

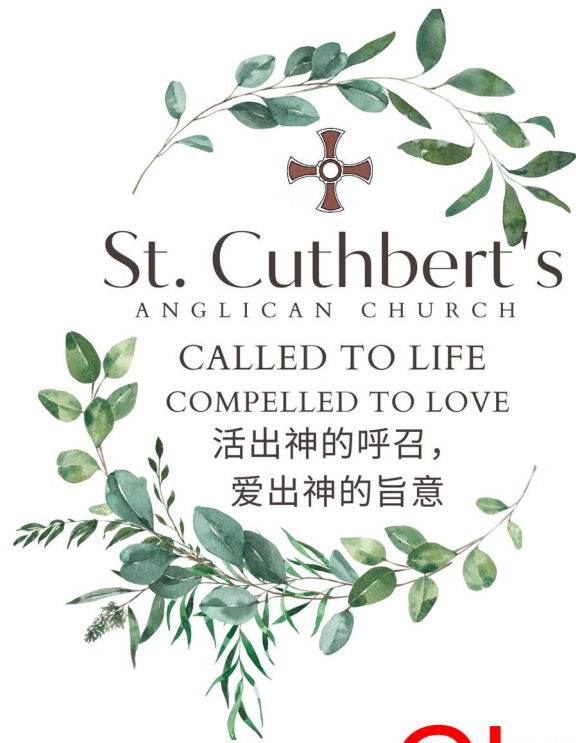


St Cuthbert's Anglican Church

Venerable Jeff Ward: rector.stcuthbert@gmail.com
905-617-9717

e-Messenger

December 2023



Sunday Services

- 8.00 a.m. Traditional Anglican Service (BCP)
- 10.00 a.m. Contemporary Eucharist with Choir
- 10.00 a.m. Bilingual Service (Mandarin/English) in the Parish Hall

Christmas Services and Christmas Eve - See below

- Christmas Day : 10 a.m. Contemporary Eucharist Combined English/Mandarin

Friday Service

- 9:00 a.m. Morning Prayer on Zoom (followed by coffee)

Christmas services

At Christmas we come together to worship in the embrace and love of the family of St Cuthbert We look forward to seeing you at Church this Christmas

Lessons and Carols

December 17

Sunday 10 a.m.

Combined English/Mandarin



Longest Night Service.

December 21 -

Thursday 7 p.m.

Combined English/Mandarin

This service focuses on Christ who is the Light that overcomes the darkness of loss, suffering and loneliness caused by losing loved ones, through illness, death or divorce.



Christmas Eve

Candlelight Service

December 24, 9:00 p.m.

Combined English/Mandarin

This is the traditional Christmas Eucharist when the church is lit by candles welcoming Christ the Light of the World with choir and guest soloist.

Christmas Day Service

10 a.m. Combined English/Mandarin

We celebrate the birth of the Christ child remembering Christ's first day on earth.

A quieter celebration of the incarnation than experienced on Christmas Eve.

Christmas Eve Family Service

December 24, 4 p.m.

Combined English/Mandarin

This service focuses on the family and children and is joyful and sometimes noisy !

Christmas Eve Services

December 24 is both Advent 4 and Christmas Eve.

8:00 a.m. - Traditional Anglican Service(BCP) - 4th Sunday in Advent - English

10.00 a.m. - Contemporary Eucharist with choir - 4th Sunday in Advent -English

10:00 a.m. 4th Sunday in Advent - bi-lingual service in Parish Hall.

4:00 p.m. Christmas Eve family Service - Combined English/Mandarin

9:00 p.m. Christmas Eve Candlelight Eucharist with choir and soloist -Combined English/Mandarin



*45th Christmas Tree Sale
at St Cuthbert's*

The trees arrived early at 6 p.m. on Friday November 24th while we were still eating pizza ! Twenty people of all ages turned out to unload the trees from the truck. This year we measured and tagged them as they came off the truck. Photo right - the unloading team .



Once again many thanks to James and Pat Chin for donating the cost of lighting the spectacular St Cuthbert's tree. James and Pat have covered the cost for the past three years.

