

*Antiochian Orthodox Christian Archdiocese of North America*  
*The Diocese of Eagle River and the Northwest*  
**Antiochian Orthodox Church of the Annunciation**

**كنيسة البشارة الأرثوذكسية الأنطاكية**

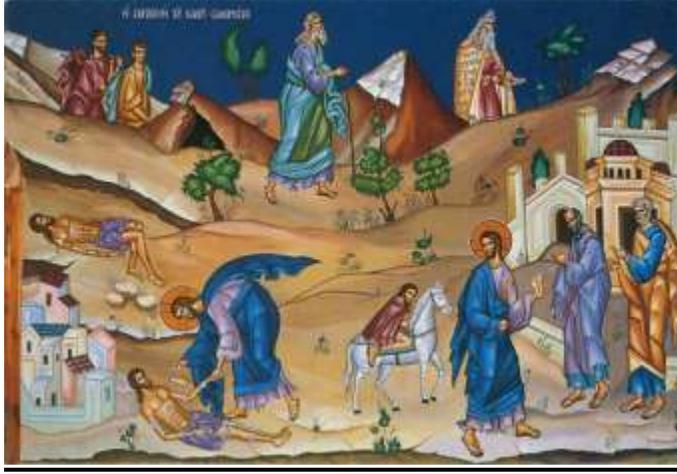
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**Sunday November 6th, 2016**



**Saturday Service: Vespers at 6 PM**

**Sunday Services: Matins 9:30 AM, Divine Liturgy 10:30 AM**

الأحد الثامن من لوقا

عيد القديس يوحنا الذهبي الفم

**Eighth Sunday of Luke**

**Feast of St. John Chrysostom**

تغييرات في القداس

**Changes in the Liturgy**

الايصونيكون

هلم لنسجد ونركع للمسيح ملكنا والهنا، خلصنا يا ابن الله يا من قام من بين الاموات، لنرتل لك هلوليا!

## Entrance Hymn

O Come, let us worship and fall down before Christ.

Save us, O Son of God, who art risen from the dead, who sing to Thee: Alleluia!

### طروبارية القيامة (باللحن الرابع)

إن تلميذات الرب تعلمن من الملاك بشرى القيامة البهيج. وطرحن القضاء الجدي. وخاطبن الرسل  
مفتخرات وقائلات. قد سبى الموت وقام المسيح الإله. مانحاً العالم الرحمة العظمى.

### Troparion of the Resurrection (Tone Four)

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

### طروبارية القديس يوحنا الذهبي الفم (باللحن الثامن)

لقد بزغت النعمة من فمك مثل النار، فأنارت المسكونة ووضعت للعالم كنوز عدم حُب الفضة،  
وأوضحت لنا سُمُو الإِتضاع، يا أيها الأب المؤدب بأقواله يوحنا الذهبي الفم، فتشفع إلى الكلمة المسيح  
الإله، في خلاص نفوسنا.

### Troparion of St. John Chrysostom (Tone Eight)

Grace has shone forth from thy mouth like fire, illuminating the inhabited world. Thou hast treasured for the world the treasures of silver -hating and revealed for us the sublimity of humility. Wherefore, O educator, by thy words, O John the golden-mouthed, intercede with Christ God to save our souls.

### Troparion of the Annunciation – Tone 4)

Today is the beginning of our salvation, and the manifestation of the mystery from the ages; for the Son of God becometh the Son of the Virgin, and Gabriel proclaimeth grace. Wherefore, do we shout with him to the Theotokos, Rejoice, O full of grace! The Lord is with thee.

### (للبيشارة – باللحن الرابع)

اليوم رأس خلاصنا، وإعلان السر الذي منذ الدهور، لأن ابن الله يصير ابن البتول، وجبرائيل بالنعمة يبشر، فذلك ونحن معه لنتهف نحو  
والدة الإله، إفرحي أيها الممتلئة نعمة الرب معك.

### عيد دخول والدة الأله (باللحن الرابع) قنفاق

إن الهيكل الكلي النقاوة هيكل المخلص. البتول الخدر الجزيل الثمن والكنز الطاهر لمجد الله. اليوم تدخل  
إلى بيت الرب وتدخل معها النعمة التي بالروح الإلهي فلتسبحها ملائكة الله لأنها المظلة السماوية.

## Kontakion of the Entrance of the Theotokos (Tone Four)

The all-pure temple of the Savior, the most precious bridal chamber and Virgin, the treasure-house of the glory of God, today enters the Temple of the Lord, bringing with her the grace which is in the Divine Spirit, whom also the angels of God do celebrate in song; for she is the heavenly tabernacle.

