

January 15, 2011
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The Twelve Days of Christmas

These are notes for celebrating the twelve days of Christmas. If anyone would help by using the Word Track Changes feature and sending me the improved file, I would be most grateful. At some point, I hope to tidy this up. I'm posting this on the web at <http://rasmusen.org/special/12days.of.Christmas.pdf> and <http://rasmusen.org/special/12days.of.Christmas.doc>. The file is gigantic (20MB for the Word, 4MB for the pdf. I ought to make a smaller version for people with limited bandwidth.

Much of this is unattributed quotation, cut and pasted from various websites (especially Wikipedia). I have not tried to make this scholarly, only useful.

The pictures are important. Look at them as part of the celebration. I have chosen these items to be useful for both children and adults, and with an eye for the participation of the illiterate (my four-year-old, in particular). Adults can look at pictures and do drawings just as children can.

A first point. The period *before* Christmas is called Advent. The period *after* Christmas is called Christmastide, or the Twelve Days of Christmas. Professors (of which I am one) and their students find Advent one of their busiest times of year, rather like a farmer's harvest time. Christmastide, though, is the perfect time for us to celebrate Jesus's birth.

1. December 25. The Feast of the Nativity. Christmas Day.
2. December 26. Boxing Day. The Feast of St. Stephen.
3. December 27. The Feast of St. John.
4. December 28. Childermas. The Feast of the Holy Innocents.
5. December 29. Sir Robert Boyle's Day.
6. December 30. The Feast of the Holy Family of Jesus, Mary, and Joseph.
7. December 31. Dr. John Wycliffe's Day. St. Sylvester's Day. The Apodosis.
8. January 1. New Year's Day. The Feast of St. Basil.
9. January 2. The Day of V. S. Azariah, Bishop of Dornakal.
10. January 3. The Feast of the Holy Name of Jesus, St. Genevieve's Day.
11. January 4. The Day of James Ussher, Archbishop of Armagh.
12. January 5. Missionary Robert Morrison's Day. Twelfth Night. The Paramony.

January 6. The Feast of the Epiphany.

Some General Sources:

“The Twelve Days of Christmas,” <http://www.snopes.com/holidays/christmas/music/12days.asp>. This debunks the myth that the song “The Twelve Days of Christmas” is religious.

Dennis Bratcher, “The Twelve Days of Christmas,” <http://www.crivoice.org/cy12days.html>. This gives nice religious attachments to the song “The Twelve Days of Christmas”. The song is not itself religious, but it is useful to use it as a takeoff point for religious truths.

“The Twelve days of Christmas,” <http://www.12days.com/library/carols/12daysofxmas.htm>. Words to the song.

“Calendar of Saints,” Wikipedia, http://en.wikipedia.org/wiki/Calendar_of_saints. For links to Roman, Anglican, and Orthodox saint’s day calendars.

“Seasonal Customs,” Fish Eaters, <http://www.fisheaters.com/customs.html#christmastide>. A Roman site.

http://en.wikipedia.org/wiki/Nativity_of_Jesus_in_art

The First Day of Christmas. December 25. The Nativity. Christmas Day.

This is easy to celebrate. Give gifts. Read the Christmas story from Luke 2. Sing Christmas carols. Have a big dinner.

The Second Day of Christmas. December 26. Boxing Day. The Feast of St. Stephen.

I have numbered the following paragraphs so different people can read.

1. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.

2. Then they suborned men, which said, “We have heard him speak blasphemous words against Moses, and against God.” And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, And set up false witnesses, which said, “This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.” And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Then said the high priest, “Are these things so?”

3. And he said, “Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran. . . . Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it.”

4. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, “Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”

5. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, “Lord Jesus, receive my spirit.” And he kneeled down, and cried with a loud voice, “Lord, lay not this sin to their charge.” And when he had said this, he fell asleep.¹

Remember persecuted Christians nowadays around the world.

Sing “Good King Wenceslas”.²

¹ Acts 6: 8-15, 7: 1-2, 51-60.

² “Good King Wenceslas,” http://www.carols.org.uk/good_king_wenceslas.htm. The tune is there, too.

Good King Wenceslas

Good King Wenceslas looked out
 On the feast of Stephen
 When the snow lay round about
 Deep and crisp and even
 Brightly shone the moon that night
 Though the frost was cruel
 When a poor man came in sight
 Gath'ring winter fuel

“Hither, page, and stand by me
 If thou know'st it, telling
 Yonder peasant, who is he?
 Where and what his dwelling?”
 “Sire, he lives a good league hence
 Underneath the mountain
 Right against the forest fence
 By Saint Agnes' fountain.”

“Bring me flesh and bring me wine
 Bring me pine logs hither
 Thou and I will see him dine
 When we bear him thither.”
 Page and monarch forth they went
 Forth they went together
 Through the rude wind's wild lament
 And the bitter weather

“Sire, the night is darker now
 And the wind blows stronger
 Fails my heart, I know not how,
 I can go no longer.”
 “Mark my footsteps, my good page
 Tread thou in them boldly
 Thou shalt find the winter's rage
 Freeze thy blood less coldly.”

In his master's steps he trod
 Where the snow lay dinted
 Heat was in the very sod
 Which the Saint had printed
 Therefore, Christian men, be sure
 Wealth or rank possessing
 Ye who now will bless the poor
 Shall yourselves find blessing

The Third Day of Christmas. December 27. The Feast of St. John.³

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.⁴

Sing "Hark the Herald Angels Sing" (next page).

³ "Hark the Herald Angels Sing," http://www.carols.org.uk/hark_the_herald_angels_sing.htm.

⁴ John 1: 1-5, 14.

Hark! The Herald Angels Sing

Hark! the herald angels sing
 Glory to the new-born King!
 Peace on earth and mercy mild,
 God and sinners reconciled!
 Joyful, all ye nations, rise,
 Join the triumph of the skies;
 With th' angelic host proclaim
 Christ is born in Bethlehem!

*Hark! the herald angels sing
 Glory to the new-born King!*

Christ by highest heav'n adored
 Christ the everlasting Lord!
 Late in time behold Him come
 Offspring of a Virgin's womb
 Veiled in flesh the Godhead see
 Hail the incarnate Deity
 Pleased as man with man to dwell
 Jesus, our Emmanuel

*Hark! The herald angels sing
 "Glory to the newborn King!"*

The Fourth Day of Christmas. December 28. Childermas. The Feast of the Holy Innocents.⁵

This story is a good one to act out.

I have numbered the following paragraphs so different people can read.

1. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, “Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. “

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, “In Bethlehem of Judaea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.”

2. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, “Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.”

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

3. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying,

“Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.”

When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, “Out of Egypt have I called my son.”

⁵ “Feast of the Holy Innocents (Childermas),” *Fish Eaters*, <http://www.fisheaters.com/customschristmas5.html>.
“Holy Innocents,” *Catholic Encyclopedia*, <http://www.newadvent.org/cathen/07419a.htm>.

4. Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping [for] her children, and would not be comforted, because they are not.

5. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, “Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child’s life.” And he arose, and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, “He shall be called a Nazarene.”⁶

Do the Christmas giving, as the Wise Men did, and remember our safety.

Macrobius tells us of a joke Emperor Augustus, who lived at the same time as Herod, made:

“When he heard that among the boys in Syria under two years old whom Herod, king of the Jews, had ordered to kill, his own son was also killed, he said: it is better to be Herod’s pig, than his son.”⁷

⁶ Matthew 2.

⁷ "Cum audisset inter pueros quos in Syria Herodes rex Iudaeorum intra bimatum iussit interfici filium quoque eius occisum, ait: Melius est Herodis porcum esse quam filium," (Ambrosius Theodosius Macrobius, *Saturnalia*, book II, chapter IV:11 (http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Macrobius/Saturnalia/2*.html)). In Greek, pig is *hus* and son is *huios*, so Augustus probably said this in Greek and was making a pun. Macrobius is confused here, because though Herod did order three of his own sons executed at various times, they were not babies when they were killed. Note that Macrobius, who lived around 400 A.D., was a pagan. “Ambrosius Theodosius Macrobius” *Wikipedia*, http://en.wikipedia.org/wiki/Ambrosius_Theodosius_Macrobius.

Josephus tells us a story that both shows the horribleness of Herod's end and gives an example of his cruelty. This were best paraphrased or read by one person, or perhaps skipped, depending on the audience.