The 45th St Cuthbert's Christmas Tree Sale was opened by Oakville M.P.

the Hon. Anita Anand who took time out of her busy schedule to come and start the sale by buying a tree. She also spent time with people from the church and talked about the work that is done at St Cuthbert's.



Anita looked in at the Bake Sale and the Book and Puzzle sale on her way to visit with the children in the Parish Hall.



Anita with Fr. Garfield and other St Cuthbert's volunteers. She commented how beautiful St Cuthbert's Church is.



Anita met Ali, and teenagers Kai and Andrew and they told her about their work around the church and growing food for the Oakville food banks

Anita visited with the TipToe Music children in the Parish Hall. She sat on the floor in a music circle with the children and sang a song (with actions) and she talked with EJ who runs the classes.

She then went to the Meeting Room and visited with the children learning Mandarin. She asked Fr. Garfield's son Philip if he could say "hello" to her in Mandarin. Much to Fr. Garfield embarrassment Philip replied in English he wanted to say hello in French. Actually a very appropriate reply to give a Federal politician - that boy has a promising future !



Anita met some of St Cuthbert's Parish volunteers. Here she meets Sheila from the Altar Guild

SUGGESTED CHRISTMAS READING

by Booksy

All books reviewed are in our Library and free to borrow

We all have favourite Christmas carols and hymns, but have you ever wondered how or why they were written?

Best-Loved Christmas Carols: the stories behind twenty-five Yuletide favourites

by Ron Clancy

and

Come Let Us Adore Him: stories behind the most cherished hymns *by Robert Morgan.*

Both books outline the history of familiar and popular Christmas music, and even include CDs attached to the inside covers.

More Stories Behind the Best-Loved Songs of Christmas

by Ace Collins.

Would appeal to a younger reader, and includes secular Christmas songs as well as traditional.

The Christmas Wish

by Richard Siddoway.

Will Martin, having been raised by his grandparents after the loss of his parents at a young age, inherits his grandfather's real estate business. A mystery ensues when an unknown woman's name becomes linked to their family history. Can Will solve the mystery in time for Christmas? Filmed in 1998 with Debbie Reynolds.

The Christmas Dog

by Melody Carlson.

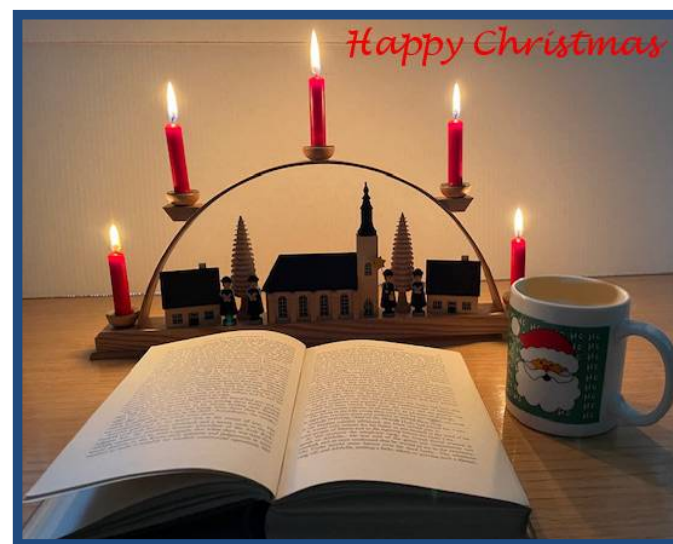
Betty Kowalski has lost the Christmas spirit. Widowed, and with her grown children living far away, she's feeling decidedly un-Christian toward her new young neighbour who has challenged their shared property line. But when a scruffy dog appears on her doorstep, Betty soon learns what Christmas is really about.

Young Adult:

Let it Snow

by John Green, Maureen Johnson and Lauren Myracle.

Three interconnected holiday romances brimming with humour and charm.



Skipping Christmas

by John Grisham.

The author of numerous legal thrillers turns to writing a comic tale of the chaos and frenzy that ensues when Luther Krank convinces his wife to skip Christmas to travel on a cruise instead. Adapted as the film Christmas with the Kranks in 2004.

