



Sunday, November 14, 2021

Gospel: [St. Luke 10:25-37](#)

Tone 4

Epistle: [Galatians 2:16-20](#)

21st Sunday after Pentecost

Holy and All-praised Apostle Philip / St. Justinian the Emperor and his wife, St. Theodora ( St. Gregory Palamas, Archbishop of Thessalonica

## NOVEMBER Bulletin Sponsor:

*Fr. Andrew in memory of my mother Dorothy*

### *Liturgical & Events Schedule*

#### Sunday, Nov. 14

9:10 am: Hours / Divine Liturgy / Social / Change  
linens & candles to red

#### Monday, Nov. 15

4:00 pm: Respect Life Meeting

#### Saturday, Nov. 20

4:00 pm: Great Vespers

#### Sunday, Nov. 21

9:10 am: Hours / Divine Liturgy / Memorial  
Sunday / Social

### NOVEMBER BULLETIN CANDLE SPONSORS

**Bulletin:** (\$50) Fr. Andrew in memory of his  
mother Dorothy

**Chandelier:** (\$50) Fr. Andrew in memory of his  
grandmother Mary Billy / Basil in loving  
memory of my sister Marion

**Altar Candles:** (\$50) Fr. Andrew in memory of  
Archbishop David from Alaska

**Candles on the Tomb:** (\$25) Fr. Andrew in  
memory of his family & friends reposed in No-  
vember

**Eternal Light & Icon Screen:** (\$25) Fr. Andrew  
in memory of former Pastors who reposed in  
November.

**Candles @ the Cross:** (\$15) From Laura & Jim  
for the health of Betty Kovach

**Candles @ Icon of St Tikhon:** (\$15) For the  
Health of Tim and the safety of Nicholas,  
Tikhon & Gleice

### FOCA to Host Virtual Christmas Concert

The Fellowship of Orthodox Christians in America is coordinating a “virtual” Christmas concert to be streamed live via YouTube on Sunday, December 26th, 2021. All Pastors and Parish Choirs are invited to participate LIVE via Zoom or by sending in a pre-recorded video including a greeting by your parish priest.

Those interested in participating are asked to contact Father Nicholas Wyslutsky via email: [focaspiritualadvisor@gmail.com](mailto:focaspiritualadvisor@gmail.com) for more information or to reserve your spot and selections. The number of carols or nativity hymns will be based on the number of participants.

### Diocesan Choir Ministry to hold event in Cleveland Deanery

St. Nicholas Orthodox Church in Mogadore, OH will be the site for church singers to gather for the upcoming Cleveland Deanery Choir Retreat.

The St. Andrew of Crete Choir Ministry, the diocesan ministry for music, will be hosting a local event in the greater Cleveland area entitled, “Heaven and Earth.”

“Our committee is excited to host its first face-to-face event. I am sharing the registration flyer with all of you for the November 20 Cleveland Deanery Choir Retreat,” said Elena Monahan, the event coordinator.

The event will be held on November 20, the eve of the feast of the Entrance of the Mother of God into the Temple from 10:00 A.M. to 3:00 P.M. Participants are invited to stay and sing for festal vespers at 5:00 P.M. Lunch will be provided by the local parishes.

NOTE: Flyer in church basement

## 40 DAY REMEMBRANCE

**Nov. 7:** Protopresbyter Lawrence Barringer  
**Nov 14:** Patricia  
**Nov. 21:** Metropolitan Jonah from Uganda  
**Nov. 28:** Regina Lomme  
**Dec. 5:** Gordon Schutt / Fr. Maximos Herman  
**Dec. 12:** Dan Opritza  
**Dec. 19:** Robert Blackford

### NOVEMBER CHURCH CLEANING SCHEDULE

Week of Nov. 14 Laura  
Week of Nov. 21 Susan  
Week of Nov. 28 Laura



### NOVEMBER: MONTHLY TITHE ONLY Goal Pledged per month: \$4,825

**Nov. 7:** \$2,285

### NOVEMBER: OTHER INCOME Goal for the month in this category: \$2,670

**Nov. 7:** \$65 Candles; \$20 donations; \$250 Vigils; \$100 holy Day donations; \$50 bulletin; \$100 Chandelier; \$25 Candles on Tomb; \$100 Altar Candles; \$30 Candles @ St. Tikhon; \$25 Eternal Light & Icon Screen

