

BIBLE STUDIES

Answers.



1. What is the difference between Polytheism and Monotheism?

Religions mostly differed between polytheism and monotheism. Polytheism is the belief in more than one god. Monotheism differs from polytheism in that it is the belief in a single god or divine being. Groups in Ancient Mesopotamia and Egypt practiced some form of polytheism and monotheism. The Hebrews and Judaism are monotheistic religion. Their sacred text is the Torah. Judaism believes in one God who speaks through prophets.

2. Who were the pharisees, sadducees, scribes?

The Pharisees and the Sadducees were both religious sects within Judaism during the time of Christ. Both groups honored Moses and the Law, and they both had a measure of political power. The Sanhedrin, the 70-member supreme court of ancient Israel, had members from both the Sadducees and the Pharisees.

The differences between the Pharisees and the Sadducees The Sadducees denied the afterlife, holding that the soul perished at death, but the Pharisees believed in an afterlife and in an appropriate reward and punishment for individuals. The Sadducees rejected the idea of an unseen, spiritual world, but the Pharisees taught the existence of angels and demons in a spiritual realm.

Scribes in Ancient Israel belonged to an elite class of wealthy families. As such, they were well educated in language and mathematics. Whereas the working-class folks had the equivalent of a modern 6th grade education, the Scribes were college level graduates. As highly trained, well paid, and respected professionals, they generally had an over inflated sense of self worth. As such, they were pompous and frequently displayed in public an arrogant righteousness.

3. What is the difference between a Synagogue and Temple?

Synagogue is the generic, non-denominational English term for any Jewish house of worship. The Temple was the ancient house of worship in Jerusalem.

4. What is the difference between pagan and gentile?

When historians use the term “pagan”, they do not assign negative connotations to it. When used of Greco- Roman world, the term simply designates a person who subscribed to any of the polytheistic religions, that is, anyone who was neither a Jew nor a Christian. The term “paganism” then, refers to the wide range of ancient polytheistic religions other than Judaism and Christianity. The term “Gentile” designates someone who is not a Jew, whether the person is pagan or Christian. It too, carries no negative connotations.

Ash Wednesday Feb 17



In 2021, Ash Wednesday falls on February 17. Ash Wednesday focuses the Christian’s heart on repentance and prayer, usually through personal and communal confession.

Each year, Ash Wednesday marks the beginning of Lent and is always 46 days before Easter Sunday. Lent is a 40-day season (not counting Sundays) marked by repentance, fasting, reflection, and ultimately celebration. The 40-day period represents Christ’s time of temptation in the wilderness, where he fasted and where Satan tempted him. Lent asks believers to set aside a time each year for similar fasting, marking an intentional season of focus on Christ’s life, ministry, sacrifice, and resurrection.

Important Christian Days 2021

February 17 **Ash Wednesday**

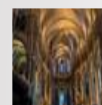
Holy Week
 March 28 **Palm Sunday Passover**
 April 1 **Maundy Thursday**
 April 2 **Good Friday**
 April 3 **Easter Eve**



Please Check:
<https://diohuron.org>
 Each week for news from Bishop Todd and the diocese.

If you have any story to share or a recipe for us to enjoy, please send an email to: enrique6921@gmail.com

CHURCH SERVICES THIS WEEK



IN CHURCH
 By order of the bishop: corporate worship in church is suspended until further notice.



ONLINE
 Sunday 14 February
 Anytime Service of the Word.