But now Herod's distemper greatly increased upon him after a severe manner, and this by God's judgment upon him for his sins; for a fire glowed in him slowly, which did not so much appear to the touch outwardly, as it augmented his pains inwardly; for it brought upon him a vehement appetite to eating, which he could not avoid to supply with one sort of food or other.

His entrails were also ex-ulcerated, and the chief violence of his pain lay on his colon; an aqueous and transparent liquor also had settled itself about his feet, and a like matter afflicted him at the bottom of his belly. Nay, further, his privy-member was putrefied, and produced worms; and when he sat upright, he had a difficulty of breathing, which was very loathsome, on account of the stench of his breath, and the quickness of its returns; he had also convulsions in all parts of his body, which increased his strength to an insufferable degree....

Though he were near his death, he contrived the following wicked designs. He commanded that all the principal men of the entire Jewish nation, wheresoever they lived, should be called to him. Accordingly, they were a great number that came, because the whole nation was called, and all men heard of this call, and death was the penalty of such as should despise the epistles that were sent to call them. ... When they were come, he ordered them to be all shut up in the hyppodrome, and sent for his sister Salome, and her husband Alexas, and spake thus to them:

"I shall die in a little time, so great are my pains; which death ought to be cheerfully borne, and to be welcomed by all men; but what principally troubles me is this, that I shall die without being lamented, and without such mourning as men usually expect at a king's death."

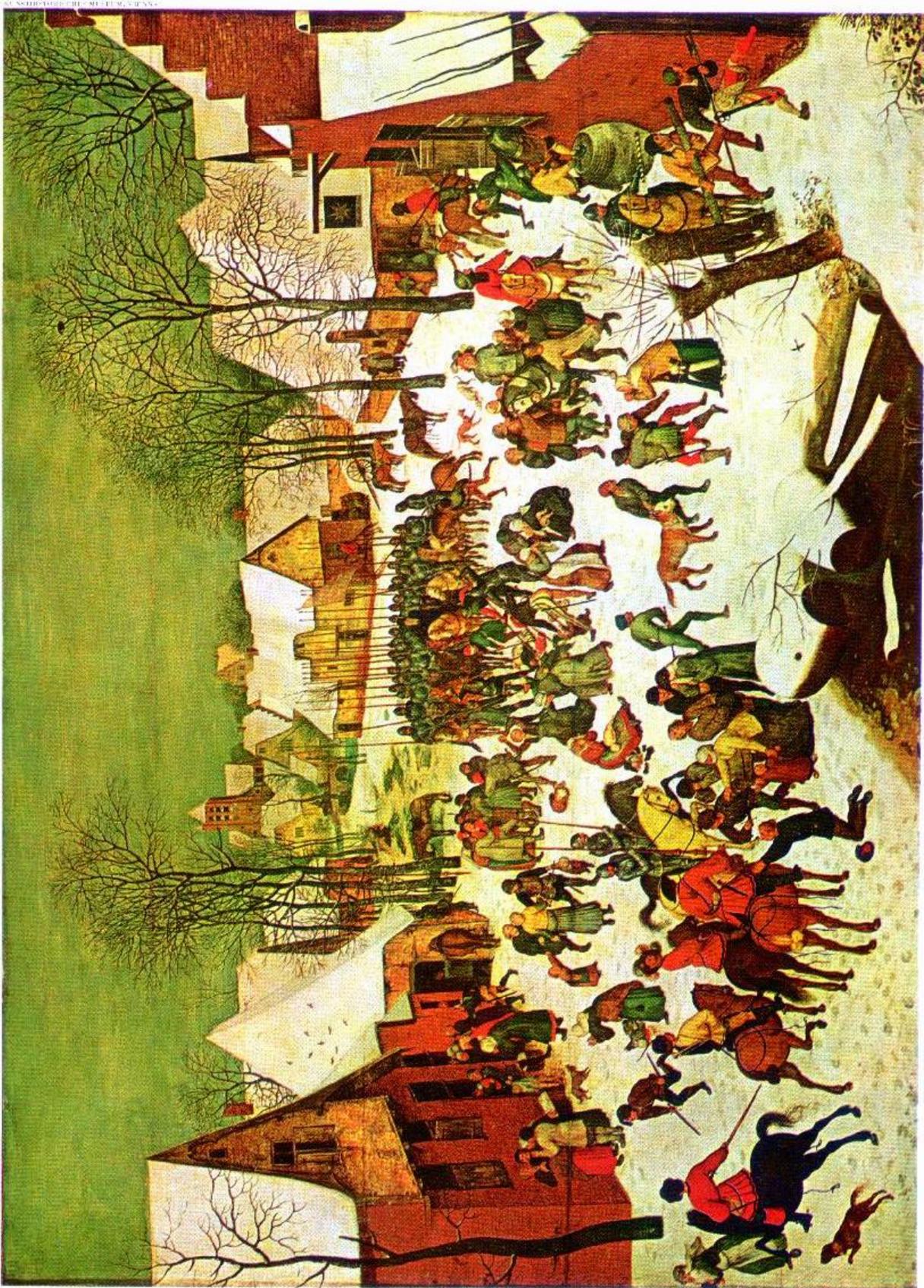
For that he was not unacquainted with the temper of the Jews, that his death would be a thing very desirable, and exceedingly acceptable to them, because during his lifetime they were ready to revolt from him, and to abuse the donations he had dedicated to God that it therefore was their business to resolve to afford him some alleviation of his great sorrows on

this occasion; for that if they do not refuse him their consent in what he desires, he shall have a great mourning at his funeral, and such as never had any king before him; for then the whole nation would mourn from their very soul, which otherwise would be done in sport and mockery only.

He desired therefore, that as soon as they see he hath given up the ghost, they shall place soldiers round the hippodrome, while they do not know that he is dead; and that they shall not declare his death to the multitude till this is done, but that they shall give orders to have those that are in custody shot with their darts; and that this slaughter of them all will cause that he shall not miss to rejoice on a double account; that as he is dying, they will make him secure that his will shall be executed in what he charges them to do; and that he shall have the honor of a memorable mourning at his funeral.... So they promised him not to transgress his commands.

...But then Salome and Alexas, before the king's death was made known, dismissed those that were shut up in the hippodrome, and told them that the king ordered them to go away to their own lands, and take care of their own affairs, which was esteemed by the nation a great benefit.⁸

⁸ Flavius Josephus, *Antiquities of the Jews*, "Book XVII: CONTAINING THE INTERVAL OF FOURTEEN YEARS. FROM THE DEATH OF ALEXANDER AND ARISTOBULUS TO THE BANISHMENT OF ARCHELAUS," chapters 7, 8, translated by William Whiston in 1737 (original, 93 A.D.), <http://www.sacred-texts.com/jud/josephus/ant-17.htm>.





The Fifth Day of Christmas. December 29. Sir Robert Boyle's Day.

(25 January 1627 – **31 December** 1691. Note the death date.)

Boyle was born in Lismore Castle, in County Waterford, Ireland, the fourteenth child of Richard Boyle, 1st Earl of Cork.

He was one of the first scientific chemists, most famous for Boyle's Law: The pressure and volume of a gas are inversely proportional. Double the pressure, and you cut the volume in half. That's true of gases, but not of liquids or solids. He never married, and lived much of his life in Oxford.

Boyle, a director of the East India Company, spent large sums in promoting the spread of Christianity. He contributed liberally to missionary societies and the expenses of Bible translation. Boyle personally financed the printing of the Bible, both Old and New Testaments, in Irish. He gave one-third of his Irish income for the propagation of the gospel among the North American Indians and the other two-thirds for the poor and ministers in Ireland. In his will he bequeathed the income from his property to poor and to preachers in Ireland, and for pious purposes generally. He also endowed the famous Boyle Lectures to defend the Christian religion against "notorious infidels, namely atheists, deists, pagans, Jews and Muslims", with the provision that controversies between Christians were not to be mentioned.

He wrote a lot on the relationship between logic and religion. He wrote *The Christian Virtuoso* to show that the study of nature was a central religious duty and made people more pious, not less.⁹ One thing he stressed was that for the planets to avoid collision and for insects to survive, they had to follow strict, regular, laws--- and who but God could maintain such amazing regularity? If gravity wobbled, the world would be destroyed. But it does not. Whenever and wherever we measure it, Newton's gravitational constant remains the same. For that matter, Boyle's Law always works, too.

