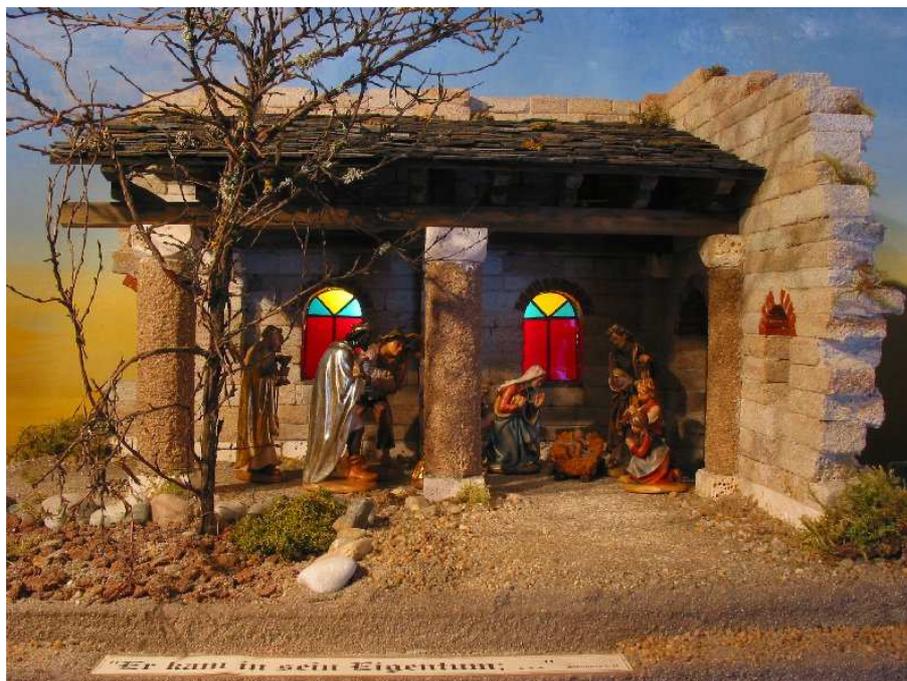


## ROMANIC NATIVITY SCENE ROMANISCHE KRIPPE



**"He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become children of God - "**

John 1, 11

This nativity scene attempts to portray two aspects of this "Nativity Message":

### 1.

The scene of the birth is set in front of or outside, the cloister of a barely depicted romanian Church forming the background. It is here outside that the King of the Jews, the Messiah, the Saviour, Jesus is born. It is apparent that, despite brightly lit windows yet closed doors, there is "no room in the inn" for the secretive, silent and gentle coming of the Saviour!

Who is not reminded here of the words the resurrected one spoke to the Church in Laodicea:

"Here I am! I stand at the door and knock..."

Revelation 3, 20

## 2.

Time and again there is the chance of visiting one of these old Church buildings, sitting in one of the pews, or standing in a ruin, admiring the work of the builders. And - if it is very quiet - almost able to hear the ancient hymns and the praise of God, as sung by past generations, issuing from the stones: monks and nuns singing in choir or the singing of the congregation seated in the main body of the Church:

"Laudate omnes gentes, laudate dominum - Lobt alle Gott ihr Völker, lobt alle Gott den Herrn."

This is a new hymn from Taizé based on Psalm 117 and sung to a tune from Jacques Berthier.

It also a reminder of the ancient localities of Citeaux or Cluny. Of Clairvaux or Clermont and many other european Churches, Cloisters and Monastries.

This is also true of Bethlehem, Jerusalem, Nuremberg and the many other places of this earth where for centuries shepherds and wise men, children of God, have praised and worshipped Him, singing and preaching His greatness in a variety of ways.

Nuremberg, the beginning of 2001