

Angel of the Day: 1st December

IXth Choir

Angel of Peace

SAINT ELIUD

Soon the Blessed Mother will arise from her shelter in Nazareth and will set out with Saint Joseph upon the arduous journey to Bethlehem to fulfil the words of the Scriptures... and Her duty. She is still in the peace of Her quiet chamber, however, and a tender, simple angel is standing there. From that chamber he is called to intercede before God's Throne. It is *Saint Eliud*, the keeper of the peace of the holy places. Many angels are around Mary, the Handmaid of the Lord, as she goes through these days of Advent. Ever a handmaid, though, she has only asked for very simple angels: one stands by the wayside

with a light, another has a shovel to smooth the paths and a third plays music with the little birds along the way.

Saint Eliud, however, has a shepherd's flute around his neck, with which he will play a lullaby for the little Child in the stable of Bethlehem.

Saint Eliud, from the ninth choir, is assigned to *Saint Dimachiel*, the Angel of High Power, who carries the Father's Will for the Birth of His Son in the stable of Bethlehem.

Every phase of the Life of Our Lord Jesus Christ has been accompanied by heavenly servants, but externally, it has not stood out in the least from its surroundings. This should be a sign to us that the Heavenly Father—as with His Son and Mary—always wants the simple life for His children: the natural, hidden, inner life.

Saint Eliud wears the simple garment of the guardian angels, and you can see in his eyes that he knows the needs of the people. He calls them—the burden-bearers, the weary and the heavily laden—into the peace of the holy places, into the churches and chapels, into the monastery cells, yes, even into the sick rooms and death rooms... into the places where the peace of God resides. He stands in power under the cherubim and receives from them the *stream of grace of power*. He also stands as an angel in the *stream of grace of life* and, as an angel of the Birth of the Lord, in the *stream of grace of love*. Thus, through his intercession, he is able to implore strength for the burden-bearers, healing for the sick, and the consolation of love and peace for all who are heavily laden.

Prayer: Guide us, Holy Angel, through these dark days and nights, into the peace of the little rooms which shall be Nazareth to us, into the peace of the Tabernacle, under the soft mantle of Our Lady. Amen.

Angel of the Day: 2nd December

Vith Choir

Angel of Separation, Advent

SAINT NADAR

On the border between the fading Pentecost, the time of harvest, and the beginning of Advent, the time of sowing, there stands a prince of heaven bearing the sign of the sealed ones, the seal over his closed hands. It is *Saint Nadar*, “The Parting One.” In the choir of princes, the first twenty-four are the High Princes with their hosts. The second twenty-four are the Sealed Princes with their hosts, and the last twenty-four are the Silent Princes with their hosts. All the Princes are stewards of both celestial or immaterial tasks, and of earthly building materials or creatures or tides or places.

Twelve Sealed Princes are stewards of earthly building materials, such as salt and lime, pebbles and oil. Four Sealed Princes are stewards of fire and water and air and substance (earth). Seven Sealed Princes are stewards of tides: Spring, Summer, Autumn and Winter, Day and Night and Separation. In the midst of all these princes stands one like a flower: it is *Saint Eliazim*, the Prince of Grace.

Saint Nadar is the Prince of Separation. He not only separates day from night, spring from winter, warm from cold, he also separates the weeds from the wheat before the harvest is brought into the barn. That is why he has a sword in the symbolism of his mission which on one side reflects the light of God, and on the other side is dark and gloomy. The sword goes through the middle of all opposites: It separates the loving “Come!” from the just “Begone!”, the “Fiat mihi

secundum verbum tuum” from the “Non serviam!”, life from death.

The face of the angel expresses nothing other than an infusion with the Face of God, it shows the deepest condescension to the creature as well as the highest majesty; infinite, merciful love as well as the most flaming justice. The angel is still bound in love to the lawfulness of the earth, just as he is bound to administer the word of the Lord: “Let both grow until the time of harvest”—the wheat as well as the weeds. Inexorably, though, the time is coming when *Saint Nadar*, who now only separates deeds with diminished power, will one day—with his loosened seal-cut down the tares of whole peoples and times and will consign them to the infernal fire... but he will allow the wheat to be reaped by the rejoicing angelic hosts.

Prayer: Lord, have mercy on us when Thine angels come in unflinching and incorruptible precision to separate the good from the evil. Let us then stand with the repentant publican and experience Thy mercy. Amen.

Angel of the Day: 3rd December

Vith Choir

Angel of the erring and unbelieving

SAINT GERACHIEL

Saint Gerachiel, the Silent Prince, stands before God's Throne today, not without the intention of Divine Wisdom. He is the angel of the erring and unbelieving, of the pagans, the apostates, and the doubters. He is also the helper of God's messengers for these *darknesses* for which Saint Francis Xavier, the great Apostle of the Gentiles, prays today.

As an angel of life and love, *Saint Gerachiel* bears the Word of the Lord: "Have mercy on the people."

As an angel of life, he looks after the lives of all those sitting in darkness. Full of mercy, he brings them the bread of earthly life and he calls upon the guardian angels of the missionaries to send their charges to the most vulnerable places.

As an angel of love, he calls down without ceasing, the mercy of God, the patience of God and the forgiving love of God upon these unfortunates. Yes, he himself goes out to instruct the ignorant and to advise the doubtful.

As the helper of God's messengers, *Saint Gerachiel* imparts to all those sent by God into this darkness the grace of strong-minded, sacrificial love, of unshakable hope, of unconditional devotion, of faithfulness to God until the last word of God and to the directives of the Church.

Saint Gerachiel wears a golden triangle as a symbol and over his arm is the white headband of

the slaves.

The golden triangle signifies the tone of the humble man. Whoever wants to hear, hears. If you want to hear, O man, you can hear God in you and through the Church and the ones whom she sends... through the pure creation... in the hour of distress and death. The sound is the call to the erring and unbelieving: "Wake up!" It is the call to the Gentiles: "Come!" It is the call to the doubters: "Hear!" It is a golden sound... mark it, O man!

A white bandage on the forehead signifies a man's dependence in the darkness that surrounds him, as if he were hard of hearing or deaf. Such people lie in the slavery of distrust, of stubbornness, yes, of revenge and treachery. If a man is of good will, *Saint Gerachiel* can remove the bandage of this slavery for he says: "I have mercy on the people."

Prayer: Almighty, Eternal God, Father of us all, by Thy will and by Thy hand we became men. Let us not die far from Thee in darkness and in the shadow of death, but through Thine angels, let us follow the sound of Thy love... that we may find Thy light and Thy heart and Thine open arms. Amen.

Angel of the Day: 4th December

IVth Choir

He bears the bowl of wrath of ulcers

SAIN THORAEEL

When the infernal adversary tempts man, he certainly does not want to bestow gifts on him and to make him happy and satisfied, but only to deliver him all the more surely to eternal ruin by means of apparently successful moves, for he is, after all, the enemy of the whole human race.

One of his most important pretences is to make our Lord and God secondary, small and *kitschy*. Then the Heavenly Father becomes such a good, all-affirming ancestor who no longer interferes with the young. And Our Lord is “the dear little Jesus,” “the dear Lord God,” who is so

grateful for a kind word from us—who think everything is all right—and who must constantly defend Himself against our reproaches. The Holy Ghost is rejected altogether because He cannot be seen, felt, grasped and understood. Humanity thereby slides gently into irreverence, from which it is not far to freethinking and finally to godlessness.

The word of the serpent in Paradise, “Your eyes will be opened,” is one of the greatest mockeries of evil. Nothing is more certain than that the eyes of all men will be opened in death and that they will grasp the true greatness and inviolability of God’s majesty. Therefore, when the Almighty, All-merciful God sends forth His angels of love while men are still alive, in order to pour out the justice of God upon mankind, this is truly love, in spite of all the awfulness of the trial. For it is a hundred times better to be tried on earth and to enter heaven with one eye justified

than to be cast into eternal fire with two eyes.

Saint Thorael, who stands before God's Throne today, is such an angel of the love and wrath of God. He belongs to the third of the Choir of Dominions which has the seal of the End Times. They are three and seven, and again three and seven, and between them four: seven who go to seal the churches of God from the onslaught of evil in the Last Days, and seven angels with the bowls of God's wrath; three who call for judgment, and three who reap.

Saint Thorael is the first of the seven angels of wrath. He is snow white; his bowl is bright white; and the wrath of God in the bowl is snow white. It is only when the light of the angel and of the wrath of God flowing from the bowl touch the atmosphere of the earth that they become red-hot, like the iron which, white-hot in the forge, becomes red as it cools. The wrath of God is a

flowing, living wrath. It flows upon the earth in such a broad course that it touches every life. Just as righteousness becomes love, however, so also the wrath of God becomes wrath only to those people who bear the mark of Satan on them, to those who belong to Satan; to those who love God, however, the wrath of God becomes a wake-up call to atonement, to redoubled devotion... never punishment, always transformation.

Prayer: Lord, spare us and let Thy wrath pass us by, as we willingly surrender ourselves for our sins to Thy justice and do not let go of the hand of our heavenly Mother and of our angels until we are secure in Thee. Amen.

Angel of the Day: 5th December

Vth Choir

Power of the Prophets

SAINT NACHUMIEL

Advent is the time of preparation for the coming of the Lord. Just as a ship, coming from afar, can only be seen in a small way such that only the tip of the mast shines, so, many angels of the ninth choir, seemingly small, stand at the beginning of Advent around the high light of Mary, shining from afar. A threefold coming of the Lord is to be commemorated today in view of the heavenly intercessor:

The ship of Mary enters into the festive celebration of the Church year. Around Her are the angels of the separation of past and

present and the joyful angels with bell, shepherd's crook and lantern, pointing to the stable of Bethlehem. The springtime of redemption approaches.

The word of the prophets is fulfilled; the angels of the Powers, the Princes and the Virtues point to the Word, Who becomes flesh to confirm all that was prophesied of Him.

The last coming of the Lord as Judge of the World is also remembered and the soul is stirred to inner transformation. The footsteps of Saint John lead us beyond Bethlehem and the books of prophecy to the end times when the Lord will come with His angels.

Today, an angel from the choir section of the High Powers stands before God's Throne: *Saint Nachumiel*, one of the twelve angels of God's

covenant with man. *Saint Nachumiel* carries a bowl full of earth with a sword in it. It signifies the life of a man in ancient times: the life of Enoch, who walked with God as a prefiguration of the prophets, bound to the soil and yet struck by the sword of God's election. Enoch was the ancestor of Noah; like Elijah, he was also caught up to heaven in the flesh. This statement is attributed to him for the first time: "God alone is enough." With his spiritual eyes, he was also the first to behold the Day of Judgement at the end of time.

Saint Nachumiel, great and mighty as a castle in the heavens, is again proof to us of the power of God's love. No one is too small on earth that he could not be drawn up to God. The Lord only requires simplicity, purity of heart and total surrender.

Prayer: Lord and God, Thou dost not make an alliance with complicated people, Thou closest Thyself off, since Thou art the simple One. Our soul does not need to be a glasshouse full of rare flowers, but only of pure, brown soil, over which Thou canst walk and draw the furrows with the sword of Thy will, so that the seed of Thy Word and Thy love may grow in due time and in due manner. Come, holy angel, I will stand still so that God's will may be done for me. Amen.

Angel of the Day: 6th December

Vith Choir

Angel of Servant Mercy

SAINT PHATIEL

We all know the legend of Saint Christopher who, as a lowly servant, wanted to serve the highest Lord... all the lords of the world and even the devil had a higher lord over them. Finally, a hermit showed him God, the Lord of all, and taught him to serve for God's reward. One day, when he was carrying the little Child Jesus across the river and thought he would sink under this burden, the Divine Child said: "Must I not be heavy, since I have the whole world to carry?"