Do an experiment. Get a marble and something flat (e.g. a book) to use as a ramp. (Or, if you can, get a toy train or car and a length of track) Let the marble roll down the ramp and see how far it goes. Do that 20 times. Note that if you do it the same way, it rolls the same distance. Why? We accept that as natural, which it is, but if there is no God, why doesn't it roll a different distance each time, or sometimes not roll at all?

⁹ <http://www.archive.org/details/christianvirtu00boyluoft>.

http://www.adherents.com/people/pb/Robert_Boyle.html. "Robert Boyle," *Wikipedia*,

http://en.wikipedia.org/wiki/Robert_Boyle.

"December 29, 1640: Robert Boyle Converted in a Thunderstorm," *Christian History Timeline*,

<http://www.christianhistorytimeline.com/DAILYF/2003/12/daily-12-29-2003.shtml>.



Here is why I chose December 29 for Sir Robert Boyle's Day. Dr. Boyle wrote this about what happened **December 29, 1640**, when he was 13:

“Every clap was both preceded and attended with flashes of lightning so frequent and so dazzling, that I began to imagine them the sallies of that fire that must consume the world. The long continuance of that dismal tempest, when the winds were so loud, as almost drowned the noise of the very thunder, and the showers so hideous, as almost quenched the lightning, ere it could reach my eyes, confirmed me in my apprehensions of the day of judgment's being at hand. Whereupon the consideration of my unpreparedness to welcome it, and the hideousness of being surprised by it in an unfit condition, made me resolve and vow, that if my fears were that night disappointed, all my future additions to my life should be more religiously and watchfully employed.

The morning came, and a serene cloudless sky returned, and I ratified my determination so solemnly, that from that day I dated my conversion.”¹⁰

From The Christian Virtuoso:

Another thing that disposes an Experimentarian Philosopher to embrace Religion is that his *Genius* and Course of studies accustoms him to value and delight in abstracted Truths; by which Term I here mean such Truths as do not at all, or do but very little, gratifie Men's Ambition, Sensuality, or other Inferiour Passions and Appetites. For whereas the Generality of those that are averse from Religion are enclin'd to be so upon this account, (among Others) that they have a Contempt or Undervaluation of all Truths that do not gratifie their Passions or Interests; He that is addicted to Knowledge Experimental is accustom'd both to Persue, Esteem, and Relish many Truths that do not delight his Senses or gratifie his Passions or his Interests, but only entertain his Understanding with that Manly and Spiritual Satisfaction that is naturally afforded it by the attainment of Clear and Noble Truths, which are its genuine Objects and Delights.¹¹

¹⁰ I substituted “I” for “Philaretus” .

¹¹ Robert Boyle, *The Christian Virtuoso*, <http://www.archive.org/details/christianvirtu00boyluoft>, p. 43. I have modernized the punctuation and spelling to some extent.

The Sixth Day of Christmas. December 30. The Feast of the Holy Family of Jesus, Mary, and Joseph.¹²

The head of the household should read these excerpts from a sermon of St. Bernard for the Feast of the Holy Family:

Who was subject to whom? A God to men. God, I repeat, to Whom the angels are subject: Whom principalities and powers obey: was subject to Mary; and not alone to Mary, but to Joseph also, because of Mary. Admire and revere both the one and the other, and choose which you admire the more: the most sweet condescension of the Son, or the sublime dignity of the Mother. For either am I at a loss for words: for both are wondrous. For that God should obey a woman is humility without compare; and that a woman should have rule over God dignity without equal. ...

Learn, O Man, to obey. Learn, O Earth, to be subject. Learn, O Dust, to submit. The Evangelist in speaking of thy Maker says: He was subject to them; that is, without doubt, to Mary and to Joseph. Be you ashamed, vain ashes that you are. God humbles Himself, and do you exalt yourself? God becomes subject to men, and will you, eager to lord it over men, place yourself above your Maker? ...

For as often as I desire to be foremost among men, so often do I seek to take precedence of God; and so do I not truly savour the things that are of God. For of Him was it said: And he was subject to them. If you disdain, O Man, to follow the example of a Man, at least it will not lower thee to imitate thy Maker. If perhaps you cannot follow Him wheresoever He goeth, at least follow in that wherein He has come down to you.¹³

Which picture below do you like best? Least? Hold each page up, and ask each person which they like best on the page. Then see which is most popular across the winners of each page.

Draw your own pictures, or say what you would like a good artist to draw for you.

Play Charades, with each side thinking of families from the Bible that the other side must act out.

¹² If Christmas is a Sunday, then the feast is celebrated on December 30th. Otherwise, the Romans move it around. I'll fix it on December 30. *Wikipedia*, http://en.wikipedia.org/wiki/Holy_Family.

¹³ "The Feast of the Holy Family, St. Bernard of Clairvaux," <http://www.freerepublic.com/focus/f-religion/2415624/posts>.



DeBray



Durer



Von Soest



DeSubleo



Spitzweg



Unknown 1



Giorgione



Unknown 2



Unknown 3



Unknown 4



Unknown 5



Unknown 6



1660



Gutierrez



Raphael 1



Unknown 7



Carracci



Raphael 2



1650



Runge



Stained Glass

The Seventh Day of Christmas. December 31. Dr. John Wycliffe. St. Sylvester's Day. The Apodosis.¹⁴

Wyclif (1328-1384) died on December 31, after a stroke on the Feast of the Holy Innocents. He translated the Bible into English from the Vulgate Latin translation. This is an Anglican saint's day.

Wycliffe is best known for doing the first translation of the Bible into English. This was before printing, so his translation had to be hand copied. He did the New Testament himself, and supervised the Old Testament. He argued that the Bible was the authority, not the Church and especially not the Pope. He also argued against the importance of ritual and works in salvation, and for predestination and God's grace. And he argued that the Church should not be exempt from normal laws. He had the support of Parliament and of John of Gaunt, the chief minister first for Gaunt's father, the old King Edward III, and then for his nephew, the new child King Richard II. The Pope and the bishops strongly opposed him. Wycliffe was a scholar at Oxford, but also a pastor at the country church shown in the picture above.

¹⁴ "John Wycliffe," *Wikipedia*, http://en.wikipedia.org/wiki/John_Wycliffe.





I have numbered the following paragraphs in Wycliffe's translation so different people can read. I've modernized the spelling.

1. And shepherds were in the same country, waking and keeping the watches of the night on their flock. And lo! the angel of the Lord stood besides them, and the clearness of God shined about them; and they dreaden with great dread.

2. And the angel said to them, Nyle ye dread; for lo! I preach to you a great joy, that shall be to all people. For a saviour is born today to you, that is Christ the Lord, in the city of David. And this is a token to you; ye shallen find a young child wrapped in clothes, and laid in a cratche.

3. And suddenly there was made with the angel a multitude of heavenly knighthood, heriyng God, and saying, Glory be in the highest things to God, and in earth peace be to men of good will.

4. And it was done, as the angels passeden away from them into heaven, the shepherds spaken together.¹⁵

¹⁵ Luke 2. "And scheepherdis weren in the same cuntre, wakyng and kepyng the watchis of the nytt on her flok. And lo! the aungel of the Lord stood bisidis hem, and the cleernesse of God schinede aboute hem; and thei dredden with greet drede. And the aungel seide to hem, Nyle ye drede; for lo! Y preche to you a greet ioye, that schal be to al puple. For a sauoure is borun to dai to you, that is Crist the Lord, in the citee of Daud. And this is a tokene to you; ye schulen fynde a yong child wlappid in clothis, and leid in a cratche. And sudenli ther was maad with the aungel a multitude of heuenli knyythod, heriyng God, and seiyng, Glorie be in the hiyeste thingis to God, and in erthe pees be to men of good wille. And it was don, as the `aungelis passiden awei fro hem in to heuene, the scheephirdis spaken togider," *Wesley Center Online*, http://wesley.nnu.edu/fileadmin/imported_site/wycliffe/wyrbible-all.pdf

From Foxe's *Book of Martyrs* (each person reads one section):

1. Wickliffe returning within short space, either from his banishment, or from some other place where he was secretly kept, repaired to his parish of Lutterworth, where he was parson; and there, quietly departing this mortal life, slept in peace in the Lord, in the end of the year 1384, upon **Silvester's day**. It appeared that he was well aged before he departed, "and that the same thing pleased him in his old age, which did please him being young."

