



PARISH BULLETIN

HOLY ARCHANGHEL MICHAEL'S ROMANIAN ORTHODOX CHURCH

No. **47** / 29 January 2017



Saint Ignatius of Antioch 50-107

Our father among the saints Ignatius the God-bearer of Antioch (probably died AD 107) was the third bishop of Antioch, after the Apostle Peter and Euodios, whom Ignatius succeeded around AD 68. Ignatius, who also called himself Theophorus ("God-bearer"), was most likely a disciple of both Apostles Peter and John. Several of his letters have survived to this day; he is

one of the Apostolic Fathers (the earliest group of the Church Fathers), and saint in the Orthodox Church (feastday, December 20).

He was arrested by the Roman authorities and transported to Rome to die in the arena. They hoped to make an example of him and thus discourage Christianity from spreading. Instead, he met with and encouraged Christians all along his route, and wrote letters to the Ephesians, Magnesians, Trallians, Philadelphians, Smyrneans, and Romans, as well as a letter to Polycarp, who was bishop of Smyrna and a disciple of John the Evangelist.

These letters proved to be influential in the development of Christian theology, since the number of extant writings from this period of Church history is very small... Ignatius is the first known Christian writer to put great stress on loyalty to a single bishop in each city, who is assisted by both presbyters (priests) and deacons. Earlier writings only mention either bishops or presbyters, and give the impression that there was usually more than one bishop per congregation. Ignatius also stresses the value of the Eucharist, calling

it "a medicine to immortality." The very strong desire for bloody martyrdom in the arena, which Ignatius expresses rather graphically in places, may seem quite odd to the modern reader, but an examination of his theology of soteriology shows that he regarded salvation as being from the power and fear of death. So, for him, to try to escape his martyrdom would be to fear death and place himself back under its power.

Nowadays only shorter variants of those seven letters are thought to be authentic writings of Ignatius. Their longer variants are thought to be emendations from the fifth century, created to posthumously enlist Ignatius as an unwitting witness into certain theological fights of that age, while the other letters bearing his name and the purported eye-witness account of his martyrdom, are thought to be pure forgeries from around the same time.

Source: (www.orthodoxwiki.com)

Saint Ignatius quotations

"Only request in my behalf both inward and outward strength, that I may not only speak, but [truly] will, so that I may not merely be called a Christian, but really found to be one. For if I be truly found [a Christian], I may also be called one, and be then deemed faithful, when I shall no longer appear to the world. Nothing visible is eternal. 'For the things which are seen are temporal, but the things which are not seen are eternal' [2

Cor 4:18]. The Christian is not the result of persuasion, but of power. When he is hated by the world, he is beloved of God. For says [the Scripture], 'If ye were of this world, the world would love its own; but now ye are not of the world, but I have chosen you out of it: continue in fellowship with me' [John 15:19]."

+ St. Ignatius of Antioch, Epistle to the Romans, Chapter 3 (Pray Rather that I May Attain to Martyrdom)

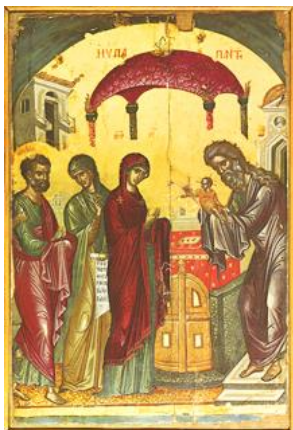
"All the ends of the world, and all the kingdoms of this earth, shall profit me nothing. It is better for me to die for the sake of Jesus Christ, than to reign over all the ends of the earth. 'For what is a man profited, if he gain the whole world, but lose his own soul?' I long after the Lord, the Son of the true God and Father, even Jesus Christ. Him I seek, who died for us and rose again. Pardon me, brethren: do not hinder me in attaining to life; for Jesus is the life of believers. Do not wish to keep me in a state of death, for life without Christ is death. While I desire to belong to God, do not ye give me over to the world. Suffer me to obtain pure light: when I have gone thither, I shall indeed be a man of God. Permit me to be an imitator of the passion of Christ, my God. If any one has Him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am straitened."