الرسالة للقديس يوحنا الذهبي الفم

### Epistle for St. John Chrysostom

*My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding!*

*Hear this, all ye people!*

**The Reading is from St. Paul's First Letter to the Hebrews (7:26-8:2).**

Brethren, it was fitting that we should have such a High Priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; He did this once for all when He offered up Himself. Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints

إِسْمَعُوا هَذَا  
إِنَّ قَمِي يَتَكَلَّمُ بِالْحِكْمَةِ وَقَلْبِي يَهْدُّ بِالْفَهْمِ!  
يَا جَمِيعَ الْأُمَمِ!

(7:26-8:2) فصل من رسالة القديس بولس الرسول إلى العبرانيين

يا إخوة إِنَّا يُلَائِمُنَا رَئِيسُ كَهَنَةٍ مِثْلُ هَذَا بَارٌّ بِلَا شَرٍّ وَلَا دَنَسٍ مُتَنَزِّهٌ عَنِ الْخَطَاةِ قَدْ صَارَ أَعْلَى مِنَ السَّمَاوَاتِ \* لَا حَاجَةَ لَهُ أَنْ يُقَرَّبَ كُلَّ يَوْمٍ مِثْلَ رُؤَسَاءِ الْكَهَنَةِ ذَبَائِحَ عَنِ خَطَايَاهُ أَوْلَا ثُمَّ عَنِ خَطَايَا الشَّعْبِ. لِأَنَّهُ قَضَى هَذَا مَرَّةً وَاحِدَةً حِينَ قَرَّبَ نَفْسَهُ \* فَإِنَّ النَّامُوسَ يُقِيمُ أَنَاثًا بِهِم الضُّعْفُ رُؤَسَاءَ كَهَنَةٍ. أَمَّا كَلِمَةُ الْقَسَمِ الَّتِي بَعَدَ النَّامُوسِ فَتُقِيمُ الْإِبْنَ مُكَمَّلًا إِلَى الْأَبِدِ \* وَرَأْسُ الْكَلَامِ هُوَ أَنَّ لَنَا رَئِيسَ كَهَنَةٍ مِثْلَ هَذَا قَدْ جَلَسَ عَنِ يَمِينِ عَرْشِ الْجَلَالِ فِي السَّمَاوَاتِ \* وَهُوَ خَادِمُ الْأَقْدَاسِ وَالْمَسْكِنِ الْحَقِيقِيِّ الَّذِي نَصَبَهُ الرَّبُّ لَا إِنْسَانًا.

a Son Who has been made perfect forever. Now the point in what we are saying is this: we have such a High Priest, one Who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord.

### الإنجيل للأحد الثامن من لوقا

### *Gospel for the Eighth Sunday of St. Luke*

**The Reading from the Holy Gospel according to St. Luke. (10:25-37)**

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" Jesus said to him, "What is written in the Law? How do you read?" And the lawyer answered, "You shall love the Lord your God with all your heart, and with all your strength, and with all your mind; and your neighbor as yourself." And Jesus said to him, "You have answered right; do this, and you will live." But the lawyer, desiring to justify himself,

فصلٌ شريف من بشارة القديس لوقا الانجيلي البشير والتلميذ . (10:25-37) الطاهر

في ذلك الزمان دنا إلى يسوع ناموسي وقال مُجرباً له يا مُعلِّمُ ماذا أعملُ لأرث الحياةَ الأبديةَ\* فقال له ماذا كُتِبَ في النَّاموس. كيفَ تقرأ\* فأجاب وقال أحبب الربَّ الهك من كُلِّ قلبك ومن كُلِّ نفسك ومن كُلِّ قدرتك ومن كُلِّ ذهنك وقريبك كنفسك\* فقال له بالصواب أجبت. اعمل ذلك فتحيا\* فأراد أن يُزكي نفسه فقال ليسوع ومن قريبي\* فعاد يسوع وقال كان إنسانٌ مُنحدرًا من أورشليم إلى أريحا فوقع بين لُصوصٍ فعروه وجرحوه وتركوه بين حيٍّ وميتٍ\* فاتفق أن كاهناً كان مُنحدرًا في ذلك الطريق فأبصره وجاز من أمامه\* وكذلك لاوي وأتى إلى المكان فأبصره وجاز من أمامه\* ثم إن سامرياً مُسافراً مرَّ به فلمَّا رآه تحنَّ\* فدنا إليه وضمد جراحاته وصبَّ عليها زيتاً وخمراً وحمله على دابته وأتى به إلى فُندقٍ واعتنى بأمره\* وفي الغد فيما هو خارجُ أخرج دينارين وأعطاهما لصاحبِ الفُندق وقال له اعتنِ بأمره. ومهما تُنفق فوق هذا فأنا أدفعُهُ لك عند عودتي\* فأبى هؤلاء الثلاثة تحسب صار قريباً للذي وقع بين اللُصوص\* قال الذي صنع إليه الرحمة. فقال له يسوع امض فاصنع أنت أيضاً كذلك.