We think of this legend when we contemplate the intercessor of this day, *Saint Phatiel*, the Silent

Prince, the Angel of Servant Mercy. Though a prince, he wears the white servant's bandage over his forehead as a sign that he wants to serve. He has a pitcher in one hand, but on the other shoulder he carries Our Lord Jesus Christ Himself.

This symbolism is to remind us of the Lord's word: "Inasmuch as ye have done it unto one of these least of My brethren, ye have done it unto Me!" This angel is also there for all: rich or poor, sinner or saint. For before God we are all equally lowly.

The angel also reminds us of Saint Nicholas, the bishop whom the holy Church celebrates today. *Saint Phatiel* is a corner pillar in his choir, just as every bishop is a corner pillar in the holy Church. Saint Nicholas was a strong, steadfast corner pillar in his time... a time when the cruel persecutions of Diocletian and Maximian still

beset the young Church. With a sure, steady hand, the bishop led his diocese of Lycia through the storms of that time, and according to legend, he was not only an angel of ministering mercy who helped wherever there was need, but in the power of God he also raised the dead, warded off sea storms and brought the powerful of the world to repentance and conversion in miraculous apparitions.

This is what we want to remember today from all three of these great men, from Saint Christopher, Saint Nicholas and especially *Saint Phatiel*: the merciful, even joyful, service even in small, inconspicuous everyday works... standing in wherever there is a need... making the poor, the sick, the old, the lonely and the children happy. We are happy to take upon ourselves not only the *child*, that is, the lovable things in life, but also the *cross* with the Man of Sorrows, who for our sake made Himself the poorest, the

servant of all men (“I have become like one who serves...”) and who took us all on His shoulder to carry us home to other, better shores of eternal bliss.

Prayer: Lord, let us never forget that servant mercy is able to carry a world for Thy sake! Give us the grace to serve joyfully and to see Thee in each of our fellow men... as a child or as a weary one... as a man of sorrows chained by the sins of men. We want to carry Thee, to greet Thee, to serve Thee wherever we meet Thee, so that we can see Thee again with our holy angels in the glory of Thy Father. Amen.

Angel of the Day: 7th December

VIth Choir

Prince of Science

SAINT JEPHTHAEL

In a marvellous order the choirs of the holy angels are distributed around the Throne of God above all the heavens, around the Throne of God in the whole of creation, and around the Throne of God on earth.

Around the Throne of God above all the heavens, whose three pillars are formed by the three first angels from the Choir of Thrones (Binah), stand the three uppermost choirs of holy angels: the Seraphim as the praisers, as those most capable of praising God, because they carry the love of God; then the Cherubim, the shining

ones, because they carry the Word of God which as light illuminates all darkness; finally the Thrones as the silent, mighty, standing angels of life.

Around the Throne of God in the vast creation, whose three pillars are also formed by three angels from the Choir of Thrones—the three angels of opposition—stand the three middle choirs of holy angels: the Dominions as the bearers of God's love throughout all creation (they stand under the Seraphim), then the Powers as the bearers of God's will throughout all creation (they stand under the Cherubim), and finally the Princes as the stewards of creation (they stand under the Thrones).

While the three highest choirs turn you completely towards God's Throne, the choirs from the Powers downwards incline more and more towards struggling humanity on earth. And

so, the Throne of God the Judge on earth is also formed by three angels from the Choir of Princes: the angel of God's incomprehensibility, the angel of God's immortality and the angel of the foolishness of the cross. Under this Throne of God over humanity, though, Mary, the Mother and Queen, also has Her Throne, which is also held by three Princes: *Saint Serasel*, the angel of intercessory tears, who administers all the possessions of men, and the most precious possession: the Heart of the Lord, which has remained in the Church; *Saint Jephthael*, the angel of tears of repentance, who administers all science and the greatest science: that of the cross; and finally *Saint Ursalim*, the angel of tears of atonement, who administers all the holy places, primarily in the Holy Land, and all the Blood of Christ that has seeped into the earth. Thus is *Saint Jephthael*, the intercessor of this day, the Silent Prince, one of those three angels who are called angels of tears and who on the Last Day

will form the Throne of the one whom we invoke: "O Thee, our Lady, our Mediatrix, our Advocate!" the Throne of Mary, the Mother of Sorrows, the All-Powerful Suppliant. She will unite all the tears of Her children with Her Tears, and it certainly has a meaning still veiled to us that *Saint Jephthael*, the prince over all science, all thought-work, will present to Her the tears of repentance of humanity. Just as the worst sin of mankind, pride, the *non serviam*, is a sin of the spirit in man, so the tears of repentance of the poor sinners and the thieves are to be opposed to these sins of the spirit. Tears of repentance are part of the deepest science of the cross.

Prayer: Holy Angel, teach us the science of the cross, which is above all the science of the world. Let the veil of Mary's Tears be stretched by your angels over all the ungodly thought-work of men, so that the pride of the world may be covered and the Mother of Sorrows may offer to the Lord the atoning tears of the poor and lowly. Amen.

Angel of the Day: 8th December

Ist Choir

“The Victor”

SAINT ELCHIM

Beginning with Adam and Eve, the bondage of humanity and later of God’s people lasted until Mary. In Mary creation became new again, Mary brought victory to humanity in Her Child, the Victor.

She is the radiant forerunner, clothed with the sun, with the moon at her feet, and with the wreath of stars around Her head. She is already the victor at Her own birth, victor over the serpent through Her immaculate humanity. This makes Her a victorious warrior, unconquerable in the power of Her purity.

This beauty of Mary is shown to us today by a seraph of the Father, *Saint Elchim*, whose name is: “The Victor.” In supreme created power he reflects the omnipotence of God the Father, the Lord of Creation, in Whose hand are coming into being and passing away, temporality and eternity, life, the Word and love.

This angel, whose light before the Throne of God cannot be borne by us at all, is—like all seraphim—like an incomprehensibly mighty, oversized being of light, going forwards and backwards, many-eyed and many-winged. His majestic, golden wings especially indicate the power of God, the “Victor.” He has eyes on all sides, inward and outward... nothing escapes him. He has his hand stretched out wide, and his two raised fingers indicate the “thou shalt!” He forms—together with the Seraph of the Son, who bears the Will of God the Creator, the sovereignty concept, and with the Seraph of the Spirit, who

bears the kingship of God—a flaming seraph, the reflection of the Triune God in His love for Mary. Like no other seraph, *Saint Elchim* points to the victorious uniqueness of Mary in all creation. Mary, the Most Pure, also fulfilled the “thou shalt!” in supreme human power and in supreme human love to the last. The seraphim kneel at Her feet, and if these are already of unimaginable glory before God, what heavenly splendour and what heavenly crown surround her, the Immaculate, the Queen of all angels and of the whole universe!

Prayer: O Mary, given to us by God as the Immaculate One, the Mother of our Saviour, hovering on a cloud of angels above all creation, be victress over all open and secret demons, be victress over all time and over all adversity, and also be victress over our weak, helpless hearts. Amen.

Angel of the Day: 8th December

IIIrd Choir

Throne of the Son

SAINT BINNAH

Maria Immaculata, this glorious feast of the Immaculate Conception, which sets before us the beauty of Mary's election from the beginning, is often portrayed on earth as something sweet, unnatural, incomprehensible, even kitsch. When, through the mercy of God, we see what mighty angels stand before God's Throne on this very day to document the greatness of this feast before all the heavens, however, then we also see clearly that all the degradation of this feast and of this dignity of Mary comes from the efforts of the evil one, the arch-enemy, who has sought to stab Mary (and thus the woman) in the heel since

Paradise.

Next to the seraph, who is known as "The Victor" and who is the bearer of God's omnipotence in the created realm, stands a throne so massive that it could carry the moon in its hands like a ball. This throne is *Saint Binnah*, the middle of the three that make up the Throne of the Most High in heaven.

They are three and yet only one—the reflection of the Triune God in the Throne of Life. The first reflects divine life in its statics, its harmony and grandeur; the second reflects the redemption of the world through divine life; the third reflects the vision of divine life in all its contexts in time. The first is the Throne of the Father, the second is the Throne of the Son, the third is the Throne of the Spirit.

Saint Binnah is the Throne of the Son, the throne of redemption, not on earth, but above in His glory of heaven. It is the throne of dynamism in which the thought of God about the separation between good and evil first appears. This separation between good and evil is still far above humanity and its sins; it is still here in the thoughts of God, which are closely connected with the thought of redemption, and yet they can already be glimpsed in the symbol of the sword. For the Son does not remain on His heavenly throne from eternity to eternity; He plunges down to earth—like a swishing sword—to separate the evil from the good and to bring this good home as booty, as harvest, as possession. He is the Word who became flesh to redeem us; He is the Light Who came into our darkness and Whom we have not understood. And as the Lord, so the servant: *Saint Binnah*, the throne, reflects in all his being, with his immense wings covering the heavens, the divine life of the Son, Who gave

Himself to satisfy the justice of God. In the highest created measure this throne reflects the mystery of the God-Man in the Son in His whole divine-creaturely life. In him we also see our own being drawn into this life, if only we remain in the life of God, in the will of God, in the love of God.

Prayer: Lord, King and Saviour Jesus Christ, Who will judge the world from Thy Throne, let us know Thee in time; let us always do Thy will and love Thee for all eternity. Amen.

Angel of the Day: 9th December

IXth Choir

Angel with the Widow's Mite

SAINT RAGUEL

There are times when the wine of fortitude is poured out upon the struggling Church in order to get the last out of souls. At such times, great and leading angels also always descend to earth to serve the people as simple guardian angels.

Today, an angel of *Saint Sorel*, the great bearer of the gift of the Holy Ghost, of fortitude, stands before God's Throne. He folds back his wide mantle and lifts out of his own heart a child which he holds out to God: It is *Saint Raguel*, who carries the widow's mite, which is worth more than the treasures of the rich.

The Lord comes to the poor and the sick and the weak, and not to the rich and the full and He said: "...for the last shall be first." Thus the mite of the widow, the gift of the poor, counts for far more in God's eyes than the "pittance" of the wealthy, indeed, what the widow—the poor—offers to the Lord counts for everything, it counts as one's own child.

This angel is for *her*, this poor woman... the abandoned one before the world. More than the others, she needs the fortitude that sustains her and gives her the resilience to persevere.

Saint Raguel is also the angel of helpfulness towards children, the helpless, the poor, the sick and the weak, of the spontaneous help that is found precisely among the poor. No poor person hangs it on the big bell when he raises a seventh child in addition to his six, which the rich man with his only offspring is careful not to do. No

poor person makes a donation list with date and signature and yet perhaps he gives more than many rich people.

Saint Rague hovers over *Saint Sore* like the halo over the saint, like the crown over the head of the crowned one. Thus the fortitude of the struggling Church is crowned only by her humility. The widow, often mentioned in the Gospel, with her only child, belongs to the glory of the Church. She is the poor, the lowly, the last, whom the Lord nevertheless distinguishes from the others by bringing the last thing she has, her child, back to life, by not allowing her oil jar to become empty. Thus, in times of need, the poor will be the crown of the Holy Church, passed over and disregarded by the world, but carried up by the angels like Mary, the unnoticed one, who gave Her *one* denarius to the world: Jesus Christ, our Lord and Saviour.

Prayer: Holy Angel *Saint Rague*, guard the little ones, the lowly, as a precious treasure; direct the streams of love down to them; strengthen mankind in humility and helpfulness through them; and let them be the crown of Holy Mother Church. Amen.

Angel of the Day: 10th December

Feast of Our Lady of Loreto

Ist Choir

Meekness of God

SAINT ELCHAI

In a fortnight we celebrate the opening of the heavens, the descent and entry of the Son of God into this earthly world. Still we pray, “O Saviour, tear open the heavens, run down, down to earth...”

