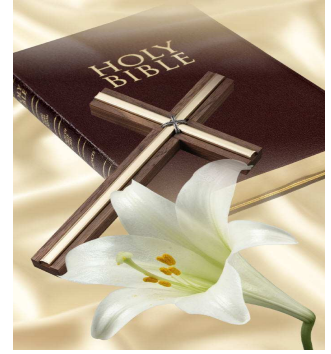


# EMMANUEL BAPTIST CHURCH, PORT MARIA, ST. MARY

# E-EMMANUEL

VOLUME 7, ISSUE 22, NO. 89

December 2011



## EDITORIAL: CHRISTMAS GIVING

Giving gifts has become a part of our Christmas tradition. As we give, many of us quote the scriptures saying "it is more blessed to give than to receive" (Acts 20:35). However, for some of us our giving at Christmas sometimes fall short of true Christian giving.

Firstly, Christian Christmas giving must come at a cost. In 2 Corinthians 8:3, Paul explained the cost of the Macedonian churches' giving. They gave to the point of sacrifice. They did not give the "excess of what they had" or what was "leftover at the end of the month!" Paul outlined in v. 2 that these Christians were poor and under pressure and yet they gave in the midst of their problems and in spite of their poverty. They gave till it really hurt! Our giving at Christmas should mirror the Macedonian Christians—we should give sacrificially. Secondly, Christian Christmas giving must be done from our free will, that is, it must be totally voluntary. This act of voluntary giving is described by Paul in v. 8 "as proof that their Christian love was sincere." The Lord does not expect us to give what we do not have, but He does expect us to give on the basis of what we do have. Many of us have time and some of us have money. For this Christmas, let us deliberately plan how we can, and will give to meet the needs of the poor—willingly and to the point of sacrifice. Giving willingly and sacrificially are the hallmarks of true Christmas giving.

*Dahlia Palmer, Chairperson  
Communications Committee*

## DECEMBER REMINDERS

4th	Second Sunday of Advent
11th	Third Sunday of Advent
11th	<b>Carol Service</b>
18th	Fourth Sunday of Advent
25th	Christmas Sunday
25th	<b>Christmas Concert: "Persons of Interest"</b>
26th	Christmas Day Observed
27th	Boxing Day
31st	Watch Night Service

## The HOPE of

# ADVENT



The period of Advent is one of hope.

Hope is a virtue—a future-oriented virtue. This future orientation of hope tells us that there is a much better tomorrow than our present and this helps us to cope with the strifes, struggles and stresses of life in a more positive way. Though we will not know all the details of what is to come in our lives, as Christians, we know that our lives and living will not be aimless and empty because our future hope is one of certainty. The truth is that the future orientation of our hope is Christ. This is the hope of the Advent season—that through Christ, we have a better tomorrow that we can look forward to.

## December Birthdays

Mark Campbell	7th
Linda Hines	10th
Earl Irvin	11th
Joan Green	12th
Rockeisha Barnett	18th
Rose Freckleton	24th
Larkland Peart	25th
Winsome Davis-James	26th
Audrey Maxwell	28th

## THE LEGEND OF THE CHRISTMAS CANDLE:

*The lighting of candles at Christmas is told in the following story:*

Many years ago an old cobbler and his wife lived in a little village in Austria. Although very poor, whatever they owned they shared with others. Each night they placed a lighted candle in the window of their cottage as a sign of hospitality to any traveller needing shelter. Through the years, war and famine plagued this little village. Yet, as though some mysterious charm guarded them, the cobbler and his wife suffered far less than their neighbours. One evening, on the night before Christmas, the villagers gathered to discuss their plight. "There is something special about the cobbler and his wife," said one villager. "They are always spared our misfortunes. What do they do that we do not? Let us put a candle in our windows too. Perhaps that is the charm." That night every home lit a Christmas candle in each window, and lo, before the sun rose, a messenger brought great news to the village. Peace had come! The villagers gave thanks to God for this blessing of Peace and vowed to always light candles on Christmas Eve. This beautiful custom spread throughout the world, and each year millions of Christmas candles light up the world with a message of love and everlasting joy.

At Emmanuel we light a candle for each Sunday of Advent. The light from the candles reminds us that Jesus is the light of the world. He comes into the darkness of our lives to bring newness, life, and hope. The light is also a reminder to us that we are called to be a light to the world. We are to reflect the light of God's grace to others.