said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the

<p>robbers?” The lawyer said, “The one who showed mercy on him.” And Jesus said to him, “Go and do likewise.”</p>	
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**Persistence: “Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. Persistence and determination alone are omnipotent.” Calvin Coolidge**

- **We need to attend the Liturgy from the beginning. Try to be at church at 10:30 AM. Those who partake of Holy Communion should be at church before the epistle is read, stay until the final blessing and say the thanks giving prayers after Holy Communion. Liturgy starts with “Blessed is the Kingdom”, and ends with the final blessing and kissing of the cross.**

### **❖ Church Announcements**

- **The Nativity Fast (Christmas Fast): Has two parts: First part: Starts November 15<sup>th</sup> until December 19<sup>th</sup>. During this time we refrain from parties, alcohol. On Wednesdays and Fridays, we refrain from eating meat, poultry, cheese (dairy products), fish is permitted except on Wednesdays and Fridays. Second Part: from December 20<sup>th</sup> to the 24<sup>th</sup> at midnight, all the above plus fish is not permitted during this time. If you can’t fast, please talk to Father.**
- **When we Fast: We Orthodox prepare for a Feast of the Church by fasting, attending extra services of the Church, go to confession, read spiritual books including the Bible, refrain from sinning and help the poor.**
- **Paraklesis during the Nativity Fast: Every Wednesday during the Nativity Fast at 7 PM instead of Vespers we will have Paraklesis to the Mother of God.**

- **World Food Day 2016: Canned Food Drive** requested by the Archdiocese from October to December. Please bring a nonperishable food and body hygiene items to donate to Inn from the Cold and other needy people. Here are some of the items that the Mustard Seed request: **Thermal/wool socks, underwear (new), Toques an scarves, Gloves, hand and toe warmers, travel mug, tissues, hygiene items, canned food for the holiday.**
- **Bake Sale:** will be on December 3<sup>rd</sup> and 4<sup>th</sup>. Please see Sara for more information.
- **Casino Help:** We are going to have a casino dates at the end of January. Please, signup with Elie Ziade, or Hanan Samaan.
- **Calendars for 2017:** please, take one calendar for 2017 from the table, it has all the church readings, feasts and fasting.
- **Sponsors are needed for the following Sundays:** Holy Bread sponsors are needed for the following Sundays: November 27<sup>th</sup>, December 11<sup>th</sup>, 18<sup>th</sup> and Christmas on the 25<sup>th</sup>.
- **Votive Candles:** we need votive candles for the altar, if anyone would like to donate them.
- **Fr. Joseph Purpora:** will be visiting our parish for youth activities on the weekend of November 18<sup>th</sup>. Fr. Joseph is the Director of the Youth Department for the Archdiocese. **Tentative schedule:** Young Adults meeting on November 18<sup>th</sup> at 7 PM, the Theme: Living an Orthodox Christian life in a modern world. Saturday November 19<sup>th</sup>: meeting with the teens at the church at 1 PM to get some ice cream then visit a nursing home to spend time with their residents. Sunday November 20<sup>th</sup> meeting with the parents after Liturgy.
- **Upcoming Young Adults Activities:** please come and be a part of the fun!

Date	Activity	النشاط
Nov 11 <sup>th</sup>	Arabic Breakfast in the church	فطور حمص وفول وتسقية في الكنيسة
Nov 18 <sup>th</sup>	Fr. Purpora Visit, we will meet and discuss "How to live a Christian life in the modern world and its challenges"	الاجتماع مع أبونا باريورا ومناقشة " كيف نعيش حياة مسيحية في العالم المعاصر وتحدياته "
Dec 02 <sup>nd</sup>	We will discuss "Church Schism" in history and present with Abouna George.	مناقشة موضوع "انشقاق الكنيسة" في التاريخ والحاضر مع أبونا جورج
Dec 16 <sup>th</sup>	Help Sunday school preparing for the Christmas play.	مساعدة مدارس الأحد بالتحضير لمسرحية الميلاد

