



ST OLYMPIA ORTHODOX CHURCH

NORWOOD, NEW YORK 13668



ORTHODOX CHURCH IN AMERICA
DIOCESE OF NY AND NJ

Welcome to St. Olympia Orthodox Church,
a young and, God willing, growing community of worshipers.

Fr. Nikolay Khalimonov, Priest-in-Charge, 323-851-7989, nkhalimonov@yahoo.com
Fr. Alexy Karl gut, Dean/Administrator, 607-759-1833

Please join us for prayer and fellowship.

Upcoming Services:
Saturday, Nov 4, 11
Great Vespers: 5pm

Sunday, Nov 5, 12
Divine Liturgy: 10am
Coffee and fellowship
will follow the service

The above services are
at St. Olympia Church
34 North Main Street
Norwood, NY, 13668

Mailing Address
St.Olympia Orthodox
Church PO Box 122
Canton, NY13617

Synaxis of the Archangel Michael
and the Other Bodiless Powers

November 8



Commanders of the heavenly hosts, we who are unworthy beseech you, by your prayers encompass us beneath the wings of your immaterial glory, and faithfully preserve us who fall down and cry to you: "Deliver us from all harm, for you are the commanders of the powers on high!"

Troparion

Commanders of God's armies and ministers of the divine glory, princes of the bodiless angels and guides of mankind, ask for what is good for us, and for great mercy, supreme commanders of the Bodiless Hosts.

Kontakion

Synaxis of the Archangel Michael, and the Other Bodiless Powers

November 8

The Synaxis of the Chief of the Heavenly Hosts, Archangel Michael and the Other Heavenly Bodiless Powers: Archangels Gabriel, Raphael, Uriel, Selaphiel, Jehudiel, Barachiel, and Jeremiel was established at the beginning of the fourth century at the Council of Laodicea, which met several years before the First Ecumenical Council. The 35th Canon of the Council of Laodicea condemned and denounced as heretical the worship of angels as gods and rulers of the world, but affirmed their proper veneration.

A Feastday was established in November, the ninth month after March (with which the year began in ancient times) since there are Nine Ranks of Angels. The eighth day of the month was chosen for the Synaxis of all the Bodiless Powers of Heaven since the Day of the Dread Last Judgment is called the Eighth Day by the holy Fathers. After the end of this age (characterized by its seven days of Creation) will come the Eighth Day, and then “the Son of Man shall come in His Glory and all the holy Angels with Him” (Mt. 25:31).

The Angelic Ranks are divided into three Hierarchies: highest, middle, and lowest.

The Highest Hierarchy includes: the Seraphim, Cherubim and Thrones.

The six-winged SERAPHIM (Flaming, Fiery) (Is 6:2) stand closest of all to the Most Holy Trinity. They blaze with love for God and kindle such love in others.

The many-eyed CHERUBIM (outpouring of wisdom, enlightenment) (Gen 3:24) stand before the Lord after the Seraphim. They are radiant with the light of knowledge of God, and knowledge of the mysteries of God. Through them wisdom is poured forth, and people’s minds are enlightened so they may know God and behold His glory.

The THRONES (Col 1:16) stand after the Cherubim, mysteriously and incomprehensibly bearing God through the grace given them for their service. They are ministers of God’s justice, giving to tribunals, kings, etc. the capacity for righteous judgment.

The Middle Angelic Hierarchy consists of three Ranks: Dominions, Powers, and Authorities:

DOMINIONS (Col 1:16) hold dominion over the angels subject to them. They instruct the earthly authorities, established by God, to rule wisely, and to govern their lands well. The Dominions teach us to subdue sinful impulses, to subject the flesh to the spirit, to master our will, and to conquer temptation.

POWERS (1 Pet 3:22) fulfill the will of God without hesitation. They work great miracles and give the grace of wonderworking and clairvoyance to saints pleasing to God. The Powers assist people in fulfilling obediences. They also encourage them to be patient, and give them spiritual strength and fortitude.

