myrrh as a preservative symbolizing his ability to overcome even the worst of times. Their finest to the Finest. It is a long journey from the first day of Advent to Epiphany. You too have felt your own emotions churn as the recollections and reminiscences of others have reminded you of days of hope, love, peace and family. You have had things disclosed to you that you had long forgotten. Some of those were blessings. Others may have been things that you wish had remained hidden. But, each one of them is you. Your life, your dreams, your desires, your longings. Like it or not, you have to deal with each of them and accept yourself because and in spite of them. God does, whether you do or not. The whole story of the season is meant for you. You are the "whosoever" of John 3: God gave Himself for you. A whole year is ahead of you as the celebration of Christmas draws to a close. If you have not done it yet, please, be encouraged to give God the best gift you ever could. You are important, so important that Jesus came and gave Himself on your behalf. All He has ever wanted is to give you the chance to be free in Him. To know Him as a personal God, Friend, Companion. What am I going to do? I just realized that tomorrow, there are no more of these devotionals to read. Yes Lord, I do have a Bible. I think I can find the 4 gospels. Matthew, Mark, Luke and John, right?? Do I have to read all of those begats? Okay, I do have a few things to learn. But, thanks for getting me started. Help me to stay with this.

Chapter 6 : theinnatdunvilla.com: Faithful Celebrations Advent

The historic Church Calendar observes Six special Seasons: Advent, Christmas, Epiphany, Lent, Easter, and Pentecost. Advent: The First and Second Coming of Christ The church year begins for Roman Catholics and many Protestants with the Season of the Advent of Our Lord, the four weeks of getting ready for the coming birth of Jesus in Bethlehem.

This is the coming of Jesus into the world. Christians use the four Sundays and weeks of Advent to prepare and remember the real meaning of Christmas. The first, and most thought of, happened about years ago when Jesus came into the world as a baby to live as a man and die for us. The second can happen now as Jesus wants to come into our lives now. And the third will happen in the future when Jesus comes back to the world as King and Judge, not a baby. Advent only starts on the 1st December when Christmas Day is on a Wednesday which will happen in ! No one is really sure when Advent was first celebrated but it dates back to at least when monks were ordered to fast during December leading up to Christmas. You can see what days mean now eating what foods on this calendar from the Greek Orthodox Archdiocese of America. They were a box, often with a glass lid that was covered with a white napkin, that contained two dolls representing Mary and the baby Jesus. The box was decorated with ribbons and flowers and sometimes apples. They were carried around from door to door. People paid the box carriers a halfpenny to see the box. There are some Christmas Carols that are really Advent Carols! There are several ways that Advent is counted down but the most common is by a calendar or candle s. Advent Calendars There are many types of calendars used in different countries. A window is opened on every day in December and a Christmas picture is displayed underneath. In the 19th Century, German protestant Christians counted down to Christmas by marking 24 chalk lines on a door and rubbing one off every day in December. Paper calendars were first popular in Germany in the early s, although people made their own ones from the s. When they were first made, scenes from the Christmas Story and other Christmas images were used, such as snowmen and robins, but now many calendars are made in the themes of toys, television programmes and sports clubs. Some of these types of calendar even have chocolate under each window, to make every day in December that little bit better! I used to like those when I was a little boy and still do now!!! The first calendar with chocolate in it was made in , although they only became really popular in the s. Some European countries such as Germany use a wreath of fir with 24 bags or boxes hanging from it. In each box or bag there is a little present for each day. There are also now all different types of Advent Calendars used to sell and promote different products including chocolate, perfumes, alcohol and beauty products. You can even get advent calendars for your pets with dog or cat treats in them! It was 71m tall and 23m wide and celebrated the refurbishment of the station. The most expensive advent calendar ever was made in by a jewellers in Belgium. It was made of 24 glass tubes each containing some diamonds and silver! Advent Candles There are two types of candle s that are used to count down to Christmas Day in Advent. The first looks like a normal candle, but has the days up to Christmas Day marked down the candle. On the first of December the candle is lit and burnt down to the first line on the candle. The same is done every day and then the rest of the candle is burnt on Christmas day. I use one of these candles to count down during Advent. Lutheran Churches in Scandinavia used 24 little candles to count down through December from the s. An Advent Crown is another form of candles that are used to count down Advent. The crown is often made up of a wreath of greenery and has four candles round the outside and one in the middle or in a separate place. Sometimes a more traditional candelabra is used to display the five candles. One candle is lit on the first Sunday of Advent, two are lit on the second Sunday and so on. Each candle has a different meaning in Christianity. Different churches have given them different meanings, but I was taught the following: The first represents Isaiah and other prophets in the Bible that predicted the coming of Jesus. The second represents the Bible. The third represents Mary, the mother of Jesus. The middle or separate candle is lit on Christmas Day and represents Jesus, the light of the world. In many churches, the color purple is used to signify the season of Advent. On the third Sunday, representing Mary, the color is sometimes changes to pink or rose.

