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Resurrection of Christ**  
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### **Schedule for the Week of November 17 - 23, 2019**

<b>Sunday Nov 17</b>	<b>St Joannicius / Преп. Иоанникия</b>
<b>Wednesday Nov 20</b>	<b>Vigil – St Michael &amp; all Heavenly Hosts 6:30 PM Vigil</b>
<b>Thursday Nov 21</b>	<b>St. Archangel Michael &amp; Heavenly Hosts / Собор Архистратига Михаила и прочих бесплотных Сил 9:00 AM Divine Liturgy / Литургия</b>
<b>Saturday Nov 23</b>	<b>5:30 PM Vigil</b>
<b>Sunday Nov 24</b>	<b>Martyrs Menas, etc. 8:15 AM Nocturns, Hours, Confessions 9:00 AM Divine Liturgy / Литургия</b>

например, Церкви, народы, все природные стихии. Ангел отдельного человека называется Ангелом-Хранителем. Он помогает человеку в деле его спасения и оберегает его.

Церковь знает целые службы Ангелам и отдельные к ним молитвы. Ангелы «с нами невидимо служат» во время Божественной литургии. Там, где неверующие видят счастливый случай, а верующие – проявление Промысла Божия, там легче всего опознается воздействие светлых сил. Это раскрывается, например, в книгах Товита и Деяний апостольских.

Ангелы света не могут творить зла; они всецело определены к добру и ему служат, но вполне свободно, сами избирая наилучшие пути к осуществлению воли Божией.

К невидимому миру принадлежат также падшие ангелы, или духи зла. В нашем грешном мире их воздействие постигается отчетливее; но более других их реальность сознают верующие люди.

### **Ангелы**



Сотворенный Богом невидимый мир, или «небо», - это Ангелы. Они являются орудиями Божия Промысла и вестниками Божией воли. Священное Писание раскрывает их действие в решительные для человеческого

спасения моменты истории. Ангелы – это могучие бестелесные духи, личности, или умы. Они сотворены иерархически; вместе они составляют единство, или Собор, а разделяются они на «воинства». Ангелы называются также «вторыми светами».

Предполагают, что каждое творение, и роды, и виды его, имеют своего Ангела,

*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 Judgement 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.

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 judgement.

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

*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.

*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.

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.

*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.

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. 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.

On icons the Archangels are depicted 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).