AUTHORITIES (1 Pet 3:22, Col 1:16) have authority over the devil. They protect people from demonic temptations, and prevent demons from harming people as they would wish. They also uphold ascetics and guard them, helping people in the struggle with evil thoughts.

The Lowest Hierarchy includes the three Ranks: Principalities, Archangels, and Angels:

PRINCIPALITIES (Col 1:16) have command over the lower angels, instructing them in the fulfilling of God’s commands. They watch over the world and protect lands, nations and peoples. Principalities instruct people to render proper honor to those in authority, as befits their station. They teach those in authority to use their position, not for personal glory and gain, but to honor God, and to spread word of Him, for the benefit of those under them. ARCHANGELS (1 Thess 4:16) are messengers of great and wondrous tidings. They reveal prophecies and the mysteries of the faith. They enlighten people to know and understand the will of God, they spread faith in God among the people, illuminating their minds with the light of the Holy Gospel.

ANGELS (1 Pet 3:22) are in the lowest rank of the heavenly hierarchy, and closest to people. They reveal the lesser mysteries of God and His intentions, guiding people to virtuous and holy life. They support those who remain steadfast, and they raise up the fallen. They never abandon us and they are always prepared to help us, if we desire it.

All the Ranks of the Heavenly Powers are called angels, although each has its own name and position by virtue of their service. The Lord reveals His will to the highest ranks of the angels, and they in turn inform the others.

Over all the Nine Ranks, the Lord appointed the Holy Archangel Michael

(his name in Hebrew means “who is like unto God”), the faithful servitor of God, as Chief Commander. He cast down from Heaven the arrogantly proud Lucifer and the other fallen spirits when they rebelled against God. Michael summoned the ranks of angels and cried out, “Let us attend! Let us stand aright before our Creator and do not consider doing what is displeasing unto God!”

According to Church Tradition, and in the church services to the Archangel Michael, he participated in many other Old Testament events.

During the Exodus of the Israelites from Egypt he went before them in the form of a pillar of cloud by day and a pillar of fire by night. Through him the power of the Lord was made manifest, annihilating the Egyptians and Pharaoh who were in pursuit of the Israelites. The Archangel Michael defended Israel in all its misfortunes.

He appeared to Joshua Son of Navi and revealed the will of the Lord at the taking of Jericho (Josh 5:13-16). The power of the great Chief Commander of God was manifest in the annihilation of the 185,000 soldiers of the Assyrian emperor Sennacherib (4/2 Kings 19:35); also in the smiting of the impious leader Heliodorus (2 Macc. 3: 24-26); and in the protection of the Three Holy Youths: Ananias, Azarias and Misail, thrown into the fiery furnace for their refusal to worship an idol (Dan 3:22-25).

Through the will of God, the Chief Commander Michael transported the Prophet Habbakuk (December 2) from Judea to Babylon, to give food to Daniel in the lions' den (Dan. 14:33-37).

The Archangel Michael disputed with the devil over the body of the holy Prophet Moses (Jude 1:9).

The holy Archangel Michael showed his power when he miraculously saved a young man, cast into the sea by robbers with a stone about his neck on the shores of Mt Athos. This story is found in the Athonite Paterikon, and in the Life of Saint Neophytus of Docheiariou (November 9).

From ancient times the Archangel Michael was famed for his miracles in Rus. In the Volokolamsk Paterikon is a narrative of Saint Paphnutius of Borov with an account of Tatar tax-gatherers concerning the miraculous saving of Novgorod the Great: "Therefore Great Novgorod was never taken by the Hagarenes... when... for our sins the godless Hagarene emperor Batu devoured and set the Russian land aflame and came to Novgorod, and God and the Most Holy Theotokos shielded it with an appearance of Michael the Archangel, who forbade him to enter into it. He [Batu] was come to the Lithuanian city and came toward Kiev and saw the stone church, over the doors of which the great Archangel Michael had written and spoken to the prince his allotted fate, 'By this we have forbidden you entry into Great Novgorod'."