It is different from that descent of Sinai to Moses; it is different from that descent of Pentecost. The Second Divine Person did not merely descend to Mary; He did not pour Himself out upon us as God and permeate us. He did the completely incomprehensible: He took on flesh and became man.

Man has never fully understood this... but angels have. This was also the basis of the test of the angels and of their rebellion, because they did not want to accept that God wanted to bypass them as it were, and incline towards a creature bound to earth—and thereby not equal to them—and take on this human form in a human being and that from this all conclusions were to be drawn for the angels as well. Now Lucifer cries his *non serviam* until the end of time; now he falls with the millions of his followers; now he has seduced Eve; now every human foetus on earth is burdened with the guilt of inheritance. This is where God’s Son comes in. His redemption begins in Mary, the Immaculate, the purest creature; She is the first whom He redeems.

This must be said in order to better understand the seraph who bends over us today in the name of the Father. It is *Saint Elchai*, the bearer of God’s meekness and goodness. He is the

bearer of the Father's consent to the Incarnation of His Son, the bearer of forgiveness, of motherliness, but also of Fatherly dignity. Two other seraphim form a unity with him: the seraph of the Son, "Good God," the bearer of the idea of redemption for the salvation of humanity, and the seraph of the Spirit, "The goodness and philanthropy of God has appeared," the bearer of all the consequences that result from the Incarnation of the Word... also for the Triune God. All three seraphim carry and convey the stream of love and within this stream of love still particularly reflect the meekness of God as we may glimpse it in *Saint Elchai* as the most wonderful, mild light flowing down like manna from the Father's Heart.

Prayer: Lord, let us fall down and adore Thee in Thy most holy Incarnation, which we shall only comprehend and exultingly marvel at in Heaven with Thy holy angels; let us adore Thee for the sake of Thine angels, by whose greatness we tremblingly sense Thine own greatness. Amen.

Angel of the Day: 10th December

Feast of Our Lady of Loreto

IXth Choir

Angel with the Little Bell

SAINT BEA

Kneeling before God's Throne is *Saint Bea*, the angel with the little bell. He is not tall, but light and airy like a cloud of incense before the Tabernacle. A golden cross adorns his garment and there is a little chain over his left shoulder, as if he were carrying a bag. Hanging from this chain is a small, silver, monotone bell, like those often used by altar boys. He holds both hands out to Mary, the Mother. The Mother does not place a book in his hands but some white linen.

The white linen that Mary gives to the angel signifies two things for us:

First, it is the garment of innocence. *Saint Bea*, the angel, belongs to *Saint Gabriel*, the archangel prince, who is not only the patron of all servants and maids and the angel of the Incarnation, but also the guardian of the Holy Sacrament of Baptism. White is the garment of the soul in Holy Baptism, and white should remain the garment of our soul, because white is also the garment of the angels, the garment of filiality, of purity before God. The soul should keep this white garment as given to it by the Heavenly Mother.

Secondly, the white linen points to the cloth of Veronica. It is the cloth of pure and sanctified womanhood, of helpfulness, of drying of the tears of all who seek help and are distressed, of pure sacrifice, but also of covering all of one's own

concerns, all of one's own needs and desires. This white cloth should shield the soul from the world's grasp and keep it like a pure bride for its Lord and God, that it may only blossom and exude fragrance for its Lord in secret... and only the Lord will lift this veil.

The little bell which the angel carries is the sign of being a child before God, of being carefree, of being undaunted, of joy of God and in God. This little bell should never stop ringing; Mary should always take joy in it. With this childlike spirit in our hearts and with all the purity of our souls, let us set out with Mary to meet the Child in the Manger!

Prayer: Holy Angel, who accompanied Mary on Her journey to Bethlehem, with thy little bell full of love and reverence, incorporate all our love into the sound of thy bell and pray for us, who are not worthy, that we may receive the Divine Child into our arms at His Incarnation. Amen.

Angel of the Day: 11th December

Vth Choir

The Treader of the Winepress

SAINT BARUCHIM

In the midst of all creation, powers stand upon powers, heavenly against hellish. Both armies are what their name says: *power*.

Both are bearers of the will of their masters: the heavenly powers are bearers of the will of God; the infernal powers are bearers of the will of Lucifer, the arch-enemy of God. Between these two realms—towards God and towards hell—the ground here is weakest; it continually trembles under the raging of the infernal powers.

In the midst of the heavenly powers are the sealed ones for the end times. They go about their task, but they only become powerful beyond human measure when their seals are loosened. They stand in groups of three and seven and again three and seven, and between them are the four corner pillars of the powers of faith, of hope, of love, and again in their midst, as it were as the thirteenth, is the angel of opposition, of contradiction: *Saint Sederim*.

He who is our heavenly intercessor today belongs to the second group of three. The first brings us close to the call of God, the second group is already in the midst of us: the first with the crushed seed that becomes the bread of God, the second is the wine-presser, the third the angel of impetus who supports souls in their will to God and to the love of God with all his power.

Saint Baruchim, the wine-presser, the middle one in this group, is today's intercessor. He has the winepress beside him and his robe is red up to his hips. He carries the zeal of God for the purification of His friends. There, where the infernal powers rage most, the will of God is unmistakable, and God's will is violence: "He who is not with Me is against Me!"

Whoever has come from God's Hand but rejects or desecrates the divine word of love, "Come!" will have to reckon with the divine word of judgement, "Begone!" But he who has surrendered himself to the Lord out of love, unconditionally in desire and love, will find his will and his love for his Lord pressed and purified by *Saint Baruchim*, in whose veins flow the blood of love, of sacrifice to the last, of fidelity and of winged obedience. He becomes a living member of the *Corpus Christi Mysticum*, which already reaches into the Heart of the Lord in the Heaven

of all heavens.

The winepress of *Saint Baruchim* also afflicted the great Saint Theresa, so that she sighed and said: "Lord, I now believe that You have few friends on earth, if You treat them all as You treat me!" Yes, the winepress of *Saint Baruchim* is violence, but we know the kingdom of heaven suffers violence. And only those who are violent against themselves and the tenacious enemy entrenchments within... against self-will, selfishness, self-pity, sensitivity... will be victors and win the one denarius.

Prayer: Thou great Angel who, full of violence, bearest the winepress of God, let us one day be found righteous when the Lord comes to divide between those for the word of judgement, "Begone!" and those for the word of love, "Come!" Amen.

Angel of the Day: 12th December

Vith Choir

Prince of Winter

SAINT ACHAR

The choir of principalities has the richest symbolism. In this choir are gathered all the administrators over the whole of creation, over the farthest and nearest stars, over the largest and smallest building materials of the earth, over all tides, over all lands and seas, over animals and plants, but also over all spiritual realms, all abilities, all virtue and grace in the realm of humanity.

A mighty prince stands before God's Throne. Clouds gather beneath his feet: grey, heavy, wintry clouds. He is, after all, the prince over

winter, over bondage. A bundle of brushwood lies beside him. It points to his earthly task. As the prince of winter, he directs the boundedness of all natural forces. He guides the right dying back to the right resurrection. He stretches out his right hand towards his Lord and God. In the palm of his hand is a golden ring. This ring again points to his spiritual task: being spiritually bound by God, especially in the sacred vows, also requires a proper dying off of all unnecessary ballast of earthly desires and earthly possessions.

Otherwise, the right resurrection in God and with God cannot come. Without Good Friday there is no resurrection, and there will always be a becoming and a passing away, a parting and a judging. Just as the dry bundle of brushwood is good for nothing but to be thrown into the furnace, so all works without God are dry and dead and good for nothing but to be gathered by the holy angels and thrown into the furnace of hell.

Saint Achar, the prince of winter and of all bondage, belongs to the sealed princes, the middle third of this sixth choir of holy angels. Within this third, he is one of the group of seven who are assigned as stewards over the tides, both the seasonal and the diurnal. He is also known as “He who links the beginning to the end.” We must love him because one day we too will stand at the end of our earthly career and will heartily desire that the beginning of our heavenly career should begin immediately... our rush towards the Heavenly Father’s House.

The power of the sealed princes is still restrained; they still work silently in the measure and order of God and often have to watch silently as man gags and abuses nature and is often himself to blame for his violent death or catastrophes. When the seal is loosened, however, all powers are released and the power of evil, which has reared its head in the meantime, must

now be broken. This will not happen without the destruction of whole regions, of whole celestial bodies, and there will probably be days when frightened man will not know where to flee to. Let us make the holy angels our friends in good time, so that they may guide us protectively through these times!

Prayer: Holy Prince of all bondage, implore for us, we beseech thee, the grace of an indissoluble bond with the Lord, that transient impulses may die away and we may rise in the midst of God’s Love! Amen.

Angel of the Day: 13th December IXth Choir

The Little One

SAINT BENONI

Angels are as different as people are. In fact it is quite wrong to depict the holy angels formally in series according to a template. No angel looks like another; no one is to be confused with another.

There are quiet and lively, radiant and glowing, luminous and dark angels; there are large and small, majestic and simple angels. Each choir and each group within a choir has its own characteristics.

The most extensive choir is the ninth choir, that of the angels. While some choirs comprise only a small number of angels, such as the three uppermost choirs of seraphim, cherubim and thrones—as far as we can guess—the lowest choir of angels is made up of countless angels, they number in the thousands and thousands upon thousands. They are divided into seven parts: The first of the seven parts is obedient to the seven angels of service before God's Throne, the second of the seven parts to the dominions, the third of the seven parts to the powers, the fourth to the princes, the fifth to the virtues, the sixth to the archangels and the seventh to the service of Mary. Most of these angels walk the earth as guardian angels. All the angels of the orders and professions, of the churches and monasteries, of mission and tabernacles, of times and places are from this choir under the leadership of individual great angels from higher choirs. There is *Saint Benoni*, who is known as *The Little One*. He is

not just so called because he is more childlike than other angels or because he is a special favourite of Mary. He is the angel of the Christmas circle under *Saint Sebastim*, the virtue of the Church. He stands with many brothers for our *little steps* which we take towards the Lord here, for our *little deeds*, which we offer as sacrifices to the Lord every day, yes, for our smallest ways of love, in order to become spiritually similar to the dearest Lord in Bethlehem and Nazareth, since He demands this of us in humility of heart, in the purity of our thoughts, in our contentment with what the most gracious Father assigns to us. He, the Lord Himself, wants us to say “Father” to His Father and “Mother” to His Mother. He says: “Beware of offending one of these *little ones* (lowly ones)! Their angels in Heaven are always looking at the Face of the Father who is in Heaven.”

So *Saint Benoni* stands before us like our young brother. He has a shepherd’s shawm¹ and a great walking stick taller than himself. He peeps out from under the protective mantle of Our Lady, for all the little ones are safe with the Mother of all mothers.

Prayer: Mary, dearest Mother, help us to become so small in spirit, so pure and simple, that we never find our way out from under Thy protective mantle. Amen.

1 A medieval and Renaissance wind instrument, forerunner of the oboe, with a double reed enclosed in a wooden mouthpiece, and having a penetrating tone.

Angel of the Day: 14th December

Vith Choir

“Sword Edge of God”

SAINT GRAPHIEL

As quietly as Mary walked upon the earth, so quietly do some great angels walk through time with their mission and yet this mission is quite essential in the course of creation.

There are seven angels of service before God's Throne. They come from all the choirs. They are called to be very close to the Triune God through a period of time measured by God, to be the first to read His thoughts from Forehead, Mouth and Heart, and to fulfil every wish with lightning speed. These seven angels of service bear their task as a special distinction, and each one may

have power from the cherubim as well as from the powers and the archangels, in order to be able to carry out the mission of God everywhere with the strength necessary for it.

