



What child is this?

Reflections on the meaning of God-with-us for us during Advent.

ECONI

ECONI is committed to providing relevant and accessible resources for churches and other groups engaged in peacebuilding and reconciliation. Our notions of peace are informed by our understanding of the incarnation and the meaning God-with-us has for our lives and the fractured relationships in the world around us.

Through biblically informed reflection, learning and research we seek to develop understanding, nurture skills and support creative engagement with the profound challenges facing our still divided, yet changing, community.

For further information about ECONI please see our website at www.econi.org or contact admin@econi.org



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About this resource

The season of Advent is a time of hope, waiting, preparation and promise. In this resource we will explore these themes through the stories of four biblical figures, each rooted in the prophetic tradition. As we wait in anticipation of the celebration of Christ's birth we offer these reflections as a way of sharing in the promises of God and to consider how Advent hope might inspire us in simple but significant redemptive actions.

We invite you to take this opportunity, as an individual or in group study, to allow these themes to irritate and trouble, as well as excite and encourage you in the coming weeks. You may find that some of the questions posed don't have easy answers. We invite you to sit with the discomfort this might bring and to allow time to chew them over. For the radical message which the gospel proclaims sits uncomfortably alongside contemporary Christmas celebrations more in tune with the world's priorities and values than those revealed by the prophets. The reality of the incarnation brings a reversal of the world's ideas and represents an interruption to life as we know it. In the light of this understanding, Christmas for Christians cannot simply be business as usual.

Begin by turning to "Present" by Amy Ornée – a meditation on the meaning of God-with-us. This piece may benefit from being read aloud and by different voices if you are part of a group. The studies which follow each reflect on a passage of Scripture and provide points for study, discussion, prayer and action. Quotations are taken from the New Revised Standard Version of the Bible and it might be useful to read this version alongside other translations with which you may be more familiar. At the back is a resources section, which is not an exhaustive list, but offers a starting point with suggestions, useful contacts and materials.

We encourage you to set time aside to reflect on the question "What child is this?" and on what his advent means. This is the long-awaited Christ whose coming is the ultimate expression of God's love for the world. A world which he would turn upside-down.

Present

Jesper, a Danish fellow in a Glaswegian hostel, sent his sister a sack of flour. It was Christmas; it was a protest. The red-suited fat man peddling plastic disposables offended him and the frenzied countdown of shopping days struck him as preposterously manipulative. He resented being told to exchange expensive gifts on cue. Even without any particular investment in 'the real meaning of Christmas' he still lamented the light-strung tinsel-covered fake-tree travesty the day has become in its popular observance. At the very least, Jesper said, we should be able to give presents whenever and to whomever we're moved to give them.

The present God was moved to give all of us two millennia ago was, of course, presence. But it's not as though, after enduring years of Israel's unreliable brand loyalty, the Lord dispatched angels in the marketing department to spin a 'new and improved' model of deity: Now Present! wrapped in swaddling clothes and lying in a manger. With sheer unbounded generosity, Jehovah Jireh has been showering us with presence all along. From the moment the Spirit who hovered over the waters first breathed dust to life, our Creator's transcendent trajectory has been a steady, grace-full movement toward us. Yet the motion of the infinite divine into flesh on earth dazzled the cosmos, its afterglow a star to guide wise men. This was the good news of great joy for all the people. The Word became flesh and lived among us. The I AM, who had been being since before the formless void, got born. The Wind that woke Adam now surged oxygen through pink lungs as the gurgles and wails of a newborn baby Jesus. Immanuel. God with us.

God Redeemer. Messiah. Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Alpha. Omega. The one before whom six-winged creatures full of eyes in front and behind, all around and inside, ceaselessly repeat, "Holy, holy, holy, the Lord God the Almighty, who was and is and is to come." Can you imagine? If we could fly and had the clarity and depth of vision that comes with being covered in eyes, we might see that all there is to say is the everything of our holy Lord. The one who knows how we were made, remembers that we are dust — and loves us anyway. The one whose wide, long, high, deep love we know though it surpasses knowledge. What a wonderfully self-reflexive logic-defying God-style trick. Through a love that's beyond beyond, we are indwelt by that love far exceeding our scope and capacity. As we are strengthened in our inner beings with the power of the Spirit, Christ's love which can't possibly be contained is poured into us, and we're filled with all the fullness of God. The one who is, in fact, love.