Intercession for Russian cities by the Most Holy Queen of Heaven always involved Her appearances with the Heavenly Hosts, under the leadership of the Archangel Michael. Grateful Rus acclaimed the Most Pure Mother of God and the Archangel Michael in church hymns. Many monasteries, cathedrals, court and merchant churches are dedicated to the Chief Commander Michael.

In old Kiev at the time of the accepting of Christianity, a cathedral of the Archangel was built, and a monastery also was named for him. Archangel cathedrals are found at Smolensk, Nizhni Novgorod, Staritsa, at Great Ustiug (beginning of the thirteenth century), and a cathedral at Sviyazhsk. In Rus there was not a city where there was not a church or chapel dedicated to the Archangel Michael.

One of the chief temples of the city of Moscow, the burial church in the Kremlin, is dedicated to him. Numerous and beautiful icons of the Chief Commander of the Heavenly Hosts are also in his Cathedral. One of these, the Icon "Blessed Soldiery," was painted in the Dormition Cathedral of the Moscow Kremlin. The saintly soldiers, Russian princes, are depicted under the leadership of the Archangel Michael.

We invoke Saint Michael for protection from invasion by enemies and from civil war, and for the defeat of adversaries on the field of battle. He conquers all spiritual enemies.

*Michael the archangel,
first in boldness among the heavenly ones,
standing in glory before the terrible throne,
witness of inexpressible things:
we who are in danger, need and temptations cry out to you:
Save us by your intercessions.*

From the *Aposticha of Vespers*

Holy Scripture and Tradition give us the names of the Archangels:

Gabriel: strength (power) of God, herald and servitor of Divine omnipotence (Dan 8:16, Luke 1:26). He announces the mysteries of God.

Raphael: the healing of God, the curer of human infirmities (Tobit 3:16, 12:15)

Uriel: the fire or light of God, enlightener (2 Esdras 5:20). We pray for him to enlighten those with darkened minds.

Selaphiel: the prayer of God, impelling to prayer (2 Esdras 5:15). He prays to God for mankind.

Jehudiel: the glorifying of God, encouraging exertion for the glory of the Lord and interceding for the reward of efforts.

Barachiel: distributor of the blessings of God for good deeds, entreats the mercy of God for people.

Jeremiel: the raising up to God (2 Esdras 4:36)

On icons the Archangels are depicted in according to the character of their service:

Michael tramples the devil underfoot, and in his left hand holds a green date-tree branch, and in his right hand a spear with a white banner on which is outlined a scarlet cross, or sometimes a fiery sword.

Gabriel with a branch from Paradise, presented by him to the Most Holy Virgin, or with a shining lantern in his right hand and with a mirror made of jasper in his left.

Raphael holds a vessel with healing medications in his left hand, and with his right hand leads Tobias, carrying a fish for healing (Tobit 5-8).

Uriel in his raised right hand holds a naked sword at the level of his chest, and in his lowered left hand “a fiery flame.”

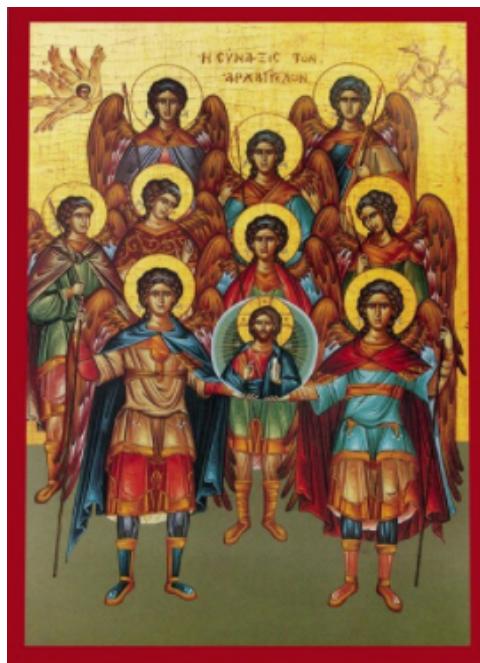
Selaphiel in a prayerful posture, gazing downwards, hands folded on the chest.