Picture Books:

We have numerous versions of the Christmas story from board books to picture books. The following picture books are by Canadian authors:

Merry Christmas: a Canadian Keepsake Collection

by seven authors and illustrators.

Pippin the Christmas Pig

by Jean Little and Werner Zimmerman.

Grandmother's Tree

by Frances Tyrrell.

Oakville author and illustrator. Her *Woodland Christmas: twelve days of Christmas in the North Woods* is featured in the Canadian Keepsake Collection.

The Huron Carol

illustrated by Ian Wallace.

The Twelve Days of Christmas in Canada

by Ellen Warwick and Kim Smith.

DVDs: Elf; Franklin's Magic Christmas; The Polar Express

Check out our entire collection in the new display rack beside the office door!

St Cuthbert Community Garden

As the season drew to a close we harvested the remaining tomatoes, swiss chard and peppers and donated them to Kerr Street Mission and Fare Share food bank. Kerr Street Mission reported to us that we had supplied 541 lbs of fresh garden produce this year. As we split the donations equally between KSM, Fare Share and the Salvation Army we have probably supplied well over 1000 lbs of fresh organic produce this year.



We were recognised by Climate Justice Niagara who awarded St Cuthberts a certificate for the vegetable garden work. Photo left shows Ali and the young people who have done all the work receiving the certificate from Rosemary Anstey.



Left to right:

Ali, Daniel, Kai, Andrew, Shaun, Alyssa and Rosemary.



Photos left: Ali teaching the some of the children from Playbox about growing garlic. They were each allowed to take a garlic clove home to their moms.

Photo Right: The children plant the garlic



Photo Left and Right: The work of preparing the ground for planting was made easier this year by the acquisition of a gas powered tiller. This is shared with Maple Grove United and Clearview Reformed Church and was purchased using funds raised by vegetable sales.

Halton Environmental Network donated 4 different varieties of garlic for us to plant this year. We ended up planting about 2,000 garlic at St Cuthberts.



Volunteers from St Cuthberts helped with planting garlic at Clearview Reformed Church. The photo right shows Kurt planting garlic with a volunteer from Clearview. Clearview have so much land that on Saturday November 18 we planted over 5,000 garlic bulbs.

Harvest Lunch

On November 18, following the work on the garden, we enjoyed a Harvest Lunch at Clearview Church. All the volunteers from St Cuthberts, Maple Grove United and Clearview Reformed Church joined together to enjoy a Persian vegetable soup prepared by Ali's wife Samira. Ven.Jeff said grace and helped serve.



When we went to the kitchen we found our very own Dawn helping Samira. Thank you Dawn for all your work. Thank you Ali for all your work at the churches, inspiring us and the young people to care about food security and the environment.

Upcoming Events



Book Sale



Jigsaw Puzzle Sale



Christmas Bake - Boxed Puzzles and Book Sale

After buying your tree come inside for our bake, Christmas book and puzzle sale. You can browse around with a free cup of hot apple cider.



November 25 starting at 9.30 a.m.
November 26 starting at 11a.m.
December 2 starting at 9.30 a.m.
December 3 starting at 11 a.m.