- **Church School this Saturday November 12th at 4:30 PM.**
- **Christmas Play:** the children's Christmas Play will be on December 18<sup>th</sup> at the Greek Church from 4 PM to 8 PM. If you want your children to participate, see Kr. Manal.
- **Wednesday Service :** Every Wednesday during the Fast, we will have Paraklesis on Wednesdays at 7 PM.
- **Giving back to God:** Our church depends on your generous giving back to God for all His blessings in your life. **Please, give generously and regularly and God will bless you back a 100 times.** **Give a percentage of your income.** Write your name on the envelope for a receipt.
- **University Students:** We have 3 priests available on the University of Calgary Campus, Tuesday, Wednesday and Thursday. Please, go to the Spiritual Center to meet them.
- **Don't forget to visit:** [www.ancientfaith.com](http://www.ancientfaith.com) [www.myocf.net](http://www.myocf.net)

**+++The Lionheart: COMING SOON TO A CHURCH NEAR YOUR HEART! "The Lionheart"**

The challenges of Fatherhood and becoming a great role-model to your children are immense. What about the value of being a loving and caring husband to your wife? Sickness OR health, remember that? Men, you will gain appreciation from your family, by engaging in a most meaningful course as the "Lionheart". This is a "Pursuit of God" put together by the Orthodox faith. For ages 18+, as you may be a husband or father, so prepare for it. Society is at times, suffocating with social problems: drugs, depression and lack of Leadership in our homes and place of worship. Within a short 4 week term, you will likely find many problem-solving techniques to becoming a better man. We can learn from the DVD or from each others experiences, hopefully in confidence. We can communicate our feeling, or we can just listen and learn. After this program you will thank our Lord for the experience! **Lou Salloum** is assisting Father in forming a Christian men group. Please, signup with Lou Salloum.

- **Father to visit you:** Would you like Fr. George Dahdouh to visit you? Talk to Father or call him to schedule an appointment. Father loves to visit families and individuals.
- **Missing Sunday Liturgy:** Attending Sunday Liturgy should be part of our regular life as a family, we should not miss church unless we are really sick. Make attending church every Sunday an important part of your family life. **The family that worships together, stays together.**

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**What is Christian Stewardship? Christian Stewardship is :** learning how to be a responsible and concerned caretaker of Christ's Church; it is learning how to enjoy Church life and be happy in Church work., for in Her dwells the fullness of the Spirit of God. ...our active commitment to use all our **time, talent and treasure** for the benefit of humankind in grateful acknowledgment of Christ's redeeming love. ...caring for the needs of others. ...offering one's

self to God as He offered Himself to us. ...what a person does after saying “I believe...”, as proof of that belief. ...devotion and service to God and His Church as persons, as families, as diocese, as national Church and as Church universal. (Williams & McKibben in *Oriented Leadership*) Christian Stewardship is about becoming good caretakers of all that God has given us. God has given each of us special and unique gifts. And through Holy Scripture He teaches us all that what we have is a loan. He lends everything to us, and reminds us that one day He will ask us to give a detailed accounting of what we have done with the gifts He has given us. Archbishop Anastasios of Albania has noted that “we find ourselves by offering ourselves.” Have we learned the blessedness of generously giving to others of all we have? Everything we have is temporal. We don’t know for how long we have it. The fundamental question, though, is how will we use all that we have for the glory of God?

## **The Journey: Orthodoxy is a journey of the utmost importance**

Unless our Orthodoxy becomes something other than magic, with the priest as some sort of wizard who performs the right formulas, and who does all the work for us, our Orthodoxy will have failed us. No one can live the spiritual life for us, for it is a task only we can do.

Do we follow the daily scripture readings in the Orthodox calendar? Do we keep to a Prayer Rule, making it one of our central acts during the day? Do we read the lives of the saints every day, letting their example impact the way we live? Do we prepare ourselves for Saturday night confession by taking note of our sins during the week, and being ready to be accountable before the priest? Is the reception of the Holy Mysteries the most important moment in our week? Is Orthodoxy central in how we live our lives, or do we simply relegate it as a weekend event? Do we allow ourselves to live Orthodoxy in a mediocre way?

