

PRAYER LIST

Let us pray...

...in thanksgiving for the members of our congregation: Linda Buffalo, Chris Busey, Chuck Busey, and George Chisholm.

...for support and protection for those who serve our country at home and abroad: Alex Berger (*husband of Patrice Rohde's niece*), Mike Busey (*son of Chris and Chuck Busey*), Wes Dyson (*grandson of George and Ruby Dyson*), and Thomas J. Huntt (*nephew of Sue Huntt*); Steven Mattingly (*friend of the Chisholms*).

...for members of our congregation who are away: June and Gary Leyland, and Cindy Shoemaker.

...for those in need of God's healing grace:, Mabel Bowie, the Bunker family (*friends of Carl and Dian Lockamy*); Jane Kellerman (*sister of Bill White*), Barbara Macri, Rick Posey, Tom Saxton; *Our continuing prayers are offered for:* Vivian Aldridge (*mother of Barbara Macri*), Sam Gray, Butch Helwig (*Nanjemoy resident*), Livvy Huisman (*mother of Kathy Doyle*), Buddy Linton, Rhonda McGraw (*daughter of John and Patsy Welch*), Jeanne Read, Jean Santora, Rose Speake (*friend of Gloria Hampton*), Roy Squires, and Luci Wright (*aunt of Barbara Macri*).

...for those who have died.

The Diocese of Washington cycle of prayer: Presiding Bishop Michael Curry; Christ Church, Washington Parish; Christ Church Parish, Kensington; Pray for mission and ministry of North, Central, and South Montgomery County Regions of the Diocese.

The Anglican Communion cycle of prayer: Pray for the Anglican Church of Australia, The Most Revd Philip Leslie Freier - Archbishop of Melbourne & Primate of Australia.

ANNOUNCEMENTS

Don't forget that these announcements can also be found on the church website, OldDurham.org. You can view them in the calendar (look under "About Us" in the upper left) or view the service bulletin via the 'Bulletin Announcements' button.

Adult Forum is a time for coffee, learning, and thought-provoking discussion before the service each Sunday. We meet at 9:15am in the Parish Hall. On Jan. 12th and 19th we will be discussing *Walking Across Egypt* by Clyde Edgerton.

Coffee After Church: Come over to the Parish Hall for a cup of coffee and some conversation after church.

Joe's Place Food Pantry: The next distributions are January 23rd and February 13th from 4:30 to 6pm. Volunteers are always welcome to sort and distribute food to our neighbors.

Hats and Mittens. The Mount Hope Nanjemoy School welcomes donations of hats and mittens for children who show up at school without them. Deacon Susan is maintaining a box for them in the parish hall.

Pastoral Care Team will meet today after church.

The Good Book Club. If you are enjoying reading along with the Good Book Club in the Gospel of John, you might want to consider joining the good folks of St James', Indian Head, who are meeting for a Bible study on the readings each Wednesday at noon. (Bring your own lunch; coffee is provided.) For more information, contact Deacon Susan.

Food Drive. Members of the Diocesan Hunger Fund are working with diocesan staff to conduct a food drive that culminates at **Diocesan Convention** on Saturday, January 25th. Convention attendees are asked to bring food donations from their congregations to be blessed during convention then collected by the **Capital Area Food Bank**. Most-wanted items include peanut butter, cereal, canned fruits and vegetables, rice, and canned tuna, salmon, and chicken. Please bring any donations to church by January 23rd for transportation to Convention.

The Ladies Mite Society will meet on January 14th at 1:30 in the Parish Hall.

More Jesus, More Love! This event with Presiding Bishop Michael Curry will be held on Sat., Jan 26th at the Entertainment and Sports Arena, 1100 Oak Street, SE Washington. You can register for tickets through edow.org

Need a retreat? The Diocese of Maryland's Claggett Center is offering a series of retreats this winter. They include a 'Women's Weekend' Jan. 17-19, a 'Men's Retreat' Feb. 7-9, a 'Writers' Retreat' Mar. 2-5; and a 'Women's Lenten Retreat' Mar. 13-15. Claggettcenter.org.

February 2nd is Candlemas. Also known as The Presentation of Our Lord Jesus Christ in the Temple and The Purification of the Blessed Virgin Mary, it is one of the Principal Feasts of the church, and it falls on a Sunday this year, so we will celebrate it with some traditional customs, primarily the blessing and distribution of candles. Read on for more about this quirky feast of the church. The article on the next page is drawn from the English Consortium of Country Church's excellent website, FullHomelyDivinity.org

Souper Bowl Sunday. On Sunday, February 2nd we will be collecting cans of soup for Joe's Place.

Coffee Hour: The Daughters of the King will host a coffee hour on February 9th after church. The hosts for the coffee hour are Ruth White, Sue Hunt, and Dian Lockamy.

