

Angel of the Day: 1st February

IVth Choir

Angel of Justice

SAINT GEBURAH

God has appointed twelve angels, who, as angels of love, go over all creation, from the beginning of time to the end of time, and carry God in His attributes and laws, His thought, out over creation to the last peal and to the smallest creature.

The one who stands before God's Throne today is one of the twelve known as the Angels of Word and Answer. *Saint Geburah*, the sixth angel, carries the justice of God into the fabric of all creation.

He is a wonderful angel; he who fears God need not fear him. He who truly loves God can

also love this angel. To us he turns his open hand, in which lies a key. The key is called *love*. For he who truly loves much in the will of God, much will be forgiven, for love covers a multitude of sins. God's righteousness is as great as His love, for everything about Him is in the divine measure. Admittedly, we will neither fully exhaust His love nor measure His justice, but never will His love for us be without justice, and never will His justice be without love.

The only people who have to fear His justice are those who mock and ridicule God, who disregard and overlook Him. One day they will not be able to overlook His justice. Then the angel of righteousness, who will hand us the key of love, will seem to them like an enormous giant who spans the world, whom no-one evades and from whom nothing escapes, whose sword no one will elude.

But let us not be frightened by *Saint Geburah*. Let us voluntarily hand ourselves over to God's judgement in time, so that God's justice may hand us over to God's love. The greatness of this angel, as frightening as it may seem to others, should only be an incentive to us to let our love grow more and more, so that it may one day have the same greatness as *Saint Geburah*.

Prayer: Mary, Thou art our Mother, Thou art Queen of all angels, Thou art the Mother of beautiful love, Thou art the Mother of mercy; Thou hast everything in the measure pleasing to God and so Thou art also the Mirror of Justice. Teach us to love the righteousness of God and to take hold of the hand of this angel of righteousness; keep us in judgment, that we may be caught up by the love of God and saved for ever! Amen.

Angel of the Day: 2nd February

Candlemas

Ist Choir

Strong God

SAINT ELION

We humans cannot imagine the holy seraphim at all. For when we say so lightly, “Yes, the seraphim, they are the many-winged ones!” it is like saying, “Of course we can imagine the sea: it makes waves!”

Let us think of a burning flame ascending, as far as we possibly can, and one burning downward, and one on all sides, as far as it can possibly be imagined, and this blaze is extended into space like a solar system and all of this is formed into one creature... then we have just a sketch of a seraph. There are twenty-one like this, and none of these immense “love-solar-systems”

bumps into the other or blinds it, and each seraph revolves effortlessly and with immense speed, exulting in bliss, around itself and around the Throne of the Most High, and awakens by its sight a celestial maximum of exultation and love and bliss, which we human beings cannot conceive nor comprehend nor imagine.

At the same time they are still much, much more glorious than a human tongue can ever explain. They are the first *Become!* from divinity into creatureliness; they are the creatures closest to God. We humans can only represent God in our small earthly forms and never in His truth and reality, before which the angels cover themselves trembling and fall down on their faces.

Saint Elion is the name of the angel of this day. He is a Seraph of the Father. With his two brothers, *Saint Jessi*, the Seraph of the Son, and *Saint Amen*, the Seraph of the Spirit, together

they are one seraph and yet three, the reflection of the Triune God. They are also called the *Wheel of Fire of the Last Days*, because, as the bearers of God's flaming righteousness, they will run as three glowing wheels over creation. The name *Eliou* means *The Strong One*; he will call and will also enforce the word of God: "The glory and righteousness of God has dawned; from now on the hand of the Judge shall reign!"

The End Times cast their shadows far ahead. And if God presents this seraph to us today as an intercessor, this should be a reminder that God the Father also demands not just love but also justice for Mary. Mary's admonitions and warnings do not go out to humanity in vain, "Wake up while there is still time!"

Prayer: Lord do not judge us without having heard Mary, our intercessor. For the sake of Thy holy angels, enter mercifully into judgment with us, that we may praise Thee through Her Hand. Amen.

Angel of the Day: 2nd February

Candlemas

IIInd Choir

Power of the Divine Light

SAINT AGRIEL

At the consecration of the candles on this day, the priest prays: “Lord Jesus Christ, true Light, Who enlightens every man who comes into this world, sanctify these candles by the light of Thy grace. As these candles, lit by the visible fire, dispel the darkness of the night, so in grace let our hearts be enlightened by the invisible fire, namely the radiance of the Holy Ghost, and be freed from all blindness to sin, so that we may be able to see with a pure spiritual eye what is pleasing to Thee and conducive to our salvation; then we shall be allowed to pass from the darkness and dangers of this world to the everlasting light...”

We must think of this light when we see the angel of this day, the cherub *Saint Agriel* who is known as the “Light of God.” He is a cherub of the Spirit, so he carries above all the light of grace, of consolation and of mission. But he also carries the light of *Jesus Christ*, which Mary represents in the temple today. Finally, he carries the light of Mary Herself... the Morning Star... the Dawn... inseparable from her Son.

