

Fr. Perozich comments —

*In the traditional liturgy St. Michael the Archangel is remembered on September 29. The new order incorporates the 3 spirits whom we call archangels, Michael, Gabriel, and Raphael, although **only Michael is called an archangel** in the bible unless I missed some citation.*

Jesus grasps each of us by the hand to lead us to eternal life. The angels and archangels protect and guide us in this journey to keep Satan from stealing our souls by his enticements, and by the angels communicating to us God's love and plan for our forever life with Him in heaven.

Feast of the Archangels

Oh, how great is the dignity of souls, whereof every one hath from its birth an Angel appointed to guard it! — *St. Jerome*

We say that there are **nine Orders of Angels**, for, by the witness of the holy Word, we know that there be **Angels, Archangels, Mighty, Powers, Principalities, Dominions, Thrones, Cherubim, and Seraphim**. Nearly every page of the holy Word witnesses that there be Angels and Archangels. The books of the Prophets, as is well known, do oftentimes make mention of Cherubim and Seraphim. Paul, writing to the Ephesians, i. 21, counts up the names of four Orders, where he saith: "The Father of glory raised (Christ) from the dead, and set Him at His own right hand in the heavenly places, far above all Principality, and Power, and Might, and Dominion, (and every name that is named, not only in this world, but also in that which is to come.)" And the same, again, writing to the Colossians, i. 16, saith: "By (the Son) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; (all things were created by Him and for Him.)" If, then, we add the Thrones

to the four Orders of which he spake unto the Ephesians, we have five Orders; and when we add unto them the Angels and the Archangels, the Cherubim and the Seraphim, we find that the Orders of Angels are beyond all doubt nine.

But we must know that the word **Angel is the designation, not of a nature, but of an office.** Those holy spirits in the heavenly fatherland are always spirits, but they may no wise be always called Angels, (which is, being interpreted, messengers,) for **they are Angels only when they are sent as Messengers.** Hence also it is said by the Psalmist: ciii. 5, Who makes spirits thine Angels! As if it were: Of them who are always with Him as spirits, He doth somewhiles make use as Messengers. **They who go on the lesser messages are called Angels they who go on the greater Archangels.** Hence it is that unto the Virgin Mary was sent no common Angel, but the Archangel Gabriel. For the delivery of this, the highest message, it was meet that there should be sent the highest Angel. Their individual names also are so given as to signify the kind of ministry wherein each is powerful. **Michael signifies: Who-is-like-unto-God?** Gabriel, the Strength-of-God, and Raphael, the Medicine-of-God.

As often as anything very mighty is to be done, we see that **Michael** is sent, that by that very thing, and by his name, we may remember that **none is able to do as God does.** Hence that old enemy whose pride hath puffed him up to be fain to be like unto God, even he who said, I will ascend unto heaven, I will exalt my throne above the stars of God. I will be like the Most High, Isa. xiv. 13, 14, this old enemy, when at the end of the world he is about to perish in the last death, having no strength but his own, is shown unto us a-fighting with Michael the Archangel, even as saith John, Apoc. xii. 7: There was war in heaven Michael and his Angels fought against the dragon; and the dragon fought and his angels. Unto Mary is sent **Gabriel**, whose name is interpreted the **Strength of God**, for he came to herald the appearing of Him Who was content to appear lowly that He might fight down the

powers of the air. Raphael, also, as we have said, signifies **the Medicine-of-God**, and it is the name of him who touched as a physician the eyes of Tobias, and cleared away his blindness. —
Pope St. Gregory the Great