Jehudiel holds a golden crown in his right hand, in his left, a whip of three red (or black) thongs.

Barachiel is shown with a white rose on his breast.

Jeremiel holds balance-scales in his hand.

Each person has a guardian angel (Matt 18:10), and every nation also receives its own guardian angel from God (Dan. 10:13). When a church is consecrated, it also receives a guardian angel.



Angels: A Long Development
by Fr. Lawrence Farley
Reflections in Christ, March 14, 2022

In order to fully understand angels in the Bible it helps to embrace a bit of temporary amnesia and forget most of what we know about angels. That is because angelology has undergone a long development from its ancient Near Eastern pre-history before the days of the Bible to its final formulation at the hands of Saint John of Damascus (d. ca. 749 A.D.) and we must avoid the temptation to anachronistically read back later developments in earlier texts and understandings.

In the world now long-gone in the ancient Near East it was believed that the world was populated by invisible powers. All the varied forces of nature were personalized in the form of gods. It was believed that deities stood behind natural forces, though the line between gods and demons was not well drawn. Certain illnesses or problems were thought to be the work of malevolent spirits—either working independently or sent by the gods. Men found themselves at the mercy of these powerful natural forces, and sought security by placating them or (as in the case of harmful spirits), by trying to control them.

In monotheistic Israel obviously these forces of nature could not be considered as gods. Rather, they were all under the power of Yahweh, who used them as He pleased to accomplish His purposes. We find vestiges of this notion in parts of the Old Testament: in Psalm 104:4 Yahweh uses the tempestuous winds as His messengers (Hebrew *mal'ak*), the fiery flames of lightning as His servants (Hebrew *sharath*). In Psalm 78:49 we read that the plagues of “wrath, indignation, and distress” that God unleashed upon Egypt were called “a company of destroying *mal'akim*”. Just as God uses wind and lightning as His messengers to deliver a sentence of judgment during a storm, so He used plague and pestilence as His messengers when He smote Egypt to liberate Israel from their grip.

We see this same thought in the mention of “destroyer” who brought death to all the firstborn of Egypt (Exodus 12:23), and perhaps in 2 Samuel 24:16 which spoke of the “messenger working destruction” in Jerusalem in the form of a plague, and in 2 Kings 19:35 which speaks of “Yahweh’s messenger going forth” to slay the Assyrian army with a plague. God was sovereign over the forces of nature, and used those forces to fulfill His own will. It is possible that in these passages the word *mal'ak* meant such natural forces which Yahweh used to fulfill His will.

Though certainty is impossible when trying to reconstruct a pre-history like this, it seems as if this understanding of God’s power over nature early coalesced with an image of God as a king commanding His servants. God’s power was the power of a king, and a king always had a court, courtiers, a throne, a throne room, an army—and messengers to reveal His decisions to His vassals and servants to carry out His commands. The word *mal'ak* was now also used to describe these messenger members of His heavenly court.

This image of God having a court and courtiers came to Israel easily enough. Outside of Israel it was believed that all the various gods met in council as members of a pantheon, presided over by the head god. The idea of a solitary god, one bereft of membership in a pantheon, was inconceivable. A god must be part of a council if he or she were a real god.

Such a picture, of course, could find no place in Israel: Yahweh was not a member of a pantheon of gods, for He alone was truly God. His council therefore consisted not of fellow-deities, but of His servants, His messengers—His *mal'akim*.