With Jesus' advent was much more than a matter of hopping aboard our planet to come along for the ride. "He shall eat curds and honey by the time he knows how to refuse the evil and choose the good," the prophet Isaiah foretold. Between that and the anxiety his parents expressed when he stayed behind at the temple after a family trip to Jerusalem, it would appear that Jesus grew up digging into rather than skimming over the path of humanity. As he walked among disciples, Pharisees, widows, tax collectors, children, prostitutes and Gentiles, he fully engaged their faith, fears, questions, complacency and woundedness, their thirst for living water and their love

of stories. There was nothing squeamish or detached about his way of being present. He spat to make healing mud, sweated, cried and washed feet. And he bled. Jesus was with us even in death. He opened the present of his presence with us when, before yielding up his life, he shared bread and wine. By telling his disciples to remember the body and blood of him — who he is and what he did — with a meal, Jesus invited them — and us — into ultimate with-ness: communion. We take bread into our mouths, chew it and swallow; feel the wine cool over our tongues and warm our throats going down. The sacramental meal enters us, gets broken down and integrated, and courses around inside us, fuelling what actions and thoughts and words emerge from us; Jesus' abundantly and freely given presence with us comes so near as to move within us and through us.

Us Because we're dealing with the Master of the Universe, definitions have a way of expanding beyond common parlance. Before we broaden our vocabulary to accommodate the Word, though, we often understand who's 'us' by virtue of the contrast to 'them'. Huddled figures in doorways, smelling of strong drink. Unwed mothers. Drug addicts. Homosexuals. Immigrants. The poor. The rich. Those who voted for the wrong political party, or didn't vote at all. Those who attend the wrong church, or don't go at all. Neighbours on the other side of the wall. Bearded men in Afghanistan. Immanuel is God with each one. Jesus welcomes us into wholeness, as individuals and members of community, when we hear 'we' are no longer cut off from 'them', for they are us — the sinners Jesus came to call, the sick he came to heal. Thanks to the precious present of God's presence, we are all of a piece — a peace that passes understanding.

The pickle is, the peace of that presence doesn't always present itself so readily. In countless ways, the Body of Christ falls far short of manifesting the fruits of the Spirit. Too frequently, we don't seem to be infused with the joy and love and hope that are truly ours. Jesus has already loved extravagantly; God has been with us for a good long while now, but cups running over we're not. However, when the Fall hands us a pickle, our Lord has the presence of mind to make a sandwich. We get to look forward to the coming of Christ over and over each year, not because the incarnation lacked sufficiency the first time, nor because Jesus misspoke when he cried out from the cross, "It is finished", but because we benefit and grow each time we celebrate Christmas. Like our communion meal, Christmas serves as a reminder of how radically God loves us — enough to take on skin and bones and be with us. What a present.

Pushing back his hair from his eyes, Jesper said he hadn't meant to offend me with his critique of Christmas commercialisation and materialism. But he was debunking something that really is lifeless, boxed and spruced up with a festive bow. There's no harm in exposing the sham in the shopping malls; there's no customer service queue to return trinkets moth and rust consume in exchange for the illimitable presence of Immanuel. In fact, I imagine Jesus smiled and rubbed his toe where it once smarted a bit from kicking over the moneychangers' tables when he saw Jesper with his sack of flour.

Read: Malachi 2:10–3:5

1 Don't just act faithful - act justly!

These are some of the last verses of the Old Testament. The coming of the Messiah is just around the corner and Malachi's great concern is that the people of God have gone astray. Badly. God's covenant relationship with his chosen people is a binding relationship just like a marriage bond, and they have broken it. They have betrayed their God in the manner of an unfaithful spouse – committing adultery by uniting themselves with other gods.

However, they attempt to cover over the violation and are perplexed when God refuses to accept the offerings which they continue to bring – they weep and ask “why?” God's chosen people have yet to acknowledge the damage done by their act of betrayal and their failure to keep the covenant. God refuses to respond to their unrepentant tears and cynical muttering. “Why is God angry with his people when he is pleased to let evil happen all around?” “Where is the God of justice?” All this has wearied God, says Malachi, and now the Lord has something to say.