DOK/Men's Group: February 3, 6:30 in the Parish Hall.

CANDLEMAS HISTORY AND TRADITIONS

(excerpted from FullHomelyDivinity.org)

The Yuletide that we welcomed on the Feast of the Nativity of Our Lord on December 25th ends on Candlemas, the last feast of Yuletide, forty days after Christmas.

This is the day when the Holy Family present themselves in the Temple to complete the ritual purification of a mother after childbirth and to redeem the firstborn son who by right belongs to God. Saint Luke tells the story (Luke 2:22-38) that introduces the aged Simeon, a devout old man, and the apparently even more ancient prophetess Anna, of the (mostly) lost tribe of Asher, both of whom, like all of Israel, have waited many years for the Messiah who would redeem Israel.

It is a moment of intimate and electric drama. Mary and Joseph have come simply to fulfill their obligations as faithful Jews. But in this Encounter, or Meeting, as the Orthodox call this Feast, Israel not only recognizes her Messiah but it is revealed to his own people that, as Isaiah prophesied, it is too small a thing for him to redeem only Israel.

On the day that his human ancestor Solomon consecrated the Temple, the glory of the Lord filled the Temple. On this day, the glory of the Lord once again is seen in the Temple, not hidden in a cloud, but in the physical presence of the Incarnate God, who is to be the Redeemer of the whole world, a “light to lighten the Gentiles.”

Candlemas comes at the midpoint between the winter solstice and the spring equinox in the northern hemisphere, a moment celebrated by pagan cultures as a milestone in the resurgence of the sun and the recovery of light. For Christians, the changing light in creation serves as an exclamation point to the even greater redemptive work of the true Light of the world in the new creation.

The Christmas and Easter festal cycles operate on very different sets of rules, one based on fixed days in the calendar, the other based on the cycles of the sun and moon. The earliest possible date for Ash Wednesday is February 4th, just two days after Candlemas. This has not occurred in many years and will not occur again for many years. Nevertheless, the fact that it can happen is a useful reminder that in spite of the different ways in which these cycles are

dated, they are integrally related theologically. The conclusion of Yuletide points unmistakably to the seasons of Lent and Passiontide that lie ahead, as Simeon foretells that Mary's joy on this day will be turned to bitter sorrow in the years to come, in events and an outcome that she could not yet imagine.

The Blessing of Candles and Procession. The liturgical event that gives this Feast its popular name is the blessing and distribution of candles, usually followed by a procession. The candles themselves have often had symbolic meaning ascribed to them. There are various ceremonies in the course of the church year in which a candle is seen as a symbol of Christ himself. The pure wax is understood to represent his human body, while the flaming wick represents his divinity. Candles blessed on this day are taken home, like palms, and kept for use at critical moments in the coming year. They may be lit in times of danger, such as severe storms and floods. Someone facing a personal crisis or difficult decision might light the Candlemas candle while praying and thinking through his situation. It is customary to light them when a priest ministers at a sick-bed, especially when death is imminent.

Candlemas around the world. In Mexico, the customs of the Feast of Candelaria center around the figure of the infant Jesus from the Christmas crèche. This [article](#) from the New York Times describes how this custom has been carried by Mexicans to their new homes in other countries.

In France, Candlemas, La Chandeleur, is celebrated with crêpes. According to tradition, Pope Gelasius I, whose sacramentary is one of the first to list this Feast, is credited with having fed pilgrims with crêpes. People looking for more ancient roots to the custom claim that the round crêpe resembles the sun whose return is celebrated on the pagan festivals often celebrated at the same time of year. As the Church has often incorporated homely folk customs into her observances, we see no conflict here, for Christ is indeed the Sun of Righteousness.

In fact, pancakes serve a very useful function at this time of year, especially when Lent begins soon after Candlemas, for crêpes and other sorts of pancakes are a good way of using up eggs and butter and other rich foods that are given up in Lent. Shrove Tuesday (Mardi Gras) is another day when crêpes are eaten--with various rich fillings.

The French have added to the custom of eating crêpes on la Chandeleur a bit of ritual related to their making. When it is time to turn the crêpe, the cook is supposed to hold a coin in one hand, make a wish, and flip the crêpe in its pan with the other. Everyone is invited to attempt this operation and those who are successful may expect good luck in the coming year.

*The Sunday morning worship-serving schedule and readings can be viewed or downloaded online.
Follow the 'Bulletin Announcements' button at the top left of the church website.*

THE *Episcopal* CHURCH 

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Marie Goldsmith, Sue Huntt, Gary Leyland, Dian Lockamy, Roy Squires (Secretary);

Parish Treasurer: Carl Lockamy.

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