



Welcome to
Eastern Hills Anglicans

29 January 2012

**The Feast of the Presenting of
The Lord in the Temple**
Web Page Edition

***Simeon took the Child into his arms
and blessed God."***

Welcome

Today's celebration of the Infant Jesus being presented in the Temple concludes our Christmas-Epiphany Season celebrations. It is a story about the Christ Child (Christmas) and a story of manifestation (Epiphany).

The Orthodox Church calls this day "The Meeting" – a meeting between the Incarnate God and His People (in Simeon the priest and Anna the Prophetess), in His Temple. It is the meeting between the Old Testament and the New – it is a conclusion and a new beginning. The example of the very old Simeon and Anna are an example to us, that despite their age they look forward to new beginnings, new grace – not for themselves but for all people.

ASH WEDNESDAY 9 March
Mass with the Imposition of Ashes
10am with hymns, 7.00pm

See Page 7 for Lent Study Programme

Today: Bible & Brunch: Introducing the Gospel of Mark

For your Diary Plans for the Parish Picnic: Sunday 15 July

The Events Team would like parishioners to indicate on a form the **preferred venue**. The suggested places are Minnippi parklands, Ormiston House, Colmslie Reserve & other suggestions.

***Teaching & Comments by Father Martyn
The Temple***

Because the Jewish Temple is 2000-year-old ruin, we lack an appreciation that it was centre of Jewish faith and identity. When the Emperor Vespasian and his son Titus suppressed a revolt of the Jews, they did a thorough job. Titus utterly destroyed the Temple in 70 AD except for its massive foundation, which is now known as the *Wailing Wall*, where Jews still go to pray and lament the loss of the Temple. So devastating was a loss that the Pharisees had to create new ways of being Jewish, which is now called *Rabbinic Judaism*. The centre of Jewish spirituality shifted to observing the Law of Moses – the Torah.

In the time of Jesus, the Temple was the centre of Jewish life. Under the direction of the High Priestly families, 7,500 village priests led the worship of the Temple. Twice a year a priestly clan would come for five days duty at the Temple. Lay people would also come to form the official "*Congregation of Israel*". Apart from the official twice-daily sacrifices to cover the sins of Israel there were a continuous stream of personal sacrifices and offerings. So great was the stream of pilgrims that the life of the city and the surrounding district was geared to serve the Temple. The Temple was huge and was continually being enlarged and rebuilt by King Herod and was considered a wonder of the ancient world.

This is the context of today's Gospel reading as two ordinary people, Mary and Joseph, come to the Temple to present their Child: just two poor people amongst a vast concourse of people in a huge complex. Yet something was different! The Child being presented is the new Temple. This is revealed to Simeon, an old priest in semi-retirement – he sees in a tiny child a new beginning for his nation and for the people of the world.

The adult Jesus indeed declared that he was the new Temple and uttered the words, "Destroy this Temple (meaning his body) and three days I will rebuild it". Treasonous words, for to say such a thing meant the end of the nation, this was used against him in trial. Yet his words were misrepresented, he rightly predicted that *they*, not he, would destroy the Temple (of his body). In AD 70, the revolt led by the young clergy against Rome did end the Temple. For us, Christ our Temple did rise in three days and it is his life and being that is the centre of our worship today.

2012 Lent Study Programme

Evangelium: A PowerPoint Presentation on the Christian Faith

The Elements of the Christian Life in the World.

When we live in a society, where “my opinion is as good as yours” it is hard to know what the standard we should live by is. Relativism denies that there is a truth, which should govern our lives. For Christians, Christ is our truth and our moral compass. This year’s Lent study is an examination on how the Church understands the values that Christ gives us.

Week 1: Moral Actions

Week 2: Natural Law and the Ten Commandments

Week 3: The Beatitudes & God’s Grace

Week 4: The Virtues:

The Great Virtues Faith, Hope & Love

The Practical Virtues: Justice, Temperance, Fortitude & Prudence

Week 5: Christian Life in the World:

Personal Christian Life

Public Christian Life

Beginning 7.00pm Thursday 1 March to 29 March.

Please RSVP in the Folder

Next Week’s Readings:

The Third Sunday before Lent (Septuagesima)

Job 7:1-4, 6-7: this reading is very pessimistic about the human condition, and there are days when we feel like that, especially on Monday mornings and back to school or work. However, there is one big difference between Job and us. Job had no understanding of the eternal life given to us in Christ. His pessimism is a part of his total worldview, not just a bad day.

1 Corinthians 9:16-19, 22, 23. Paul speaks about the conviction of his vocation. Now that he has met the Risen Lord, he *has* to proclaim the Gospel.

Mark 1:29-39: Our Lord’s ministry begins as he proclaims the Kingdom of Heaven and the overthrow of Devil and his dominion in the world. This is proclaimed by teaching, forgiveness, healing and, where necessary, by exorcism.

The Saint of the Week.

Ansgar, Archbishop of Hamburg & Bremen.

A native of Picardy in France, Ansgar was a monk who, after the conversion of Harold Prince of Denmark to Christianity, went to southern Denmark to start a Christian school there. In 832, Pope Gregory IV made him Archbishop of Hamburg. An army of Normans burnt Hamburg, in AD 845 yet Ansgar continued to support his desolate churches, until, in AD 849 his work was expanded by having added the Diocese of Bremen to that of Hamburg – and he still supervised the missionary work in Denmark and wanted to move into Sweden. The superstitious king Olaf of Sweden did not know whether to allow Ansgar to his kingdom. Ansgar suggested casting dice to decide! He won and converted many to the faith, and established many churches, which he left under missionary clergy and teachers at his return to Bremen. Apart from his administrative skills, he remained a monk at heart, living a simple life-style and decided everything by prayer. He retained no gift or money for himself and his charity to the poor had no bounds; he washed their feet, and waited on them at table. St. Ansgar died at Bremen in AD 865, at the age of sixty-seven after having been a missionary bishop for thirty-four years. The North Germans and Scandinavians consider Ansgar as their Apostle

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Regular Sunday Services.

8am PowerPoint Mass. 9.30am Sung Mass

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Hall Bookings Go to our web page www.easternhillsanglicans.com.au
check the *Hall Bookings Calendar for availability and then*
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