Saint Graphiel, who is placed before us today as an intercessor, is the angel of our day. As an angel of service, he carries the sixth trumpet of the end times. Under him, the power of evil will reach the maximum level foreseen for this time. The *satanic god* of outrages and revolutions, of wars, espionage and insidiousness now inflates with the power of the angelic choirs. Yes, he will be able to partially deprive the centre of the Holy Church, our Holy Father, of power and vision over the Holy Church on earth and its members, as is already the case in some places. In the Apocalypse it says that this angel receives the command from God to untie the four black angels, who will then reap over earth and water and air and spirit as apocalyptic reapers in

infinite numbers, placing the third part of all mankind before God's judgment seat.

Saint Graphiel means: "God's sword edge." He leads the battle in the folly of the cross. This folly triumphs in bondage, just as the Lord triumphed on the wood of shame for all time. Whoever does not understand this belongs to those people of whom it is said in that very passage, after all the horrors have been enumerated in this time: "And they were not converted."

Prayer: Holy Angel of God, we never want to belong to those of whom Saint John writes: "And they were not converted."

We want to turn to the Lord and to our salvation every day and every hour; we want to stand once and for all at no side other than at that

Hand of God which will indicate: "Come!" to us.
Amen.

Angel of the Day: 15th December

VIth Choir

Prince of Water

SAINT BAIRIM

The princes from the sixth choir of holy angels serve as stewards throughout creation. Through their choir—as through the two next higher choirs of the powers and dominions—run the corner pillars, a group of four of the strongest angels, representing the House of God in creation as the City of God with its four corner towers at the four ends of the world. The corner pillars of the dominions tower luminously high into the uppermost ring of worship, while the four sealed ones, heavy and towering, rest on the globe below in the choir of the princes.

These four are the stewards of the *air*, of earthly and spiritual storms; the stewards of the *water*, of all that is liquid and of all grace; the stewards of all that is *fiery*, of all love and passion; and the stewards of *substance* and of all bonds.

Saint Bairim, the advocate of this day, is one of these four cornerstones, the prince and steward of the waters, of all the eternal waters of grace and of the living life of souls. He stands in the second vertical pillar which as *Wise God* carries the supreme praise of God and in which, in the choir of the sealed dominions, an angel already conveys the bound love of God as the water of eternal life.¹

We are to call upon him in the days of the end times, so that our souls may be nourished by this source of power of grace. *Saint Bairim*

1 Saint Urim, whom we remember on the 2nd of January.

himself, however, will mark out the place of judgement on earth with his brothers who, like him, are marked with a signum.

He bears the signum *Agnus Dei*, according to which humanity will be judged: “What have you done with the Lamb of God?” Now we still have this Lamb of God in all our tabernacles; now grace still waits for us hourly; now we can truly enfold the Divine Prisoner of our love with all our love; now we can still let ourselves be flooded and purified and revived by the waters of grace. Let us not wait until the firmament goes up in flames and we can no longer find the water of eternal life in the great night!

Prayer: Holy Prince over all waters, impart to us the water of eternal life that flows for us from the Blood of Jesus Christ in Holy Baptism, in the Holy Sacrament of Penance, at every Holy Sacrifice of the Mass and through every act of love from a pure heart. Accept from us men the tears of repentance for our guilt, so that captured and purified by grace we may one day enter into eternal glory.

Angel of the Day: 16th December
IXth Choir

Angel with the shovel

SAINT GATHA

The angels of the ninth choir are by no means least among the angels, for they often carry the most necessary orders for man, the particular consolation, the grace and strength especially needed for certain concerns.

The path of Mary from Nazareth to Bethlehem, which we are to walk now with the heavenly Mother, is surrounded predominantly on both sides by angels from the ninth choir. These simple angels pay homage to and serve Mary and the coming Infant that Mary is carrying. They will also pay homage to and serve

the Lord if we carry Him in reverence in the purity of our heart and will.

Such an angel on the way from Nazareth to Bethlehem is *Saint Gatha*, the angel with the shovel. He is assigned to *Saint Diachiel*—the corner pillar of the Choir of the Silent Princes, who carries worship in secret—as a helper. *Saint Gatha* is thereby also an angel of worship in secret, an angel of the Holy Ghost and an angel of love. Given that *Saint Diachiel* is a corner pillar, that is, one of the strongest angels of his choir, *Saint Gatha* also has a strength and power far beyond the angels of *his* choir. With his shovel, he clears away everything that displeases the Child and the Mother on Bethlehem's way and, even more so, on *our* way to God.

Through this clearing away of all that is uneven and of all troughs and pitfalls, he becomes for us the angel of strength and tenacity

in overcoming obstacles, the angel of fortitude and determination, of patience and helpfulness. He speaks to us through John:

“Prepare the way of the Lord!
Make straight his paths,
every valley shall be filled,
every mountain and hill shall be cleared
away!
What is crooked shall be made straight,
that which is uneven shall become
level,
and all flesh shall see God’s
salvation!”

Prayer: Lord and God, Who in such wonderful order have placed men and angels in Thy service, let Thine angels impart to us the power to keep Thy ways on earth straight and level in our hearts, and to prevent Thee from falling into a *den of thieves*. Amen.

Angel of the Day: 17th December

VIIIth Choir

Virtue of the sobriety of love

SAINT ZEPHIRIEL

The structure of the whole celestial Hierarchy is of truly Divine measure and has nothing to do with fantasy or castles in the air. Mankind can only grasp this celestial hierarchy at its outermost edges, in the efficacy of our holy guardian angel who is closest to us, in the knowledge of the holy angels which Holy Mother Church imparts to us, and in being taken up by the love of God Who is the Creator and Lord of all the angels, and in our love for Mary Who is the Queen of all the angels.

We must not confuse the love of God with a zephyr's whisper, however, nor should our love for God be a whisper or a rapture. The love of God is the most sober educational love that one can imagine.

Every soul experiences this when she throws herself into God's Arms with all the ardour of love. God catches her with all His love. And He never lets her go: she remains a prisoner of His love. If the soul believes that a time of sighs of love and of visions is about to begin, however, she is mistaken. With untiring consistency, God peels the soul away from all earthly attachment to the world and to men that exceeds what God intended. He lets her be disappointed and humiliated, yes, He lets her become poor and lowly and despised, until she thinks herself the last and sinks as a handmaid at the Lord's Feet. Then He will have cleansed her not only of all dross, but also of all ardour—which is the death

of a true and deep eternal love—then she can enter the fiery furnace of His love, against which every earthly fire is a zephyr’s breath.

This sober and consistent love of God is borne by *Saint Zephiriël*, who stands today as our intercessor before God’s Throne, a virtue of love from the choir of virtues.

Saint Zephiriël does not carry a fan or a pink cloud as a symbol but the word of the Lord: “He who puts his hand to the plough and looks back is not worthy of Me.”

God’s Love is more than a king’s love: it also requires the measure that goes with it.

Prayer: Lord, Thou hast given us Thine angels as fellow servants and brothers. Thou hast given us Thine own Mother for a mother, yea, Thou givest Thyself for food. With the help of this Angel of Thine, let us so grow and become, O Lord, that we may not defile nor offend Thee, nor our heavenly Mother, nor the holy angels with our manner of love, but allow us to become as Thou wouldst have us, with Thy will, for Thy glory, in Thy love. Amen.

Angel of the Day: 18th December

Vth Choir

Power of the Will of God for Judgement

SAINT UPHARIEL

In the true sense of the word, it is a high angel that stands before us today, even if he only wears a simple Franciscan habit girded with a rope. God alone knows the length and breadth and depth of every mission He entrusts to His angels. Is it not a mighty task for *Saint Uphariel*, from the choir of the powers—angels of the divine will for love and justice—to carry the power of God's Will over all judgment of angel and man? We cannot imagine it.

God in His goodness now lets the angel see even more clearly, and in all contexts:

There is the great orbit of the stream of grace of the power of the Word descending upon the cherubim. The Son is to the Father as the *Thou* is to the *I*, the Son is God from God, Light from Light, true God from true God, begotten, not created, of one being with the Father. He is the Word from the fountain of the Word, the eternal stream of life from the fountain of eternal life. He came forth from the Father and, accompanied by His angels, the cherubim, threw Himself down into the tiny earthly shell: the Virgin Mary of Nazareth. And from there the Word came like a river bursting all banks, over the earth, over all peoples and places and times unto His own—but His own received Him not.

It is not the Love of Jesus that calls for judgment, but the creature demands it; the creature's actions demand the just weighing and measuring of the greatness of his love for his Creator. God cannot be unjust, He must reward

each creature according to its free deeds. In *Saint Uphariel's* simple garments, we see that the creature should only go out from his Lord in service and come back before Him in service. The one who conveys the stream of grace of power to *Saint Uphariel* is the cherub *Saint Pachad* above him, who carries the fear of God and righteousness (the right measure) in the Word of God. Below *Saint Uphariel* are the angels of the discipline of faith, of holy tradition, and *Saint Michael* with the clear sword of separation. The high, stern posture points to the bearer of God's justice, but the Franciscan habit points to the bearer of God's love. For God's judgement is also under the sign of love, otherwise Mary, the Mother, with her brown cloak as the intercessor of all the poor, as the Perpetual Help, would be missing there. If, then, *Saint Uphariel* is to be seen as the angel of judgement, this is to tell us, that already in life we are offered the strength to believe, to love, and to be faithful and thus to be

justified before God. The Franciscan *Saint Uphariel* will also be the angel of judgement with the love of Our Lady of the Way. Love is the decisive factor.

Prayer: O Lord, Who pursues us to the final decision in judgment with Thine angels and all Thy grace, love and mercy, grant that we may always recognise this love, use these graces and receive Thy mercy, that we may offer ourselves to Thy justice while we are still alive and that we may thereby see the loving angel of judgment before us at the moment of eternal decision. Amen.

Angel of the Day: 18th December
IXth Choir

“Who gives both hands to God”

SAINT ISAEL

He stands before God’s Throne in a delicate light blue like a messenger of Mary, and his dress is also of this almost lavender-blue colour. It is the colour of fidelity, the blue that already leans very slightly towards purple, the colour of penance and inwardness.

His hands shine with an unearthly radiance, though, and in these his hands lies his mission. It is *Saint Isael*, “who gives both hands to God!” He serves as an angel of the ninth choir with another angel from the choir section of the Sealed Powers, *Saint Elim*, the third of the *Seven Brothers of the*

Soul, “Who binds the seed.” Thus, one task is contained in the other, and *Saint Isael’s* task has thereby become not a devoted, womanly tender one, but one bound up with violence. No matter how the evil enemy may bind a soul to the world, to a passion, to a weakness—*Saint Isael’s* hands always tear these fetters apart and place the hands of man into the hands of the all-good, all-merciful God. This placing of the hands into the hands of God is brought even more into the light of violence by the symbol of the crown of thorns that *Saint Isael* wears. To surrender oneself completely to God means struggle and victory, cross and crown. It means to become the bread of God—a living host— but what is the host if not a crushed seed!

Saint Isael is the silent and yet powerful helper of all who have placed themselves at God’s disposal through a divine bond or whom God Himself has chosen as a burnt offering of His

love. And time and again God wants to see the hands of man placed in His own quite voluntarily as a sign of the most trusting love, of unconditional willingness, of unshakeable faithfulness. The more often this happens and the more generously man gives himself to God and allows his hands—his will—to be bound by God, the more generous and bountiful, loving and gratifying the Lord is. And God does not want just one hand; God goes all out. He does not want half; He does not give us only half or only half of one denarius as a reward, half of eternal blessedness. He gives us both hands to draw us to Himself. In saving us, He was not anxious to cover His back, to spare Himself, to give us, as it were, only a little finger from heaven. He had both hands nailed to the cross for us! And He said: “This example I give you:” the example of the whole love for God, of the whole devotion to God. But example is invitation!

