

### Limehouse Carols, Skit at Christmas Party

Quite a number of parents attended the Christmas party in Limehouse Memorial hall for Brownies, Cubs and Scouts December 15.

The program consisted of carols and skits. Santa attended to distribute treats and exchange of gifts. Earl Malby moved up from Cub to Scout that night.

Mr. and Mrs. Bert Benton were guests at the Judd-McMillan wedding in Barry Hill United Church and the reception in

Guelph Legion Hall on Saturday.

The pupils at Limehouse public school, especially the younger classes, put on a very good program Thursday evening. A large crowd attended.

Mr. Robert Hyde will be speaker when a Christmas Eve service will be held at 9 p.m. in Limehouse Presbyterian Church, arranged by the young people. The choir will sing several anthems. Professor Hay preached last Sunday and Rev. G. Rennie will preach next Sunday.

—Mrs. A. W. Benton.

**THE NATIVITY**  
The true meaning of Christmas can be conveyed by simply viewing the Nativity Scene

### Clergy Comment



## Let's Look At the "Infancy Gospel"

by FATHER OTGER DEVENT  
HOLY CROSS ROMAN  
CATHOLIC CHURCH

Since we are in the Christmas season let's look at the sections in the Gospels of Matthew and Luke (chapters 1 and 2 of each Gospel) which talk about the birth and infancy of Jesus.

These four chapters are usually referred to as the "Infancy Gospel". There are both striking differences, and yet basic similarities in these chapters. First of all the differences - they are of place, time and content. While Matthew suggests that Joseph and Mary lived in Bethlehem, Luke writes that Jesus was only born there because of the census. And while the geographical stress in Matthew's Gospel is on Bethlehem, in Luke's Gospel that stress is on Nazareth.

But on a greater difference than that of place, is that of time. For while the events told to us by Matthew would appear to demand a long period of time, perhaps as long as two years (Herod had all the boys up to two years killed), Luke's Gospel implies that the period between the birth of Jesus and the return to Nazareth was quite short.

But the biggest differences of all are those of content. Matthew for instance tells us nothing of all the following events in Luke's account: the Annunciation, the birth (and circumcision) of John the Baptist, the incidents in the Temple (Zechariah, Simeon, Anna), the Visitation of Mary to Elizabeth.

On the other hand, Luke tells us nothing of the following in Matthew's account: Joseph wanting to repudiate Mary, the Magi, the flight to and return from Egypt, Herod's massacre of the children. But there are also some striking similarities in the two accounts. Even although they are handled a little differently in each Gospel, both accounts agree about and stress three things: 1. the birth of Jesus at Bethlehem, 2. the Davidic descent of Jesus, and 3. that Jesus was conceived "of the Holy Spirit". What can we conclude from all this? First of all, the differences indicate that the Evangelists almost certainly used different literary sources here. This is not surprising when we recall that the two Gospels were composed in and for two different (and possibly distant) Christian communities, and that they were only written down about 70 years after the birth of Jesus.

A second, and related, conclusion is this: the three points of agreement listed above would appear to be the essentials of the story, from the historical point of view. A third, and final conclusion is also called for. This is the fact that the primary interest of the Gospel writers in these chapters does not appear to be a biographical one so much as a theological one.

Apart from the three clearly historical affirmations listed above, the differences which we listed suggest this "theological" stress. Further confirmation for this conclusion is found in the facts that only two of the Evangelists write about the birth and infancy of Jesus, and even in Matthew and Luke there is no real interest shown in "biographical" details, such as the home life of Jesus, his appearance, his education etc.

We might say that the "theological" pre-occupations of Matthew and Luke were three: 1. Jesus was man, born of a woman at a particular time and place; 2. Jesus was also Messiah and Son of God, conceived "of the Holy Spirit"; 3. The fact of Jesus' birth fulfilled the past history of Israel, and was the first step towards his future mission of suffering and glory.

This last affirmation is made by Matthew and Luke in the infancy Gospels by means of encompassing the birth and infancy of Jesus in a great deal of Old Testament imagery and atmosphere, as well as narrating episodes about his birth which involved both suffering (pointing to the Cross), and joy (pointing to the resurrection).

### Explain Cub Symbols At Night for Parents

Explanations of cub symbols recently for 5th Georgetown "B" and procedures, and an inspection of the Pack by District Commissioner Gord Douglas, why the use of the Jungle Book is formed part of a parents' night.



## PEACE AND GOODWILL TOWARDS ALL MEN

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11 a.m. The Pastor  
7 p.m. Evangelistic Service  
Tuesday, 8 p.m. — Prayer and Ministry  
Watch TV 5 Thursdays at 7 p.m.

### ST. JOHN'S UNITED CHURCH

11 Guelph Street  
CHRISTMAS EVE  
Candlelight Communion  
11.30 p.m.

### Knox Presbyterian Church

Main and Church 877-2848  
Interim Moderator Rev. John McBride B.D.  
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11 a.m. Morning Worship  
Rev. Gerald Rennie  
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CHRISTMAS EVE DEC. 24th  
7.30 - Candlelight Christmas Concert.  
Participation of Choirs and others in song and word.

### CHRISTMAS DAY

10.00 a.m. - Special Christmas Worship Service

### ST. GEORGE'S CHURCH

ANGLICAN  
CHRISTMAS EVE  
DECEMBER 24  
11.30 p.m. Family Eucharist  
CHRISTMAS DAY  
DECEMBER 25  
10.00 a.m. Family Eucharist  
★  
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Feast of St. Stephen  
8.00 and 9.30 Holy Eucharist  
11 a.m. Morning Prayer

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AND

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