Bake Sale

St Cuthbert's Anglican Church
1541 Oakhill Drive, Oakville, L6J 1Y6

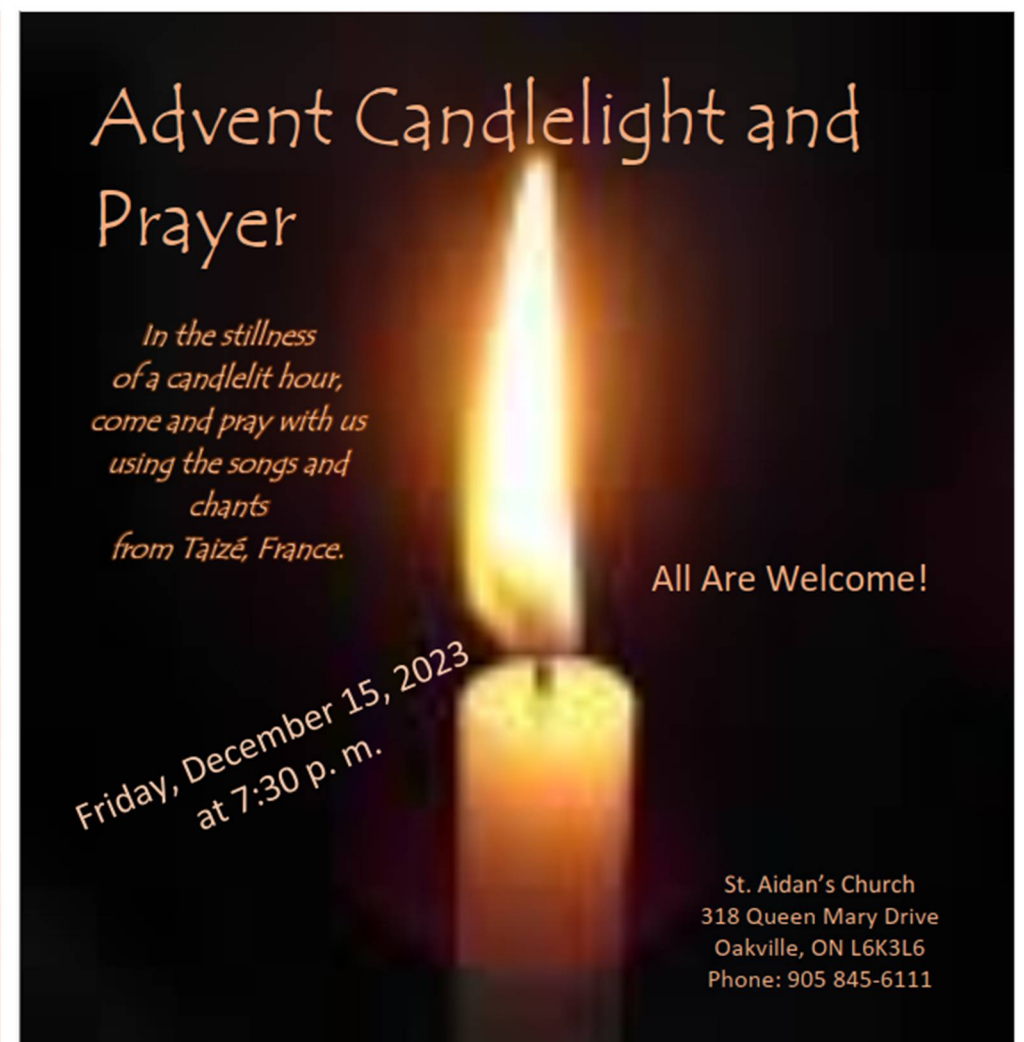


Holiday Jingle
2023

Make Music For Charity!

tiptoemusic.net

December 2nd - 9th
Tickets are \$26 for first child,
siblings \$15 each,
attending parents and caregivers are free.
tiptoemusicfun@gmail.com or call 289 218 758



Advent Candlelight and Prayer

*In the stillness
of a candlelit hour,
come and pray with us
using the songs and
chants
from Taizé, France.*

All Are Welcome!

Friday, December 15, 2023
at 7:30 p. m.

St. Aidan's Church
318 Queen Mary Drive
Oakville, ON L6K3L6
Phone: 905 845-6111

Upcoming Events



Christmas Tea

The Christmas Tea is being organised by Tina Bodfield. She is looking for volunteers to bake and make sandwiches. Please call her on 416-527-8117 or see her at Church at the 8 a.m. service.



Tina

ST. CUTHBERT'S LABYRINTH WALK

First Friday of Each Month

We will be hosting a Labyrinth Walk on the first Friday of each month at 7pm—beginning November 3, 2023.

A labyrinth is used for walking meditation. It is a single winding path from the outer edge in a circuitous way to the center. Labyrinths are used world-wide as a way to quiet the mind, calm anxieties, recover balance in life, enhance creativity and encourage meditation, insight, self-reflection and stress reduction. As a means of meditation, it provides a quiet and stress-free means of connecting with God in prayer as we walk.

