

THE CHRIST CHURCH  
**PARISH**  
 WINNETKA, ILLINOIS  
**PAPER**



JANUARY 1, 8 & 15, 2006 VOL. 46, NO. II

“You are the light of the world. A city built on a hill cannot be hid.” (Matthew 5:14). Thousands of people drive by the Church on the Hill every day, and most do not know that they are passing by Christ Church or even a church at all. The brown, rectangular sign with a red background at the corner of Sheridan Road and Humboldt is difficult to spot, let alone read, when driving by at 25 miles per hour.

As part of marking the 100<sup>th</sup> anniversary of the Church on the Hill, a group of ten parishioners began brainstorming last summer on a concept for a sign at this location. The sign’s purpose is several fold: to increase the identity and visibility of Christ Church to northbound traffic on Sheridan Road; to integrate the sign seamlessly into the architecture and grace of the Church on the Hill; to respect the existing large trees at this corner; and, in style and format, to convey a message of welcome.

With these objectives in mind, the committee selected Wolff Landscape Architecture of Chicago to develop a plan. The firm’s list of projects is impressive, including work at Graceland Cemetery, the Chicago Park District and the Lincoln Park Lily Pool.



# WORSHIP & CHRISTIAN FORMATION

## KERYGMA BIBLE STUDY



### “The Bible in Depth”

Thursdays, January 12-May 11, 2006

Continuing in January, *Kerygma* participants will begin the second semester of an in depth, three-part program of Bible study that focuses on the Bible as a whole. Over three months, five themes will be addressed as the course traces related stories and events through both Testaments:

1. People Live in God’s World
2. God’s People Have leaders
3. God’s People Have Rulers but One Sovereign
4. God Demands a Righteous People
5. God’s People Learn Wisdom

Please join the Rector along with veteran *Kerygma* students and newcomers on Thursday mornings for a challenging and rewarding look at how the Bible continues to have profound meaning for life today. Note that even if you have not participated in Part One of “The Bible in Depth” in the fall semester, you are most welcome to register for Part Two.

Please register for “The Bible in Depth” by completing the form below:

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*Yes, I am interested in participating in the Kerygma Bible Study.*

Name

Address

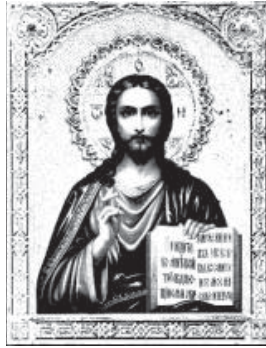
Daytime phone

e-mail

Enclosed is my check for \$38.00, payable to Christ Church (memo: *Kerygma*) to cover the cost of materials. ***Note that one resource book will be used throughout the three-semester course.***

I **will/will not** need child care during the *Kerygma* class. Child care can be arranged with two days’ notice. Please contact the church office at 847-446-2850.

Send to Patti Snickenberger, Christ Church, 470 Maple Street, Winnetka, IL 60093.  
Scholarships are available in cases of need. Please contact one of the clergy.



Please Join Us As We Celebrate  
the Beginning of Epiphany

Worship in the Style of

# Taizé

a contemplative liturgy of readings,  
music, meditation, and reflection

an opportunity to become centered, refreshed,  
and renewed in a space where silence fills the soul

Sunday, January 8, 2006 ✠ 5 pm

# CURRENTS & TIDINGS

## NEW RUMMAGE COORDINATOR

With regret, the Rector has announced the resignation of Sharon Staine as our Rummage Coordinator. Sharon will be receiving a Master’s degree in May and wrote, “Although grateful for the opportunity to work as your Rummage Coordinator, I have decided to focus on my school objectives and a career path best suitable to my aspirations.” Sharon has served well this past year and we wish her the very best for her future.

The Rector also announces that our new Rummage Coordinator will be Irene Maniewski. Irene has been a Rummage volunteer for 20 years (notably as Kitchen chair), and is excited about taking on this leadership role. If you drop by the office during the week, introduce yourself to Irene and sign up for some sorting hours while you’re at it!

 FRIDAY POTLUCK  
JANUARY 20

Christ Church continues the tradition of **Friday Potluck Dinners** in the New Year:  
January 20, 7 p.m.  
at  
Peggy Pendry’s  
1035 Starr Road, Winnetka  
Please volunteer to bring an appetizer, salad or dessert.  
RSVP by Tuesday, January 17 to Peggy at 847-441-5122.

## ANNUAL MEETING: SUNDAY, JANUARY 29

Note that just one service is scheduled for January 29! The 9 a.m. Holy Eucharist at the Church will be followed at 10:15 by the Annual Meeting. A luncheon buffet after the meeting follows in the McClain Room of Church House.