“Look to yourselves and do not... be faithless... See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight – indeed, he is coming, says the Lord of Hosts.” (2 v15 and 3 v1)

God will come to the temple, to where God's people have been making their offerings and crying their tears. But not to bless, accept or vindicate them. The Lord is a God of justice and comes to refine, to purify and to judge. The covenant with his people matters to God: therefore, what they do matters. He has not forgotten his people's unfaithfulness; rather, God draws near to them in judgement. God comes to deal with his chosen people and sort them out.

Malachi offers two powerful images of what this will look like: the refiner, using fire to burn away the impurities in silver and gold to create a high quality metal; and the launderer, preparing freshly-woven material for use by washing it with soap to clean and condition the fibres and tighten the weave. Both processes see a metal or a fabric of substandard quality transform into materials fit for use.

The evidence of the people's unfaithfulness is there for all to see – “the sorcerers, adulterers and those who swear falsely... those who oppress the hired workers in their wages, the widow and the orphan... those who thrust aside the alien” – these are people who exist on lies and conceal the truth, they are people who exploit the weak and vulnerable. They dare to call on the Lord but do not fear his judgement and seek to justify their actions rather than admit them and reform. God rejects their religious observance which expects a “sweep-under-the-carpet” type of forgiveness. God requires a repentance which is a



complete turn around, and is evidenced in their change of behaviour towards the most vulnerable. God will come and make his people fit to bring their offerings in righteousness.

We are God's people and what we do *matters* – for we will be judged. Our religious practices will be meaningless if we do not act with justice.

To consider:

1. Why is God angry with his people in this passage? What other metaphorical “gods” entice us today?
2. How might we be guilty of cynicism (see v17), especially when faced with the evil and injustice in our world?
3. Twice, Malachi urges the people to, “Look to yourselves and do not be faithless” (vs 15 and 16). What in our lives and actions needs to change so that we become more faithful?

As we approach Christmas...

4. Do our celebrations (religious and festive) gloss over aspects of unfaithfulness? How can we make these more acceptable “offerings” to God?
5. What evidence of social and economic injustice (v5) can you identify this Christmas? How do we contribute to these problems and what can we do to combat injustice?

To pray:

Faithful God,
Forgive us for our unfaithful ways. Refine us and restore our passion to see your justice done.

To do:

Consider how you spend your money at Christmas. Ask yourself what is necessary, just and life-affirming in your decision-making.

Read: Luke 1:39–55

2 A song of great reversals

Your friend's son has a girlfriend. They're young, poor and have decided to get engaged. But now you hear she's pregnant and what is more, apparently he isn't even the father!

Such rumour mongering surely should have weighed heavily on Mary. 2000 years ago, as a young female from Nazareth, she was always going to be on the lowest rungs of the social ladder. Add a whiff of sexual scandal and you'd expect her to be totally humiliated, disgraced for dragging the good name of her husband-to-be through the dirt... and in all probability publicly executed.

All of which makes this song of rejoicing truly amazing. In a situation that from a human perspective seems hopeless, in a society that sees her as worthless, Mary's response is staggering. Instead of being crushed by these events, she glorifies her Lord and Saviour. This mother by the power of the Spirit breaks into the mother of all spiritual songs. How is this possible? Drawing on the songs of the barren women of Israel, Mary remembers the great things the Mighty One has done, announcing, in the face of despair, God's mercy and promises to those who trust in him.

Mary recognises that God is a God of great reversals. From the prophets Mary understands that God's messiah will turn the social order upside down. Her solid hope for the future is to be revealed in her son. Thus, Mary is able to say "God looks with favour on the lowliness of his servant" and recognises that generations will call her "blessed". Christ's coming brings a true *reversal* because this same God who looks with favour on the lowly servant scatters the proud and brings down the powerful, lifts up the lowly, fills the hungry and sends the rich away empty. The one who shows mercy is also the God who judges. Mary rejoices in God who comes to bring revolution to our world.

One striking thing is that God is not content with seeking balance, evening things up nicely for everyone. This is a God who fills the empty and empties the full! All societies have inbuilt inequality, so God is concerned with elevating those who are downtrodden, poverty-stricken and ignored; those who are hopeless and helpless, pitiful and hungry. But in his justice God goes further, the humble are not just accepted, they are lifted up; the hungry are not just fed, they are filled with good things. It is precisely because God will have nothing to do with the unfairness of the world that he is seen to show favour towards the poor – it is in fact an expression of God's impartiality.

