

LOOKING AHEAD:

January (Tues) 10: St. Bart's Club Book at 7:00 pm. Gates Mills Library.

January (Sun) 15: St. Bart's Annual Meeting at 9:15 am with covered dish.

January (Sun) 22: Epiphany Community Meal at 4:00 pm.

January (Wed) 25: West Side Shared Ministry at 4:30 pm.

Outreach – Giving Tree: For the month of **January** we will be collecting **Personal Hygiene products, such as: tooth paste, tooth brush, soap, shampoo, deodorant, feminine hygiene products, etc.** Thanks so much for the outpouring of gifts to the Giving Tree. *If you are receiving calendars and/or Christmas Cards that you don't need, please deposit them in the Giving Tree basket.*

One group of people recently completed the **AED/CPR COURSE**. It is to our benefit to have still more members take the course and become certified. The course is just one evening, 2-3 hours long. The more certified participants we have, the better response in an emergency. If you are interested (willing) in taking the course, please contact Fr. Steve and he will arrange it with the Mayfield Village Fire Dept.

Celebrant: The Rev Stephen Secaur
Eucharistic Ministers: Betsy Limmex (8:00) and Richard Wise (10:30)
Lectors: Diane Bellas (8:00) Dick York and Matt Matthews (10:30)
Ushers: Matt and West Matthews
Teller Marge Comella
Organist: Aleksandr Leybkind

The First Sunday After The Epiphany (Holy Baptism and Holy Eucharist)

08 January 2017

Welcome! Please enter the nave quietly and reverently as there may be people already in prayer and contemplation.

Thank you for worshiping with us today. Your presence is important to all of us. If you are just passing through, we wish you Godspeed on your travels and hope that you will join us whenever you return. If you live in this area and are new to this parish, we welcome you and invite you to make Saint Bartholomew your church home. If you are a long-time member who has been gone for a while, welcome home---we've missed you! And if you are a member of this parish who generally shows up every week, thank you for your commitment to our parish family---well done, good and faithful servant!

About Today's Lessons

The celebration of Jesus' birth and his manifestation as the Son of God comes in a pair of seasons with common characteristics. These seasons have been particularly popular in western Christendom and were, in the past, times of such levity and rejoicing that puritans in the sixteenth and seventeenth centuries sought to do away with them. In the last century, when the puritan influence had waned, Christmas became popular in this country again, but by then the churches had all but lost their memory of the old feast. As a result, Epiphany season and the intervening Twelve Days of Christmas were not part of the secular celebration. A host of new secular customs and legends developed during Advent primarily as a means of supporting business. We need to recover our own special heritage if we are to make Christmas and Epiphany central to our faith and life.

Recent historical studies have found that the original reason for setting the celebrations of Christ's birth and his manifestation on December 25th and January 6th, respectively, was related to the date of his death and resurrection. Early Christians believed that the date of Jesus' death was March 25th. They also assumed that, our Lord being perfect, even the span of his life in the world would be perfect; accordingly, they assumed that his life in the world began on March 25th also, on which date they celebrated his conception. We still use that date to celebrate the conception of Christ—the Annunciation of Our Lord Jesus Christ to the Blessed Virgin Mary. Therefore, the birth of Christ is celebrated nine months later.

The date of January 6th resulted from the fact that, in the eastern part of the Roman Empire, the calendar differed from that in the west. The date in the eastern calendar corresponding to the western December 25th was January 6th. By the time of the fourth century, the eastern and western calendars had been brought into line; and so the east had its feast—still on January 6th—twelve days after the western feast. Since the eastern feast had centered on Christ's manifestation and that in the west on his birth, the two areas began to borrow each other's feasts and ended up with the two celebrations of Christmas and Epiphany.

Underlying these two feasts, then, is the central proclamation of Christianity: the dying and rising of Jesus. Recovery of this earliest level of meaning can help us rescue Christmas from a limited emphasis on the birth of a baby; for that birth is of ultimate importance only because of the saving event of his death and resurrection.

As the church took over the Roman Empire in the fourth century, its celebration of Jesus' birth and manifestation was influenced by pagan feasts of the Roman world. In Rome, late December was the time of celebrating the rebirth of the sun god. The church took over the pagan image of the sun and, combining that image with the biblical one of light overcoming darkness, supplanted the pagan feast with the Birth of the Son of God. In the eastern church, pagan customs of Egypt were to influence the January 6th celebration. In Egypt, the pagans celebrated the birth of the god of the Nile at that time, and this water emphasis led the Egyptian and other eastern churches to celebrate Jesus' Baptism at the time of Epiphany. So a second level of meaning, derived from the pagan world's life, was added to these feasts.

In case of a pastoral emergency, please call the church and leave a message. Messages are checked daily, and someone will get back with you. Please tell the office of any pastoral emergency as soon as possible. Fr. Stephen Secaur may be contacted directly at 440 541 8359 or by email at Fr.Stephen.saintbartohio@gmail.com.

We pray for those who are infirm, and for the continued healing of:
 Ben and Dorothy, Richard and Mary, John and Caroline, Jimmy and Shirley, Rob, Tom, Mary Ann, Fr. Gary, Fr. Jim, Harriett, Vinnie, Steve, Mila, James, Heidi, Andrea, Anastasia, Diane, Jean, Judy, Delilah, Jane, Burness, Jim, Pat, Brooke, Dee, Dolores, Susan, Lucy, Kevin, Emanuel, Wes, Paul, Lauren, Leslie, Zoe, Ernest, Betty, ...