Please join the Ven. Jeff Ward every month for this beautiful and peaceful means of renewal and growing in faith!

St. Cuthbert's Church
1541 Oakhill Drive, Oakville 905 844 6200
www.stcuthbertoakville.ca



Men's Lunch



There is no Men's Lunch in December. Next lunch in January 2024

Jeff Bamford Receives the Order of Niagara - October 29th



Jeff Bamford was awarded the Order of Niagara by the Bishop at Christ Church Cathedral on October 29th

He is shown here with the other Order of Niagara recipients and the Bishop.



The citation read :

Jeff is a cradle Anglican whose family has always made strong contributions to the church. Jeff has served as Rector's Warden and served on Parish Council. He has been a leader of the Christmas Tree Sales team-a ministry as well as fundraiser for more than 40 years! For several years, he has helped to keep things running smoothly and welcoming many people to the church in the process during our annual sales. Jeff has contributed to many pancake suppers and other fun and fundraising events.

During the pandemic, Jeff was instrumental in introducing and implementing technology to make broadcasting and live streaming services to thousands of people possible and most recently he has been the audio visual coordinator and trainer of many youth volunteers who support this activity every week. Jeff is a very humble servant of our church.



The photo left shows some of the St Cuthbert's parishioners who went along to support Jeff and travelled on the bus with members of the Church of the Epiphany and St Judes. Jeff's family travelled separately and of course his mother Betty was there. Photo taken by Dr. Dan.



Christmas Gift List



So you have put your Christmas plans into action, you have done everything you can think of for the Festive Season, cleaned, decorated, shopping, prepared food, even paid the Mastercard and Visa bills. Life is good ! What's left?

Here are a few gifts that don't cost a cent but might make you feel just plain happy about life:

*To a Friend.....Your heart
To all people.....Charity
To every child.....a good example*

*To your opponent.....tolerance
To those who wronged you.....forgiveness*



Anglican Christianity: A Series by Professor Alan L. Hayes

Chapter 16: An Anglican Communion Begins, to 1867 Part 2: New Overseas Churches

Last month we followed up on some of the overseas Anglican churches that began before 1785. This month we'll look at some that were planted afterwards.

The year 1790 is a symbolic turning point in Anglican history for two reasons.

First, a zeal for foreign missions "to the heathen" erupted. You may recall that an earlier Anglican mission society (the "SPG") focused on British Christians overseas, not on making converts. Three important mission organizations (one Anglican, one Baptist, one interdenominational) began in this decade.

Second, Britain began a global expansion sometimes called the "second British Empire." It was invigorated by the Industrial Revolution. It built on the clout of its East India Company (which accounted for half of all global trade). It exploited the decline of the Ottoman Empire. And the Royal Navy was about to emerge from the Napoleonic Wars as a formidable force.

At the same time, the westward expansion of the United States accelerated, and the Presidential "Monroe Doctrine" in 1823 asserted the influence of the United States over all the Americas.

As Britain and the USA expanded into new territories, Anglicans and Episcopalians planted missions and churches there that grew into independent Anglican denominations.

Two Anglican mission societies

The two most important Anglican foreign mission societies during the nineteenth century were the Church Missionary Society (CMS) in England and PECUSA's Domestic and Foreign Mission Society (D&FMS).

The CMS was founded in 1799, by a group of Evangelical Anglican clergy and lay people connected with the anti-slavery movement. It wasn't formally a Church of England organization.

The D&FMS was by intention an American adaptation of the CMS in 1820. All members of PECUSA were members of the D&FMS.

Both organizations saw the whole world as their mission field. So did other, non-Anglican mission organizations. Sometimes the result was rivalry, and occasionally cooperation.

Missionary life was risky. Missionaries could encounter deadly exotic diseases in lands with ineffective governments and poor medical care. Christian proselytism was divisive, and missionaries often faced resentful, angry locals. Successes were slow.