Chapter 7 : Customs and Traditions of the Liturgical Year: Advent, Christmas, Lent, Easter, Pentecost

Epiphany (meaning 'to show forth'), celebrated on the 12th day after Christmas, commemorates the visit of the magi, wise ones who traveled from afar to worship the babe in Bethlehem and who represent all the nations of the world.

Advent, Christmas and Epiphany Advent, Christmas and Epiphany This listing of resources offers ideas for celebrating Advent, Christmas and Epiphany at church and in the home. Advent and Christmas Activities: Some designs are very simple while others require a little more time and artistic talent. Advent Wreaths These wreaths can be a nice focal point for worship and prayer during the season of Advent. Chrismons are an innovative way to use these ancient symbols at Christmas time. Offers outline for entire event. Create your own Nativity [http:](http://) Advent and Christmas Activity Books: Advent Arts and Christmas Crafts by Jeanne Heiberg Includes step by step instructions for creating dozens of decorations and gifts for the holiday season, using simple materials. It is a perfect resource for families and Sunday schools. Advent and Lent Activities for Children by Sheila Killey This book provides a wide-ranging exploration of the history and traditions surrounding common and sometimes surprising Christian symbols of the Advent and Lenten seasons. It also contains numerous excellent suggestions for introducing these symbols into teaching and worship. Specific activities, including crafts, service projects, and family worship ideas, are included for each day in Advent and through the twelve days of Christmas. In addition, each day offers a Bible passage for reading together. Big Fun Christmas Crafts and Activities by Judy Press Geared to children ages 3 to 7 this volume contains over quick and easy activities for holiday fun. Includes religious and secular craft ideas. Every colorful page is a numbered "calendar day" with facts about Christmas and Advent, crafts, recipes, and activity ideas. Also includes plays, etc. Seasons of Faith The flow of the Christian year helps emphasize different and important parts of our lives as Christians. This book contains information, crafts, and activities that will enhance every holiday of the Christian Year. Simplify and Celebrate by Alternatives for Simple Living This book is a resource filled with useful ideas you can use to reclaim the joy and peace of the Christmas season. All 82 projects are easy to make and inexpensive, since most of the materials can be found around the house. King This coloring and activity book helps children and their families, as well as church school teachers and their students, understand and celebrate Advent and Christmas more fully. Advent Adult Study [www. Worship for All Ages](http://www.WorshipforAllAges.com) by Ian Macdonald and Marilyn Perry This book contains a variety of resources, liturgies, prayers, dramatic presentations and pageant ideas for the entire church year. If you are looking for ways to integrate children into worship throughout the year, this book is for you. In four compelling sessions, Advent Conspiracy invites individuals, families, groups and Entire churches to substitute compassion for consumerism, by practicing four simple but powerful countercultural concepts. But more than anything they all eagerly anticipate the crowning moment of the holiday season: How will Christmas survive? But deep in the hearts of the youngest of hearts, the true meaning of Christmas shines through. This DVD contains 25 mini-documentaries mins long that take viewers on an entertaining yet informative journey through the Advent season. Where such Christmas features as the wreath, mistletoe, candy canes, Christmas trees, gift giving and the 12 day of Christmas all come from are shared. Find out the stories of many beloved Christmas traditions. A study which can be conducted in four or five one hour sessions. Biblical scholar Walter Brueggeman challenges the viewers to look at the Pharoahic production-consumption society in which we live and ways in which we can counter it. Brueggeman asserts the most important of the 10 commandments is the honor the Sabbath and that as Christians we are called to be hospitable, generous, non-vengeful, keep the Sabbath and not covet. Good series for an Advent or Lent. Its history, are and spirituality have been embraced by cultures around the world for nearly tow thousand years. This program unites theologians and collectors with and astonishing and beautiful array of nativity scenes collected from across the globe. A very traditional in word and image telling of the birth of Jesus. Children of all ages will love the tale of the origin of the Christmas tree. Follow Mary and Joseph on their journey to Bethlehem and celebrate the birth of Jesus. The video includes lovely musical score and Morgan Freeman as the narrator. Just how far will Cavis go to make sure his who goes on. Epiphany Resources Consider hosting a Three Kings Party during church school, the