**TOTAL FOR MONTH: \$765**

### NOVEMBER: RESTRICTED FUND DONATIONS

**Nov. 7:** \$150 Holiday Bureau; \$110 St Vladimir's Seminary; \$87.50 Building Restoration

### NOVEMBER: LITURGICAL ATTENDANCE

**Saturday, Nov. 6:** 6 attended Vespers  
**Sunday, Nov. 7:** 20 attended Liturgy (7 of which were visitors) / 16 received Communion  
**Monday, Nov. 8:** 11 attended Feast Day Liturgy

## VIGILS- NOVEMBER 7

**Basil Glovinsky (2)** Health and recovery of Marguerite, In loving memory of sister-in-law Anne

**Jean Hileman (1)** sSocial intentions

**Laura Kovach(4)** Birthday blessings to Amanda and Rachel, For health of Betty K., Ben F., Earl R., Mary P., Andrea J., Wendy R., Mark M., Dana M., Bodhi C., Hattie K., Molly K., David M., Marguerite B., Stephanie R., Christi S., Kathie J., Doris D., Joe, Margi, Joe Schutt, Mark Powell, and George Knigge, Safe travels for Matthew, Memory eternal to Gordon Schutt

**Sandy Martin (2)** For health and healing of Marg, Special intentions

**Tina Rindfleisch (1)** Special intentions

**Royhab (1)** For health of Stephanie Royhab

**Diane Tryon (3)** In loving memory of Aunt Ann on her anniversary, In loving memory of Aunt Marian on her anniversary, In loving memory of Aunt Marian for her birthday 11/9

**Twarek (10)** 10/31 Safe travel for Tina and Tony, For the health and recovery of Zach, Health and recovery of Marguerite, Health and recovery of Jamie Philpot, Health and recovery of Joe Schutt, Memory Eternal to Gordon, God's blessing & strength to Sarah, Mat and family, Health and recovery of Jim, Stephanie, Ron, Ezra, Health of David, Helen Lis and Tina's dad, Earl, Matt, Tom, Loren, Joe, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Chuck, Bohdi, Diane, Stella, Jake, Cheryl, Special intentions...

(7) for 11/7 For the health and recovery of Zach, Health and recovery of Marguerite, Health and recovery of Jamie Philpot, Health and recovery of Joe Schutt, Health and recovery of Jim, Stephanie, Ron, Ezra, Health of David, Helen Lis and Tina's dad, Earl, Matt, Tom, Loren, Joe, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Chuck, Bohdi, Diane, Stella, Jake, Cheryl, Special intentions

## Archpriest Peter Tutko

The Archpriest Peter Tutko, 80, fell asleep in the Lord at home on Friday afternoon, November 5, 2021. Father Peter (and his recently departed wife, Matushka Sonja) served multiple parishes. Their ministry spanned over four decades of service to the Church, beginning in the Diocese of New England and then in the Diocese of the South.

Father Peter was born on March 18, 1941, to Peter and Anastasia (Talalay) in Brooklyn, NY and from his youth was raised in service to the Orthodox Church starting at the Church of the Holy Trinity in Brooklyn. He served in the altar, sang in the choir, taught in the church school and directed the choir. He entered the Pre-Theological Program at Saint Vladimir's Orthodox Theological Seminary when it was still located at Union Theological Seminary on West 121st Street. In the Summer of 1962, Father Peter was a member of the first Saint Vladimir's Seminary Octet, that travelled to 80 parishes throughout the United States that summer. He met Sonja Horoschak on her birthday at Christ the Savior Church in Paramus, NJ and they would be married there in September 1968. The newly married couple then moved to South Canaan, PA, where Father Peter continued his theological studies at Saint Tikhon's Orthodox Theological Seminary. Father Peter was ordained to the holy Diaconate by Archbishop Kiprian in 1971. He then often served as deacon for Metropolitan Ireney (Bekish). Deacon Peter received his Master of Divinity from Saint Tikhon's Seminary in the Spring of 1973. On June 2nd, 1973, His Beatitude Ireney ordained him to the Holy Priesthood.