For Mary and the lowly of all generations, whom she gathers up in her song, this is cause for great rejoicing. No matter how the world belittles them



and seeks to keep them small, Christ's coming fulfils that prophetic promise that God will lift them up. Our society may value power, wealth, and badges of success but in Mary's song, those driven by the values of personal gain are sent away unsatisfied. Those who have taken the world's ideas of fulfilment and value to heart can also expect a reversal of fortune.

To consider:

1. Try putting yourself in Mary's shoes for a moment, what do you think is going through her mind as she looks back to the words of the prophets and forward to the birth of the Messiah?
2. Who are the lowly and the hungry in our world, community, and churches? Who are the proud, the powerful and the rich?
3. What does it mean to live a life consistent with God's priorities and values? How might these conflict with the values of the world?

As we approach Christmas...

4. How can we make Christmas a more fulfilling experience rather than a time of excess?
5. In what ways can our preparations and celebrations at Christmas reflect the great reversal that is brought about by the advent of God-with-us?

To pray:

Mighty One,
Empty us of our pride and self-centred desires. Fill us with concern for your priorities.

To do:

Think about giving Christmas gifts which bring about a reversal of fortune for the world's poorest and most vulnerable people, for the environment or for animals under threat.

Read: Matthew 2:1–18

3 Darkness and light

In Rwanda, over a period of 100 days in 1994, 800,000 people (10% of the population) were killed in an act of genocide that also saw up to half a million women raped, 2 million people flee the country and left 11% of the population infected with HIV.

On Friday 3rd September 2004, after a two-day siege in a school in Beslan, in the Russian Republic of North Ossetia 344 civilians, among them 172 children, were massacred.

By the start of 2004, there were just under 12 million people worldwide recorded as refugees and asylum seekers with a further 23.6 million estimated internally displaced people. This equates to over 35.5 million people uprooted from their homes.

On the one hand, such suffering in God's world is shocking, on the other, the facts have lost their power to shock us anymore.

With the nativity story we may be tempted to push aside the more unpleasant and disquieting aspects of the narrative, those elements which strike a note of discord, discomfort or threat. Take for example, this passage describing the visit of the magi, bearing gifts for Jesus, familiar to every child who has ever been in a nativity play. Those who dig deeper see symbolism indicating that this child will be ruler of the nations and give his life for us. Recognising that this child is our redeeming king is crucial. But this is only one part of the story.

The desperate actions of Herod clearly show the lengths he will go to in order to preserve himself and get rid of the threat he believes this new king poses – he orders the killing of every male child under two years of age in and around Bethlehem. It is hard to take in that the birth of the Saviour has led to such appalling suffering. It appears that the birth of Christ, rather than instantly erasing suffering and pain, gives cause to see it all the more clearly. In a similar way, Moses' call to "let my people go" results, at first, in increased suffering for the Hebrews. God's method of deliverance, his initiation of salvation does not immediately rid the world of evil. In fact, it makes it more pronounced – God's incarnation heightens the painful reality of this broken world.

This passage ends with Bethlehem's mothers grieving over their dead infants, while Joseph, Mary and the child Jesus are forced into exile in Egypt, a land associated with oppression. We hear Rachel weeping – a founding mother of the nation expressing the intensity of the pain and suffering of the exiled and the bereaved. She weeps, we are told, and will not be comforted.

The prophet Jeremiah, who first recalls Rachel's weeping, reminds us



that there is hope. There will be justice, with children returning to the land and a new covenant. Ultimately there will be comfort for Rachel when the Christ's work sees the world redeemed and renewed.

The figure of Rachel reminds us that the incarnation is a profoundly disturbing event. It is an experience and a reality that points poignantly to the brokenness of the world. But it is an event which brings hope in a determined longing to see what is lost and broken, redeemed and transformed.

To consider:

1. Kingship and suffering sit side by side in this passage, what insight does this give us into the salvation Christ brings?
2. What motives lie behind Herod's actions? Is this a mindset evident in our world today?
3. The sound of Rachel weeping sharpens our awareness of suffering in the world, and runs as an undercurrent to the celebration of Christ's birth. How do we react to her refusal to be comforted? Can situations of suffering be transformed?

As Christmas approaches...