coffee hour or after church. Go on a scavenger hunt in the church searching for stars. End up in the sanctuary under a large paper star where you can read an Epiphany tale. Read a story about Epiphany. Each of them is unsure why she feels compelled to follow the bright star, or even how she made the journey, but they all end up in a stable looking upon the sleeping infant. Each woman is moved to offer a gift-one gives a loaf of bread, one gives a story, and one gives a kiss from her young son whom she has carried with her. Readers are told that Jesus never forgot their gifts:

Chapter 8 : MACUCC: Advent, Christmas and Epiphany

Advent is the season of the Liturgical Year when Catholics prepare for the birth of Christ.

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Chapter 9 : The Epiphany - Advent & Christmas Season - Catholic Online

We took all the hard work out of planning Morning Time! Authored by Genie Shaw of Barefoot Abbey the plans include six weeks of Morning Time activities for Catholic families for Advent through Epiphany.

Construct your advent wreath early so as not to neglect this four week period of prayerful anticipation. Pray for opportunities to learn something new regularly. Pray for discernment of how God would like you to set your priorities and the ability to focus on them consistently to fulfill His purposes in your life. Pray for strong relationships with other people in the bond of loving community. Pray for peace in all situations, no matter what the circumstances. Pray for an enlivened imagination that helps you contribute to the world in creative ways. Pray for freedom from all that burdens you - past mistakes, fears, destructive habits, hurts other people have inflicted, and more. Pray for joy and a sense of humor. Pray for a clear mind and the ability to clearly communicate what you value to others. Pray for purity so you can grow as a person and encounter God more fully. Pray for a passion to pursue justice. Caspar, Melchior and Balthasar. The three kings saw a bright star on the night when Christ was born, followed it to Bethlehem and found there the Christchild and presented it with gold, frankincense and myrrh. The history of Christmas, the festival of the nativity of Jesus Christ, is intertwined with that of the Epiphany. The commemoration of the Baptism also called the Day of Lights, i. It is believed that this change in date gave rise to the tradition of the "12 Days of Christmas. January 6 was also kept as the physical birthday in Bethlehem. On the evening before Three Kings, traditionally there were prayers, blessed dried herbs would be burnt and their aromatic smell would fill the house. Epiphany used to be a fixed feast and was always on January 6, ending the 12 days of Christmas. The Church has now moved the feast to the second Sunday after Christmas. Epiphany is a large celebration, especially in Spanish speaking countries. Things look different around the household: The figures of the wise men have reached Bethlehem, completing the nativity scene. It was traditional to bless water on the vigil of Epiphany. This water was then used in the blessing of homes on the following day. Many pastors also blessed pieces of chalk for each family to use in inscribing the names of the three Magi over their doorways, as a manifestation of their Christian faith and a protection against the powers of evil. The Church extends itself on Epiphany to the homes of the faithful. The custom of blessing the home probably grew up on account of the words in the Gospel, And they adored Him. The priest blesses the house if he can be present, but if not, the father or head of the family may do so.