



Gladwin Heights United Church

3474 Gladwin Road,

Abbotsford, B.C. V2S 7B4

Church Office: 604-852-3984

E-mail: info@gladwinheightsunitedchurch.org

Website: www.gladwinheightsunitedchurch.org

December 2020

Minister: Rev. Tim Bowman

Music Director: Rita Green

Musician: Jacob Greenan

Custodian: Rick Frier

Church Administrator: Jeanette Chassie

BOARD MEMBERS

Chair – Gayle LaPointe

Secretary – Gina Hartley

Treasurer – Muriel Thomas

M & P Rep – Sandi Dahm

Pastoral Care & Outreach – Arlene Kropp

Property Inside – Len & Carlene Stein

Property Outside – Daryl & Ellen Alstad

Sunday Morning Coordinator – Gladys Banks

UCW President – Carlene Stein

MEMBERS OF JOINT COMMITTEES WITH ST. ANDREW'S

Joint Board: Gayle LaPointe, Arlene Kropp, Gladys Banks

Joint M & P: Lois Chatham, Sandi Dahm

Joint Worship: Rita Green, Carlene Stein, Arlene Kropp

TRUSTEES

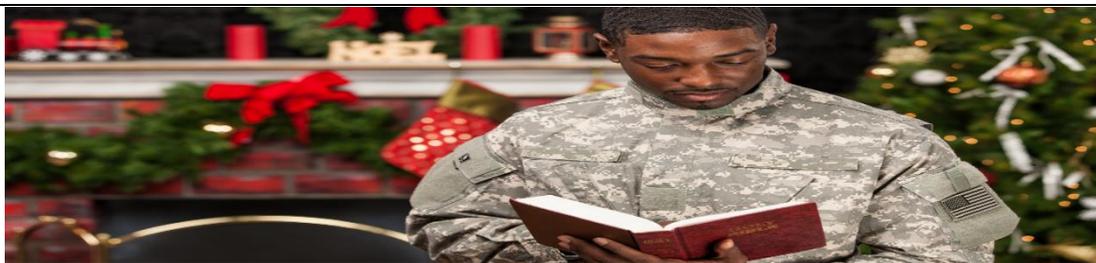
Secretary – Lois Gordon

Charles Bailey

Jan Green

Ross Gordon

The Revised Common Lectionary, Year B:



DECEMBER 2020 LECTIONARY

First Sunday of Advent - November 29, 2020

- Isaiah 64:1-9
- Psalm 80:1-7, 17-19
- 1 Corinthians 1:3-9
- Mark 13:24-37

Second Sunday of Advent - December 6, 2020

- Isaiah 40:1-11
- Psalm 85:1-2, 8-13
- 2 Peter 3:8-15a
- Mark 1:1-8

Third Sunday of Advent - December 13, 2020

- Isaiah 61:1-4, 8-11
- Psalm 126 or Luke 1:46b-55
- 1 Thessalonians 5:16-24
- John 1:6-8, 19-28

Fourth Sunday of Advent - December 20, 2020

- 2 Samuel 7:1-11, 16
- Luke 1:46b-55 or Psalm 89:1-4, 19-26
- Romans 16:25-27
- Luke 1:26-38

Nativity of the Lord - Proper I - December 24, 2020

- Isaiah 9:2-7
- Psalm 96
- Titus 2:11-14
- Luke 2:1-14, (15-20)

Nativity of the Lord - Proper II - December 24, 2020

- Isaiah 62:6-12
- Psalm 97
- Titus 3:4-7
- Luke 2:(1-7), 8-20

Nativity of the Lord - Proper III - December 24, 2020

- Isaiah 52:7-10
- Psalm 98
- Hebrews 1:1-4, (5-12)
- John 1:1-14

First Sunday after Christmas Day - December 27, 2020

- Isaiah 61:10-62:3
- Psalm 148
- Galatians 4:4-7
- Luke 2:22-40

Minister's Message

Litera gesta docet, Quid credas allegoria, Moralis quid agas, Quo tendas anagogia.

*("The literal teaches what God and our ancestors did,
The allegory is where our faith and belief is hid,
The moral meaning gives us the rule of daily life,
The anagogy shows us where we end our strife.")*
- Wikipedia

Siblings in Christ,

In our Wednesday Bible Study we recently discussed the sources of our New Testament writings: how each one was developed over time, and to what extent we have access to the historical Jesus and other figures. This led to a second conversation about different methods and assumptions and goals for reading the Bible.

Is there a right way to read the Bible? A better and worse way, a more and less faithful way, a more and less helpful way?

These questions are especially important, it seems to me, during Christmas and Holy Week, when we celebrate the cornerstones of our Christian faith: the incarnation, crucifixion and resurrection of the Word/Spirit of God.

Such questions have been pondered, and answered in quite sophisticated ways, by ancient Christian and Jewish tradition. The rhyme above is a Medieval translation of a Latin phrase. It describes four ways of reading the Bible, and was referred to as the Quadriga, which was a kind of Roman chariot pulled by four horses running abreast.

The literal reading addresses the text as a historical document, and is the primary approach in universities and seminaries today: what was the form, culture, time, language and location in which the text was written?

The allegorical reading addresses the question of God's action for our salvation, and often reads the Hebrew Bible symbolically as prefiguring the New Testament: the ark which held all life on Earth is a symbol of Mary who held Jesus, the life of the world, within her; etc.

The moral reading is "the moral of the story": how should we live our Christian life in light of the text?

The anagogical reading looks to the future and our final salvation: heaven, hell, purgatory, the Second Coming, etc.

The analogy of a four-horse chariot seems apt, because I would suggest that, while different ways of reading may be more relevant to our needs at different times, a reading that is not at least informed by the other ways of reading will be as awkward as a chariot with missing horses - or perhaps a car with a missing tire.

If I know that the same pattern repeats itself many times in the Bible, for example (just how many times did Abraham pass Sarah off as his sister?) I can realize that this is probably not a word-for-word reliable historical account. This can then clue me in to the author's intent (highlighting the importance of the fulfillment of God's promises to Abraham and Sarah in an uncertain world), thinking about how this is true throughout the history of God and God's people, and then wondering about how it applies to my own life.

Similarly, one tire is not the whole car.

If someone can point out the dubious historical nature of a certain passage, I don't need to abandon the meaning the text has for me. I am not rejecting or endangering the salvation promised by a text by exploring its historical background. The promise that "the virgin shall conceive" can testify to God's saving work both in its original, immediate Jewish context *and* a later Christian one.

May these thoughts be helpful in keeping all four wheels on the road, as we make the anxious and hopeful journey towards the revelation of God's presence in the world.

Yours in Christ,

Tim