Prayer: Lord, when Thy love calls, give us the strength never to deny Thee the answer of our heart, but allow us to reach out to Thee with both our hands in love. Amen.

Angel of the Day: 19th December
IXth Choir

“Who knocks on stony hearts”

SAINT SAMSAIM

From among the angels, that is, the ninth choir, the Lord God lifted *Saint Eja*, the angel of love, to His Heart, and all the angels of this choir are thereby brought with him to the Heart of God. This also explains the great warmth and closeness to the heart that so distinguishes the angels of the ninth choir. It is precisely through this closeness that they are the most familiar to us of all the angels.

Saint Samsaim, who stands today as our intercessor before God’s Throne, is such an angel of the ninth choir. These angels are by no means

the least, even according to their missions. In addition to the guardian angel ministry granted to all angels, they often have a task that spans all times and places, just as an efficient administrator often comes from the peasant or servant class and solves great, important problems.

Saint Samsaim is assigned to a mighty, great and good angel with quite the same role: *Saint Hajim*, the angel of the virtue of the Church and of transformation, who also knocks on people’s hearts, especially through the Lord in the Tabernacle. *Saint Samsaim*, however, knocks on stony hearts: the world has become so chilled that the spiritual winter in hearts increasingly occupies the larger—indeed the greater—part of the year. He knocks with the bound hands of the tiny Infant Jesus Christ Who, just like all the other little children, knocked with His little Fists on the warm walls of His prison of love even before He was born. Mary supported this wooing

of Her Child into the cold, hard world; She gave Herself to this cold, hard world until the hour of birth. *Saint Samsaim*, too, not only knocks with the dear little Hands of His Lord, but also with the loving Heart of the Mother, on all cramped, frozen, ossified, scarred hearts. He asks like a child: “Eja, come on, the time of love has dawned, open yourselves, you poor hearts, and let the light in again and the glow of love... for the love of God does not stop at stony hearts! Eja, come on!”

Prayer: Holy Angel, take us by thy hand and lead us to the Mother, that we may walk with Her in the ways of cold and need and may so enter with Her into the Holy Night, into the stable of Bethlehem to the Infant Child, Who is love. Amen.

Angel of the Day: 20th December

Vth Choir

“The Bringer of God’s Fruit”

SAINT THEORAH

Just as the road from Nazareth to Bethlehem went up and down, bringing beautiful and difficult things, so also, alongside this road, are angels with beautiful tasks and difficult tasks... but all in relation to the Child and His Mother. One such angel is *Saint Theorah*, today’s intercessor, known as *The Bringer of God’s Fruit*. This is a beautiful, joyful task. The most beautiful task, however, is to stand before God’s Throne and to show us and all the heavens that Mary, the Mother, bears the fruit of God... the most divine of all fruits that ever ripen in creation.

Once, the symbol of the fruit of the apple brought the first woman to the Fall. Here, the fruit becomes salvation from all sin, for it holds God Himself. He wants to heal and sanctify everything again through Mary... to present the other Eve to mankind in Mary... and through Mary, the true tree of life: the cross, in which He Himself becomes the fruit and gives Himself to mankind in a truly divine legacy... as food until the end of time.

Saint Theorah is an angel from the choir of the lower powers. All the powers are in their essence dynamists, but the high powers, belonging to the Father and thus to the angel of life, put into this dynamism the colouring of stability, of statics. The sealed powers are only dynamists, first through their being and then through their belonging to the Son. The lower powers are dynamists according to their basic structure, but they are mobile through the urgent

love with which they carry their task over the earth and into the lives of men. Such an angel from the lower powers is *Saint Theorah*. He stands in the orbit of the stream of light of love, which he receives alongside the stream of grace of power via the cherubim. As a symbol of his task, he wears the Name of *Jesus* written in gold, for in this Name everything is decided, including all the fruit of God.

Prayer: Thou holy fruit-bearer, in the Name of God and of the Queen of Heaven we ask thee for the power to become fruit for God, to be thy joy at once as God's fruit. Amen.

Angel of the Day: 21st December
IVth Choir

Angel of those marked by God

SAINT MASSACHIEL

The Bride of Christ, the New Jerusalem, is the final image of Mary, just as the Garden of Eden with the four rivers around it was the initial, earthly image of Mary. As the purest vessel prepared to receive the Son, She has always been first in the thoughts of God. She is always the blossoming garden full of bliss in which God lets His own walk in pleasure. She is always the fortified city with towers and gates... protection and refuge and security for humanity.

We must see Mary in this light for from this City of God the Victor will soon enter His

kingdom. Through Her the Victor goes out and through Her the victors will go in again on the Last Day.

The New Jerusalem has twelve gates and twelve angels stand over them. Does not Mary as Queen also have twice-twelve stars around Her head¹ as an image of the twice-twelve high princes and stewards of all creation? The twelve gates signify both the people of God of the Old Covenant—who will be drawn from all sides by the twelve tribes of Israel—and the people of God of the New Covenant—of whom the twelve apostles will be guides. Twice-twelve elders will then be allowed to occupy the Throne around the Lamb for eternity, and the Lamb will feed and water them and shine upon them.

¹ “Twice-twelve” is the literal translation here, but as far as we know, Mary is only ever depicted with *twelve* stars around Her Head.

One of these twelve angels above the gates of the City of God today holds up his hands in supplication for us; it is *Saint Massachiel*, who stands above the gate of the ones marked by God. He has the broad mantle of Mary around him—for the Mother of all the living has taken all who enter here under Her mantle—and thereby above this gate it is written also:

“Mary, Ark of the Covenant,
Miraculous Mother,
Mediatix of Grace.”

At the feet of the angel lies broken the chain of sin and bondage, the fetters of the prince of the world... for everyone who enters through the gate here has thrown off these fetters and has taken refuge in the Arms of the Blessed Mother. The protective wall of the angels has guarded him until he reaches the gate into eternity. The angels

of the Church, of adoration and reverence, of the nourishing life of the Church, surround this incalculable multitude that enters here at the feet of *Saint Massachiel* from whom emanate the rays of the Word of God:

“Come ye blessed.”

Prayer: O holy Angel, who represents faithfulness and the help of God to us, let us never be unfaithful to the holy City of God, which is the holy Church. Let us never lose the light of thy gate, that we may find the right way and may also show that way to our own. Amen.

Angel of the Day: 22nd December

IXth Choir

Angel with the snowflake

SAINT NIDAEAL

A wonderful diversity distinguishes the angels of the ninth choir above all of the other choirs. Not only are these angels closest to us such that they can most easily be understood by us, but they can also teach us most readily and are closest to us in their mission and symbolism. As guardian angels, they are adapted to each protected, and each bears the unique image of the person entrusted to him for protection. In their millions, they are divided into seven parts, and each part, with the task assigned to it in the higher choirs, also takes on the characteristic of that choir. They are also assigned as guardian

angels to the seven great spheres of Mary's power and are particularly characterised by these. Thus, each angel of the ninth choir expresses, in addition to his being, the peculiarity of the place of his assignment as well as the colouring—as a guardian angel—of the sphere of power.

Our Lord presents one of these angels to us today as an intercessor, helper and friend. It is *Saint Nidael*, who carries the snowflake as a symbol of the beauty of all works from the Hand of God the Father.

He is assigned to the fourth choir of the dominions, to one of the angels of word and answer: *Saint Tiphered*, who carries beauty into creation. The dominions are above all for the spiritual creation here and for the spiritual *in* creation. They are angels of love even when they have to carry tasks of God's justice. So *Saint Nidael* is also an angel of love, and the snowflake

in his hand is not so much a symbol of the real snow on earth, but of the tenderness and beauty of God's small, hidden deeds of love for us. Should we not kneel before the marvel of a child's soul and marvel at God's love looking at us through those pure eyes? Is not the flower that a loving hand lays on the blanket of a sick person of a double silent beauty: the flower's own beauty, the work of God's love, and the beauty of love as a gift that is like a breath around the flower? Let us only learn to use our eyes properly to see and love the beauty of God's love that surrounds us!

Prayer: Thou tender, shining angel, mayest thou give thanks to the Lord God for us for all this wonderful love of God that we encounter at every turn; mayest thou make us recognise it so that we may truly learn to give thanks... and to give thanks again and again. Amen.

Angel of the Day: 22nd December
IXth Choir

Helper of Priests

SAINT LELAJAH

We read the words of Saint John the Baptist:

“A voice cries in the wilderness:
Prepare the way of the Lord!
Make straight His paths;
every valley shall be filled,
every mountain and hill shall be cleared away.
What is crooked shall be made straight,
what is uneven,
shall be made level.”

What St. John then proclaimed and willed of
our Lord Jesus Christ is still true to this day. And

lest we forget, angels stand around every
tabernacle. They really do stand in the wilderness
of the world and are “the voice of those who call,”
admonishing us again and again not to lose sight
of the tabernacle as the centre of our lives and to
set it as the goal and centre of every day and of all
our thoughts, words and works.

Saint Lelajah, one of the seven tabernacle angels,
is placed before us today as such a caller. He is
the third of those seven who, with their angelic
hosts, keep vigil—day and night—before every
tabernacle in the world. He is assigned to *Saint*
Jochaanael, the corner pillar of High Power
known as *The Far Echoing Call*. *Saint Lelajah* is
thereby first and foremost a caller. He presents to
every person what is said in the first paragraph of
Saint John: that we should prepare the way for the
Lord, not only in our hearts, but also in the hearts
of our brothers and sisters in the world. The
Word of God is always power, carried from the

cherubim to the angels on earth. And so *Saint Lelajah* is also power. He does not slacken; above all he calls the priests and all the heralds of the Word; he exhorts them to proclaim the Word of God again and again and with all urgency. But he also goes after people, drawing them and bringing them to the tabernacle, to the healing place for all illnesses, to the fountain of youth for all tiredness, to clarity for all darkness. He is the helper of the shepherds and the counsellor of the youth, especially with regard to the Word; he keeps the parish families together in every tribulation, as long as they preserve and uphold the Word of God. He should be invoked by every herald of the Word and he is always to be found before the tabernacle.

Prayer: Holy Angel of the voice of one crying in the wilderness, give also to my word the power to awaken men and direct them aright that they may find the Lord. Amen.

Angel of the Day: 23rd December

VIIIth Choir

Angel of the Christmas Circle

SAINT SEBASTIM

The holy angels form an ever-denser wreath around the event of the Most Holy Incarnation. The powers, who always stand in the middle, are kneeling in the innermost ring. They accompany the Son, who did not come to bring peace, but the sword... of redemption. But close before the Child who comes kneels *Saint Sebastim*, the Angel of Christmas, who is placed before us today. He is from the choir of virtues and is thereby an angel of love. He is one of the twelve angels of the virtue of the Holy Church. These angels are the representatives of the Holy Church, the legacy of our Lord. They stand in this choir as

representatives of called, sanctified and redeemed humanity; they stand for the Bride of Christ here and in her name for all creation.

Saint Sebastim is the first of the twelve angels of the Church. They stand in threes and threes, and in each of these threes the first is always assigned to the Father, the second to the Son, and the third to the Holy Ghost. The twelve angels form four groups of three and each forms the foundation for one signum which the Sealed Princes bear above them and according to which humanity will one day be judged.

The signum which *Saint Sebastim* bears with his two brothers, *Saint Chasim*, the Angel of Easter, and *Saint Chattatim*, the Angel of Pentecostal Effect, is called: *Filius Patris*. It is like a portent to all mankind: "Do you know, man, that there is a Son of God? That this Son became man for you?"

That He bled to death for you in order to open heaven for you? What have you done with God's Son?"