Empire and missions

Were missions instruments of imperialism? A prudent answer is: yes and no.

On the one hand, the Church of England was initially privileged in many British colonies, and often received government or SPG funding. It was therefore expected to support the status quo. On the other hand, missionaries of the CMS and D&FMS were more independent, and were often at loggerheads with colonial governments, traders, and even the clergy who served settler parishes.

And again, on the one hand, missionaries taught a Christianity that was saturated with their own cultural values and attitudes, and they disparaged foreign values and attitudes, which they hoped to displace. In effect, their theological teaching justified imperialism.

But on the other hand, Christian converts often resisted the missionaries' acculturated interpretations of the Gospel. We miss that truth because we usually magnify the influence of the missionaries, partly because the literature of the mission movement magnified it for public relations reasons, and partly because we view the past through the colonial lens that "Europe produced history and Natives submitted to it," as one historian ironically puts it.

Overseas bishops

The Church of England began consecrating overseas missionary bishops in 1786, and PECUSA followed in 1844.

Chapter 16: An Anglican Communion Begins, to 1867

Part 2: New Overseas Churches (Cont.)

This was a new departure, since Anglican bishops had usually been appointed to populous self-sustaining dioceses, not to struggling mission fields..

Evangelicals and high-church Anglicans fought to appoint overseas bishops of their own party. In England, the contest was between the CMS and the SPG. The latter in 1841 set up a "Colonial Bishops Fund" which received some lavish donations, most notably from the 1st Baroness Burdett-Coutts (pictured), "the richest heiress in England." In PECUSA, high-church missionary bishops were generally sent to the American west, evangelicals overseas.

Sierra Leone

Before evangelical Anglicans founded the CMS, they launched a settlement in west Africa where poor free Blacks in England could be sent to help promote Christianity and commerce. This was Sierra Leone.

The population was expanded in 1792 with 1200 Blacks from Nova Scotia.



Baroness Burdett-Coutts

They were Loyalists who had escaped the American Revolution, only to be victimized by white bigotry in Nova Scotia. Later West Indians settled in Sierra Leone. And after 1807, when Britain outlawed the slave trade, thousands of Africans arrived as the Royal Navy freed them from slave ships.

In 1808 Sierra Leone became a crown colony. Freetown, its capital, became a focus for British administrative and military operations.

CMS missionaries arrived in 1804 to use Sierra Leone as a base to convert native populations in the African interior. But reaching the interior proved impossible. So, although the CMS hadn't wanted to be part of the colonial enterprise, it became an instrument of government in managing colonial schools and churches in Freetown.

In 1827 the CMS transformed a training school at Fourah Bay into the first university-level school in west Africa. Its first Black principal, Edward Jones, a US Episcopalian, came in 1841. Several Black graduates of the school became clergy. One of them, Samuel Ajayi Crowther, became the first African Anglican bishop.

The diocese of Sierra Leone became a diocese in 1852, with a jurisdiction enveloping a large area from Madeira to Lagos.

Mortality in the colony was shockingly high, mainly from disease. The difficulty of recruiting new CMS missionaries to fill so many vacancies by death led Henry Venn, the CMS secretary from 1841 to 1873, to advance the important thesis that the goal of a mission was to replace itself with a self-sustaining, self-governing, self-propagating native church. This doctrine was called "the euthanasia of missions."

The resistance of white missionaries to this ideal was strong and entrenched. Nevertheless, by 1881 all the Anglican clergy in Sierra Leone (except the bishop) were Black.

Australia

The first British settlement was a penal colony in 1788, and a chaplain was part of it. After 1820 the free settler population grew considerably (penal transportation ended in 1840). During the nineteenth century the SPG supported over 400 clergy in Australia. One was the first bishop, appointed in 1836. A high-churchman, he fought a losing battle to maintain the privileges of the Anglican establishment.

In 1847 an Anglican ecclesiastical province of Australia was created, with four dioceses. The bishops held a conference in 1850 to begin planning a self-governing national Australian Anglican church.