FROM THE BISHOP OF HURON

About a year ago, we knew of the novel coronavirus that would cause COVID-19 but we didn't know much about what it would do to life globally. Turns out that it has been a microbe of death, disruption, and disorientation. We continue to mourn the loss of so many beloved people and the loss of many of the patterns and activities so dear to us. Even while we continue to take extreme care to prevent further transmission of this virus, we are beginning to allow ourselves some hope that the vaccines will gradually bring the infection rates down and that we will all begin to feel some relief. Among the many things we can learn from this time, two seem particularly clear to me— about how the church can respond in the years to come. We have two strong gifts that will allow us to lead the way forward. We have theological and practical expertise in (a) creating community (social cohesion) and in (b) caring for and advocating for the poor (those who have been exploited and oppressed). At our best, we are good at bringing people together, and raising people up. These communal gifts come from God; we learned these things from Jesus. The Spirit of God held us together over the past year, in part, by tightening our community through various new or renewed modes: through all of the phone calls, notes and messages, online offerings, guided homebased spirituality, and so on, we dedicated ourselves to keeping in touch with one another and supporting one another. Some people call the result of this “social cohesion”, we may call it “communion in the body of Christ” but, no matter what we call it, it is a key ingredient in the resiliency of church and society through time. Over the next few years, we can help our larger communities, towns, and cities to become more resilient to the spiritual, physical, social, and economic challenges that we all face. There is a lack of trust in our land, a lack of connection to one another. Christians can make a huge difference in this regard when we make it a priority to be healthy, helpful, communities within the larger community. We can reach out and increase “social cohesion” in Ontario by intentionally doing what we do best. Another thing we have learned over the past year is that when things get harder, they get hardest on those who are most vulnerable. Often in the church we refer to “the poor” to mean those who have been most disadvantaged by others—sometimes through systems, always because of sin. Yet, “the poor” usually receive nothing but blame for their own situation rather than recognition that whole worlds beyond their control often conspire to make them poor. Jesus, as we say when studying the gospels (especially Luke), surrounded himself with people in these situations and he teaches us that God has a “preferential option” for the poor. God prefers them! Who did Jesus seek for when he wanted to bring God's healing and reconciliation to the world? The poor, the outcast, the lonely, the disadvantaged, the ones in need. Thankfully, we have all been “in need” of one kind or another which explains why Jesus came along in our lives in the first place. And when he did, and does, his Kingdom, his reign has come near. This reign of Christ is the thing that provides a balance for a real and serious look at sin in the world. We know that he, even now, reigns in and over all that is, all that was, all that will be. Therefore, we can continue to seek his revelation in our spiritual lives while planning ways to become a more just church. Perhaps, for you, this will include a deeper commitment to building healthy communities and transformative service to the poor. I know it will for me. +Todd

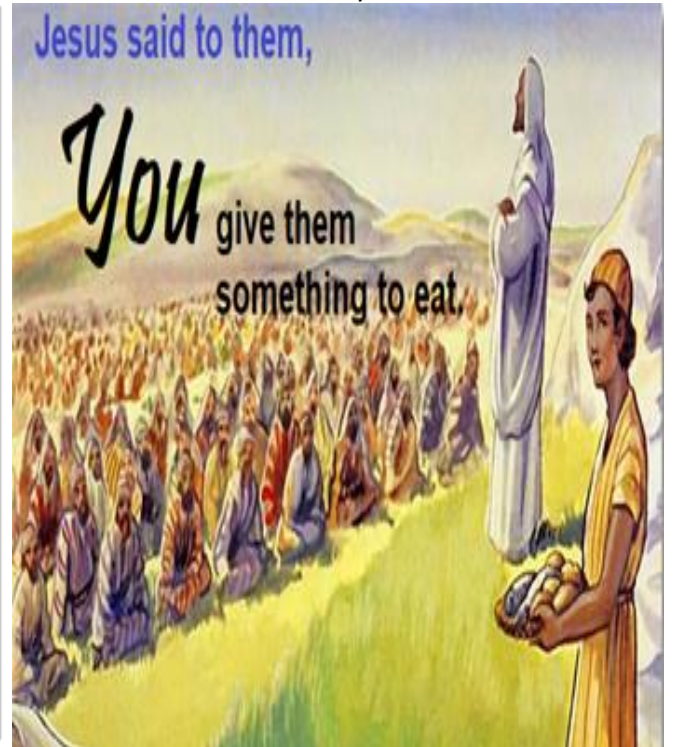


Spanish Lessons

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|------|-----------|----------|-------|
| Mom | Mamá | Dog | Perro |
| Dad | Papá | Cat | Gato |
| And | Y | Son | Hijo |
| Love | Amor | Daughter | Hija |
| Hope | Esperanza | Girl | Niña |
| Joy | Alegria | Boy | Niño |
| My | Mi | | |
| Baby | Bebe | | |

Mi Mamá y mi Papá estan llenos de Alegria por el nuevo bebe en la familia.