5. How can the suffering of the world inform our joy and celebration of Christmas?
6. How can we remember the exiled and bereaved in our prayers, our services and our homes this Christmas?

To pray:

Our Redeemer and King,
Never let us be comfortable while your world stands broken and suffering. Help us to cry out for your justice until transformation comes.

To do:

Look for a specific area of suffering to identify meaningfully with this Advent season through prayer, practical support and by listening for the weeping of Rachel in that story.

Read: Luke 2:25–35

4 Simeon's retirement party.

Ever since the Holy Spirit had revealed the amazing truth to him, Simeon's life had been like Advent – a time of watching and waiting, a build up to the arrival. Like a bondservant, a man under contract awaiting the completion of his task, Simeon was looking out and holding on for the coming of the Lord's Christ and the consolation of Israel. Simeon was living to see the realisation of his own dreams and those of his people.

The promise is not fulfilled by a change of political government, or a victorious military coup. Subverting the way of the world, God comes into the world as the child of a poor couple from Galilee. This is no surprise for Simeon. When he sees the child, Simeon recognises this moment for what it is. "Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation..." What amazing joy he must have felt as he held in his arms the fulfilment of God's promise! At his breast was the living, breathing "Yes" of God (1 Cor 1:20).

Simeon understands the universal implications of the coming of the Christ. This salvation is "prepared in the presence of all peoples" and is "a light for revelation to the Gentiles and for glory to your people Israel." This is not a matter of reclaiming the land of Israel for the Jews alone, or of establishing a temple and religion cleansed of gentile influence. This Saviour is not the deliverer of a particular ethnic group – he is come for all nations.

Surely now, having seen the glorious saviour of the world, Simeon can go in peace, released from his bond and the burden of hope he had carried all this time. But he has something to say to Mary – a quieter, more solemn word. He recognises that salvation costs: "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many hearts will be revealed – and a sword will pierce your own heart too." Imagine hearing those words as the mother of Jesus. This little boy represents a challenge that will cost both those who oppose him and those who hold him dear.

Simeon declares Christ to be the light for the nations. Salvation is universally and indiscriminately offered to all people. But, as he indicates in his final words, the salvation he brings will not be universally accepted.

This carries a personal challenge. Some will not accept the necessary cost involved – that they must fall before they rise. And all who take it on should be in no doubt of the piercing challenge that is involved when their hearts are opened to him.



To consider:

1. What would you identify as Simeon's remarkable characteristics? How are his convictions distinctive from those of his religious and ethnic group?
2. What can we learn from the faithful actions of these ordinary folk – Simeon, Mary and Joseph?
3. Simeon understands the universal implication of the Christ. In what way should this revelation inform our witness?

As we approach Christmas...

4. How can we find time and space to “watch and wait” for God before, during and after Christmas?
5. In what way can we affirm the universal offer of salvation by reaching out in practical service during Advent, and over Christmas?

To pray:

Sovereign Lord,
May we declare the wonder of your salvation to all people and accept the challenges that Christ brings.

To do:

What practical expression of God's love for others could we undertake beyond Advent and Christmas and into the New Year?

Think on...

Alternative celebrations

- Set some time aside to identify points of tension or conflict between Christian faith and the popular celebration of Christmas and the pressures society exerts on us to commercialise Christmas celebrations. (If you have this year already sorted think about how you might like to make changes next time around and how others might be involved. Talk about it! Before, during and after Christmas.)
- Encourage new celebration practices which sharpen the focus on the birth of Christ as the central focus rather than distracting from it.
- Find gift-giving practices that are meaningful, personal, thoughtful, and considerate of the earth's resources and people. Think of giving a gift which is homemade or the gift of self-giving by offering time or a skill. When buying gifts try to choose gifts which are fairly traded, locally produced or hand-made.
- Consider channelling a significant portion of Christmas budgets to those who really need it.
- At Christmas the UK population produces 20% more rubbish than usual. Do your bit for the environment by remembering to Reduce, Reuse and Recycle. Find out more at www.wakeuptowaste.org or www.enfo.ie and click on 'waste management'.