2. Wickliffe had some cause to give them thanks, that they would at least spare him until he was dead, and also give him so long respite after his death, forty-one years to rest in his sepulchre before they ungraved him, and turned him from earth to ashes; which ashes they also took and threw into the river. And so was he resolved into three elements, earth, fire, and water, thinking thereby utterly to extinguish and abolish both the name and doctrine of Wickliffe forever.

3. Not much unlike the example of the old Pharisees and sepulchre knights, who, when they had brought the Lord unto the grave, thought to make him sure never to rise again. But these and all others must know that, as there is no counsel against the Lord, so there is no keeping down of verity, but it will spring up and come out of dust and ashes, as appeared right well in this man; for though they dug up his body, burned his bones, and drowned his ashes, yet the Word of God and the truth of his doctrine, with the fruit and success thereof, they could not burn.¹⁶

¹⁶ "An Account of the Life and Persecutions of John Wickliffe," *The Book of Martyrs (Foxe)/Chapter VII*, http://en.wikisource.org/wiki/The_Book_of_Martyrs/Chapter_VII.

The Eighth Day of Christmas. January 1. New Year's Day. The Feast of St. Basil.¹⁷

330-379, Bishop of Caesarea Mazaca in Cappadocia. Saint Basil died on January 1, and the Eastern Orthodox Church celebrates his feast day together with the Feast of the Circumcision the same day.¹⁸ He had a fellow student in Athens who would become the emperor Julian the Apostate. Basil traveled to Palestine, Egypt, Syria and Mesopotamia to study hermits and monks. He and his two brothers all became bishops. He organized a soup kitchen and distributed food to the poor during a famine following a drought. He gave away his personal family inheritance to benefit the poor of his diocese.

In Greece, he is the Santa Claus, who visits children and gives presents every January 1. On New Year's Eve the children sing carols, and also on New Year's Day. As with Scotland's "First Footing," first person across the threshold of the house on New Year's Day brings the family good or bad luck for the coming year. (In Scotland, my redheaded father liked to say, it shouldn't be a redhead, because of the Norse terror in the 900's.)

¹⁷ "Basil of Caesarea," *Wikipedia*, http://en.wikipedia.org/wiki/Basil_the_Great. "St. Basil's Day – January 1," *The Celebration Site: Celebrate 365 Days a Year*, <http://thecelebrationsite.com/st-basils-day-january-1-2010/>. "Day Nine ~ Activities for the Feast of St. Basil and St. Gregory," *CatholicCulture.org*, <http://www.catholicculture.org/culture/liturgicalyear/activities/view.cfm?id=993>. "Joy to the World," <http://www.carols.org.uk/a27-joy-to-the-world.htm> (2004).

¹⁸ This was also the day on which the Roman Catholic calendar of saints celebrated it at first; but in the 13th century it was moved to June 14, a date believed to be that of his ordination as Bishop, and it remained on that date until the 1969 revision of the calendar, which moved it to January 2, rather than January 1, because January 1 is occupied by the Solemnity of Mary, Mother of God.

A special New Year's dish is Vassilopitta, St Basil's cake. Inside the cake is placed a silver or gold coin. The cake is distributed by age, from the oldest member of the household down to the youngest, and also including absent members. We included our lost Lizzie. Traditionally the first piece is for St. Basil and the second for the house, but that is too close to paganism. The round cakes are baked with the year etched or embossed on top with dough or confectioner's sugar or candies. The master of the house cuts the cake with much solemnity, making the sign of the cross over it with the knife. The cake should be made by the mistress of the house and no other, as a sign of her service to the household, and she should wear her very best clothes and jewels while putting it together, as a sign of her importance.

"The mixing is time consuming and tiring, but the 60 minutes specified in the recipe can be divided into 10 to 15 minute intervals with coffee breaks in between. Or use a machine! The fine texture achieved by the long kneading is really worth the effort."

For a 10 inch cake (or make a half-size cake by halving the recipe):

2 cups sweet butter
 4 tbsp confectioners sugar
 1 egg yolk
 1 1/2 tsp almond extract
 4 cups flour
 1/2 tsp baking powder
 A coin wrapped in waxed paper
 Blanched almonds, dragees, and candied fruits for decorating

Cream the butter and sugar thoroughly, then mix in the egg yolk and flavoring.

Sift the flour and baking powder and add it gradually, mixing well. Work the mixture together with your hands for 60 minutes. "Note: It's very important to work the dough for the full 60 minutes!"

Use an ungreased 10-inch round pan or skillet. Press the dough into the pan and embed the coin in the dough, hiding it well.

Smooth the top and prick it all over with a fork. Decorate the cake with nuts and fruit in any design, but including the year. Bake for about 25 minutes at 350 degrees Fahrenheit (325 degrees with a glass pan) until it is delicately browned. Cool the cake for 10 minutes or so before taking it out of the pan.

Joy to the World

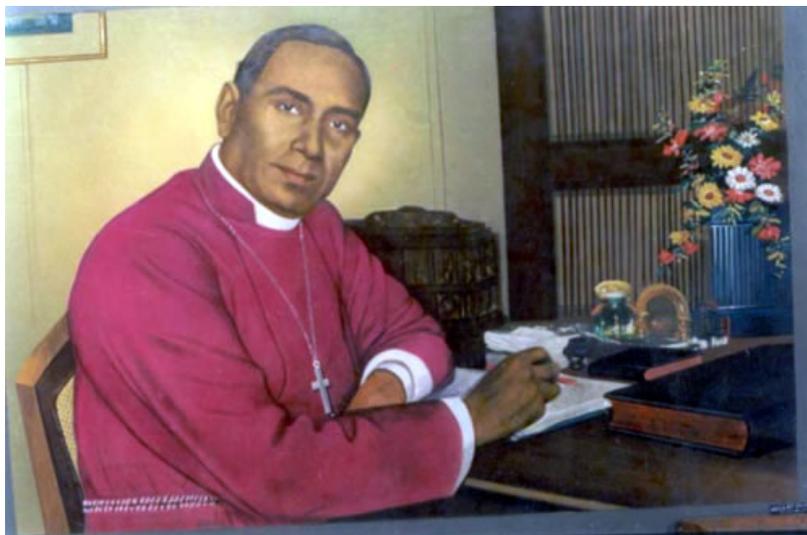
Joy to the world, the Lord is come!
Let earth receive her King;
Let every heart prepare Him room,
And Heaven and nature sing,
And Heaven and nature sing,
And Heaven, and Heaven, and nature sing.

Joy to the world, the Savior reigns!
Let men their songs employ;
While fields and floods, rocks, hills and plains
Repeat the sounding joy,
Repeat the sounding joy,
Repeat, repeat, the sounding joy.

No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found,
Far as the curse is found,
Far as, far as, the curse is found.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love,
And wonders of His love,
And wonders, wonders, of His love.

The Ninth Day of Christmas. January 2. V. S. Azariah, Bishop of Dornakal.



Vedanayagam Samuel (V.S.) Azariah brought 200,000 outcasts, tribals and low-castes into the Church. He also played a leading role in negotiations for the Church of South India, which in 1947 unified the Anglican, Congregational, Presbyterian, and Methodist churches.

Bishop Azariah's ancestors were Saiva Nadars, 'toddy-drawers' whose traditional occupation was to