DONATE TO FOOD PANTRY VIA CHRIST CHURCH



Our parish participates in the New Trier Township Food Pantry collection—baskets continue to be available for weekly drop offs in the rear of the sanctuary, in the Church School Atria and in the Parish Office.  
Non-perishable foods (tuna, peanut butter, soup, etc.) and household goods (toilet paper, paper towels, detergents, etc.) are welcome; please, no pork & beans.

THE RECTOR'S CHRISTMAS EVE SERMON  
SATURDAY, DECEMBER 24,  
2005

The story of Christmas is actually three stories. It's been said that everyone likes a good story and these are no exception. They are a prominent part of the Bible, and even if we don't know them by heart the images will be familiar. My responsibility will be to restate the stories and to connect them, and your responsibility will be to imagine how these stories have affected your life, how they have meaning for your life.

I want to start with describing the last story first. That's not the usual way unless you're in the habit of reading the last paragraph at the end of a book to see how it all turns out. This is the story of the Book of Revelation, the last book of the Bible, the Christian story of how it's all supposed to turn out at the end. Now anyone who has tackled the Book of Revelation knows it's hard work. In point of fact it did not have an easy time making it into the New Testament. I don't recommend it for bedtime reading because it has some of the "Stephen King" about it, full as it is with malevolent beasts and apocalyptic horrors. Revelation is the vision, or series of visions, that came to an early Christian named John who had been exiled to the isle of Patmos because of his belief that Jesus rather than the Roman Emperor was the son of God. The visions include angels and the birth of a child and a world in turmoil between good and evil. The outcome is described in the next-to-last chapter,

Then I saw a new Heaven and a new Earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God...and I heard a loud voice from the throne saying, 'See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.'

These words are familiar to us in how often they are read in funerals, signaling our hope for those who have died, our hope for a place or an existence of peace and comfort and welcome.

But the reason it comes to me that this has something to do with Christmas is because for John the story ends not so much with our being moved to some other world, but rather with the Kingdom of God, the heavenly city, descending to U world. It is a picture of this world made right. It is a picture of creation completed.

This leads us then to the second story, which is actually found in the first book of the

## The Rector's Sermon, *continued*

Bible, *Genesis*, the story of Creation. Those who were privileged to be here for our pageant last Sunday saw that story enacted right here with an innocent Adam and an innocent Eve—otherwise known as Andrew Murdoch and Matilda Montgomery—and a very beguiling serpent, otherwise known as Crystal Hawley. We were reminded that the garden into which God had placed them was a place that could fulfill their every need. Everything that was a delight to the eye and to the other senses was provided by God and I can imagine to the point of sensory overload. But if the story of Revelation depicts a world made right, the story of Genesis leads us to a world gone wrong. It is in fact a story which raises the question of evil, the question of sin and free will, the question of why life can be so harsh and disappointing. And yet it reminds us that God's intention at the beginning was goodness, the image captured in Isaiah's "Peaceable Kingdom," where "the wolf shall dwell with the lamb, the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them." But it remains an elusive image not just in that part of the world Isaiah had in mind, namely the Middle East with Israelis and Palestinians at each others' throats, but also in that place other writers of the Bible had in mind when they pictured the Garden of Eden, namely somewhere near today's Baghdad with Sunnis and Shiites and Kurds and insurgents and American GIs forming anything but a peaceable kingdom.

And so we are led to the third story of Christmas, the one with which most of us are most familiar. If the first story has to do with a world made right, and the second story has to do with how it is the world went wrong, this third story provides us with a decisive transition whereby we can realize the words of our hymn, "The hopes and fears of all the years are met in thee tonight." This story, too, was enacted in our pageant with Mary (aka Grace Anaclerio), Joseph (aka Coleman Harris), and even Jesus (aka Lauren Millar) playing their parts. There were in fact lots of parts to be played, beginning with the Garden of Eden and including Isaiah's Peaceable Kingdom, as well as the prerequisite shepherds, sheep, choirs of angels, and a very impressive voice of God (aka Jim McGee). It was such a great pageant, but I wonder if there aren't some who would lump it all into the excess of the Season. Quite the opposite I'm sure most would say. In fact I've had nothing but rave reviews. And yet the religious and the secular Christmas have become so intertwined it's hard sometimes to know what the heart of the matter really is.

About twenty years ago in Edmonton, Canada, the local newspaper went on a crusade to get rid of what they called the "blight" of Christmas which I assume meant ordinary homes looking like Las Vegas casinos or the constant blare of Christmas music (I should say "holiday" music) that starts as soon as Halloween is over, and the entire commercial atmosphere we are all so familiar with. One columnist objected to the objection and had this to say about the Edmonton Journal's crusade:

It has failed. Despite this odd challenge, the festive occasion remains what it always was in the capitol of Alberta—outrageous to the secularist, disgusting to the pure spiritualist, abominable to the pure Marxist, and inexorable to the purely common man. Humanism fails to fulfill, therefore we make a very poor God. But if man cannot worship himself because he is too close to the subject and knows it for what it is, and yet cannot worship God either because God is too far away and he knows what God is, then what can man worship? Behind the tinsel of Christmas lies an astonishing answer. God has become man. He has shouldered the human burden, played the human game to its bitterest possible end, and emerged triumphant. In him, therefore, every human finds his purpose, every life its fulfillment, every soul its God.