Get more ideas from **ALTERNativity** c/o Christian Aid Scotland, 759a Argyle Street, Glasgow G3 8DS, tel: 0141 221 7475) www.alternativity.org.uk **Alternatives for Simple Living**, a USA-based organisation equips people of faith to challenge consumerism, live justly and celebrate responsibly. See www.simpleliving.org

Useful publications

Changing Stables (Just Published)

An introductory resource for alternative Advent and Christmas celebrations. Amidst the materialism and partying of the Christmas season, how can we be good news for the poor? This new book offers a range of ideas for finding ways of doing it differently which are fun, freeing and faithful to the biblical story. A book designed for church leaders which includes conversation starters, activity outlines and worship resources. ISBN 0-9543209-2-1 £9.50 + p&p

The Christmas Tree. Some ideas on a traditional theme.

ISBN 0-9543209-1-3 £6 + p&p

The ALTERNativity Advent Meal. A Different Christmas Celebration. £4 + p&p

Celebrating Christmas. Ideas from around the world. £2 + p&p

The above resources can be ordered online at www.alternativity.org.uk

Hundred Dollar Holiday (www.simpleliving.net/resource.asp?sku=bhdh) is an American publication but is available from amazon.co.uk

Alternative gift ideas

Just Gifts Catalogue from Christian Aid

From goats in Bolivia to crutches in Bethlehem. Phone Belfast 028 9038 1204 or Dublin 01 611 0801. www.christianaid.org.uk/christmas/giftcatalogue.pdf

Global Gift Plan from Trocaire

Gifts that can be given all year round which benefit people in some of the world's poorest communities. www.trocaire.org/globalgift/introduction.htm
Freephone 0800 912 1200 (NI) or Callsave 1850 408 408 (Republic of Ireland).

Oxfam Unwrapped Catalogue

Choose and buy gifts that will change lives overseas. www.oxfamirelandunwrapped.com
Call (NI) Lo call 0845 3030337 or (Republic of Ireland) Lo call 01 6717680.

Bible Gift Card

Available from The Bible Society in Northern Ireland, 27 Howard Street, Belfast (tel: 9032 6577) and The National Bible Society of Ireland, 41 Dawson Street, Dublin 2 (tel: 01 677 3272). Help fund Scriptures for people in China, India, Mexico, and Romania.

Future Forests for a Carbon Neutral World

Helps fight global warming by planting trees both locally and worldwide. The website offers a range of gift ideas for all occasions. www.futureforests.com

Adopt an Animal with the World Wildlife Fund

Details from www.wwf.org.uk and WWF Northern Ireland, 13 West Street, Carrickfergus, BT38 7AR, tel: 028 9335 5166.

Fairtrade cards, gifts, clothing etc.

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| www.traidcraftshop.co.uk call 0191 491 0591 for a catalogue | www.fairtradeonline.com |
| www.tearcraft.org call 0870 240 4896 for a catalogue | www.naturalcollection.com |
| www.peopletree.co.uk call 020 7739 0660 for a catalogue | www.kiberapaper.com |
| www.gossypium.co.uk call 0800 085 6549 for a catalogue | |

There are six independent fairtrade outlets in Athlone, Belfast, Port Laoise, Galway and Waterford. Check out: Pueblos, 171 Ormeau Road, Belfast; Fair Trade in Spires, The Spires Mall, Fisherwick Place Belfast.

Oxfam Fairtrade shops: 54 South King Street, Dublin; 9 Lower Abbeygate Street, Galway; 16 Rosemary Street (off Royal Avenue), Belfast.

Fairtrade foodstuffs are available in War on Want shops in Northern Ireland and are widely available in supermarkets and health food shops throughout Ireland.

The new edition of **The Good Shopping Guide**, Charlotte Mulvey (Editor) is now available. A detailed guide to over 700 consumer brands from banks to butter. Published by The Ethical Marketing Group. ISBN: 0954252934. Price £12.00

The season of Advent is a time of hope, waiting, preparation and promise. This resource explores these themes through the stories of four figures each rooted in the prophetic tradition: Malachi, Mary, Michael and Enoch and is suitable for both personal reflection and group study.

“Wonderful teacher” and “what does his subject matter
This is the long-awaited Child whose coming is the
ultimate revelation of God’s love for the world. A
world which he would turn upside-down.

“For a child has been born for us,
a son given to us,
authority rests upon his shoulders
and his name is
Wonderful Counsellor, Mighty God,
Everlasting Father, Prince of Peace.”
Isaiah 9:6



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