



ST. SPIRIDON ORTHODOX CATHEDRAL

400 Yale Ave., Seattle, WA 90109

WEEKLY PUBLICATION

14th SUNDAY AFTER PENTECOST

Tone 5. Commemoration of the Miracle of the Archangel Michael at Colossæ. Martyrs Eudoxius, Zeno, and Macarius (311-312). St. Archippus (Arkhipp) of Herapolis. Martyr Romulus, and with him many others (107-115). Hieromartyr Cyril, Bishop of Gortyna (3rd-4th c.). Martyrs Cyriacus, Faustus the Presbyter, Abibas the Deacon, and 11 others, at Alexandria (ca. 250). St. David of Hermopolis in Egypt (4th c.). Hieromartyr Priest Maksym Sandowicz of Carpatho-Rus' (1914).

THE MIRACLE OF THE ARCHANGEL MICHAEL AT COLOSSAE



spring. The location of this spring had been revealed to a man from nearby Laodicia by the Archangel, and was told that if he took his mute daughter there, she would be healed. This happened, and the church dedicated to the Archangel Michael was built in thanksgiving.

Around ninety years later, a young boy called Archippos travelled from his hometown of Hierapolis, to the Church of Archangel Michael in Colossae. It is worth noting that at Hierapolis, there was a pagan underwater spring called [the Plutonium](#), named after the god of the Underworld. This spring emitted poisonous gases that the

The miracle occurred in Phrygia at a place called Colossae, the first Christians at that place being the recipients of [St Paul's letter to the Colossians](#). By the 4th century, a church dedicated to the Archangel Michael was built on the source of a natural

thanks, and the place where the waters plunged into the cleft was renamed "Chonae", which means "plunging." This is the Miracle of the Archangel Michael at Chonae (or Colossae) depicted in icons. In the icon the two streams are shown coming together and rushing towards the church, where the Archangel Michael strikes the ground to cause the fissure. Or does it show holy water streaming forth from the spring at the touch of St Michael, like the healing waters that were stirred up by an angel at? Unlike later icons that show the pagans diverting the streams, this ancient Sinai icon is deliberately ambiguous – seemingly showing the protection from danger and the bestowing of blessings. The

entire story of the Miracle at Chonae is an archetype of how the Christian approaches God. The righteous Archippus dedicated his life to God, laboured in asceticism, and served those around him. With true faith in God, Archippus became familiar also with His servants, including the bodiless powers: the Angels. As such, Archippus could boldly approach the Archangel Michael, knowing that by asking the angel's help "in the name of the Father, the Son, and the Holy Spirit", the ascetic was drawing closer to the Holy Trinity. Intercessory prayers – in this case to Archangel Michael – were not a barrier to Archippus' approach to God, but a means toward it.

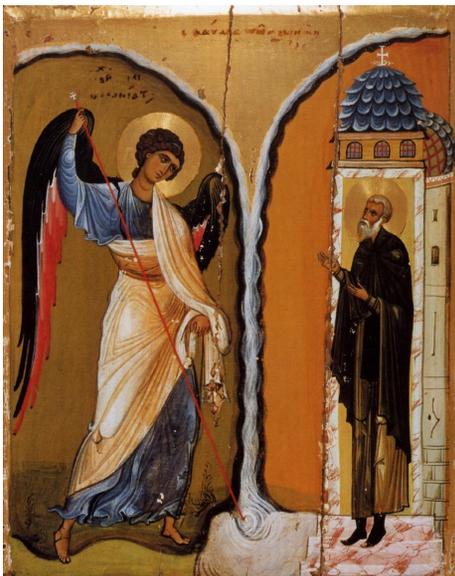
LOOKING AHEAD

<i>Monday, September 7</i>	6:30pm Vespers
<i>Tuesday, September 8</i>	9:30am Liturgy
<i>Saturday, September 12:</i>	6:30pm Vespers
<i>Sunday, September 13:</i>	9:30am Liturgy 6:30pm Vespers

pagans believed to be the work of Pluto, making the spring sacred in their eyes. And so, the pious Christian Archippos left the poisonous pagan springs at Hierapolis, to live by the life-giving spring of Colossae.

Archippos dedicated his whole life to God, taking care of the church of the Archangel, and living in strict asceticism. Meanwhile, an increasing number of pagans came to the spring at Colossae and were converted to Christianity by its healing powers. Finally, when Archippos was already an old man, the pagans around Colossae decided to destroy the church and the spring. The pagans set to work diverting the flow of two nearby rivers so that they would flow together in a torrent, “diluting” (as they imagined) the life-giving spring, and certainly destroying the Christian church. For ten days they laboured openly in the sight of Archippos, who during this time fervently besought the protection of God and of the Archangel Michael. After the tenth day, at night, the pagans

broke the dam that had been holding the combined waters back. Hearing the roar of the approaching waters, Archippos cried out with greater fervency for protection, and at that moment the Archangel Michael appeared – fully armed – and struck what appeared to be a spear into the ground. With a loud thundering the earth



cleaved in two, and the onrushing waters were funneled into the great fissure, saving Archippos, the spring, and the church.

The pagans fled in terror, the Christians came together to give

Tone 5 Troparion *(Resurrection)*

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead// by His glorious Resurrection.

Tone 4 Troparion *(Archangel Michael)*

O Michael, commander of the heavenly hosts, we who are unworthy beseech thee: by thy prayers encompass us beneath the wings of thine immaterial glory, and faithfully preserve us who fall down and out to thee:// Deliver us from all harm, for thou art the commander of the Powers on high!

Tone 5 Kontakion *(Resurrection)*

Thou didst descend into hell, O my Savior, shattering its gates as Almighty, resurrecting the dead as Creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O Lover of man, // and we cry to Thee: “O Lord, save us!”

Tone 2 Kontakion *(Archangel Michael)*

O Michael, commander of God’s armies and minister of the divine glory, prince of the bodiless angels and guide of mankind; ask for what is good for us, and for great mercy, // as the supreme commander of the Bodiless Hosts.