Many angels carry the *Light of God* in some way and one can readily understand its diversity by the manner in which it is symbolised. Some carry it like an illuminating flash of lightning (*Saint Aduachiel*), others like a bowl (*Saint Jonael*), some as a symbol of the powerful farsightedness and the unerring, clear knowledge of God, others as the broad, light-flooding power of the Word of God in the Gospel. Still others hold their hand in front of the light so that God’s Love, represented by light, does not burn us.

Saint Agriel carries the Light of God within himself, as it were, as his own being. He shines from within, as if he had the Light of the Holy Ghost within him. He holds up his hands and his garment is a single blazing flame and so he stands there, representing the Light of God as well as the Love of God and the Praise of God. Like all the cherubim, he has a triple face: that of the cherub of the Father, *Saint Hod*, who is known as the *Praise of God*, and that of the cherub of the Son, *Saint Samaliel*, the *Intercessor*, who wears the blue mantle and the Love of Mary in his task. All three cherubim are one cherub as a reflection of the Triune God, bearing the light of praise, power and love of God.

Prayer: Have mercy, Lord, on our darkneses and send us Mary, Thy Mother, and Thine angels full of light and power, that it may become light around us and that we may recognise and praise Thee more and more. Amen.

Angel of the Day: 3rd February
IVth Choir

Angel at the Gate of Mercy

SAINT ARIGUEL

When one reads and contemplates the angel of the day, the reading and contemplation of the saint of the day is also part of it. God wants us to become saints ourselves at the hand of our angels, and we should always remain united with the holy angels, here and there, and thus also be called once with them.

Today, God has placed an angel of mercy before us, because in the epistle of the Mass in honour of Saint Blaise today it says: “Blessed be God, the Father of our Lord Jesus Christ, the Father of mercy. He comforts us in all our afflictions, and so we too, by virtue of the consolation we receive from God, are able to

comfort those who are in all kinds of afflictions....”

Saint Ariguel is an angel from the Choir of the High Dominions. He is one of the twelve who will stand over the twelve gates of the New Jerusalem after the judgment to admit the multitudes of redeemed humanity into the heavenly city. *Saint Ariguel* stands over the eighth gate, that of the merciful. Next to him will stand *Saint Azariel*, the High Prince, with the veil of Mary, and *Saint Gerudiel*, the *Footstool of God*, the Angel of Equality. Both should also be mentioned here, because they also refer to the merciful, whom *Saint Ariguel* will admit. Our works of mercy are to be done under Mary’s veil, that is, in secret and in the greatest and most loving humility, in Mary’s silence. And our love should be in measure and in order, says *Saint Gerudiel*; Mary’s love is the right measure for us! *Saint Ariguel* is also an angel of love, of maternal consolation and one who *takes us home*. He is

one of the Fourteen Heavenly Helpers in need and should be called upon by refugees and the itinerant, the unemployed and the homeless, the disenfranchised and the downtrodden, the lonely, the abandoned, widows and orphans. He will let them all in to heavenly bliss at his gate. His symbol is the wide-open arms and mantle held by *Saint Azariel* and *Saint Gerudiel*.

Prayer: O Thou helpful and kind angel, take care of the misery of humanity. Lead children back to their families; lead families back to their homes and lead them all to their eternal home where their tears will be dried and their sore feet washed. Amen.

Angel of the Day: 4th February
IVth Choir

Angel of Judgement (Angel of Blood)

SAINT ESDRAEL

The love of God is like a crystal cut a thousand times, *Saint Esdrael*, and no human being will ever be able to grasp it in its entirety. A creative reflection of this love of God are those angels who serve as angels of love in creation. They carry this love over the earth as holiness and wisdom, as omnipotence and justice, as order and measure, as beauty and harmony and mercy. It is a mystery to us that the angels of the end times, the angels of wrath and the angels of judgement, the trumpet angels and the harvest angels, however, are all angels of God's love.

One such angel is presented to us today; it is *Saint Esdrael*, the angel of blood. Of the third

angel of judgement, *Saint Esdrael*, it says in the Secret Revelation:

“... He was followed by a third, who cried with a loud voice: Whoever worships the beast and his image and bears his mark on his forehead or on his hand, shall drink of the smouldering wine of God, which is poured out unmixed in the cup of His wrath. With fire and brimstone shall he be tormented before the holy angels and the Lamb” (Rev. 14:10).

Saint Esdrael, when His seals are loosed and the End Times dawn, will call for blood against blood everywhere on earth, He will separate the Blood of Christ in His own from the blood of the world and they will stand up against each other. Then there will be no more compromises and no halfway measures: “He who is not with Me is against Me,” says the Lord. To whichever side the sheaf of harvest will then fall—the reaper will come unexpectedly—so it will remain until the

day of harvest. The signs of God and the signs of Satan will be revealed. The righteousness of God is also the love of God, for the Lord is the first to have the right to demand vindication and righteousness for Himself and His glory. And so *Saint Esdrael* is also the angel of love as well as of justice, when he separates the evil from the good and throws it like a bundle of weeds before the Throne of the Judge for the final sentence: "Begone!"