We welcome your ideas  
and suggestions

### E-mail us at:

[emmanuel\\_baptist\\_1828@yahoo.com](mailto:emmanuel_baptist_1828@yahoo.com)

### Or write us at:

PO Box 64, Pt. Maria, St. Mary

### Visit us at our website:

[www.emmanuelbaptist-jm.org](http://www.emmanuelbaptist-jm.org)

## Remember to pray for and visit ...

... the sick and shut-in members of the church and in our surrounding communities. Here is a list of our sick and shut-in members:

Sis. Audrey Maxwell (Port Maria Class); Sis. Emma Scarlette-Grant (Port Maria Class); Sis. Inez Graham (Trinity Class); Sis. Percess Scott (Trinity Class); Bro. Thomas Bennett (Mason Hall Class); Bro. Archibald Henry (Stennett Street Class); Bro. Jeremiah Dalhouse (Stennett Street Class); Sis. Daphne Reid (Galina Class); Sis. Georgina Peart (Cox Street Class); Bro. Lucan Scott (Cox Street Class)

... especially during the Christmas season

## The Story behind "O Come, O Come, Emmanuel"

The hymn *O Come, O Come, Emmanuel* is probably the oldest Christmas carol still sung today. This popular hymn dates back to the ninth century and represents an important and ancient series of services celebrated by the Catholic church. It also presents the different biblical roles that the church believed Jesus fulfilled. The universal nature of faith presented in this song can now be best seen by the fact that it has crossed over from a hymn sung in Latin and used in only formal Catholic masses to a carol translated into scores of languages and embraced by every Christian denomination in the world. The writer of this hymn is unknown. He was no doubt a monk or priest who penned the words before 800 A.D. He was also a scholar with a rich knowledge of both the Old and New Testaments. Once completed, the hymn was evidently picked up by many European churches and monasteries and became an intensely important part of the church. Yet for fifty-one weeks of each year it was ignored, saved for a single week of Advent vespers leading up to the celebration of Christ's birth. In its original form, "*O Come, O Come, Emmanuel*" was known as a song of the "Great Antiphons" or "Great O's." The Latin text, framed in the original seven different verses, represented the different biblical views of the Messiah. One verse per day was sung or chanted during the last seven days before Christmas. Much more than the very simple, almost monotone melody employed at the time, the words painted a rich illustration of the many biblical prophesies fulfilled by Christ's birth. So the story of "*O Come, O Come, Emmanuel*" is really a condensed study of the Bible's view of the Messiah—who He was, what He represented and why He had to come to Earth. Even to this day, if one is a proficient Bible student, the song's lyrics reveal the unfolding story of the Messiah.

Adapted from: <http://www.gbqm-umc.org/BensalemPA/Emmanuel.htm>

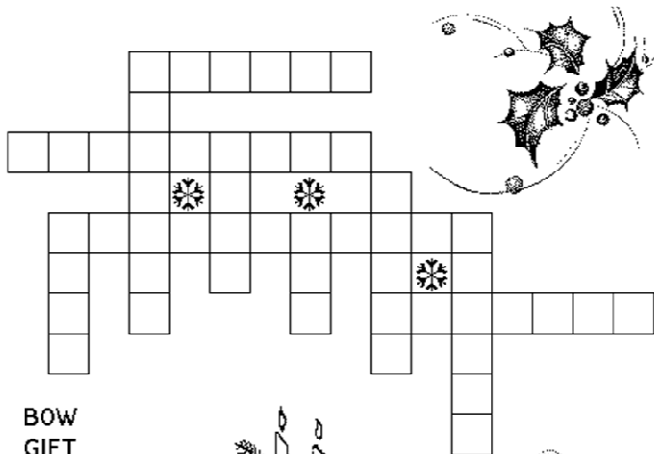
### Thought:

**It is Christmas in the heart that puts Christmas in the air! .**

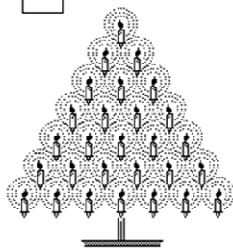
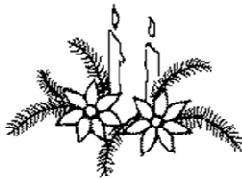
- W. T. Ellis

## Christmas Crossword

Make all the words fit into this crossword.  
Each word is only used once.



- BOW
- GIFT
- TREE
- PEACE
- FAMILY
- DINNER
- CANDLES
- FRIENDS
- CHRISTMAS
- GINGERBREAD



## What are your views?

### ***Should Christians vote?***

In preparations for elections, our politicians often organize mass campaigns and rallies to persuade people from all walks of life to vote for them. Each political party uses varying persuasive techniques to convince us that their group is the one that is best in solving the problems and issues of the country as they relate to the economy, crime and violence and other social concerns. In their speeches, many politicians bring 'religion' and 'scripture' into their presentations yet many of these political leaders do not profess to be Christians.

The Bible teaches us to be followers of Christ and not of men. When we vote, is this tantamount to following men [instead of Christ]? How do you know that it is God's will for you to vote? What drives your will and/or influences you to vote for any of the political parties? Should Christians really vote?

We want to hear your views for publication in the next issue of the news letter which will be printed on Christmas Sunday.

You can send an anonymous response at:

<http://www.emmanuelbaptist-jm.org/contact-us.php>

OR leave a written response at the church's office

OR you can e-mail us at [emmanuel\\_baptist\\_1828@yahoo.com](mailto:emmanuel_baptist_1828@yahoo.com)