Yes, and *Saint Sebastim* will also ask: "Man, what have you done with the most holy mystery of the birth of Christ, Holy Christmas? Do you see the greed of the merchants, the kitsch around everything religious, the sinking of people into the worldly... into gifts, finery, quarrels, cinema, intoxication, sins of pleasure? What have you done, O man, with Christ's incarnation?"

Prayer: Lord, I ask you, do not judge us too harshly and look to Mary, our Mother, who prays for us poor sinners. Let us no longer pay *childish* attention to externals in these days; let us go *childlike* to our Lord in the manger, and forget everything and remain only with Him. Amen.

Angel of the Day: 23rd December
IXth Choir

Angel of Clarity

SAINT SINAH

He kneels as on a light mist, and one can see that below him, according to his task, is the mire of the earth... scrub and thorns, thistles and darkness.

But he is bright and flooded with the light of the crescent moon which he holds, and upon which is the wonderful image of the Most Pure. The angel carries it so high above him that no accusation of the earth can touch it.

Saint Sinah, the Angel of Clarity, is the angel whom the Lord God sets before us today. He is an

angel of the ninth choir. From this choir Mary Who, though Queen, remains the humble handmaid of the Lord, has chosen most of the angels for Her missions and tasks. She places one after another of these angels for us before the Throne of the Most High. We can always recognise Her behind each choice... we can see how She cares for us and surrounds us with most tender love... She knows all our weaknesses and provides an angel as help for all our inhibitions and obstacles. *Saint Sinah* is assigned to the angel of the virtue of love, *Saint Zephiriel*, who carries the sober and consistent love of God.

All this has its deep meaning. When we read in the Gospel of John: "All things were created through the Word," (cf. *John 1:1-15*), we know that Mary, the Most Pure, was also created through the Word, that is, through Her own Son Jesus Christ. Since She in turn bore *Him*, She is truly light from His Light. And when it is said:

“And the light shone in the darkness,” then in the Light of Jesus Christ, Mary is to be seen at the same time. It is also true that, just as the world has not understood the Light of Jesus Christ, neither has it understood the light of Mary’s purity and election. If we compare the Lord with the sun and His light with the sunlight, we can quite rightly compare Mary’s light with the mild radiance of the moon. *Saint Sinah* carries this light—full of purity and clarity—above all the mire and confusion of the world, and above all the thistles and thorns of our souls. Figuratively, one can hardly imagine a greater contrast between the black night of our earth’s decay and the luminous clarity of Mary, who alone of all creatures is *tota pulchra est*—all beautiful, all holy, all sacred.

As an angel of the ninth choir, *Saint Sinah* is above all an angel of life. He tells us that purity is life before God, not just a dress. And since he

contributes to *Saint Zephiriël’s* task of bringing the sober and consistent love of God closer to us, we should know through *Saint Sinah* that Mary’s being immaculate is not the result of any confusion, folly or fantasy of the Church, but rather of this sober love of God, and that it must be this way and not otherwise. We also want to call *Saint Sinah* to our aid in our confusion and weakness of will against all the lower urges and impulses within us.

Prayer: Holy Angel of Clarity, make our bodies and souls a clear mirror for Our Lady. Amen.

Angel of the Day: 24th December
IIIrd Choir

Throne of the Father

SAINT SCHEMAJIM

There are two angels in the heavenly hierarchy whose names are almost the same: *Saint Shemajim* and *Saint Shemmajim*. The former is from the Choir of Thrones; the latter is the angel of spousal exultation who stretches the rainbow of peace—that seven-coloured shining ribbon—over Mary to *Saint Alphareth*, the Prince of Answer. The first, *Saint Shemajim*, belongs to the pillars of the throne God established within creation. Three pillars—that is, three angels:

¹ There are three angels with very similar sounding names that form that pillar: *Saint Binah*, *Saint Binnah* and *Saint Bihnah*.

Saint Shemajim, *Saint Malachim*, and *Saint Ophajim*—abut their heads against the Heavenly Jerusalem, which lies between two thrones, and stand with their feet around the ground of the Last Judgement. Of the two thrones, the first is the Throne of God in Himself above all the heavens, supported by the three angels *Saint Binah*¹, who are three and yet one. The second throne is the Throne of God in creation, carried by the three angels *Saint Shemajim*, *Saint Malachim*, and *Saint Ophajim*. The first three angels (*Saint Binah*) are angels of oneness; the second three angels (*Saint Shemajim*, *Saint Malachim*, and *Saint Ophajim*) are angels of opposition.

Saint Shemajim, the throne, stands before God today as our intercessor. His figure is like a pillar or, better still, like two, mighty Gothic gate wings. He stands for the greatest dichotomy: divinity–humanity. Opposition is shrine and gate

and throne at the same time: shrine of opposition in the angelic throne of love, gate of opposition in the angelic throne of the Word, throne of opposition in the angelic throne of life. *Saint Shemajim* stands for life. He is to the Father, *Saint Malachim* is to the Son, and *Saint Ophajim* is to the Spirit... the Throne of Creation. But while the first three angels (*Saint Binah*), who form the Throne of God above all the heavens, are *one* and represent the *oneness* of God with creation, the second three thrones are always *two*: God and creation. That is why these second three thrones (*Saint Shemaim*, *Saint Malachim* and *Saint Ophajim*) also have two symbols: one for divinity and one for humanity.

Saint Shemajim, who represents the supreme opposites created by life in the power of love in:

fire–water, embers–ice, light–darkness

all laws and orders, stands here for *being* and *doing* in creation. His symbol, in carrying God as a throne, is:

the eye that says *I am who am*,
saying to creation, *I am the Lord thy God!*

His symbol, in carrying God as a throne in the midst of creation, is:

the hand that says, *Become!*—the initiating word,
which says, *Thou shalt!*—the binding word.

We have adopted these two symbols—the eye and the hand—as representations of God.

Prayer: Holy Angel, let the Eye of God shine upon us and let the Hand of God be upon us always that we ourselves may become thrones of God in the depths of creation. Amen.

Angel of the Day: 24th December

Vth Choir

Angel of Birth

SAINT DIMACHIEL

This is the story of how *Saint Dimachiel*, this wonderful angel from the choir section of the High Powers—the Angel of Birth—was first recognised. It was Christmas Eve in the stable of Bethlehem. Saint Joseph had hurried back to the city to seek help. There, before the kneeling, praying Virgin, stood the Angel of Power, dressed as a priest.

It is he who receives the task from God of laying his hand on the womb of the mother, and the child in her womb rises and comes. In this coming of her child, every woman since Eve, in

all her phases and senses, participates in the expulsion from Paradise... Limbo and Golgotha. Since Paradise, *Saint Dimachiel* has served in this task; all men have passed through his hand.

Before Mary, however, the high angel kneels reverently in the straw; he does not touch Mary. Bowing low, he merely says:

“O Lord our God, we beseech Thee, come!”

Heaven and earth hold their breath. The Lord of the world, stripped of His power as in the Most Holy Bread, enters the world, truly as through the eye of a needle... if one compares the poor stable with the earth. He passes through as a child... not for the rich, but for the poor, His little Arms outstretched, ready for the coming Cross.

Three more angels of power kneel behind *Saint Dimachiel*. *Saint Najim*, the angel of transformation, of earthly death; he reverently draws the cross to his God over the whole body and all the limbs. *Saint Mun*, the angel of devotion; he is veiled and carries his bowl full of shining blood like sacrificial wine. *Saint Hariel*, the door opener; he pushes open the door to God's new covenant with man. Kneeling beside Mary, *Saint Gabriel* holds the Virgin's mantle around the Blessed Child. Yeah, Christ is born!

Yeah, Christ is born!

Prayer: Sing with us, ye angelic hosts, for salvation has come to us: Christ, the Lord, the Saviour. Amen.

Angel of the Day: 25th December

Feast of the Nativity

Ist Choir

“*Good God*”

SAINT JAH

Today, on this night of the 25th of December, the opening of heaven and the descent of the Second Divine Person, the Word, Who became flesh on our earth, is celebrated.

The rejoicing of the seraphim and cherubim and thrones is mingled with the sound of the bells of all the churches of the earth, mingled with the singing of the children and the praise of all around the manger.

Three angels stand before God's Throne on this High Holy Day of Christ: one of the highest angels, one of the least and one in the middle. The latter is *Saint Jah*, the seraph, the mediator, whose name means *Good God*. Our Lord also came as Mediator, and high and low are equal before His Eyes. He became man to redeem us. The fall from divinity into God-humanity is greater than the leap from the godly seraph *Saint Jah* to the little angel *Saint Nun*. We humans would rather call this fall from the highest heaven into the cold stable of Bethlehem a suicide, if it had not been for the most glorious creature that ever blossomed in hiddenness: In Mary, God became man... in this mystery of God and of His love... this great, unique love of the Triune God.

The mystery of God's Incarnation is incomprehensible; man has never fully grasped it, but the angel more so. It was also the cause of the fall of the angels, especially of Lucifer, who did

not want to admit the consequences of the Incarnation of the Word for the angels. Thus, in the Incarnation, from the very beginning, lies the dichotomy, separation and division, life and death, atonement for the sins of the world, redemption and homecoming.

Saint Jah, the great seraph, stands first before God's Throne. He bears the bond of God-humanity, sealed for all eternity on this day. He is the seraph of the Son, and since he, like all seraphim, is threefold in his unity, a seraph of the Father and one of the Spirit belong to him: *Saint Elchai*, who bears the goodness and gentleness of the Word of God, and *Saint Akaba*, the angel of the Spirit, who bears the word: *The goodness and philanthropy of God has appeared*. Thus this threefold seraph is a seraph of the goodness of God... in the goodness of the Father... in the goodness of the Son... and in the goodness of the Holy Ghost. It was not of *justice* that God made

man in the first place, but of *goodness (love)*. Christmas, however, is a celebration of love, of the goodness of the Father, Whom we never and nowhere see so clearly as Father as above the stable of Bethlehem.

Prayer: O God, we praise Thee; O God, we extol Thee; to redeem mankind, Thou hast not spurned the Virgin's womb. Heaven and earth are full of Thy glory.

Holy, Holy, Holy are Thou, O Lord!

Angel of the Day: 25th December

Feast of the Nativity

IXth Choir

Angel of the lowly

SAINT NUN

Our Lord said, *And the last shall be first*. To confirm this word, He has placed the angel of the last, the least, in the first line of angels around His first Throne on earth, *Saint Nun*, the angel of the beggars and of the poor. This slender, almost human-looking angel, associated with the great angel of power, *Saint Abbael*, the angel of the cross, stands today in the name of the least before the manger, the first Throne of the Word made Flesh. He stands here together with the highest angels: the veiled angel of life from the Head of God and the seraph *Saint Jah*, wrapped in an

incomprehensible radiance of light, who has abdicated his power today to honour the Child, and also to honour *Saint Nun*, the angel of the least. This span between *Saint Jah* and *Saint Nun* is almost incomprehensible: *Saint Nun* comes from the earth, from caring for the poor and the miserable, the homeless and the itinerant, the shepherds and the beggars who lie in the depths and in the cellars and by the road. *Saint Jah*, however, comes from on high, from the Throne of God above all the heavens, from the majesty of the Triune God that is unveiled for us to bear.

Here in front of the manger they meet. And behind *Saint Nun* kneels *Saint Abbael* with the cross. O must the gaze of the Child already fall on the cross? But then *Saint Nun's* protégés, the shepherds, push their way in, and Mary smiles at them all, the highest and the lowest angels, the Child and the shepherds. Peace to the people on earth who are of good will. Let us worship the

Lord of the world with all the angels!

Saint Nun has a symbol adapted to the least of these and which seems almost ridiculous next to the great angels: a small wooden sheep, which he places in the little Hands of the Divine Child. The least of these are so poor that they have nothing better. But in Jesus' blissful smile lies all the divine love for these last, who will one day be the first, and Mary will take them all under Her mantle. There they are protected from cold and hardness, from all unkindness; since Christmas, the Mother has also become their Mother.