Saint Esdrael stands before us with a sword in his fist; in his other hand he holds a branch split in two, one side barren, the other fresh. Above him stands the seraph, *Amen*, the *Wheel of Fire of the End Times*; below him stands the angel of power and order in love.

Prayer: Lord and God! Let us not be judged by Thine holy angels; let us rather be saved and placed at Thy Right Hand! Amen.

Angel of the Day: 5th February

IIIrd Choir

Just distribution of gifts

SAINT ASSARIM

Whoever wants to build a house sits down beforehand and calculates whether he can cover the costs; he checks the building plan and the individual orders.

This is probably what the two great saints we celebrate today did: Saint Ingenuin and Saint Albuin. They built the house of God in our lands with the best builder there is: with God Himself. The angel of this day, *Saint Assarim*, from the Choir of Thrones, is also such a builder, who with God His Lord assigns the tasks of building the house of God in creation. He is one of the first seven, who convey the divine *Become!* in seven

different forms to creation.

Saint Assarim carries concentrated justice in the distribution of divine gifts and tasks and their transformation into creatureliness. He carries the justice of God in relation to the sanctification of creatures; he carries the divine *Become!* as much for salvation as for judgement, the particular and the general.

It is said of these seven angels that they are like great mountains before God, with the broad side above and the top towards creation. But when God places one of these angels before us today, He gives it such a form in His goodness that we really see an angel before us, admittedly as tall as a tower. A cone of light passes through him from top to bottom, and in this cone of light we can recognise the symbol of the ladder to heaven on which people climb from earth to heaven, people whom God's justice has lifted up and placed in the light of holy love, people who

have given themselves over to God's justice in their earthly life and are purified by it and through it. These people have themselves now each become a throne of God, a triumph of divine justice and holiness; and God will rest in them.

Prayer: Who can measure and exhaust Thee, Thou Holy, Strong, Immortal God! Deal with us according to Thy justice, and we shall hear the divine "Become!" in our hungry soul, which, being the least, will make it a throne of God's merciful love. Amen.

Angel of the Day: 6th February

IIInd Choir

Prince over Lime

SAINT SABRITIEL

As one of the twenty-four sealed princes, *Saint Sabritiel* is thereby associated with the Son. The angels of the Son—always the middle group—are sealed in each of the three choirs, and these form the *Ring of God's Order and Omnipotence* around the whole of creation, thus acquiring an eschatological character. Since all of them—the High, the Sealed and the Silent Princes—are stewards, both of the heavenly bodies and of the individual parts of creation, the angels of the Son within the Choir of Princes are the *Sealed Stewards*, that is, they are princes over the building materials of the earth and of the whole creation, but in a tempered, restrained measure. When the seal of these princes is removed, the

elements and building materials administered by them will each be unfettered in their turn: they will violate their laws and by their force they will accelerate or bring about the end of the creation. *Saint Sabritiel* is prince over the lime as building material and substance of the earth. That is why he carries a very tall, slim, transparent alabaster vessel as a symbol. *Saint Sabritiel* helps us build our earthly houses... our homes, roads and bridges... but also the houses of God on earth, our churches. He helps us with the smallest uses of the material he administers for life in creation. But that is not his whole task: he also strengthens our spiritual backbone in the usually stealthy, insidious attacks of evil, in the weariness and dissipation and resignation and leveling of our day. He gives us strength of character and the courage to confess. In the storms of ungodliness, he makes the servants and maids of God stand firm on the ground of fidelity to Mother Church, just as the mountains of our homeland stand firm. Finally, he helps us to build a dwelling for

the eternal home: a chapel standing firm and secure with a tabernacle... for the one denarius as a reward.

The alabaster vessel that *Saint Sabritiel* carries is likened to the image of the pure, noble vessel that our souls are to become here on earth, all translucent in the love of God and filled with His grace and His love.

Prayer: Great, holy Prince, let us not inwardly calcify with pride and narrow-mindedness and coldness of heart! Let all the storms of the world become mortar in our hands, so that we may build ourselves an eternal dwelling with those stones that the world throws at us, a house which the Lord Himself blesses and in which He dwells. Amen.

