

## THE FIRST SUNDAY AFTER CHRISTMAS Day 27 December 2015

*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 [FrStephen.saintbartohio@gmail.com](mailto:FrStephen.saintbartohio@gmail.com).

### LOOKING AHEAD:

**St. Luke's West Side Ministry:** We will be filling backpacks or duffle bags again this year for St. Luke's. Please refer to the "Stocking Stuffer Lists" provided in your announcement for ideas of items to fill the bags. The bags need to be at the church no later than Thursday, December 10<sup>th</sup>. If you have any questions please contact **Molly Duffy:** 216 973 6734.

**January 6:** Wednesday. At 7:00 p.m. Epiphany - Holy Eucharist

**January 17:** Sunday, at 9:15 a.m. Annual Parish Meeting with covered dish.

**February 7:** Bishop's Visit: The Rt. Rev. Mark Hollingsworth, Jr.

#### NOTE:

All parishioners should turn in pledge cards as soon as possible so Vestry and Finance will have time to make up a budget for Calendar Year 2016.  
Thanks for your cooperation!

#### THE ADVENT BANNER

Many times in the Book of Revelations, God says "I am the Alpha and the Omega", the beginning and the end. Sarum Blue, our color for Advent, symbolizes hope, expectation, and anticipation. We begin this new Church Year with Alpha, the first letter of the Greek alphabet. As we enter the beginning, we know with certainty, that there will be an end (Omega, the final letter).

Until recently, purple has been our color for both Lent and Advent. Purple, however, signifies penitence, and is out of place in the season of Advent, which is a season of looking forward, with anticipation.

In the Middle Ages, there was an Old English rite, called the Sarum Rite, on which was based the liturgy of the Anglican Book of Common Prayer. Blue, if affordable, was the color for this rite. Blue has been used for Advent, at England's Salisbury Cathedral, since the 11th Century.

Blue is Mary's color, and Advent is when we look forward, with Mary, to a time of hope, confidence, and expectation. reproduce

This shade of blue is called "Sarum Blue" or "Salisbury Blue" (Sarum being the Latin name for Salisbury). It represents the color of the sky, just before dawn, as we await the arrival of the blessed baby Jesus.

*Celebrant:* The Rev. Stephen Secaur

*Eucharistic Ministers:* Hal Buckley (8:00) and Lydia Bailey (10:30)

*Lectors:* Jo Ann Buckley (8:00) John Charny and Tom Robinson (10:30)

*Ushers:* Rob and Jake Finnie

*Teller:* Matt Matthews

*Organist:* Aleksandr Leybkind

# Worship through the Week

## A guide for Prayer and Study at Home

We pray for those who are infirm, and for the continued healing of:

Ben and Dorothy, Richard and Mary, Frank, Dottie, Betty, Rob, Fr. Jim, Kristin Ed and Drew, Michelle and Josh, Brigid and Kent, Jennifer and Pat, Niki and Jeff, Liam, Will, Jan, Kelly, Kim, Jean, Alice, Shirley, Lauren, Cathy, Laurie, Brian, Kevin, Jane, Jim, Annie, Tom, Val, Kate, Joey, Lou, Dolores, Jessica, Susan, Matt, Pat, Halle, Mary Ellen, Brooke...

And we offer our thanksgivings for your many blessings upon us especially for:

The offering for December 20th was \$3,244.00 and the attendance was 62.

The offering for December 24<sup>th</sup> was \$99.00 and the attendance for December 24<sup>th</sup> was 95,

The birthdays of : John Charny, Audrey Cirino, Gloria Knapp, ...

The anniversary of : ...

We pray for those serving in the Armed Forces...

Lt. Colonel Dan Knaup, Corporal Jason Thompson, Major David Marcinski, Sgt. Mark Ditchman, Pvt 2<sup>nd</sup> Class Kyle Lewis, Col. Howard Pearce, Quartermaster Mike Thoumire, Lieutenant Joanna Chmielecki, Staff Sgt. Paul Workman, Seaman Kyle Knowlton, Senior Airman Rebecca Voigt, Pvt. Jack Rolf, Lance Corporal Anthony Worst, Robert Register.

We also bless thy holy Name for all thy servants departed this life in thy faith and fear, especially:

Marie Connelly, Norma Louise Brooks, ...

and those who have died this week in the service of their country.

**Outreach – Giving Tree:** For the month of **January** we will be collecting paper products, such as: paper towels, toilet paper, napkins, etc. Thanks so much for the outpouring of gifts to the Giving Tree.

The Shawl Ministry: Do you like to knit, crochet and pray? Please consider joining a group of women from St. Bart's and other surrounding churches as we create prayer shawls. We meet here at St. Bart's at 7:00 p.m. every 1<sup>st</sup> and 3<sup>rd</sup> Wednesday. As shawls are created, we share shawl stories and pray over each shawl. If you know of an individual, a group or an institution that may benefit from a shawl blessed with love and prayers, please let one of us know or pick one up in the library.

Liz York: 440-946-3374

Strengthen the faithful, arouse the careless, and restore the penitent. Grant us all things necessary for our common life, and bring us all to be of one heart and mind within your holy Church; through Jesus Christ our Lord. *Amen.*

*If there is an enclosure (envelope or separate sheet) in the announcement folder, and you do not plan to use it at this time, please leave it on the table in back, instead of the trash. We can save a lot of paper that way. Thanks!*

*This time of year we all receive 2016 Calendars.*

*Any you are not going to use, please place in giving free basket. Thanks!*

## THIS WEEK AT A GLANCE

28	Monday		THE HOLY INNOCENTS
29	Tuesday		Thomas Becket, Archbishop of Canterbury, 1170
		9:00 am 6:00 pm	Office open - Franco Jenny Dance
30	Wednesday		Frances Joseph-Gaudet, Educator and Prison Reformer, 1934
31	Thursday		Samuel Ajayi Crowther, Bishop in the Niger Territories, 1934
		8:00 am 7:00 pm	TMCC New Year's Eve H.E. Rite II
01	Friday		THE HOLY NAME OF OUR LORD JESUS CHRIST
			New Year's Day
02	Saturday		Vedanayagam Samuel Azariah, First Indian Anglican Bishop, Dornakal, 1945
03	Sunday		THE SECOND SUNDAY AFTER CHRISTMAS DAY
		8:00 am 9:15 am 9:15 am 10:30 am 5:00 - 6:00 pm	Holy Eucharist, Rite I Bible Study Choir Practice Holy Eucharist, Rite II Taizé

## This Week's Readings

From the Daily Office for the week of December 28thst through January 3<sup>rd</sup>, 2016

Monday: Psalm 2, 26; Isaiah 49:13-23;

Matthew 18:1-14

Psalm 19, 126; Isaiah 54:1-13; Mark 10:13-16

Tuesday : Psalm 97, 98; Proverbs 8:22-30;

John 13:20-35;145; Isaiah 44:1-8; 1 John 5:1- 12

Wednesday : 20, 21-7 (8-14); 23, 27

1 Kings 17:17-24; Rev. 1:9-20; John 7:53- 8:11

Thursday: 46, 48

1 Kings 3:5-14; 2 Cor. 5:16-6:2; John 8:12-19

Friday: Psalm 103; 148

Isa. 62:1-5, 10-12; Rev. 19:11-16; Matt. 1:18-25

Saturday: Psalm 34; 33

1 Kings 19:1-8; Eph. 4:1-16; John 6:1-14

Sunday: Psalm 93, 96; 34

1 Samuel 1:1-2,7b-28; Heb 2:10-18; Matt. 1:18-25

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.