Prayer: Little Child in the manger, yeah, we greet Thee; let us be Thy Throne... poor and lowly, but of pure love. Amen.

Angel of the Day: 25th December
Feast of the Nativity

Ist Choir

Angel of Life

SAINT REESCH

When this greatest of all miracles takes place: *And the Word became flesh*, then one of the three highest angels, veiled to us, deserves the place of honour as the intercessor of these people, for whose sake the Son of God so disempowered Himself.

He is not to be recognised, however, but only conceptually guessed at. His creatureliness is still so immersed in the light of divinity, his creative light still so permeated by the divine light, that the mantle of the angel that covers him resembles

a ring of light, the ring of light of the Triune God.

It is *Saint Reesch*, the angel of life, who stands on the Head of the Creator—on His Forehead—and transmits the *stream of the grace of life*, which rises there in immeasurable breadth, to the creatures: first to the thrones, the princes and the angels, but also branch streams to all the angels, especially to the angels who are associated with the Father.

He is veiled and incomprehensible to us. His mantle is the expression of being enveloped by God, but at the same time of not being recognised by us. Seen from God, the mantle signifies a triple meaning: the Father's *Become!*, the Son's *Yes* enveloped by the Father, and the Holy Ghost's Breath of love. This angel is *the Light* with respect to the Father, because *Life* from God is *Light* from God (that is why the first created angel was known as the *light-bearer*—

Lucifer). But this angel is also *transformation* with respect to the Son, for the Son transforms and changes the broken life back into the unbroken, the temporal into the eternal life. Finally, in terms of the Spirit, this angel is *peace*, since on this day he carries and serves Mary, the Queen of Peace, the Bride of the Spirit and of silent love.

Thus *Saint Reesch* is the luminary, the *becoming* through the Father, Who causes everything to *become*; he is *transformation* through the Son, who makes new; he is *peace* through the Holy Ghost, the Healer and Sanctifier; he is the measure and order of creaturely *becoming*, *re-becoming* and *saving*. He reached the fullness of His power at the Incarnation of the Son, and *Saint Reesch* will again come to the fullness of power when the Lord, King of Heaven and earth, will one day say:

“Behold, I make all things new!”

Prayer: Holy, strong, immortal God, let us fold our hands in supplication and be small... as small as the child in Bethlehem... slain by the fullness of Thy power as glimpsed in the angel of life. Let us be mere shepherds and children before Thee, poor and lowly, that Thy Father’s mercy may help and guide us. Amen.

Angel of the Day: 26th December

IIInd Choir

Angel of Readiness

SAINT NACHIEL

It says in the Epistle on Saint Stephen's Day: "In those days Stephen, full of grace and power, worked great signs and wonders...". So, he was full of grace and power, like the cherubim, the angels of the Son, who are associated in a very special way with the work of redemption.

Therefore, also today, according to the will of God, a cherub stands before God's Throne: *Saint Nachiel*, the first of the seven cherubim of the Son, the angel of readiness.

The Lord wants to make people increasingly aware of the intimate connection between angel and human being, and thus also between the angels and redeemed human beings, the saints. We want to venerate saints and angels and call upon them as our intercessors. Each of these angels is just as happy to bow to our petitions as the saints are: for they always see in man the image of God to be saved and sanctified; they always see in man his gentle and humble God!

Saint Nachiel, as a cherub, is different from the other cherubim. Each cherub is simple and yet threefold; each has a threefold face as a reflection of the Triune God: one turned to the Father, one to the Son and one to the Spirit. Thus, a cherub of the Father, one of the Son, and one of the Spirit always belong together. One has fallen out of this row of three times seven cherubim, however: Ismael, the cherub of the Spirit and of the clarity of God, the very one who was meant to

be Mary's companion and who, in the trial of the angels, chose the illusory light of Lucifer instead of the true light of God; he spoke not the *fiat* but the *non serviam*—I will not serve. Thereby, he fell into the depths with all the apostate angels, and his place among the cherubim is empty. That is why *Saint Nachiel*, the cherub of the Son, and *Saint Chochabiah*, the cherub of the Father, have no third face. This empty spot is not a mark of shame, though, for in that place the Holy Ghost causes the word of His Bride to shine forth: *Ecce ancilla Domini*. This is the answer to Ismael: the saving word of justification.

We will call upon *Saint Nachiel* more and more often, for there has hardly been a time like ours that demands perpetual readiness. Even if *Saint Nachiel* is known as “Victory through the foolishness of the cross,” and even if he watches for a long time, he will strike with lightning speed as soon as God raises His Hand. Of course, in the

eyes of the world it is foolish to look only to the Lord, to listen to His words and to be ready only for Him day and night; but the time is coming when it will become clear to all that the readiness which *Saint Nachiel* teaches us is the only right one. We do not want to be among the foolish virgins and the sleeping servants.

Prayer: Holy Angel of Readiness, keep our oil lamps always burning and awaken us to walk by thy hand towards the Lord. Amen.

Angel of the Day: 26th December

IIIrd Choir

He bears the construction and consecration of the Church

SAINT OPHIRIM

The essence of the third choir of holy angels can only open itself—if at all—to the praying man, for prayer makes man a throne of God also. In the praying man, the hidden God, Jesus Christ, offers this man to His Father as a gift and as a throne, so that the Father may condescend with His Love and gentleness and “take up residence.”

We must also understand the thrones in this way: Each one is a throne of the Most High, and all together are the Throne of the Most High above all heavens and the Throne of God in

creation. The first three and seven are above all heavens, the second three and seven bear God in creation. These include the angel, *Saint Ophirim*, whom the Lord God sets before us today, notwithstanding the difficulty of such an angel’s being understood by man.

The second three and seven are mighty angels: three form the pillars of the Throne as the reflection of the Triune God. The seven stand here in the name of creation; they are throne pillars of already-created creation—not like the first seven thrones, which carry the divine *Become!* for all forms and species and laws down into creation. *Saint Ophirim* bears the already-given law: *I am the Lord thy God, thou shalt not have strange gods before Me!*

The knowledge of the greatness of God awakens the fear of God in people. This is a grace and a maturity that has nothing to do with servile

grovelling and dog-like fear. The knowledge of God does not gag man but makes him infinitely happy and calm. Nowhere can one live so well and securely as in the sun of God's Love and in the shadow of the Redeemer's cross. Is there anything more beautiful than to have this glorious, kind, merciful God as Lord—as Father even?

Saint Ophirim bears not only the fear of God then but also the reverence and the whole structure of the *House of God* on earth: all of the laws, consecrations and blessings and the whole structure of the Holy Church. He bears the sign of God shining on his forehead and on his shoulder, that he may be more easily understood by men: he bears Christ, the Cornerstone, Who divides and separates. Christ can truly only be borne by such an angel, who stands upon the ground of the earth and reaches with his head into the uppermost ring of worship. God must

always remain for us the cornerstone upon which we build our whole life and the House of God in our heart and which is for us measure and law and foundation.

Prayer: Holy, Strong, Immortal God, mark our foreheads with Thy sign also, that we may be Thine own forever. Amen.

Angel of the Day: 27th December

Feast of Saint John

IIInd Choir

Word of the Gospel

SAINT VEHUJAH

Before the Throne of the Most High stand four living beings. In the secret Revelation, they are not called angels but, in the midst of the angelic world, they are of the same origin and have the same nature. Their appearance already indicates a special kind of task, however. The different nature of the seraphim, the cherubim, the thrones or the powers clearly testifies to the nature of their task. It is the same here.

Seen from the earth, these four living beings are like a quartet of four gigantic wheels of fire,

like a chariot of God, the flaming ruler over all creation. These four wheels are the Word of God in the holy Gospel, which bear the Word that was in the beginning and that is God. And these four wheels are not only the image of the Word, they are alive, they *are* the living Word, the Word made flesh. They are angels, spirits of God, heavenly primordial beings, such as were not before and will never be again in this way afterwards.

The closer the angel is to God, the more the human form of the angel disappears. The angels of the ninth choir have the clearest, most human-like-and thereby most comprehensible-form. Archangels and princes also have this form, as do the dominions and the virtues. But the powers, still more the thrones and most of all the seraphim are only comprehensible to man when these choirs bend down and make themselves small, possibly taking on a human-like form.

The four living beings have never assumed such a human-like form, however. They are and remain a mystery to us for they are the mirror of mystery: *of God, Logos*. The four of them stand before God's Throne and look simultaneously in four directions, and each being has the same fourfold countenance... forwards, backwards, sideways and upwards... but always a different one.

Saint Vehujah is the fourth of the living beings; it has the face of an eagle towards the front, and the most characteristic feature of it are the many large and expressive eyes, which shine full of knowledge and full of love. Towards the back it has the face of a lion (*Ara*) as a sign of victory; towards one side, towards humanity, the face of the bull looks as a sign of sacrifice (*Pari*); towards the other side, towards heaven, the face of the angel (*Melach*) looks as a sign of godliness and worship.

Saint Vehujah carries the Gospel according to John and, as the essence of this disciple especially loved by the Lord, clear-sightedness through love. In this clear-sightedness through love lies the view into the end times and the power to put love and clear-sightedness into the Word.

Prayer: O Lord Jesus Christ, Who hast given us the Word of the Holy Gospel, let this Word be to us a rod by which we may reach out and praise Thee and the Father and the Spirit forever. Amen.

Angel of the Day: 27th December

Feast of Saint John

With Choir

Angel of Enlightenment

SAINT SAHJIEL

This is the first time that an angel stands before God's Throne like a real star, with his radiant arms spread wide, with his robe flying like a tunic on both sides, with his hair flowing and his eyes like two stars. It is *Saint Sahjiel*, the silent prince, the star of the Wise Men from the East. This is how he was supposed to stand before us on Epiphany... but God already knows what He is doing. This angel has an even closer relationship to the Apocalypse, for not only does he shine like a signpost, but he mainly enlightens. He is the angel of enlightenment.

In everyday life, people say: "Now a light is dawning on me," or: "Where did you get this enlightenment?" You can see how deeply rooted it is in man that knowledge comes from light, from illumination. So also the angel of enlightenment in his symbolism is the light, the star, in comparison to the sun Jesus Christ, to Mary on the crescent moon, who is not a star, but is surrounded by stars. The princes as stewards of creation have their residences on the various stars and are therefore called "stars around Mary."

Saint Sahjiel, the silent prince, also comes from far away. He serves on earth as one of the twelve angels of special service around Mary. To indicate his great distance, he does not appear as tall as the princes but he is otherwise like the high princes, *Saint Anael* and *Saint Lavanael*. His face displays a narrow, almost oriental, cut with deep blue, longing, dreamy eyes. Enlightenment awakens a longing for God, the eternal light,

because enlightenment is not yet entering into the Light. That is why *Saint Sahjiel* is also the angel of longing—not that longing of *Saint Jophiel*—which is symbolised by the rustling of a shell and which comes from the darkness, from depth and inwardness. The longing that *Saint Sahjiel* carries comes from far away. It is creative... it puts itself into creative works... which then tell of the longing for God. Saint John the Evangelist also looked into the distance and created one of the greatest treasures, one of the greatest works of art of all time in his Apocalypse. In the same way, we must relate *Saint Sahjiel* to our lives and carry his mission into our days:

As the Angel of illumination and desire, he carries-through the stream of life that comes to him via the thrones—the creative gift of creating works for God by imparting the grace of creative power.

As the silent prince, especially assigned to the Holy Ghost, Mary and the Holy Church, he receives the current of love through the seraphim and permeates works with this spirit. As a star he stands over the Orient to bring it—at last—to the Lord, and as an angel of illumination, over all apocalyptic work.