Angel of the Day: 7th February

Vith Choir

Prince of Matter

SAINT MENIJIM

Silently he stands before his master, hands and feet bound. Tall and dark, he is like a monumental old wooden figure in a Gothic cathedral. Only his eyes shine and speak the fiat to his difficult task of having to watch for so many millennia how the infernal adversary subjugates and disgraces and changes the material entrusted to his care. Yes, he has to watch silently, he, the prince and administrator of all matter. But God knows what He is doing. He also knows why *Saint Menijim*, prince of matter and corner pillar among the sealed princes, must be sealed for the end time. Now man stands with his free will between good and evil, and all matter shall be subject to him according to the will of

God. If today matter rebels against man, it is not the good angels behind it, because God does not want the destruction of man by matter, but the salvation of man. Behind the rebellion of matter are those demons who work with explosions and avalanches, with conflagrations and floods, lightning and hailstorms, bad harvests and bad births, and who want to torment and intimidate mankind, bring it to misfortune and destruction. When God seals *Saint Menijim*—chains are a symbol of this—He wants to say that He allows the rebellion of the material under the satanic whip, so that the arrogance of the people does not increase immeasurably and in the hour of need an hour of reflection also comes, where the way to God can be found anew, even if it is then mostly steeper.

Saint Menijim stands with three more princes, all sealed, as a corner column in the middle choir of princes; they are: *Jachim*, the prince of storm, *Bairim*, prince of water and

Messijim, prince of fire. They keep these basic substances sealed, partly for the good of mankind, partly for the trial of mankind. For when these basic substances are released, their power will rush over the earth with storm and water and fire and bring about the end. Then, when the seal of *Saint Menijim* will be loosened, the signum which this prince carries veiled, will also become visible. It is the word *Deus Judex*. He will write it on the day of judgment on one of the four walls of creation, the four cardinal points; each of the four princes has such a signum, a still veiled word, which will then be seen by all the world and according to which mankind will be judged. *Deus Judex* means: One is the judge: God! He will come as Judge to judge the living and the dead... inevitably He will come because He, God Himself, has said so.

Prayer: Lord, Divine Judge, be merciful to us! Holy angels, help us to be purified by you in time, so that we can stand in the judgment. Amen.

Angel of the Day: 8th February
Vth Choir

Angel of the Mystical Body of Christ

SAINT LAZARIEL

There is no bridge to be found between the rosy cherubs of our baroque churches and the great, mighty angels of God; God did not create the angels as toys or as objects of entertainment, like a pasha that surrounds himself with a teeming myriad of slaves and dancers. No, every single angel is the image of God and is an expression of God's power and might and sovereignty over all creation. Even the most delicate angels, resembling slender, lanky children, have the seriousness and greatness of God written on their faces. (If in some appearances the Queen of Heaven has surrounded herself with lovely children, these are not angels, but holy children's souls gathered

around the Heavenly Mother in the glory of Heaven).

Such a mighty angel, who cannot be reconciled with the common soft angel depictions, stands before God's Throne today. He is from the Choir of Powers, the bearers of God's will. Each choir is full of measure and harmony and is turned towards the Father, the Son and the Spirit. This clear division can be seen most evidently in the three middle choirs that form the *Ring of God's Order and Omnipotence...* in the Dominions, the Powers and the Princes. Here each choir is divided into three parts: the first third, the high ones, are turned toward the Father; the second third, the sealed ones, toward the Son; the third third, the low or silent ones, toward the Spirit.

Saint Lazariel belongs to the High Powers. These mighty angels carry the will of God in quiet power as the covenant of God with man. Six

of them carry the covenant of God with the Old Covenant and six carry this covenant with the New Covenant. To the latter belongs *Saint Lazariel*. He carries the Covenant of God with Saint Joseph and the whole Mystical Body of Christ. This most silent of the greatest, the inconspicuous carpenter of Nazareth, had to guard, according to the will of God, the most pure Mother and the Word made Man on earth. Through this, he became the nourishing father of all mankind. *Go to Joseph!* sings the Holy Church, because he is its patron. Saint Joseph is also a clear mirror of God; he reflects the Heavenly Father in his faithfulness, in his hidden fortitude, in the calm steadiness of carrying his task and in his concern for his own. We see this in *Saint Lazariel*, who carries the carpenter's tools as a symbol for the construction of the whole Holy Church.

Saint Lazariel, the high angel of the Father's covenant with the Mystical Body of Christ, needs

carpenter's tools so that everything grows and becomes according to the Father's will and under the care of Saint Joseph.

Prayer: Saint Joseph, patron saint of the Holy Church, place Thine angels at our side, that we may be established in the right measure before the Father. Amen.

Angel of the Day: 9th February
IXth Choir

Who gives testimony

SAINT DUAL

Saint Dual is assigned to the high angel, *Alphareth*, the angel of response, who spans the rainbow over creation, over angel and man, up to the Throne of the Most High. However, while *Alphareth* bears a miraculous shell as his symbol, *Saint Dual*, who stands today at God's Throne as an intercessor, has a tablet of white wax in his hands. What does it mean? *Saint Dual* has been given the task of witnessing by God.

God has brought him up from the ninth choir to the fourth, to the Dominions, the angels of love. But we must always keep in mind that God's love is as powerful as God's justice and that man, tested by God's love, judges himself in the

judgment of God's justice. Here is the task of *Saint Dual*.