Father Peter (and Matushka Sonja) received their first pastoral assignment at Holy Trinity Church, Springfield, VT and also Holy Resurrection Church in Berlin, NH. It was here that Father Peter met Bishop Dmitri (Royster) of Hartford, who would later become the first bishop of the new Diocese of the South in 1979. It was to Saint Andrew Church, in New Port Richey, that Father Peter became the first assigned priest by Bishop Dmitri in the newly formed Diocese of the South. In 1980, Father Peter and Matushka Sonja welcomed their son, Mark. Over the next 25 years, Father Peter labored in the Tampa Bay Area helping to establish parishes, educate the faithful, encourage college students, organize singers

into Pan-Orthodox choirs. He had a special love of liturgical music, chanting and choral singing that remained with him his entire life. During this time Father Peter served the communities of Holy Trinity in St. Petersburg (later Safety Harbor), Saint Mark in Bradenton, Saint John OCF in Gainesville, Saint Philip in Tampa, Saint Raphael in Inverness. Father Peter truly supported a vision of Orthodox brotherhood and cooperation among the clergy in the Tampa Bay Area with his faithful participation in the Tampa Bay Orthodox Clergy Brotherhood since its inception. After his retirement in 2008, Father Peter became integrally involved in parish life at Saint George Serbian Orthodox Church, Clearwater, FL as well as at Saint Mark Church in Bradenton. In 2013 Father Peter celebrated the baptism of his grandson, Jayson, who brought such great joy to his life.

Father Peter's health began to decline shortly after the repose of Matushka Sonja in March of this year. Despite his failing health, Father Peter maintained his missionary spirit offering his encouragement and inspiration to the newest mission of the Diocese of the South, Saints Joachim & Anna in The Villages. He was present for the first Divine Liturgy in June and sang with the choir as he was able up until his repose.

Father Peter will be remembered for his humor, his love of church music, his family and love of Christ and service to His Holy Church.

The Family is grateful for the comfort and care provided by Suncoast Hospice. They request that any donations in memory of Father Peter be directed to Saints Joachim and Anna Orthodox Church, The Villages, FL.

May Father Peter's memory be eternal!



## PRAYER LIST- UPDATED NOVEMBER 10

**HIERARCH'S / CLERGY:** His Beatitude, Metropolitan Herman; Archbishop Benjamin from San Fransico; John Duranko (Father's home pastor); James Gleason (Father's Spiritual Father); Moses Berry; Gregory Grivna; Emilian Hutnyan; Joseph Von Klarr; Michael Kuzara; Michael Macura; Basil Stoyka, Andrew Yarvonitsky; John Zabinko / Deacon Paul Gansle, Deacon Peter Rentsch, / Sub-deacon Wylie Meath

**MATUSHKII:** Pani Patricia Duranko; Virginia Lecko; Maura McCarntey; Margaret Zabinko

**PARISHIONERS & THEIR FAMILIES:** Tammy Blackford; James Bargdill (Schutt); John Beadle (Elchisco); James Billy (Fr.); Kristen (Cassell); Marguerite Bird; Maryann Cook (Twarek); Michael Glovinsky; Shirley Gresh (Glovinsky); Ben Grosik (Hritsko); Joseph Habegger (Kovach); Ellie Hritsko; Charisse (Hileman); Betty Kovach; David LaValle (Fr.); Helen Lis; Child Stephanos (Loizos); Scott Lucas (Fr.); David Mazurik; Child Stella Miller (Elchisco); Nancy Naiser (Royhab); Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Stephanie Royhab; Joe Schutt; Steven Schirtzinger (Soski); Dacia Snider (Hileman); Doris Toth (Hritsko); Diane Tryon; Greg Tyron; Tom Twarek; Tim; the child Bodhi (Cassell); Elinor Williams (Golob); Kathryn Tryon & her unborn baby

**OTHER REQUESTS:** Child Ezra; Layne Demkosky (Fr); Paul Demkosky (Fr); Jack Eilrich (Fr.); Baby Finn (Cassell); Marge Dziama; Ruthe Flewelling; Ben Franklin (Kovach); Donald Gresh (Glovinsky); Andrea Joy (Kovach); Ann Marie Krynock (Timko); Maria (ABP); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Mark Masica (Kovach); Pauline Meath (Fr); Karen Muzyka (fr); William Romanchak (Fr); Sandy Scafaria (Hileman); Janice Timko; George Timko; Loren Welch (Fr); Chuck Wiedenhoft (Twarek); Sara (Jake); Chris Quotap (Fr)

**MILITARY:** Alex, Nathan Brown, Craig Cassell, Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Nicholas & Tikhon

**CAPTIVES:** Metropolitan Paul (Orthodox Archdiocese of Aleppo), Archbishop John Syriac Archdiocese of Aleppo, The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world



**NOTE:** ABL (Archbishop's request) / Please let FR. Andrew know who can come off the list or be put on.

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### **CATASTROPHIC RELIEF FUND**

Purpose of fund: To provide some small financial assistance to a parishioner, family member or community member who has suffered a catastrophic event.