Australia dealt imperiously with Aborigines. If they survived European diseases, battles, and massacres, they were removed without the formality of treaties. A short-lived CMS mission to the Aborigines met government resistance. But some missionary-minded clergy, such as John Wollaston, an Anglican in western Australia, ministered to Aborigines, learned their languages, and advocated for their rights, making themselves unpopular with settlers.

New Zealand

The first Anglican mission station was founded in 1814. CMS missionaries were involved from the beginning. They published a Maori dictionary and translated Scriptures and the Prayer Book into Maori. By the 1830s the Maori were converting to Christianity in considerable numbers, for a variety of reasons. By 1845, 43,000 Maoris were attending CMS services.



Several Christian Maori chiefs and missionaries helped lead the journey to the historic Treaty of Waitangi of 1840 (pictured), which guaranteed the rights and land ownership of the Maori.

Chapter 16: An Anglican Communion Begins, to 1867

Part 2: New Overseas Churches(cont.)

After that, however, Maori commitment to Christianity began to wane. One reason was that the first Anglican bishop, appointed in 1842, a high-church appointee among evangelicals, proved divisive, and for 24 years refused to ordain any Maori to the priesthood. Another was that Maori blamed the missionaries when settlers violated the Treaty of Waitangi. Other reasons included land politics, racial politics, new religious movements, and warfare.

The CMS began phasing out of New Zealand in the 1850s, as New Zealand Anglicanism began to exit the mission stage.

India

Before 1813 the East India Company, which functioned as Britain's government in India, opposed Christian missionary work. But evangelicals pressed for change, and swayed British opinion by raising popular indignation in Britain against various Hindu practices, such as the caste system and the burning of widows. So when the Company's charter was up for renewal in 1813, Britain inserted a "pious clause" requiring the admission of missionaries to India. The first bishop of Calcutta was appointed the following year, with nominal jurisdiction over all the Company's far-flung territories.

The first generation of missionaries were oblivious to the complexities of multi-faith India, and sought to impose British cultural ways. They thus helped provoke the bloody uprising of 1857 sometimes called the Great Rebellion. The British government then replaced the East India Company with a system of direct rule called the British Raj. The next bishop promised respect for the "old religions" of India and fair dealing with communities of Indian Christians.

China

Around 1800 Britain made aggressive efforts to increase trade with China, driven by western demand for Chinese silks, tea, porcelain, and other goods. Western missionaries saw an opportunity, but China refused them entry. A particularly persistent British Presbyterian missionary named Robert Morrison did manage to enter China in 1807, translated Scriptures, and made a few converts. But even thirty years later CMS and D&FMS missionaries hoping to work in China had to operate out of Singapore or Java.

In 1842, after Britain was victorious in the First Opium War, it imposed the Treaty of Nankin, which forced China to admit foreign residents, including missionaries, to certain "treaty ports," and to surrender Hong Kong to Britain.

An Anglican community grew in Hong Kong, served by an Anglican chaplain, and CMS missionaries were posted to the treaty port cities of Shanghai and Fuzhou. One of these missionaries became the Church of England's first bishop of Victoria, covering China and Japan, in 1849. PECUSA sent a missionary named William James Boone who in 1844 became one of its first two missionary bishops, also with responsibility for China and Japan. He ordained the first Chinese Anglican priest in 1863.

South Africa

Cape Colony, in traditional Khoikhoi territory, was colonized by the Dutch in 1652, and seized by Britain during the Napoleonic Wars. East of Cape Colony, in Zulu territory, was Natal, which Britain annexed in 1843 in the wake of conflicts with Boers (descendants of early Dutch settlers and farmers). Britain encouraged emigration to both these territories, which moved towards independence.

Anglicans were in a distinct minority, served at first only by military chaplains or "dull" and "apathetic" (it was said) colonial chaplains on the government payroll. A handful of SPG missionaries began arriving in the 1820s. The most important of these was Robert Gray, the first bishop, in 1847. A former SPG official, he had the connections to raise funding in Britain, and the determination to raise funding locally. By the time of his death in 1872 he had increased the number of clergy from fourteen to over a hundred.