None of our deeds is forgotten before the Eternal Judge. How carelessly we live this life and do not even consider that *Saint Dual* holds all our thoughts, words and works on his wax tablets like imprints and that we will see them all again at the end of our life. There is nothing enlarged or diminished or misrepresented and we do well to get "friends for this hour" who vouch for us and stand up for us. These are our great homes, the Heart of the Lord, the Heart of the Mother. These are our great intercessors, Saint Joseph and the saints who are close to us, our dear holy angels, if we hold firmly to their hand. Did not the Lord Himself say: "Whoever loves much will be forgiven much?" So let us love with all our strength! In the love of God and through the love of God, we can stand before the justice of God.

Prayer: Holy Angel, we ask you to bear before God, first of all, our longing and our will to please the Lord, and to remember—in our sins of sloth and indifference, of falsehood and selfishness—our earth-bound weakness, which makes us groan and cry out, but not rise up or even fly out to meet God. First, pour out the mercy of God upon us like a light and only in this light show our work, which we tremblingly hold out, to the eyes of our Lord and God—and pray for us that the Lord may be merciful to us! Amen.

Angel of the Day: 10th February

IVth Choir

Angel of the Bowl of Wrath of Blood

SAINT PASSACHIEL

“The Lord will come like a thief in the night; blessed is the servant whom the Lord finds awake at His coming.”

This is a dark word; we have only to look at it from God and from His angels and saints. Then the connection with God and the holy angels, the holy Church and the saints in heaven and the struggling soul on earth will dawn on us with shattering clarity.

In the Mass texts of this day we read: “...if you remove the fetters from your midst.... (that is, the fetters of unkindness, coldness and negligence) and stop pointing your finger... then your light

will shine in the darkness... and you will be like a garden full of water...” And in the Gospel we read about the storm on the Sea of Genesareth, how the Lord came over the waves in the night to the disciples in the fishing boat, and the storm subsided.

Thinking of the saint of this day, Saint Scholastica, we keep in mind the parable of the wise virgins, who kept their lamps ready even at night, and suddenly the bridegroom came and they went in with him to the wedding. But those who did not keep their lamps ready had to hear the words: “I know you not!” “Watch therefore, for you know neither the day nor the hour!”

And there stands the angel. It is *Saint Passachiel*, the second of the seven angels of wrath from the choir of the Sealed Dominions. He is angel of the Son and therefore an angel of the end times. But he is also an angel of love; truly dark is this love of God and like a *storm on*

the sea! Saint Passachiel still has his seal like a golden belt over his chest. He stands motionless, but in his hand he has a golden bowl full of flaming light, like a torch; he has received it from one of the four living beings, the eagle. He waits for the beckoning of his Lord, Who will come like a thief in the night, and Who will loosen the seals of His angels. We know neither the day nor the hour. And when *Saint Passachiel* will pour out his bowl over the vastness of the earth and over all life—which in these days can be compared to a sea in a storm of a dark, stormy night—then the living love, this light in life, this living water, will freeze like dead blood, it will curdle love and threaten to go down in the storm, it will want to extinguish the lamp. Then, servants and handmaidens of God, be ready for the coming of the Lord! Let the light of your readiness be well kept, as it is said: “Let every man have light! - in his house, it shall burn continuously when the phase is, that is the passing of the Lord.” The light is your watchful *Adsum!* whenever the Lord calls!

Prayer: Lord, great and mighty art Thou in Thy creatures, Thy words and works. With awake senses we want to hold our burning heart towards Thee, when Thou comest, whenever it is. We will praise Thee with Thine angels and saints forever. Amen.

Angel of the Day: 11th February

Feast of Our Lady of Lourdes

Vth Choir

Angel of Supplication

SAINT SERAPHIEL

Do you understand, man, the violence of the supplication? Behold, this angel who stands before God's Throne today bears this violence. In the priest he holds out to the Heavenly Father the chalice with the wine and the bread on the paten: *Ecce!* Who can pray better for us than Our Lord Himself in the forms of bread and wine, in this bond-age to such poor earthly form? What should move the Heavenly Father more than to see His only Son asking in this way? This angel stands here for all the suppli-cants on earth. Above all, he stands here for those who are the first to ask for mankind before God's Face: for the priests. He is an angel of power who stands

among the cherubim, the angels of the Word, and receives the stream of power from them.

Saint Seraphiel himself, the angel of supplicatory power, belongs to the third third part of the powers, namely to the lower or circular powers. This third part is especially under the direction of the Holy Ghost, the Spirit of Love. The power in this part of the choir is also the power of the will of God. But while the first third carries the High Powers—the covenant of God with mankind through the violence of faith, the Middle or Sealed Powers in turn carry the will of God as tension, demand and pure violence, and the Lower or Circular Powers direct the will of God in love and order, measure and harmony into creation and bring back the response in the Power of the Holy Ghost. *Saint Seraphiel* is also like this. He holds the greatest supplicatory power of all time—the Body and Blood of Our Lord—symbolically out to the Triune God. He stands here for the whole

struggling, supplicating humanity as a violence that reaches to the Heart of the Father. This violence is controlled by love. The creaturely love wrestles with the Divine love, and God Himself, the Son, places Himself on the side of the creatures and does violence to the Heart of the Father through love. The name *Seraphiel* already says that the power of supplication, which this angel carries, is the power of love, through which the Son asks the Father.