The spiritual life is an adventure, full of pitfalls AND great heights. If we make this journey our primary reason for living, the reward will be great. But if we try living our life with the Christ placed in a secondary roll, we will end our life as losers, having lost the battle and the reward. We are on a journey, and it begins with that first step. Christ stands with us, ready to lift us up when we fall, and even pull us along when we stumble or grow fainthearted. Orthodoxy is by nature a faith that demands full participation and deep commitment, otherwise it becomes just another religion, devoid of salvific, transformational value. With love in Christ, Abbot Tryphon

## **Made Perfect! by Fr. Barnabas Powell**

**“O Lord, I cry to You. Hear Me!”**

The word “asceticism” is something of a mystery to our modern way of life. We have lived with such plenty and such amazing comfort and ease for so long that now we assume that all of life is meant to be pain (and even effort) free. Just consider our attitudes towards marriage. We assume that marriage is meant to “fulfill us” or “complete us” as if the Hollywood version of romantic love is actually a reality.

An article on the Christian view of marriage is titled “Marriage is a Lifetime of Suffering.” You won’t see that on any Hallmark card for wedding anniversaries anytime soon. And yet, the idea of salvific suffering is so foreign to us

as to be actually offensive to many. But the Christian understanding of life and salvation can be summed up in this quote from Elder Sophrony of Sussex "...in this world there is nothing more difficult than to be saved."

Look at our lesson today in Hebrews 2:2-10:

BRETHREN, if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his own will. For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man that thou art mindful of him, or the son of man, that thou carest for him? Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering.

St. Paul here tells us that Jesus Christ was made "perfect" THROUGH suffering (emphasis mine). Now, first, we have to deal with this word "perfect." It isn't that Jesus somehow lacked anything because He is God in the flesh so Paul isn't saying Jesus needed to be made better. No, the word "perfect" here means "complete" or finished work." The perfection comes in Him completing His task, His mission and He completed His mission THROUGH His suffering. And if we are going to complete our task, our mission to be made like Him it is going to be THROUGH suffering.

Ask any athlete who has won an Olympic Gold Medal. Ask any person who has achieved some great goal or reached the top of their field and they will tell you it has been through hard work, dedication, and effort. It has been won through suffering. Suffering the dismissal of other choices. Suffering the focused practice until your muscles ache and your face pours with sweat. Suffering hours of practice time, study, or exhaustive repetition until you get it "perfect." All achievement comes through suffering.

And yet, the Lord's suffering, just as our suffering, is temporary. But that which is won THROUGH suffering lasts forever. The rest of the world mindlessly and vigorously attempts to avoid and escape any appearance of suffering, but we are challenged to embrace it to us as a dear friend, knowing the endurance of suffering brings perfection, salvation.

Today, are you suffering? Know it isn't God's will to make you unhappy or to be in pain, but it is God's will, since we all face hardship and pain in our lives, to press you THROUGH this suffering moment to the spiritual health and perfect salvation on the other side of your suffering. We Orthodox on Purpose participate in the active choice of an ascetic Christian life precisely because we know "weeping endures for a moment, but joy comes in the morning!"

## **Righteousness: Righteousness is not a part time job**

Teachers and parents routinely remind children of the importance of refraining from giving in to peer pressure, knowing that good behavior can often be undermined by the desire to fit in with their friends and school mates.

We adults need to remember is that we, too, are often subject to peer pressure. When we are surrounded by people who always take the moral high road, who are honest in their business practices, and respectful in the way they treat other people, our own adherence to the commandments of God, is made easier.

What are we like when we are spending time with that neighbor, friend, or relative, who is fun to be with, but shares off colored jokes, or says horrible things about people we know? Do we give in to laughter because we want to fit in with the moment, or do we always take the high road, keeping true to our Christian faith, regardless the behavior of people we are with?

“To be righteous among the righteous is a great and praiseworthy thing, but it is a far greater and more praiseworthy thing to be a righteous man among the unrighteous (Bishop Nikolai Velimirovicn, ‘The Prologue from Ochrid’).”

To be righteous is not a part time job. Love in Christ, Abbot Tryphon

# Synaxis of the Archangel Michael and the Other Bodiless Powers

Commemorated on [November 8](#)

## [Troparion & Kontakion](#)

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 6:12) 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:**

*PRINIPALITIES (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 thousand 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 St 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 St 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 St 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.*

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 (3 Ezdras 5:20). We pray for him to enlighten those with darkened minds.*

*Selaphiel: the prayer of God, impelling to prayer (3 Ezdras 5:16). 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 (3 Ezdras 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 (or sometimes a fiery sword), on which is outlined a scarlet cross.*

*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, 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 (Palladius, Dial. Ch. 10).