In Natal, a CMS missionary to the Zulu in 1837 felt fortunate to escape with his life. John Colenso arrived as bishop in 1853, learned the Zulu language, and adapted Christianity to Zulu culture, which earned him many settler critics, most notably Gray. We'll look at that dispute next month.

Gibraltar and Malta

The small, militarily strategic peninsula of Gibraltar had come to Britain by a peace treaty of 1713. Because it was a convenient way port for shipping between Britain and Asia via Egypt, a civilian population grew. Britain provided a church finally in 1832.

Malta was given to Britain in a peace treaty at the end of the Napoleonic Wars. The CMS immediately sent a missionary there, its first ever missionary in priest's orders. He established it as a base for evangelistic work in the neighbouring Ottoman Empire.

Gibraltar and Malta together became a diocese in 1842 through sponsorship from the Colonial Bishops Fund.

Chapter 16: An Anglican Communion Begins, to 1867

Part 2: New Overseas Churches(cont.)

The Middle East (the Levant)

This area of the world, part of the Ottoman Empire at the time, was opened to western influence during the Napoleonic Wars. On the western Christian agenda for this region were:

- " converting Muslims (which was illegal under Ottoman law);
- " reforming Ottoman culture, which westerners pictured as despotic and twisted;
- " restoring Palestine to the Jewish nation, which some Biblical interpretations saw as a prerequisite to the second coming of Christ, and
- " Protestantizing the various ancient Christian churches of the East, including Jacobite, Assyrian, Nestorian, Armenian, and Greek.

PECUSA ordained a missionary bishop to the lands of the Sultan in 1844. He changed his mind about trying to convert Muslims and then changed his mind about trying to Protestantize the ancient Eastern churches, and he resigned six years later.

A bishop in Jerusalem sponsored jointly by the Church of England and Prussian Lutherans was appointed in 1841. A converted rabbi, his attempts to convert Jews had little success, and raised many hackles. His successor, a CMS missionary, ordained the first two Palestinian Anglican priests.

Ceylon

Britain took the low country of Ceylon from the Dutch as a wartime strategy during the Napoleonic Wars, and then, a few years later, annexed an independent Sinhalese kingdom.

A couple of dozen CMS missionaries laboured there over the next fifty years, organizing schools for thousands of boys and girls, publishing tracts, and planting churches. But the Protestant population actually decreased, apparently because Britain eliminated the Dutch establishment of religion, and many in Ceylon returned either to the Roman Catholicism of the Portuguese period or to the Buddhism of their older tradition. In 1839 the first Sinhalese Anglican cleric was ordained, and the church moved gradually towards a self-sustaining self-governance. Ceylonese Anglicanism was unusual for the harmonious collaboration of its white and coloured leaders.

Liberia

Liberia began in 1821 as an African colony for emancipated slaves and free Blacks from the USA, after the model of Sierra Leone. The white organization sponsoring the colony wanted Blacks out of the USA because it was doubtful about the prospect of racial pluralism. In particular, slave holders worried that free Blacks encourage rebellion, or help slaves escape.

Liberia, tropical and malarial, was no paradise. These Black American exiles had no cultural or historical connections in this part of Africa.

For several years the D&FMS made serious but fruitless efforts to send missionaries. In 1835 a group of the "Americo-Liberians" formed their own church, and PECUSA accepted it, and commissioned local lay leaders. It then recruited three young graduates of Virginia Theological Seminary establish a mission there; one of them became Liberia's first missionary bishop in 1851. The mission evangelized nearby African tribes.

Next monthan overview of global Anglicanism in the nineteenth century.

The Answer of a Girl



SHE STRUCK THE ANGEL GABRIEL as hardly old enough to have a child at all, let alone this child, but he'd been entrusted with a message to give her and he gave it. He told her what the Child was to be named and who He was to be, and something about the mystery that was to come upon her.

"You mustn't be afraid Mary" he said.

As he said it, he only hoped she wouldn't notice that beneath the great, golden wings he himself was trembling with fear to think that the whole future of creation hung now on the answer of a girl.

-Dr. Frederick Buechner
Presbyterian minister, preacher and theologian