Saint Seraphiel is at the same time a corner pillar: Above him stand *Saint Sederim*, the mighty angel of opposition, and *Saint Dichael*, who carries the power of the bound love of the Triune God. Below *Saint Seraphiel* stand *Saint Raphael*, the *Arrow of God's Love*, and *Saint Phatiel*, the angel of self-forgetting, serving mercy.

Prayer: Holy One, great angel of supplicatory power, who upholds for us the love of our Saviour in supplication, grant us the grace to believe, to hope, to trust in the infinite love and care of God in our supplications, and to be satisfied with what this love and divine care grants us because it is love. Amen.

Angel of the Day: 11th February

Feast of Our Lady of Lourdes

IIInd Choir

Power of the Divine Mission

SAINT MURIEL

Even if on earth we overlook or forget some feasts of our Queen of Heaven due to the haste of time, in Heaven nothing is forgotten or overlooked. On all the days when the Holy Church on earth celebrates our Heavenly Mother, there is also a feast in Heaven, only it is much more solemn, powerful and intimate than on our cold earth.

On February 11, 1858, the Immaculate appeared to little Bernadette Soubirous in Lourdes and from then on made this place a place of grace for the whole world. We did not see how many angels surrounded their Queen at Her

Apparition, but we can imagine that everyone was happy to come and rejoice in this infinite condescension of Mary and in the small, pure innocence of Bernadette.

That is why God wants us to remember today the angel who accompanied the apostles after Pentecost and who, after the death of the Blessed Mother, carried Her body and soul to Heaven in the triumph of all the angels.

Saint Muriel is known as *The Power of the Divine Mission*. He belongs to the cherubim, the bearers of power, the angels of the Word. The cherubim are in particular the angels and companions of the Second Divine Person. We must imagine them to be full of tremendous power, like huge flames creeping up and down, or like fiery angels with wings up and down, so long and so pointed like shining swords. They are the supreme bearers of the Thoughts of the Redemption of the Son with all the penetrating

power possible for the highest first created ones. There is nothing of a sentimental bowing or flapping of wings, as a weak depiction in art would have us believe. No... one kick of a cherub is enough to turn the earth upside down. This is how we must see the angels of God!

The cherubim, like the seraphim, are threefold in the reflection of the Triune God; three each form a whole. So also *Saint Muriel* has two brothers: *Saint Malachiel*, the cherub, who is known as *clear-sightedness*, or *foundation*, and carries the clear-sightedness of God into the foundation of faith, hope and love, and the cherub *Saint Jesod*, who carries the Word of the Father as living clear-sightedness, just as *Saint Muriel* represents the Word of the Spirit to us as graceful clear-sightedness. This word of the Spirit is: *Come! Come! Come!*

Prayer: Come, O Spirit of holiness from the glory of Heaven, send Thy ray of light! Come, Father of the poor, come, light and rest of hearts with the seven gifts! Amen.

Angel of the Day: 12th February

IVth Choir

He seals love

SAINT NEHEMIEL

In the nine choirs of angels, there are angels of the Father, angels of the Son and angels of the Holy Ghost. Even though entire choirs are assigned to the Father or the Son or the Holy Ghost, they are found in each choir. In the Triune God, however, the Father and Son and Spirit are always equally One and yet Three, so also in each choir there are three kinds of angels and yet all are assigned to one Divine Person. So it is also in the choir of the dominions with *Saint Nehemiel*, which the Lord presents to us today. This tall, slender angel, who wears a bandage over his eyes as a sign of being sealed, belongs to the fourth choir of angels, the dominions. The whole choir of dominions is under the Holy Ghost and

therefore all the angels of love are in this choir. They are under the choir of seraphim and receive from them the stream of grace of love from the Heart of God.

This choir is divided into three parts: the first third is led by the love of the Spirit, the second third by the love of the Son, and the last third by the love of the Father. Those angels in the middle who are led by the love of the Son are all sealed for the Last Days, so they are angels of the Love of our Lord Jesus Christ. They are twenty-four of them. The seal will not be loosed from them until the flames of the earth strike Heaven. Then they will go over the earth with the reflection of the flames on their faces, carrying as much love as justice. They are divided into three and seven and again three and seven, and in between are the four corner pillars. The first three are the angels of judgment, the second three the angels of harvest. The first seven are those who go out to seal the Church of God from the onslaught

of evil, the second seven are the angels of wrath. *Saint Nehemiel* belongs to that group that seals the churches of God. He is the angel of love, of growth, and of becoming. When the Red Rooster of Evil flames the world, this angel's seal will be released and he will seal all the churches of God in love from the onslaught of evil. He will seal the growth of the earth so that it will cease, but he will seal the churches of God so that growth may remain in them and flourish and bear fruit, while outside the world and all the order of the world will come apart at the seams.