Funds will be offered at the discretion & blessing of the Rector and the discretion of the Board.

This money can also be used for outreach programs in the parish.

Thank you and God bless!



### **BUILDING / RESTORATION FUND**

Our 125<sup>th</sup> Anniversary is coming!

Fund Purpose: To collect funds to pay for the restoration, repair and beautification of the building and parish room. This will avoid using general funds which are earmarked for budgetary items.

Please consider contributing generously to the *Building/Restoration Fund*.

## Biblical Women: Rahab

By Fr. Lawrence Farley

Rahab has the distinction of being one of the few Biblical figures who was the object of an attempted moral make-over—or, more bluntly, of a well-intentioned white-wash. In Hebrews 11:31 and James 2:25 she is referred to as “Rahab the porne”—in quaint English, “Rahab the harlot”, in more common English “Rahab the prostitute”—and this has not sat well with some expositors. Accordingly they have sought to suggest that she was not so much a prostitute as a simple innkeeper (a supposition at least as old as the Jewish historian Josephus in the first century). The narrative containing her story in Joshua 2 refers to her as “a zonah whose name was Rahab” (v. 1) and it is suggested that the Hebrew noun *zonah* (which normally means “prostitute”, its meaning in Genesis 38:15 and Isaiah 1:21) here is derived from the Hebrew *zun*, meaning “to nourish” so that she was a hostess, not a hooker. Unfortunately for the kindly revisionists, the meaning of the Greek word “porne” is quite clear and contains no such possible ambiguity. Rahab was a prostitute. Or, perhaps one might say more delicately, her inn offered a special kind of room-service.

Admittedly one needs to differentiate the services offered by Rahab in her day in her pagan town of Jericho from those of the prostitutes plying their trade in the cities of the world today. Rahab did not linger by the roadside trying to attract customers. She indeed ran an inn—one which was also locally known and used as a brothel. As such it was frequented by many men, which is doubtless why the Israelite spies went there: they were not looking for sexual services, but for local information. This cultural distinction however does not exculpate Rahab, which is why the text in Joshua refers to her as a *zonah*, not an innkeeper. The emphasis is on her pagan sin. It is as if the narrator of the Biblical text was saying, “Of course she was a prostitute—what else could you expect in pagan Jericho?”

That, of course, was just the point—even a benighted pagan like Rahab knew the power of Israel’s God: “I know that Yahweh has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how Yahweh dried up the water

of the Red Sea before you when you came out of Egypt and what you did to the two kings of the Amorites that were beyond the Jordan whom you utterly destroyed” (v. 9-10).

In admitting this to the spies Rahab was not simply getting something off her chest; she was defecting. For she went on to offer them a deal: “Swear to me by Yahweh that as I have dealt kindly with you, you also will deal kindly with my father’s house, and give me a sure sign, and save alive my father and mother, my brothers and sisters, and all who belong to them and deliver our lives from death” (v. 13). That is, she was asking for safety and asylum for her and her entire family after Jericho fell.

The spies naturally agreed. There was a condition, of course, given the difficulty of identifying her family in the coming melee. They would all be safe only if they stayed together with her in that room when the slaughter began. Her off-limits house would be identified by the coming invaders if she tied a scarlet cord in the window—otherwise, no deal.

Why a scarlet cord? The vivid red colour would be more obvious to invading soldiers in the heat of the moment than undyed cloth. But it is hard not to think of the red blood which the Israelites daubed over the lintels of their homes in Egypt which kept those inside safe from the destroyer on the night of the first Passover. On that night of death and slaughter in Egypt when the angel of death passed through the land slaying the firstborn of every household, the destroyer would pass over the homes which had sacrificed a lamb and placed some of its blood on their doorposts and the lintel of the house (Exodus 12). On that terrible night, all the Israelite families were similarly commanded to stay together within the safety of their house, for God told them, “None of you shall go out of the door of his house until the morning” (Exodus 12:22).