Members of this council had various names in the Old Testament. They were called *bene Elohim* and *bene elim* (sons of God/ gods) in passages such as Job 38:7 and Psalm 29:1. His servants were called *qadoshim* (holy ones) in Zechariah 15:4. They were often referred to as *mal'akim* (messengers/ angels), such as in Psalm 103:20 and 1 Samuel 29:9. When they appeared in human form to men they were referred simply in terms of their appearance—i.e. as “men” or “mortals” (Hebrew *enoshim* in Genesis 18:2), or as “a man” (Hebrew *ish* in Judges 13:10). Whatever their names, they were totally subordinate to Yahweh, and carried out His will among men. That is, their actions were accepted as actions of God Himself, since they never acted independently of Him.

Later on, especially after the Exile when Israel mixed in with nations such as Persia (with its dualistic Zoroastrianism) angelology experienced further refinement and development. God’s *mal'akim* were increasingly regarded as a particular species within creation. Just as the created order included such species as plants and flora, animals and fauna, and human beings, so it also included a species of angels. Angels were no longer merely undifferentiated members of God’s heavenly court. Increasingly they were regarded as having individual names (e.g. “Michael” or “Gabriel”, names which meant “Who is like God?” and “God’s Warrior” respectively). They were regarded as having differentiated functions and corresponding ranks. There were therefore now not just “angels”, but “archangels”. The cherubim and seraphim found their places within this ranked system.

Since the specific ranking of angels cannot be found in Scripture itself, but must be read into it, not surprisingly different systems of ranking emerged. The Jewish Maimonides (d. 1204) counted ten ranks of angels: living creatures (compare Ezekiel 1:5), *ophanim* (“wheels”, cp. Ezekiel 1:10); *erelim* (“valiant ones”, cp. Isaiah 33:7), *hashmallim* (“bronze-colored ones”, cp. Ezekiel 1:4), *seraphim*, *mal'akim*, *elohim*, *bene*

elohim, cherubim, ishim (“men”). Saint John of Damascus much earlier and working within a different Scriptural world produced a different ranking of nine orders of angels, incorporating the earlier vocabulary of Saint Paul: seraphim, cherubim, thrones, dominions, virtues, powers, principalities, archangels, angels.

The details are less important than the conviction that the invisible world contains the same kind of variety and hierarchical ranking found in the visible world. At the end of a long process of (we may think providentially-guided) reflection, angels were eventually regarded as being a species of created being along with human beings, and having distinct and specific individual traits and lives.

Sound exegesis of a given Biblical passage involves first locating the passage along this extensive trajectory. For example, when the author of Psalm 78 spoke of “a company of destroying *mal’akim*”, sound exegesis will not attempt to inquire from which of the Damascene nine ranks of angels these *mal’akim* came. Psalm 78 is not using the term *mal’akim* in quite that way. There the term has more in common with an earlier understanding of *mal’akim* as the forces of nature God uses to accomplish His purposes.

We see that the Church is the beneficiary of a long process of inspired and guided reflection concerning how God carries out His will on the earth, and how we find our place in all this. We must be grateful that we stand at the end of such a lengthy trajectory. We have things available to us that were not available to generations long past.

PARISH WISH LIST

A wish list to help our parish grow!

SPECIAL, one-time needs or items

A **Changing Table** for our newly remodeled, accessible restroom

RECURRING needs:

Paper Plates (small and large), **Paper Bowls**, **Hot Cups**

Napkins

Plastic Utensils, especially **Forks**

Paper Towels

Toilet Paper

Holy Mother Olympia, pray to God for us!

UPCOMING DIOCESAN & PARISH EVENTS

St Olympia Parish Council Meeting

Monday, November 13, 7:30 PM via Google Meet

WEEKDAY VESPERS 5 PM AT THE HERMITAGE OF ST OLYMPIA

For information please contact Mother Sophronia at mothersophronia@gmail.com
or via Facebook: Nun Sophronia Hofstead.