And that's the story. The real manger on Christmas Eve is the human heart, which is to say that the real story on Christmas Eve is your story and my story. And so everyone be quiet for just a second. Let's capture this moment of grace and truth with the realization that God loves you so much that he sent his only begotten son, born in a manger but to be born again in you and in me.

And then let's think back to that hymn text and how it represents what we might be feeling or how we might react to those three stories of Christmas having anything to do with our story. Let's pretend that we are in that little town of Bethlehem,

*....how still we see thee lie/Above thy deep and dreamless sleep /the silent stars go by. / Yet in thy dark streets shineth / the everlasting light / The hopes and fears of all the years / are met in thee tonight.*

Right now, your life and my life are characterized by the fears we bring with us and the hopes we would take with us. No one comes here tonight without stories of hurt or heartache or disappointment or even despair. In some ways the excesses of the season are compensation for those holes in the human heart, as if jolliness and revelry can take the place of being wanted or needed. Many of us bring with us tonight a fear of being unwanted or even an experience of outright rejection.

But Christmas is the traditional time for churches to find homeless creatures, human or otherwise, presented at our doors. At Christ Church we've had a dog we named "Nick," and a bat who remains unnamed, who found their way inside. The bat was not as welcome, but we trust he's found other bats in belfries where they might have a merry Christmas. Lots of people were touched by twin three-week-old children found in a Lutheran church downtown. I'm told they have been named Mary and Joseph. These stories touch something in us, a fear, perhaps, that on some level those stories could be our story, are our story.

*continued on Page 8*

But tonight our fears and our hopes are met in the child that was God's gift to us. It is our hope like the book of Revelation of a world made right, and a hope for our own selves that we are known, valued, and cared for. I don't want Santa Claus to bring me presents because I've been a good little boy; I want God to love me just because I am. That's my hope tonight, but that's my gift tonight. And it's God's gift to each and every one of us if only for this one moment of recognition that what God has done in Bethlehem, God is doing for us.

*O holy child of Bethlehem,  
descend to us we pray;  
Cast out our sin and enter in,  
be born in us today.  
We hear the Christmas angels  
the great glad tidings tell;  
O come to us, abide with us,  
our lord Emmanuel!*



**Sign Campaign, continued from Page 1**

The design is more than just a sign. It both blends with and links the existing stone walls. The use of Indiana limestone in the main panel reflects the use of this material in the trim of the Church on the Hill. The curved coping is the same design used at portions of the wall near the parking lot. Lanterns and uplighting add elegance, warmth and welcome.

An important step in the process was gaining approval of the design by the Winnetka Design Review Board at its December meeting. The next step is to raise the needed funds and construct the sign this coming spring.

Parishioners of Christ Church will have the opportunity to fund this Centennial project by their gifts. Those who donate \$5,000 or more may dedicate one of the 11 remaining undedicated pews in the Church on the Hill. If you are interested in this dedication opportunity, please contact Robin Anstaett at 501-3008 / [kurtwanstaett@aol.com](mailto:kurtwanstaett@aol.com). Proceeds will be used to construct the sign and maintain the church property for the next 100 years.

Members of the sign committee are:

Elise Covey	Grant McCullaugh
Virginia Packer	Rick Potter
Judy Duhl	Kathleen Lloyd-Jones
Scott Maney	Jennifer MacRitchie
Mary Jo LaViolette	George Smith

### Clergy and Staff

Church Office: (847) 446-2850

*Rector:* The Rev. Edward S. Prevost, ext. 33  
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*Asst. Organist & Choirmaster:* Kirstin Synnestvedt  
*Primary Choir Director:* Elizabeth Clemmitt  
*Sextons:* Mario Ruiz, Dominic DiPaolo,  
Sylvestor Bona  
*Parish Paper editor:* Dale Krone  
parishpaper@christchurchwinnetka.org

### Worship

**Sundays:** 7:45 am HE; 9 am HE & Young  
Children's Liturgy of the Word; 10:10 Adult &  
Children's Formation; 11:15 am HE or MP &  
HC (3rd Sunday with healing) (Church on the Hill)  
**Thursdays:** 9 am HE (Chapel)

### Vestry

Robin Anstaett, *Senior Warden*  
Carol Schroeder, *Junior Warden*  
Steven Anderson Molly Bayley  
Esther Berry Kenneth Gould  
Steve Hudson Richard Jones  
Gary Martin Jennifer MacRitchie  
James McGee Richard Potter  
Barbara Spencer Curt Voges  
Lawson Whitesides, *Treasurer*  
George Harmon, *Clerk*  
John Lien, *Chancellor*

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