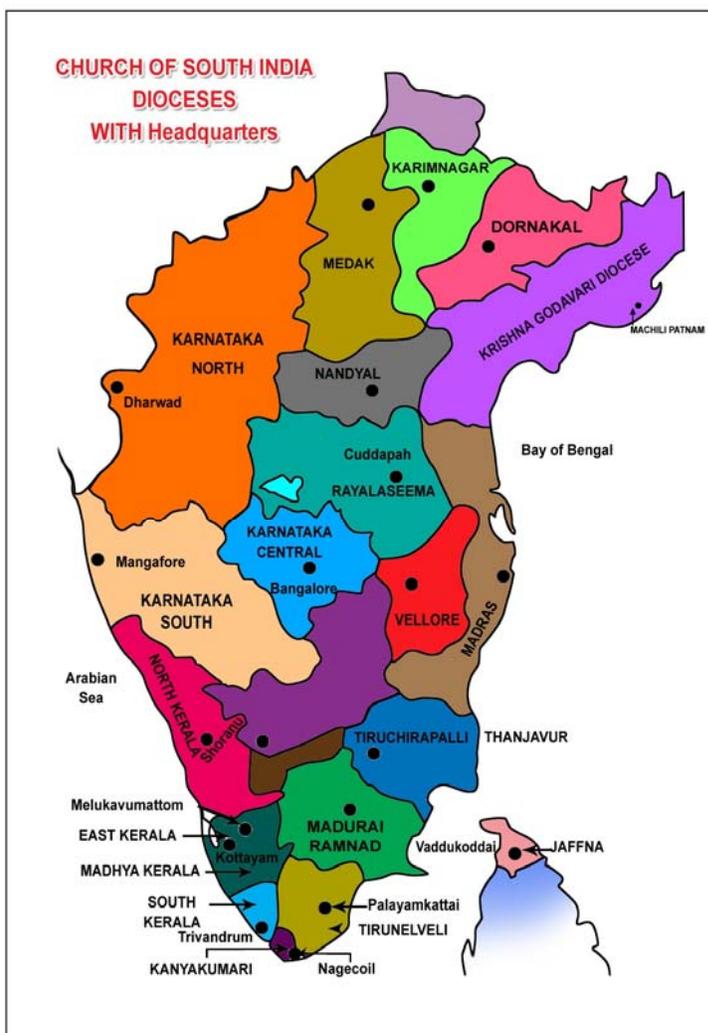
climb palm trees to collect sap for palm wine and whose caste was so low (though still higher than the untouchables) that they were not allowed to wear shirts or enter temples.¹⁹ The Saiva belonged to 'a very orthodox Hindu sect devoted to the exclusive worship of the god Siva, the destroyer.' Bishop Azariah's father was a Christian pastor who had translated Milton's *Paradise Lost* into Tamil and supervised the building of what is still the tallest church tower in South India. The pastor's first wife died, and after he remarried he and his new wife waited and prayed for thirteen years, till in 1874 their first baby arrived. He was named Samuel and dedicated to the service of the Lord (see below the Story of Samuel to read out loud). Samuel's two older half-brothers both went to college and were notable for their expertise in Sanskrit, Greek, and mathematics, remarkable when their grandfather was a low-caste trader with minimal education.

He married in 1898, and he and his wife corresponded with each other during their engagement, disregarded the dowry procedures, and married on a Wednesday, all contrary to custom. Azariah's wedding budget of a mere 40 rupees became famous in the oral tradition of Tinnevely (Tirunelveli). They had six children.

From childhood, Azariah had a great love for missionaries. When he heard the story of the martyrdom of Bishop Hannington of Uganda, he took off his new gold bangles and offered them as a gift to Uganda. In his village school, he learned to read from Palmyra leaf books and wrote the alphabet with his fingers on sand.²⁰

¹⁹ "Social Struggles of Nadars - (1600-1900 AD)," <http://www.nadarindia.com/socialStrugglesofNadars.php>.

²⁰ "V.S. AZARIAH – FATHER OF INDIAN CHRISTIANS (1874 – 1945) S.A. Devasahayam *Thoughts of Deva*



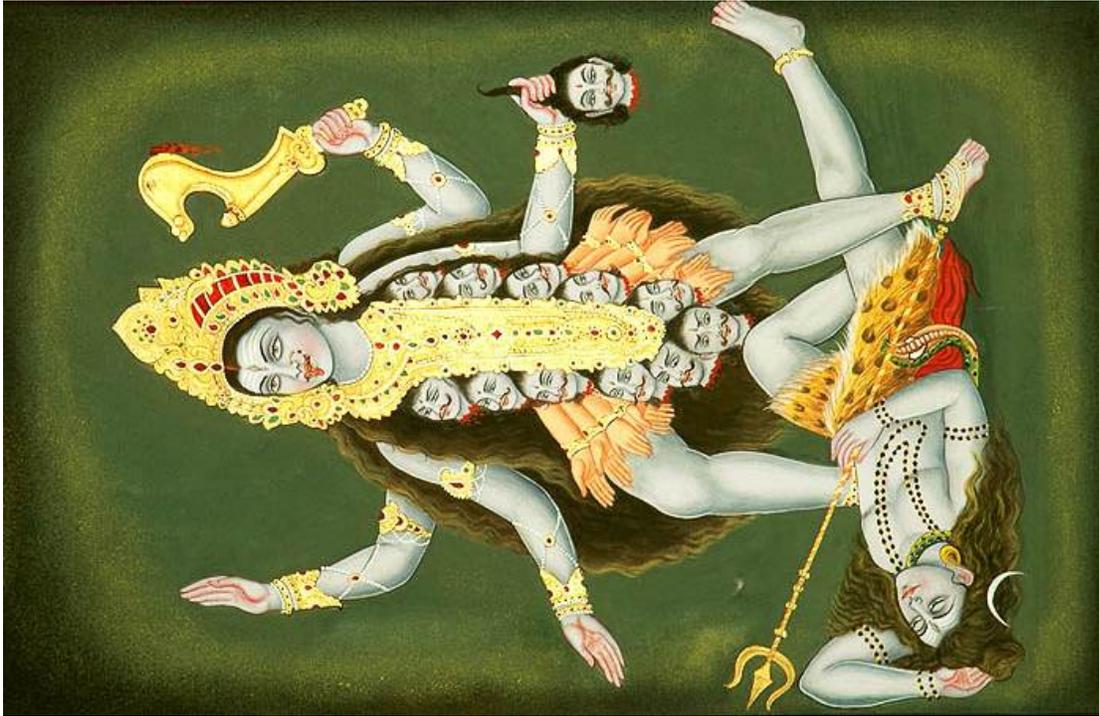
In 1902, Azariah went to Jaffna in Ceylon to conduct meetings. Here he saw the missionary burden of the Tamil Church. He felt ashamed to think of his own church in Tinnevely, with all its richness, not having made any efforts for mission. Azariah told other people and in 1903 they founded the Indian Missionary Society of Tinnevely.

Sometime between 1906 and 1909, a student whispered loudly during the missionary service in Madras, "Why doesn't he go as a missionary himself?" Azariah took that as a God's will and offered himself to the missionary service. He refused the higher salary offered by the YMCA, and declined its offer to send him to the YMCA convention at Oxford and to the Constantinople Student Conference. Instead, he went north to Dornakal to work among the poor people there. A friend of Azariah's said he

"chose for his field the most degraded, drunken, carrion-eating devil-worshippers in Hyderabad. The poverty of the people, struggling to live on four or five cents a day, was abysmal. In fact, the people were so degraded that I did not expect to see any appreciable results in our lifetime. I pleaded with Azariah not to throw away his life there, and I said good-bye fearing I should never see him again."

<http://thoughtsofdeva.blogspot.com/2006/04/vs-azariah-father-of-indian-christians.html>. "Biography: First Indian Bishop of the Anglican Church," <http://digilib.bu.edu/mission/missionary-biographies/azariah-vedanayagam-samuel-1874-1945>.

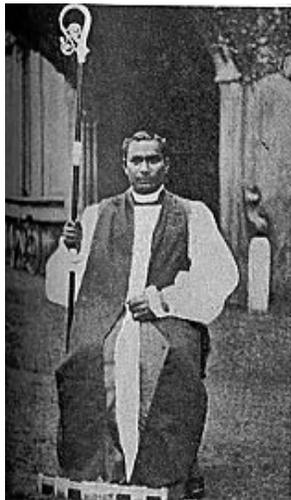
Shiva, the god of destruction, and his wife Kali



Azariah was consecrated as the first Indian Anglican bishop on Sunday, **29 December 1912**.



Dornakal Cathedral was consecrated on 06 January 1939 as the Cathedral Church of the Epiphany.²¹



Azariah saw his faith as patriotism and India's evangelization as of surpassing value for his homeland. Contrary to Hindu nationalist charges that missionary work in India was unpatriotic, Azariah argued that Christianity promised national as well as individual salvation.²²

²¹ "Modern Churches, Indigenised," *Worship and Culture*, <http://inculturation.chi.ac.uk/viewcat.cfm?subCatId=40>.

²² *In the Shadow of the Mahatma: Bishop V. S. Azariah and the Travails of Christianity in British India*, Susan Billington Harper (Erdman's Publishing, 2000.) Dr. Harper quotes an informant as remembering that Gandhi said privately that Azariah, who converted many Indians to Christianity and who thought Indian independence was relatively unimportant, was "Enemy Number One".