— St. Ignatius, Epistle to the Romans, Chapter 6

"Do not err, my brethren: if anyone follow a schismatic, he will not inherit the Kingdom of God. If any man walk about with strange doctrine, he cannot lie down with the passion. Take care, then, to use

one Eucharist, so that whatever you do, you do according to God: for there is one Flesh of our Lord Jesus Christ, and one cup in the union of His Blood; one altar, as there is one bishop with the presbytery and my fellow servants, the deacons."

— St. Ignatius Of Antioch, Epistle to the Philadelphians, 3:2-4:1, 110 A.D.



The story of the **Presentation of the Lord in the Temple** is told in [Luke 2:22-29](#).

When Jesus was forty days old, Mary and Joseph took Him to the Temple in Jerusalem. They were not wealthy, so they took two turtle doves with them to offer as a sacrifice at the Temple. As they arrived at the Temple, Mary and Joseph were met by a very old man named Simeon. He was a holy man and was noted as a very intelligent scholar. Simeon spent much time studying about the prophets of Israel. It was during his studies that he learned of the coming of the Messiah. The Jewish people were waiting for the Messiah to come and deliver Israel from their conquerors. From that time on, Simeon spent his time praying for the Messiah to come. He spent many years in prayer. Finally, while Simeon was praying he heard the voice of God. God promised Simeon that he would not die until he had seen the Messiah.

When Simeon saw Jesus, he took the baby in his arms and blessed the Lord and said:

"Lord, now let Your servant go in peace according to Your promise, because my eyes have seen Your salvation which you have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory to your people Israel."

The words Simeon spoke when he saw the Christ Child are known as "St. Simeon's Prayer." This prayer is sung daily at the evening Vespers services of the Orthodox Church.

Also, in the Temple was Anna the Prophetess. She had been a widow for many years. Anna was about eighty-four years old and spent her time in the Temple worshiping, fasting, and praying. When she saw the Christ Child she praised God and spoke of him to all who were awaiting the Messiah.

After Jesus was presented in the Temple, the family returned to Galilee to the town of Nazareth. The Bible tells us that Jesus grew and became strong, and was filled with wisdom.

ICON OF THE FEAST

The Holy Icon shows that the meeting takes place inside the Temple and in front of the altar. The altar has a book or a scroll on it and is covered by a canopy. The Theotokos stands to the left and is holding out her hands in a gesture of offering. The one hand of the Theotokos is covered by her cloak or as it is known, the maphorion. She has just handed her Son to Simeon.

Christ is shown as a child, but He is not in swaddling clothes. He is clothed in a small dress and his legs are bare. Jesus appears to be giving a blessing. Simeon holds Jesus with both hands which are covered. This shows the reverence Simeon had for the Messiah.

Joseph is behind the Theotokos. He is carrying the two turtle doves for the sacrifice. Anna the Prophetess is also standing behind the Theotokos and is pointing to the Christ child.



Liturgical Schedule

Monday <i>January, 30</i>	8.30 am	Divine Liturgy, Holy Three Hierarchies
Wednesday <i>February, 1</i>	6.00 pm	Paraklesis to Theotokos
Thursday <i>February, 2</i>	8.30 am 6.30 pm	Divine Liturgy, Presentation of the Lord in the Temple Bible Study
Saturday <i>February, 4</i>	8.30 am 6.00 pm	Divine Liturgy Vespers
Sunday <i>February, 5</i>	8.30 am 9.30 am	Matins Divine Liturgy

Announcements:

- Alternate Sunday School, this week
- House blessing upon request
- Happy many years for all those who have celebrated their birthday in January: Jenny Boilard, Symeon Downie, Maria Yanka, Natalie Collazo



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