In the same way, Rahab’s family would be safe as long as they did not go out of the door of her house until the slaughter ended. The spies were clear about this: “If anyone goes out of the doors of our house into the street, his blood shall be upon his head” (Joshua 2:19). The parallelism between that night in Egypt and that day in Jericho suggest that the former indeed offered a model for the latter. If that is true, the scarlet cord, like the blood of the Passover lamb, *Con’t Pg 8*

## NOVEMBER Celebrations

ANNIVERSARIES	BIRTHDAYS	
Oct. 31- Paul & Layne Demkosky 11-1-2008: Retired Metropolitan Jonah (Consecration) 11-12-2008: Retired Metropolitan Jonah (Elected Primate) 11-13-2012: The Most Blessed Tikhon (Elected as Primate) 4- Fr. Matthew Moriak priestly ordination 11-15-1980: Archbishop Nathaniel of Detroit <p style="text-align: center;"><b>NAMESDAY</b></p> 11-6: Bishop Paul of Chicago 11-25: Retired Bishop Lazar of Ottawa 11-30: His Grace Andrei of Cleveland	31- Fr. Peter Zarynow 1- AP Fr. ohn Zdinak 7-Philip Sokolov 11- Amanda Kovach 16- Valerie Schutt 16- Madelyn (Laura's grand-daughter) 17- Cole Heffernan 17- Roddie Mazurik 18- Angie Kukay	19- Fr. Andrew Groom 19- Kristen Cassell 19- Mollie Demkosky 23- Cheyanne Welch 23- Joe Samilenko 28- Darryl Whitham 30- Kristen Basala

### READERS



Sunday, Nov. 14	Tim
Sunday, Nov. 21	Ron
Sunday, Nov. 28	Tim

### For Your Prayers

**Diane Tryon**  
 109 Joslyn Street  
 Arcadia, OH 44804

### For Your Prayers

Marguerite Bird  
 512 Ottawa Street  
 Marblehead, OH 43440



## NOVEMBER Reposed

Oct. 31- Margaret Basala (2002) Oct. 31- George Rusincovitch (1994) 1-Peter Felenchak (1974) 2- Donald Sennich (1994) 3- Marian Glovinsky (2001) 5- Margaret Pietropolo (2009) 6- Joseph Guzy (1974) 6- William Rentz (2018) 6- Michael Chemorov (2019) 7- Desiree Flaherty ((1960) 8- Ann G Stretchberry (2003) 8- Anne Catherine Glovinsky (2004) 9- Ann Golob 10- Mary Billy (1934) (Grandmother) 11- Dorothy Bartek (2005) 11- Protodeacon Dennis Lucak (2018) 11- Matushka Helen Lucak (2018) 18- Archpriest George Timko (2000) Former Pastor 19- Evelyn Biecheler (2002) 19- Fr. John Dolhy (2006)	19- Frances (Nancy B. mom) 2019 19- Orestes Mihaly 21- Ann S. Ratica (1991) 21- Fr. Joseph Mihaly (1975) 22- Joann Carender 23- George Michael Elchisco (2016) 23- Serge Mihaly (2019) 25- Luba Johnson (2020) 26- Janet Elchisko (2018) 28- Anna Grabonsky (1972) 29-Alexander Mazur (2003) 29- His Eminence Archbishop David from Alaska Michael Guzy (1927) Mary Lou Hobson (2015) Mary Hritsko (1948)-Nov Anna Holodnak (1951)Nov John Danchisen
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## Synaxis of the Archangel Michael and the Other Bodiless Powers

### Commemorated on 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 6:12) 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.

*Con’t Pg 9*

## Join Three Virtual Events with the Fellowship of Orthodox Christians in America

The National Fellowship of Orthodox Christians in America will be hosting three upcoming virtual events:

A Virtual National Youth Retreat and Tour of Saint Tikhon’s Monastery, November 26, 2021, hosted by Archimandrite Sergius and the Monastery Brotherhood.

A Virtual Saint Andrew’s Day Celebration, November 30, 2021, hosted by Saint Nicholas Church, Mogadore, OH.

A Virtual Tour of Bethlehem, December 12, 2021, hosted by Archpriest Ilya Gotlinsky. All proceeds from this charitable event will be donated to the Fellowship of Orthodox Christians in America’s United fund.