Prayer: Thou, O Lord, art true; Thou wilt seal us from the hellish attacks and will make us grow and blossom and bear fruit for Thee, O Thou our Lord and God! Thou art praised forever and ever. Amen.

Angel of the Day: 13th February

Vth Choir

Angel with the keys to the abyss

SAINT PITHORMIM

The nine choirs of holy angels stand in ternaries or three rings around the Throne of the Most High. Three great streams of grace flow from this centre: God... down through the angelic choirs, which pass them on to mankind. The three streams are: *the stream of life*, flowing over the Thrones, the Princes and the Angels; *the stream of power* (the Word) over the Cherubim, the Powers and the Archangels; and *the stream of love* over the Seraphim, the Dominions and the Virtues.

Each angel thus stands in one of the three streams, which colours him in his peculiarity. Every higher angel also gives of his personal

peculiarity again through the stream of grace descending over him to the angels just below him in rank.

So also *Saint Pithormim*, the intercessor of today, the angel with the keys to the abyss. He belongs to the Powers. The Powers stand as the fifth choir in the middle of the nine choirs of angels. And in the middle of the powers are the Sealed Powers around *Sederim*, the Angel of Contradiction and of Opposition. Among the Powers—symbolically—the ground towards the abyss... towards hell, is the thinnest. It trembles continuously under the tremendous pressure of the 72 powers of heaven, which are opposed by 71 infernal powers from below.

Saint Pithormim stands with the *Seven Brothers of the Deep*, on the right of *Saint Sederim*, while the *Seven Brothers of the Soul* stand on the left of *Saint Sederim*. These probably have to endure the most pressure. Above *Saint*

Pithormim, and turning the stream of power towards it, stands the Cherub *Saint Nachiel*, the Angel of Readiness, the Angel of the End Times. He belongs to the most powerful of all Cherubim; he has carried God the Creator above the clouds and he still carries readiness until the end of time. He lets this power overflow onto *Saint Pithormim* and with this power, which increases his own power many times over, *Saint Pithormim* holds the keys to the abyss and keeps it sealed and closed. Only when God wills it, and not a moment earlier, he will open the abyss with the loosening of his seal and millions of damned will emerge from this abyss of hell and flood the earth one last time... but only to have to hear the trumpet of judgment announcing to them their final *Begone!* Even if demon after demon shakes at these gates of hell, *Saint Pithormim*, the faithful guardian, does not retreat a single step. Below him, in the rank of Archangels, stands *Saint Michael*, who has already once been victor over Lucifer, and who in the power of *Saint*

Pithormim and *Saint Nachiel* withstands even the most furious final attacks of the lords of hell.

Prayer: Watch over us, Holy Guardian, that the abyss of hell does not open before we are safe in the heavenly Father's House and before the trumpet angels are standing to announce the end of every battle. Amen.

Angel of the Day: 14th February

Vth Choir

Power of good will

SAINT SAMIEL

He stands shining in the reflection of the divine fire and raises a sphere in which this fire is refracted, shining white and glowing red. It is *Saint Samiel*, who carries the power of good will. This good will is already the answer of man to God. God first calls to man, "Will you?" And the angel *Saint Samiel*, who carries this will of God out into creation, shows man the fire of love that is behind this call, the threefold fire:

the fire of the goodness of God the Father, the living fire of this Father's Heart that created you, man;

the fire of the power of God the Son, the fiery sword that breaks the bonds of sin and pushes open the door of heaven, for you;

the fire of God's love, the Spirit, the tongue of flame that burns through man and pulls him up to the Heart of God, which makes you whole and blessed!

Saint Samiel is not a vain power, a low power, which carries the will of God as a construction into the creation and brings the answer. He is such a luminous, even irresistible angel: he shows us everything from the good, wholesome, hopeful side; he relieves the tensions and doubts; he makes the discordant harmonious; he triggers the last bit of good will in man and lets the fire of God's love, power and goodness shine again and again into the cold, mouldy, marshy, woody, bent hearts, until at last a little flame of love or the power of a good will gives answer. The name of this angel is not

transformation for nothing. In accordance with God's will, he brings the fire of God's love into the hearts of men, so that they change and begin to shine and burn with good will themselves, finally embedding their will completely in the will and love of God. He stands as a force in the stream of grace of the power of the Word, which comes to Him through the Cherubim, and passes on this stream together with the force of his personal character to the archangels, but especially to Saint Jophiel, *the ploughman*, who also wants to transform people in depth and inwardness and in the longing for God, but especially in the Holy Sacrament of Penance.