__ hermano _____ una hija y un hijo;
La _____ quiere un Gato y el niño quiere un _____.



Antoine Leiris, French journalist

You Will not Have My Hatred



(journalist, whose wife died in the terrorist attack in the Bataclan room in Paris, on November 13, 2015). He makes a theological reflection by affirming that the pain of the murder of a young woman, wife and mother of a family, is the pain of God himself, to the extent that this innocent woman was created in his image and likeness.

"Friday night, you took an exceptional life - the love of my life, the mother of my son - but you will not have my hatred. I don't know who you are and I don't want to know, you are dead souls. If this God, for whom you kill blindly, made us in his image, every bullet in the body of my wife would have been one more wound in His heart.

So, no, I will not grant you the gift of my hatred. You're asking for it, but responding to hatred with anger is falling victim to the same ignorance that has made you what you are. You want me to be scared, to view my countrymen with mistrust, to sacrifice my liberty for my security. You lost.

I saw her this morning. Finally, after nights and days of waiting. She was just as beautiful as when she left on Friday night, just as beautiful as when I fell hopelessly in love over 12 years ago. Of course, I am devastated by this pain, I give you this little victory, but the pain will be short-lived. I know that she will be with us every day and that we will find ourselves again in this paradise of free love to which you have no access.

We are just two, my son and me, but we are stronger than all the armies in the world. I don't have any more time to devote to you, I have to join Melvil who is waking up from his nap. He is barely 17-months-old. He will eat his meals as usual, and then we are going to play as usual, and for his whole life this little boy will threaten you by being happy and free. Because no, you will not have his hatred either."

Antoine Leiris, French

LONG POINT BAY PARISH WEEKLY NEWS

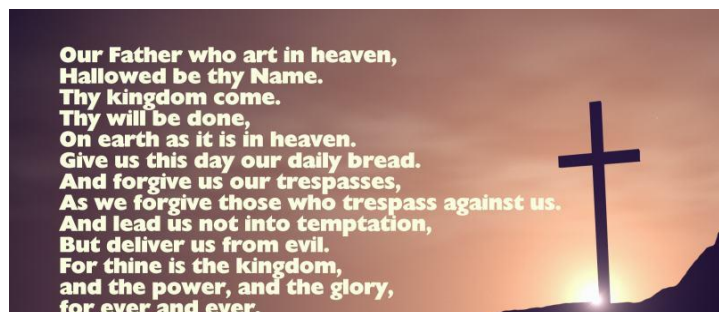
FRIDAY February 12- 2021

“Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.” James 5: 14-16

For the week beginning Sunday February 7, 2021, we will be praying for our Long Point Bay Parish, specially for the church of St. John’s Woodhouse.

Tom and Michelle Bayne, Mark and Charolette, Rodney and Collen Bradshaw, Sylvia Bruley, Iris Brunning, James Christison, Heater Chwastiak, Virginia Drayson, Mary Field, George Field, Debby Field, Dale Fitkowski, Don and Anne Gagan, John and Bridget Gagan-Harriott, Siobhan Gagan- Harriott, Sheila Hastie, Erica Hastie.

For our Bishop Todd and Rev. Rick and family, Rev. Jack Cox and family, Rev. Enrique and Family.