Prayer: Holy Angel, see my poverty and weakness! Take the omnipotence of God into thy creative hands and form me into that which God expects of me that I may give Him the greatest glory. Amen.

Angel of the Day: 28th December

Feast of the Holy Innocents

IIInd Choir

*Bearer of the Mildness and Goodness of the
Word of God*

SAINT CHESSED

The saints and angels of Christmas resemble a radiant gloriolate around the Incarnate God, Who rests like a little host on the straw of the poor earth. Unceasingly they hail the King of Glory: “Holy, Holy, Holy, art Thou our Lord and our God!”

Today, *Saint Chessed*, standing in his luminous cherubic form as a guardian before the manger, places the mantle of God’s gentleness and goodness around the Mother and Child in

the stable of Bethlehem. On this mantle are written all the promises about this Child and His Mother: all of the words of God’s love are written there and radiate out from here over the mangers and altars of the whole world.

The gentleness and goodness of God’s word goes out first from the Father over creation. Thus *Saint Chessed* also carries the mild, kind power of the Father into the Word of the Son; he carries the will of the Father to understand and forgive, to be long-suffering and patient, as love for the Son, into the work of redemption. This gentleness and goodness, understanding and forgiveness was also characteristic of Mary, the Mother of God, the much-trying one, and together with the angels she implores love and peace upon the troubled earth.

As the cherub of the Father, *Saint Chessed* has his face turned towards the Father. Of the two

cherubim who form a unity with him before God, the cherub of the Son is the great Silent One, the servant of the Judge of the World in the Last Days. In him we can see how the Word finally turns to the earth, how He comes in the fullness of time and thus ushers in the end-time. The third cherub is the angel of God's descent, the angel of the places of purification. All three bring the greatness and majesty of the Divine Word in its loving, kindly inclining down to man. The Word is kindness and understanding; but there is also a silent Word, such as the angels speak, such as a kind mother's or father's eye can speak, or such as a merciful deed speaks for itself.

And this is what *Saint Chesed* wants to tell us: Look up to the Father in heaven! You do not see Him, but He is here. You do not hear Him, but He surrounds you in a thousand words of love. You do not want to acknowledge His presence and seek to run away from Him for

trivial reasons, but He surrounds you with His faithfulness and does not leave you. He waits until you kneel down and say with repentance, "Father, forgive!" and then He encloses you in His Arms!

Prayer: Lord, Who in the most fateful hour of Thine Incarnation preferred to go to the ox and donkey in the stable rather than to the rich, well-off, clever and enterprising citizens of the city, take my poor heart and make it Thy manger, because Mary, my Mother, spreads the white linen of Her intercession over me. Come, Lord Jesus, come! Amen.

Angel of the Day: 28th December

Feast of the Holy Innocents

Vth Choir

Power of Radiation

SAINT MENIM

In the midst of the Christmas cheer stands a mighty angel; he is somehow out of the ordinary, so powerful is he. He has a red robe as of brocade, in royal cut, and he leans on a long, slender, rapier-like sword. His large, dark eyes glow with inner fire, and all the outer calm is but the cool surface above a volcano. He is the middle one of the Angels of the Hidden Heart from the Choir of Powers. He is surrounded on all sides by angels for protection, because, as no other, he lies under incessant fire from the infernal assailant. It is *Saint Menim*, the power of the secret,

supernatural force of radiation. There were seven who together formed the impulse of creation at first, but four of them fell into the depths with Lucifer and now they fight and harass creation, angels and men with all their abilities.

What do we know about the *secret radiation*, about *current* in the spiritual sense, about the *force-field*? People know about this at most from faithless science but they do not think about what God offers and lets people recognise through His angels. What we should learn from *Saint Menim* and his brothers is:

1. We must be aware of the reality of confrontation with the adversary and always remain awake. The enemy seldom comes in at the main door, but mostly by the back stairs, which are unprotected.

2. We must fill ourselves up with the power of God and with the holy angels posted everywhere to guard us so completely that no break-in can happen unnoticed. *Saint Menim* is power, and because of this, we must also use power, first of all against ourselves.
3. We must always anchor ourselves to as many heavenly and earthly places as possible: to the tabernacle, to the holy vows, to Mary, to the holy angels, to a firm and holy community, in order to have support against the insidiousness of hell.

Saint Joseph, too, was awakened and warned by the angel, even though the Heavenly Father could have destroyed the devilish Herod and his murderous command with one breath. We too must listen when God wants to guide and instruct us through the holy angels in these

difficult times. By the grace and help of God every attack has so far been shattered.

Prayer: Lord, my God, do not leave us to the hellish oppressors and their helpers on earth, but lead us through the waves of this time under the protection of Thine angels, as once Thou didst lead Thy people through the sea in the angel's pillar of fire. Let us also reach the longed-for goal, which is none other than Thee, our Lord and God! Amen.

Angel of the Day: 29th December

IVth Choir

Bearer of the Vow of Purity

SAINT MASA

God has firmly built the house of creation. It cannot easily be torn down, despite all the efforts of the infernal adversary. The Father built it for the Son, and the Son for the Father, and the Spirit blows through all creation, filling it with light. Within this creation, angels and men are attuned to each other in wonderful harmony: the angel from above, man from below. Mighty angels stand as corner pillars at the four ends of creation; they stand on top of each other like ladders from heaven. They push upwards into the darkness of the clouds around the Throne of the

Most High above all the heavens, and they stand up at the bottom on the ground of the earth as the corner pillars for the people of God of the holy Church.

The merciful God lets His love and care be felt by mankind as four pillars, each a unity of a mighty thought in itself. The angel who prays for us today before God's Throne also belongs to one of these corner pillars, namely the first one—which is known as *Holy God*. This holiness flows down in nine bowls of nine angels, one below the other.

Here a *bowl* represents a *task*, the imparting of grace in the measure of God. The lowest angel in each corner pillar is already in the middle of the service of guardianship. In this first corner pillar he is called: angel of the living life of the Church. Between the uppermost and the lowermost angels, the seven bear:

- the bound love of God as life,
- the vow of purity,
- the power of the Church,
- the purity of the Church,
- the power of the sacrifice of praise,
- adoration, and
- the sign of the end times: *Deus Judex*.

Saint Masa, the corner column from the Choir of Dominions, bears purity as a vowed commitment to God. To symbolise this, we see before him a lamb on a flaming woodpile, for vows are sacrifices before God, and sacrifices should be made from a burning heart, flaming with love. The Heart of the Mother of God also burned when She offered Her newborn Child with Her own Heart to the Heavenly Father in holy, untouched virginity: sacrifice upon sacrifice out of love for God.

The innocence of the young soul is often broken, but it can be regained in the purity and sincerity of tears of repentance, in the sincerity of the heart, through the all-salvific Blood of the sacrificial Lamb Jesus Christ in union with the Purest, Immaculate Heart of Mary. These two make whole before the Father what we have stained and broken through guilt.

Prayer: Lord, how little have we valued the precious gift of purity and how carelessly have we treated it. Take the broken pieces in our hands and make all things new again with Thy Precious Blood. Take our tears of repentance, dearest Mother, and thou, O holy Angel, our good will and help us to replace by repentance what we lack in purity. Amen.

Angel of the Day: 30th December

IVth Choir

Bearer of the Gift of the Holy Ghost of the Fear of God

SAINT THAMAEL

The mystery of the Incarnation is before our eyes: “And the Word was made flesh and dwelt amongst us.” One wants to sink ever deeper onto one’s knees and to the ground in adoration that such a thing was possible, that God really bridged this distance between God and man, between blessedness and hereditary guilt, between holiness and abysmal wickedness—which for every creature seems completely unbridgeable—with such a dynamic of irresistible love of God, with such ultimate humility, that He descended to the stable floor in the manger of the ox and the

donkey.

Man and angel react differently to the Incarnation. With man, it is an expression of joy that is poured out in outward appearances, in reciprocal gifts and invitations, whereby the actual reason is usually completely blurred. The prince of the world has only too cleverly placed *Father Christmas* in the manger instead of the infant, possibly together with the baboon, the little pig, the mistletoe and the lucky clover. The holy angels, however, kneel in deepest adoration while the mystery of the Nativity unrolls before their eyes in festive remembrance:

- They see *Saint Dimachiel*, the angel of birth, kneeling before the expectant Mother without touching Her, bowing low and saying: “O Lord our God, we beseech Thee, come!”

- They see *Saint Najim*, the angel of the transubstantiation of death, reverently making the sign of the holy cross over all of the Child's Limbs and over the Holy Body of his Lord and God in the Virgin's Womb.
- They see *Saint Nun*, the angel of beggars and shepherds and of the least of all, placing a small wooden sheep in the Little Child's Hands as a symbol of the greatest poverty; and
- They see the Little Child's first glance fall on the cross held by *Saint Abbael*.

From this perspective, we can also understand why God places *Saint Thamael*, the angel of the fear of God, so close to Christmas... just a few days later.

Saint Thamael, from the choir section of the High Dominions, is the penultimate of the seven angels who carry the seven gifts of the Holy Ghost in their shining bowls. The fear of God is a gift of God which we also call reverence. Fear of God is a knowledge of God, of His greatness, of His Divine descent to save us. Without the fear of God, we will never understand the value of the work of redemption. Without the fear of God, we will never understand and learn for ourselves the holy, winged obedience of the holy angels. Without the fear of God, Mary's humility will never come upon us. All the gifts of the Holy Ghost are interrelated; and so in the fear of God there is also the knowledge of God, the grace of wisdom, fortitude, and piety, just as, conversely, in all gifts the fear of God is presupposed.

Prayer: *Saint Thamael*, great and holy bearer of the fear of God, teach us to understand that the fear of God is not dread of God, but a gift of the Holy Ghost, the Comforter. Teach us to fear God in the right measure and with the right love.
Amen.

Angel of the Day: 31st December

IVth Choir

He seals the order and the measure

SAINT EDMIEL

The angels which are sealed for the end times—from part of the choir of dominions—bear the end-time struggle as their main task. To these angels belong the four corner pillars, which will burst forth as the four winds, the four waters, the four spirits, the four flames from all four ends of the world, when at the appointed time the four black angels will be unbound on the banks of the Euphrates (i.e. on the banks of the living life of the earth) and come upon the earth as apocalyptic reapers. These angels also include the seven angels of the bowls of wrath, after whose work the great battle of all spirits will break out,

under which all earthly creatures will perish. To these angels belong the three great angels of judgment and the three last angels of harvest. But they also include seven great, silent and good angels, who seal the churches of God as the property of God, and who will enclose the love and the faithfulness, the duty and the measure, the growth and the beauty and the mercy of God in those churches when all outside falls into ruin.

One of these seven great sealing angels stands here today as an intercessor: *Saint Edomiel*, who will be the first to seal. *Saint Edomiel* is the angel of order and lawfulness in love and of measure. Order and lawfulness, measure and moderation: they will probably be the first to be drawn out of the shattered earth, which is shaking in the turmoil of war as if in feverish shivers, and sealed into the certainly rather small congregations of God. The furies of war will make vast lands barren and unfruitful,

and the churches of God will take refuge in catacomb years. There, however, holiness and purity and the highest degree of love in the Church will blossom unexpectedly, and that time will dawn of which it is said in the Gospel that even the young have visions and men may behold the glory of the kingdom of God. What is the angelic work and angelic knowledge but such a gracious descent of the kingdom of God?

Prayer: Lord Jesus Christ, as a poor, freezing Infant Thou camest to us to redeem us from our shame and misery. As the Judge of the world Thou wilt one day come again to earth with Thine angels! Let us, we pray, be in the care of those whom Thou hast sent to seal the churches of God against the last terrible onslaught of hell. Let us be sealed so that we may await Thee in joy in Thy churches. Amen.