At a hugely important international missionary conference in Scotland in 1910 when he was just a young YMCA staffer, Azariah made a stir with a controversial speech:²³

1. We look to Our Master and Lord. The relationship between Him and His immediate disciples and fellow-workers was not only one of Teacher and pupils, Master and disciples, but, above all, that of Friend and friends. He placed Himself alongside of those weak, frail, and stumbling disciples as their Friend and Brother, and lifted them up to a clearer vision, stronger faith, and nobler life. The disciples were admitted into the closest friendship with their Divine Teacher, they learned to love Him, confide in Him, follow Him, and walk even as He walked.

2. Can it be truly said that the foreign missionary has become a *friend* to his fellow-workers? Can it be said that this has been his aim?...

I can now think of one Indian superintending missionary, for over fifteen years in responsible charge of large districts, who said recently that he had never been invited to a single meal at the house of any of his European missionary brethren. I think of a pastor, who is confessedly the right hand of a station missionary, who said to me that during the eighteen years he had been a pastor, his missionary had never once visited his humble home. ...

3. I remember two or three younger missionaries who have told me that while they themselves like to go and call on the leading Indian Christian gentlemen, their senior missionaries are against such innovations. I recall how years ago a young missionary told me of what he called the impudence of an Indian clergyman, who was a graduate of one of the Indian universities, in going forward to shake hands with him. "This man," he said, "thinks, that because he is a graduate and has put on European costume I must shake hands with him!"

4. I do not want you to think that these instances represent the general state of affairs, nor do I want you to think that these are but solitary instances. Even if they were solitary instances, occurrences of this extreme type ought to be impossible.

²³ V. S. Azariah, "The Problem of Co-operation between Foreign and Native Workers," Address Delivered in the Assembly Hall on Monday Evening, Volume Xxx, The History and Records of the Conference together with Addresses Delivered at the Evening Meetings, Oliphant, Anderson, & Ferrier, Edinburgh, <http://rasmusen.org/special/Azariah.1910.txt>, <http://rasmusen.org/special/Azariah.1910.pdf>.

5. On the other hand, I can never forget a sight I saw near the foot of the Himalayas, on the borders of Kashmir. At dinner at a missionary's table the British Civil Surgeon of the district, the missionary, an American Secretary of the Y.M.C.A., a native pastor, and an ordinary catechist sat round the table, with the wife of the missionary presiding at the table. It was not a got-up show. The perfect ease with which the pastor and the catechist conducted themselves was proof positive that there the relationship was natural and customary.

6. The Indian nature has aptitude to develop devotional meditation and prayer, resignation and obedience to the will of God, the Christian graces of patience, meekness, and humility, the life of denial of self, the cultivation of fellowship and communion and the practice of the presence of God. These elements of Christian mysticism find a natural soil in the Indian heart.

7. Not by decrying this aspect of the Christian life, but only by cultivating it and developing it in himself can a foreigner win the heart of an Indian. It is then, and then only, the westerner can impart to him what naturally he has not: elements of Christian character, Christian activity, and Christian organisation. These characteristics which the westerner has developed often fail to appeal to the Indian, because too often they are advocated by men who have not reached the heart of the Indian through finding the point of contact....

8. Through all the ages to come the Indian church will rise up in gratitude to attest the heroism and the self-denying labours of the missionary body. You have given your goods to feed the poor. You have given your bodies to be burned. We ask for love, give us FRIENDS!

“Many of the records of the Edinburgh Conference dwell on Azariah's Evening Speech and the response of the participants to it both during and at the end. He addressed one of the main problems within the missionary movement, one very much there that no one was willing to talk about. It is said that half the audience agreed with what he said and loved it, and the other also half agreed with what he said and hated it!”²⁴

²⁴ “The Contribution of Non-Western Participants to the Edinburgh Conference,” S. Wesley Ariarajah , <http://www.2010boston.org/assets/files/Microsoft%20Word%20-%20Contribution%20of%20Non-Western%20Participants%5B1%5D.pdf>.

Here is the Samuel story to read out loud:

1. Hannah had no children. She wept, and did not eat. And she was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, “O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.”

2. Then Eli said, “Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.” And she said, “Let thine handmaid find grace in thy sight.” So the woman went her way, and did eat, and her countenance was no more sad.

3. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, “Because I have asked him of the LORD.” And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.

4. And they slew a bullock, and brought the child to Eli. And she said,

“Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD.”²⁵

²⁵ 1 Samuel 1: 2, 7, 10-11, 17-18, 20, 24-28.

The Tenth Day of Christmas. January 3. Feast of the Holy Name of Jesus, St. Genevieve's Day.²⁶

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.²⁷

The second chapter of the Gospel of Luke records the circumcision of Jesus, Blessed be His name:

And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.²⁸

Try writing the Hebrew letters.

Hebrew יהושע (Yěhōšuaʿ, Joshua)

Hebrew-Aramaic ישוע (Yěšûăʿ),

The Greek Ἰησοῦς (Iēsoûs) Hellenises the Hebrew יְהוֹשֻׁעַ (Yěhōšuaʿ, Joshua) or Hebrew-Aramaic יֵשׁוּעַ (Yěšûăʿ), meaning “Yahweh delivers (or rescues)”.

“Christ” (ˈkraɪst) is a title derived from the Greek Χριστός (Christós), meaning the “Anointed One”, a translation of מָשִׁיחַ (Messiah)

²⁶ It is observed on 3 January by Catholics following the present General Roman Calendar. In the Lutheran Church, it is observed on 1 January. “Feast of the Holy Name of Jesus,” *Wikipedia*, http://en.wikipedia.org/wiki/Feast_of_the_Holy_Name_of_Jesus.

²⁷ Isaiah 9: 6.

²⁸ Luke 2.

Yehoshua is a compound of “Yeho-” and “shua”. Yeho- יהוֹ is another form of יהוָה Yahu, the personal name of God JHVH, and שׁוּאָ shua’ is a noun meaning “a cry for help”, “a saving cry”, a shout given when in need of rescue.

“Another explanation for Yehoshua is that it comes from the root ישע, “to deliver, save, or rescue”. According to Numbers 13:16, the name of Joshua son of Nun was originally Hoshea` הוֹשֵׁעַ, and the name “Yehoshua” יהוֹשׁוּעַ is usually spelled the same but with a yod added at the beginning. “Hoshea” certainly comes from the root ישע, “yasha”, yod-shin-`ayin (in the Hif’il form the yod becomes a waw), and not from the word שׁוּאָ shua’ although ultimately both roots appear to be related.

In the 1st century, Philo of Alexandria offered this understanding of Moses’s reason for the name change of Jehoshua/Joshua son of Nun from Hoshea [similar to hoshia` meaning “He rescued”] to Yehoshua in commemoration of his salvation: “And Ἰησοῦς refers to salvation of the Lord” [Ἰησοῦς or Iesous being the Greek form of the name] (Ἰησοῦ δὲ σωτηρία κυρίου) (*On the Change of Names* 21.121).

In the Septuagint, Ben Sira says: “Ἰησοῦς the son of Naue [Yehoshua Ben Nun] who according to his name became great unto [the] salvation/deliverance of his chosen ones” (Ἰησοῦς Ναυῆ .. ὃς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ) (Ben Sira 46:1-2). However, Ben Sira originally wrote in Hebrew in the 2nd century BC, and the only extant Hebrew manuscript for this passage has “in his days” (בימיו), not “according to his name” (which would be כשמו in Hebrew), and thus does not comment on the name Yehoshua as connoting יְשׁוּעָה “deliverance”: “Yehoshua Ben Nun, who was formed to be in his days a great deliverer for his chosen ones” (לְבַחֲרֵיו גְדֻלָּה תְשׁוּעָה בְיָמָיו לְהִיּוֹת נֹצֵר אֲשֶׁר... בֶּן בְּנֵי יְהוֹשֻׁעַ). Possibly, the translators understood the phrase “was formed in his days” to refer to being transformed by his name change, and thus has “according to his name” as a paraphrastic translation, or else they were working from a different text.

Yeshua ישׁוּעַ [je’juǎʕ]. The Hebrew letter Yod י /j/ is vocalized with the Hebrew vowel tserē /e/ (a ‘long’ e like the first syllable of “neighbor” but not diphthongized) rather than with a shva /ə/ (as Y’shua) or segol /ɛ/ (Yesh-shua). The final letter Ayin ע is /ʕ/, a rough, guttural sound not found in Greek or English. The final [ǎʕ] represents the “patach genuvah” (“furtive” patach), indicating that the consonant `ayin is pronounced after the a vowel, and the word’s stress is moved to the middle syllable (the characteristics of the furtive patach can be seen in other words, such as רוּחַ [’ruǎħ] ‘spirit’). Thus it is pronounced [je’ju.aʕ] in Modern Hebrew, approximately ye-SHEW-ə.