All 3 Fliers are posted on Bulletin Board Downstairs with additional information.

### Archbishop Paul's Travel Schedule: November 14- December 12

**Holy Trinity Cathedral, Chicago, IL,**  
November 13th to 14th

**St. Nicholas Church, Mogadore, OH,**  
November 18th to 21st

**St. Nicholas Church, Kenosha, WI,**  
November 27th to 28th

**Bishop’s Council/Diocesan Council,**  
December 2nd to 3rd, Burr Ridge, IL

**St. Nicholas Church, Mentor, OH,**  
December 4th to 5<sup>th</sup>

**Ss. Peter & Paul, Lakewood, OH**  
December 10-12

## ***Biblical Women con't from Pg 5***

also offers a type of the blood of Christ.

Rahab of course followed the instructions of the spies, and by this obedience she was saved, justified, and lived to see another day. The fall of Jericho was terrible, and no doubt Rahab and her family put their hands over their ears as the slaughter and the screams began. But they survived, and the narrator of the sacred text records their happy ending: “Rahab the prostitute and her father’s household and all who belonged to her, Joshua saved alive, and she dwelt in Israel to this day” (Joshua 6:25).

Her defection was well rewarded; when her world and her old life collapsed around her and everything went up in flames, she and her family were all safe. They walked out of the smoking wreckage that was Jericho into a new life, with a new people, and a new God. More than that, her family had a future destiny they could then scarcely have imagined, for from her line would come the Messiah. For Rahab married Salmon, and their line eventually produced David the King, from whose line Jesus was born (Ruth 4:21-22, Matthew 1:5-6). The Salmon whom Rahab married, it has been suggested with some plausibility, was one of the spies.

Rahab the prostitute may be thought by some to be an unlikely teacher for pious Christians. Yet she has three things to teach us.

First of all, looking at her life it is clear that past sin presents no problem if we will but repent and take refuge in the mercy of God. How many men passed the night under the roof of her inn before the spies came? Quite a few, one imagines. The text portrays her as a sinful pagan, a sexually immoral idolater, part and parcel of doomed Jericho. But she found forgiveness, peace, hope, and a new life when she abandoned her loyalty to Jericho and its gods and came trembling to the God of Israel. Though her sins were as scarlet as the cord hung in her window, they became white as snow. She was willing and obedient, and so she lived to eat the good of the land (Isaiah 1:18-19). We too can find mercy when we come in trembling repentance to our Lord.

Secondly, Rahab teaches us that to be saved, a

change in our life is necessary. To save herself and her family, Rahab needed to take action, hiding the spies and sending them out on a route other than the false trail she laid out for her countrymen—and this despite the threat to her life if her actions were discovered by them. Merely saying to the spies, “I believe in your God; I’m on your side” would not have been enough. In the same way merely saying that we believe in God is insufficient unless this faith is reflected in our life. We are not saved by adhering to a mental proposition, but by living as the disciples of Jesus. That is why St. James said that Rahab the prostitute was justified by her works (James 2:25).

Finally, Rahab teaches us that the only place of eternal safety is found under the Blood of Christ. Like the Israelites huddling in their homes on that first Passover night, kept safe by the lamb’s blood daubed over their door, she and her family were safe only when they stayed within the four walls of the home on the window of which hung the scarlet cord. Outside that place of safety, all was divine wrath, retribution for sin, and death.

It will be the same on the Last Day. The wrath of God is coming upon the sons of disobedience, and the whole world will then perish in flame (Ephesians 5:6, 2 Peter 3:10). When the wrath of God descends upon the world as it once descended upon Egypt and Jericho, the only place of safety will be found under the Blood of Lamb. I cannot help but remember the words of the old Gospel chorus: “I’m under the blood of Jesus, safe in the Shepherd’s fold. I’m under the Blood of Jesus, safe when the night grows cold. Safe when the nations crumble, safe when the stars grow dim. I’m under the Blood of Jesus, and I am safe in Him.”

For many in the world, the notion of God’s coming wrath seems absurd. So it doubtless seemed in Egypt and in Jericho before the judgment came. But divine wrath will come nonetheless. Rahab’s pragmatic courage teaches us how to survive.



## ***St Michael Con't from Pg 7***

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

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 ***Con't Next Pg***

## *St. Michael Con;t from Pg 9*

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 Hagar-enes... 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

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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 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 *Con't Next Pg*

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