And we offer our thanksgivings for your many blessings upon us especially for:
 The offering for January 1st, 2017 was \$1,663.00 and the attendance was 61.

The birthdays of : Char Clemson,
 The anniversary of: ...

We pray for those serving in the Armed Forces...
 Lt. Colonel Dan Knaup, Corporal Jason Thompson, Lt. Col. David Marcinski, Sgt. Mark Ditchman, Pvt 2nd Class Kyle Lewis, Col. Howard Pearce, Quartermaster Mike Thoumire, Staff Sgt. Paul Workman, Seaman Kyle Knowlton, Senior Airman Becca Voigt, Pvt. Jack Rolf, Lance Corporal Anthony Worst, Col (P) Patrick Renwick.

We also bless thy holy Name for all thy servants departed this life in thy faith and fear, especially: ...
 and those who have died this week in the service of their country.

The Shawl Ministry: Prayer Shawls are always available in the library area. Please feel free to take one for yourself or friends. Sign the book so that we may now where our love and prayers go. The Shawl Ministry meets on the first and third Wednesday of every month at 7:00 pm. Join us if you like to knit or crochet. We are always in need of yarn donations if you happen to be cleaning out your stash or someone else's!!! Thank you for your loyal support of this ministry. Liz York: 440 946 3374.

Saint Bart's Book Club meets the second Tuesday of every month at the Gates Mills Public Library at 7:00 pm. Selections are:

January, "The Drifter" by Nicholas Petrie
 February, "Night" by Ellie Wiesel
 For more information, see Wendy Charny or call her: 216 291 9235.

THE BAPTISM BANNER

All four Gospel accounts refer to the baptism of Jesus by John at the Jordan river ([Matthew 3:16](#); [Mark 1:10](#); [Luke 3:22](#); [John 1:32](#)). The Luke account says "And the Holy Spirit came down in a bodily shape, like a dove on Him."

The lamb is an emblem of patience, meekness, and gentleness. Because of this, as John saw Jesus approaching, he said, "Behold, The Lamb of God who takes away the sins of the world." (John 1:29). Jesus is the true Lamb, required and appointed by God.

The seashell or scallop is a symbol for Christian baptism or the baptism of Jesus. It is also a symbol for pilgrimage and the spread of the Gospel to the world.

"Arise and be baptized and wash away thy sins calling on the name of The Lord" ..

09	Monday		Julia Chester Emery, 1922
		3:00 pm 6:15 pm 3:00 pm	The Groovy Garfoose (Music Therapy) Bible Study Office Opens - Franco
10	Tuesday		William Laud, Archbishop of Canterbury, 1645
		3:00 pm 7:00 pm	Office Opens - Franco St. Bart's Book Club
11	Wednesday		
		3:00 pm 3:00 pm 6:30 pm	The Groovy Garfoose (Music Therapy) Office Open - Franco Cub Scouts (Matthews)
12	Thursday		Aelred, Abbot of Rievaulx, 1167
		8:00 am 9:00 am 3:00 pm	TMCC Office Open - Boyd Office Opens - Franco
13	Friday		Hilary, Bishop of Poitiers, 367 - The Baptism of Our Lord
		9:00 am 7:00 pm	Morning Prayer Evening Prayer II with Stations of the Epiphany
14	Saturday		Kentigern, Bishop and Confessor, 612
15	Sunday		THE SECOND SUNDAY AFTER THE EPIPHANY
		8:00 am 9:15 am 9:15 am 10:30 am	Holy Eucharist, Rite I Annual Meeting Choir Practice Holy Eucharist, Rite II

Worship through the Week, a guide for Praying and Study at home
This Week's Readings
 From the Daily Office for the week of January 9th through January 15th, 2017

Monday: Psalm 1, 2, 3; 4, 7 Isa. 40:12-23; Eph. 1:1-14; Mark 1:1-13	Friday: Psalm 16, 17; 22 Isa. 42: (1-9) 10-17; Eph. 3:1-13; Mark 2:13-22
Tuesday: Psalm 5, 6; 10, 11 Isa. 40:25-31; Eph. 1:15-23; Mark 1:14-28	Saturday: Psalm 20. 21:1-7 (8-14); 110:1-5 (6-7), 116, 117 Isa. 43:1-13; Eph. 3:14-21; Mark 2:23-3:6
Wednesday: Psalm 119:1-24; 12, 13, 14 Isa. 41:1-1-16; Eph. 2:1-10; Mark 1:29-45	Sunday: Psalm 146-147; 11, 112, 113 Isa 40:1-11; Heb. 1:1-12; John 1:1-7, 19-20, 29-34
Thursday: Psalm 18:1-20; 18:21-50 Isa. 41:17-29; Eph. 2:11-22; Mark 2:1-12	

How to use the Daily Office: For each day, the Psalms are split into AM (morning) and PM (evening) readings by the "&" You may read them this way or together at one time. Optional readings are in [brackets]. Below the Psalms you have an Old Testament, New Testament, and Gospel reading for each day. The entire Bible can be read in two years following this format from the Book of Common Prayer.