Jesus’s Hebrew name was probably ‘Yeshua’. Talshir suggests that Galileans tended to keep the traditional spelling for ‘Yehoshua’ יהוֹשׁוּעַ with the letter Vav for /o/, but they pronounced the name similarly to the Judeans as ‘Yeshua’ [je’juǎʕ], though Judeans tended to spell the name phonetically as ישׁוּעַ, perhaps reducing the name thus: [jəho’juǎʕ] > [jo’juǎʕ] > [je’juǎʕ], with the /o/ palatizing (via ‘dissimilation’) before the /j/.

Qimron describes the general linguistic environment of Hebrew dialects by the time of the Dead Sea Scrolls. The articulation of the /h/ (along with other guttural phonemes /ʔ/, /ħ/, and /ʕ/, as well as approximants /j/ and /w/) weakened significantly. Thus Hebrew pronunciations became less stable when two successive vowels were no longer separated by a consonant /h/. The speakers optionally either reduced the two vowels to a single vowel or oppositely expanded them to emphasize each vowel separately, sometimes forming a furtive glide in between, [w] or [j]. The Dead Sea Scrolls spell the Hebrew word רָאוּי /rǎuʔ/ (‘seen’) variously, recording both pronunciations: reduced רָאוּ [rǎu] and expanded רָאוּי [rǎuʔ].

Yeshua is a newer form of Yehoshua. See I Chron. 24:11, II Chron. 31:15, Ezra, and Nehemiah, where it is transliterated as Jeshua. Two of these men (Joshua the son of Nun and Joshua the High Priest) are mentioned earlier in the Bible, where they are called Yehoshua (transliterated as Joshua). The earlier form Yehoshua saw revived usage from the Hasmonean period onwards, although Yeshua is still found in letters from the Bar Kokhba Revolt (132-135 AD).

St. Genevieve (419-502) is worth remembering.²⁹ She is the patron saint of Paris. She was a peasant girl born in Nanterre to a Frankish father and a Gallo-Roman mother. She became a nun. During Childeric's siege and blockade of Paris in 464, Geneviève passed through the siege lines in a boat to Troyes, bringing grain to the city. Clovis I, the first king of France, founded an abbey for Genevieve. Its church was taken over in 1791 by the National Constituent Assembly and renamed the Panthéon to be a burial place for distinguished Frenchmen. Today the Panthéon serves both liturgical and secular functions.



²⁹ "Genevieve," *Wikipedia*, <http://en.wikipedia.org/wiki/Genevieve>.

The Eleventh Day of Christmas. January 4. Professor James Ussher, Archbishop of Armagh.

Born **January 4**, 1581. Archbishop of Armagh and Primate of All Ireland from 1625 to 1656.³⁰ A previous Primate was his uncle. He became Professor of Theological Controversies at Trinity College, Dublin, in 1607. In 1621, James nominated him Bishop of Meath. He was a noted collector and scholar of Irish-language manuscripts, and known for his careful work on early Christian writings. He was a moderate Calvinist, who tried to compromise between the Presbyterians and the Anglicans. He resisted the attempts of Laud, the Archbishop of Canterbury, to Romanize the church, and was known for his struggles against the Church of Rome and Arminianism.

After the Irish Rebellion of 1641, he lost all his property and income from Ireland, but Parliament and King Charles both, separately, provided him with incomes. He proposed a compromise between episcopacy and presbyterianism that would have bishops acting collegially, but could not get others to support it. Though Bishop Ussher joined the King in Oxford in the English Civil War, and refused an invitation to join the Westminster Assembly, Cromwell acted to move his burial site to Westminster Abbey. He was a great scholar.

His last words were *O Lord forgive me, especially my sins of omission.*

I don't know if we can properly call Archbishop Ussher a Cavalier (a name for the King's gallant supporters in the Civil War), but he certainly wasn't a Roundhead (a name for the pious Parliamentarians), and he was, at least, an episcopalian aristocrat who remained loyal to King Charles. At any rate, I'm sure the Cavaliers loved wassail, and you might find it fun to make it. We did, and though we found the taste less than agreeable, we thought it was a good drink for grown-ups coming in out of the snow and the children enjoyed its making.

Wassail is consumed especially on Twelfth Night but throughout Christmastide. Historically, the drink was a mulled beer, mead, or cider made with sugar, cinnamon, ginger, and nutmeg and topped with slices of toast. Modern recipes begin with wine, fruit juice, or mulled ale, sometimes with brandy or sherry and apples or oranges.

³⁰ "James Ussher," *Wikipedia*, http://en.wikipedia.org/wiki/James_Ussher.
<http://www.tcd.ie/history/Ussher/life.php>.

Twas' The Night Before Good Eats³¹,

A dark holiday night finds *Good Eats* host Alton Brown visited by a series of culinary spirits who drive him to prepare yuletide classics including wassail. I think it needs more sugar and apple juice than are in the recipe, and that the apples should be mashed up.

6 small apples, cored
 1 cup brown sugar
 1 cup water
 72 ounces ale
 One bottle of Madeira
 10 whole cloves
 10 whole allspice berries
 1 cinnamon stick, 2-inches long
 1 teaspoon ground ginger
 1 teaspoon ground nutmeg
 6 large eggs, separated

Preheat the oven to 350 degrees F.

Put the apples into an 8 by 8-inch glass baking dish. Spoon the brown sugar into the center of each apple, dividing the sugar evenly. Pour the water into the bottom of the dish and bake until tender, about 45 minutes.

Pour the ale and Madeira into a large slow cooker. Put the cloves, allspice, and cinnamon into a small muslin bag or cheesecloth, tied with kitchen twine, and add to the slow cooker along with the ginger and nutmeg. Set the slow cooker to medium heat and bring the mixture to at least 120 degrees F. Do not boil.

Add the egg whites to a medium bowl and using a hand mixer, beat until stiff peaks form. Put the egg yolks into a separate bowl and beat until lightened in color and frothy, approximately 2 minutes. Add the egg whites to the yolks and using the hand mixer, beat, just until combined. Slowly add 4 to 6 ounces of the alcohol mixture from the slow cooker to the egg mixture, beating with the hand mixer on low speed. Return this mixture to the slow cooker and whisk to combine.

Add the apples and the liquid from the baking dish to the wassail and stir to combine. Ladle into cups and serve.

³¹ 2009 episode Episode EASP05H. For transcript, recipes, and video, see http://www.goodeatsfanpage.com/Season13/yuletide/yuletide_tran.htm.





The Twelfth Day of Christmas. January 5. Missionary Robert Morrison.³² Twelfth Night. The Paramony.

A day of strict fasting for the Eastern Orthodox, till the first star is seen at nightfall.

A special cake, the king cake, is baked on Twelfth Night for Epiphany. The choosing of King and Queen from the pie, usually by the inclusion of a bean and a pea, was a traditional English Twelfth Night festivity.

Twelfth Day is the day for decorations to be taken down.

Robert Morrison, 馬禮遜, born **January 5**, 1782 in Bullers Green, near Morpeth, Northumberland, died August 1, 1834 in Guangzhou, was a Scottish missionary, the first Christian Protestant missionary in China. He was the first person to translate the Bible into Chinese. He also wrote the first Chinese-English dictionary.³³ At the age of 12 he recited the entire 119th Psalm (176 verses long) from memory in front of his pastor without a single mistake.

He wrote:

A. It was about five years ago that I was much awakened to a sense of sin and I was brought to a serious concern about my soul. I felt the dread of eternal condemnation. The fear of death compassed me about and I was led nightly to cry to God that he would pardon my sin, that he would grant me an interest in the Savior, and that he would renew me in the spirit of my mind. Sin became a burden.

B. It was then that I experienced a change of life, and, I trust, a change of heart, too. I broke off from my former careless company, and gave myself to reading, meditation and prayer. It pleased God to reveal his Son in me, and at that time I experienced much of the “kindness of youth and the love of espousals.” And though the first flash of affection wore off, I trust my love to and knowledge of the Savior have increased.

³² “Robert Morrison (missionary),” *Wikipedia*, http://en.wikipedia.org/wiki/Robert_Morrison_%28missionary%29.