BRAIN GAMES

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 7 | 8 | | 4 | | | 1 | 2 | |
| 6 | | | | 7 | 5 | | | 9 |
| | | | 6 | | 1 | | 7 | 8 |
| | | 7 | | 4 | | 2 | 6 | |
| | | 1 | | 5 | | 9 | 3 | |
| 9 | | 4 | | 6 | | | | 5 |
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Thank you

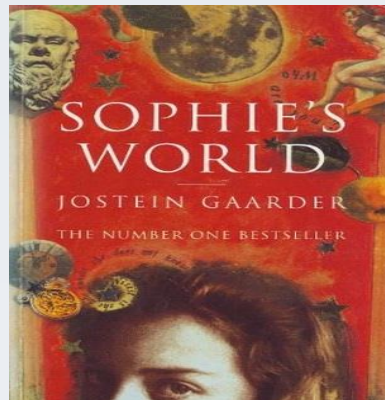


Thank you, Bishop Linda Nicholls, for being with us at St. John's Anglican Church Woodhouse today. So lovely of you to present Ron Judd with a certificate for his 70 years of service on the cemetery board.

Mary Field

Recommended Book for the month

Sophie's World: A Novel About the History of Philosophy



A page-turning novel that is also an exploration of the great philosophical concepts of Western thought, Sophie's World has fired the imagination of readers all over the world, with more than twenty million copies in print.

One day fourteen-year-old Sophie Amundsen comes home from school to find in her mailbox two notes, with one question on each: "Who are you?" and "Where does the world come from?" From that irresistible beginning, Sophie becomes obsessed with questions that take her far beyond what she knows of her Norwegian village. Through those letters, she enrolls in a kind of correspondence course, covering Socrates to Sartre, with a mysterious philosopher, while receiving letters addressed to another girl. Who is Hilde? And why does her mail keep turning up? To unravel this riddle, Sophie must use the philosophy she is learning—but the truth turns out to be far more complicated than she could have imagined.

If you have any recommended book please send us an email:

Enrique6921@gmail.com
Contact us:
Rev. Enrique Martinez
1 Archibald Dr.
Port Rowan, ON
N0E 1M0
P. O. BOX 387
519 586 3401

Please pick up your phone and give someone a call, who is in need of the hope we have in Christ.



Taste & See

Colombian Chicken and Rice (Arroz con Pollo)



Chicken and Stock

- 2 whole chicken breasts, bone in and skin removed
- 1 scallion
- ½ white onion
- 2 garlic cloves
- ½ tablespoon ground cumin
- 1 bay leaf
- Salt and Pepper

Rice

- 2 tablespoons olive oil
- ¼ cup chopped onion
- 1 garlic clove, minced
- ¼ cup chopped red bell pepper
- ¼ cup chopped green pepper
- 1 cup long- grain white rice
- 1 tablespoon tomato paste
- 1 chicken bouillon tablet
- 2 ½ cups chicken stock
- ¼ cup chopped fresh cilantro
- ½ cup frozen peas
- ½ cup frozen diced carrots
- ½ cup frozen diced green beans

Instructions

Place the chicken breast, 5 cups water and the remaining ingredients for the stock in a medium pot. Bring to a boil, cover and reduce the heat to medium low. Cook for 20 to 25 minutes. Turn the heat off and let the chicken rest in the pot for about 15 minutes covered. Let it cool, shred and set aside. Strain stock and measure 2 ½ cups and set aside.

In a medium pot, heat the olive oil over medium-high heat. Add the onions, green peppers, garlic and red bell pepper. Cook until the onions are translucent, about 4 to 5 minutes.

Add the rice, tomato paste, chicken bouillon. Stir until the rice is well coated about 3 minutes. Add the chicken stock and bring to a boil. Then reduce the heat to low. Cover and simmer for about 15 minutes. Add the peas, carrots and green beans and cook for an additional 7 minutes, add the shredded chicken and cilantro, mix well with a fork, cover and cook for 5 minutes more.

Serve and Enjoy!

If you have any story to share or a recipe for us to enjoy, please send an email to:
enrique6921@gmail.com