³³ “The Library of Congress >> Asian Reading Room,” <http://www.loc.gov/rr/asian/guide2007/guide-chinese.html>.

Twelfth Night; or, King and Queen

by Robert Herrick (1648)

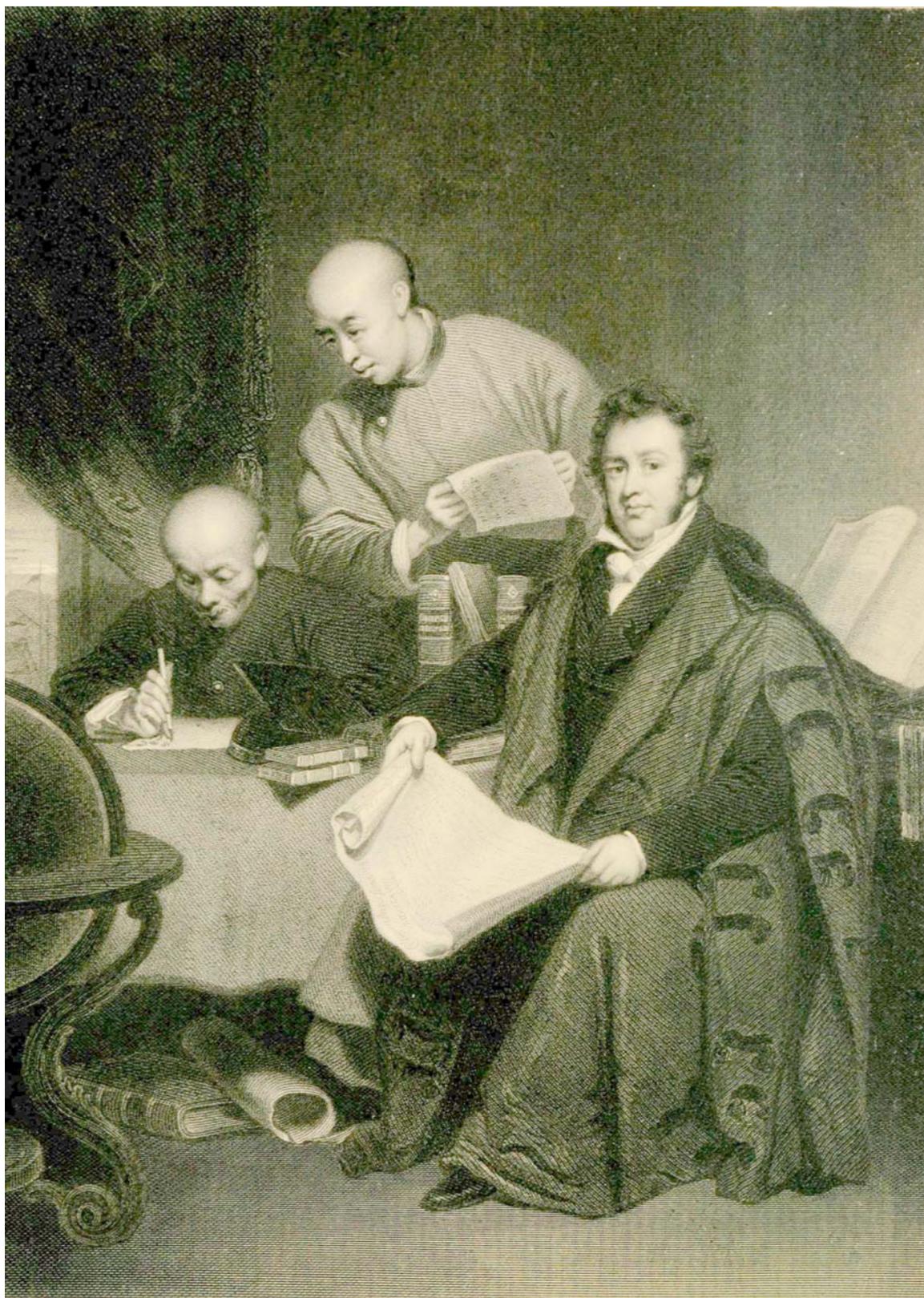
Now, now the mirth comes
 With the cake full of plums,
 Where bean's the king of the sport here;
 Beside, we must know
 The pea also
 Must revel as queen in the court here.

Begin then to choose,
 This night, as ye use,
 Who shall for the present delight here;
 Be a king by the lot,
 And who shall not
 Be Twelve-day queen for the night here!

Which known, let us make
 Joy-sops with the cake;
 And let not a man then be seen here,
 Who unurged will not drink,
 To the base from the brink,
 A health to the king and the queen here!

Next crown the bowl full
 With gentle lamb's wool,
 And sugar, nutmeg, and ginger,
 With store of ale, too;
 And this ye must do
 To make the wassail a swinger.

Give then to the king
 And queen, wassailing,
 And though with ale ye be wet here,
 Yet part ye from hence
 As free from offence
 As when ye innocent met here





In 1807, Morrison sailed first to America. The fact that the policy of the East India Company was not to carry missionaries, and that there were no other ships available that were bound for China, forced him to stop first in New York on April 20 after a stormy and perilous voyage aboard the “Remittance”.

The Chinese government forbade anyone to teach Chinese to foreigners, on pain of death. Also, it was illegal for any foreigner to come to China except to trade---no tourism, no missionaries, no travel writers allowed.

Morrison was asked shortly after his arrival in China if he expected to have any spiritual impact on the Chinese. He answered

“No sir, but I expect God will!”

Here is what happened during a journey he took back from Britain after he went back briefly after his first wife died.

A. After a terrible spell of storm, the passengers were alarmed to hear the clanking of swords and the explosion of firearms. They soon learned that a mutiny had broken out among the seamen, who were wretchedly paid, and who had taken possession of the forepart of the vessel, with the intention of turning the cannon there against the officers of the ship. It was a critical moment.



B. At the height of the alarm, Morrison calmly walked forward among the mutineers, and, after some earnest words of persuasion, induced the majority of them to return to their places; the remainder were easily captured, flogged, and put in irons.

January 6. The Feast of the Epiphany.³⁴

On this feast, Western Christians commemorate the visitation of the Magi and Eastern Christians commemorate the baptism of Jesus in the Jordan River.

The earliest reference to Epiphany is in A.D. 361, by Ammianus Marcellinus. St. Epiphanius says that January 6 is *hemera genethlion toutestin epiphanyon* (Christ's "Birthday; that is, His Epiphany"). He also says that the Miracle at Cana occurred on January 6.

Chalk is used to write the initials of the three magi over the doors of churches and homes. The letters stand for the initials of the Magi (traditionally named Caspar, Melchior, and Balthasar), and also the phrase *Christus mansionem benedicat*, which translates as "may Christ bless the house".



The Orthodox Churches perform the Great Blessing of Waters on Theophany. The people go in a Crucession (procession with the cross) to the nearest body of water (ideally, it should be flowing, "living water") and the priest blesses the water and casts a cross into it. If swimming is feasible, the person who gets the cross first swims back and returns it to the priest, who blesses the swimmer and his household.

³⁴ "Epiphany," *Wikipedia*, http://en.wikipedia.org/wiki/Epiphany_%28Christian%29. "Adoration of the Magi," *Wikipedia*, http://en.wikipedia.org/wiki/Adoration_of_the_Magi.

1. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, “Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

2. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.³⁵

Also:

1. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness.

2. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.³⁶

³⁵ Matthew 2: 1-2, 9-12.

³⁶ .Matthew 13-17.



Unknown 1



Murillo



Fourth Century



Bosch



Rembrandt



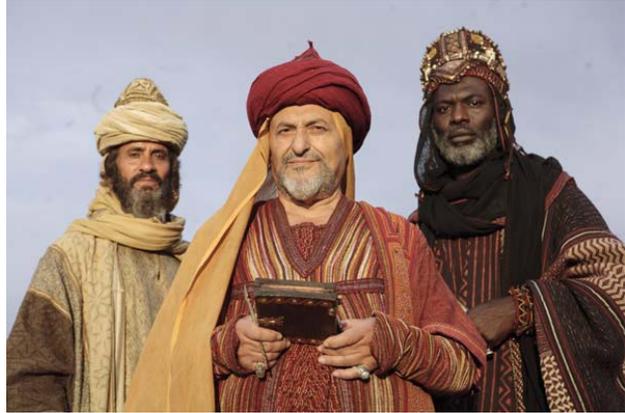
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Behzad



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