Prayer: Lord and God, send us Thy good angel, that he may apply his power to our will, for we ourselves are too weak and cowardly and comfortable to put our own little will into action. Give Thine angel a sword or a scourge in his hand, so that we may feel him in our inertia! Grant that he may strike sparks from the stone of our heart, so that we may shine in our will toward Thee, and that Thou mayest not waste Thy love on us so much in vain. We want Thee, O Lord, only Thee, for all eternity. Amen.

Angel of the Day: 15th February

IXth Choir

The Sharp One

SAINT ASRIEL

We are frightened by his name because he is known as *The Sharp One*, and yet we have probably all made his acquaintance and gained graces through it.

He carries no sword, but a brightly shining scourge, the ends of which flash like lightning. He has a very kind face, but with large, watchful eyes. He stands today as our intercessor before God's Throne... calm, absorbed in worship, but ready at any moment to go about his task at a beckoning from God. What is his task?

Both the angel whom he serves and the one who stands over him declare his task. The one he

serves is *Saint Harachim*, the second of the *Seven Brothers of the Soul*. *Saint Harachim's* task is to strike the seed from the stalk, i.e. to release the soul, which has offered itself as a sacrifice to God, from its cherished habits and from the world, even if there should be wounds. And that angel who stands over *Saint Harachim* is the cherub *Saint Malachiel*, who calls himself the *Eye of God* and is the angel of clear sight.

So, *Saint Asriel's* task is to watch over the Lord's property with a keen eye and *Saint Malachiel* imparts to him the strength to do this, which would otherwise be lacking in an angel of the ninth choir—to which he belongs—to accomplish such a great task. The Lord's property is the human soul; it is everything given to God and consecrated to God. *Saint Harachim*, the sealed power, gives him the strength to defend this property of the Lord, and to make amends for or to report, indeed to avenge, any encroachment. We can hear the voice of *Saint*

Asriel when our soul wavers between defiance or despair or remorse after an evil deed. Then *Saint Asriel* places himself beside our good guardian angel and shows us the majesty of God and our responsibility. The one burns away, as with a sharp lye, our flimsy excuses and attempts at justification; the other shows us the waiting Heart of our Saviour, overflowing with love and mercy. And it is up to us now whether our tears of repentance flow or whether we have a hardened heart. Like a watchman, *Saint Asriel* stands with a keen eye by a soul in a state of grace, and no sooner has it given place to a vain, derogatory, unloving thought than he causes it to stumble, to injure itself, to make a mistake in its work, so that when it is awake it immediately realises: “Attention, quick return to God!” Thus the task of *Saint Asriel* is salvation and grace to us.

Prayer: Be sharp with us, great angel, and watchful, we beseech thee, that not one foot of ground of God’s property be lost. Amen.

Angel of the Day: 16th February

VIth Choir

Angel of patience and long-suffering

SAINT OHRIEL

In none of the nine choirs of the holy angels is the diversity within a choir so great as in the Princes, who stand among the Powers in the great *Ring of God's Order and Omnipotence* distributed over the whole of creation. In their administrative duties, the High Princes resemble majestic regents; the Sealed Princes are more like mighty, subdued lions; but the Low or Silent Princes are like silent, swift-moving guardian angels who have their eyes everywhere and whose hands can be felt everywhere. Each third, in turn, has a threefold task to fulfill: an outer administration in the great world of space, an inner spiritual administration in the realm of the human soul, and a guarding administration on

earth (at times of day or over countries, etc.).

Within each third, one of the three aforementioned tasks is always in the first, most important place.

Saint Ohriel belongs to the High Princes, the upper third in this choir, especially turned towards the Father. What seems to us most worth knowing of his threefold task, his relation to our soul, shall also be mentioned here first. As already the name of the angel says, *Light of God*, so his task is the mediation of graces, and that of graces of patience and long-suffering. He teaches man to be patient and to be more and more patient with the light of God and to become such a light of God, which shines on others and leads them to God through patience and long-suffering. It is not in stormy zeal or brightest enthusiasm that man will become a light of God at the hand of this angel, a bearer of love and consolation from God, but in patience and long-suffering he will mature and be ever more

permeable to the divine light. In great calm and serenity and waiting he will win the palm of victory. At the right time and in the right place, at the moment of God's grace, the right, apt word shall be said with the help of this kind angel. God also often waits a long time until the harvest is just ripe. We, too, must let the seed sprout if we want to reap. We must learn to wait until it is time to pluck. We ourselves must become a light, as calm and strong as the light of a lighthouse, for our brothers and sisters and for those people whom God often lets us see from afar and to whom we are to bring light and to save.

Saint Ohriel has a wheel as his symbol. This wheel is the image of God's long-suffering, which nevertheless leads inexorably towards the Just Judge. *Saint Ohriel* conveys to us the grace that we should remain aware of God's judgment, but not flee it, since we cannot escape it after all, but rather, through patience in the tribulations of time, we should gather treasures for eternity,

which will then become holy vouchers for God's mercy to us at the judgment.

Prayer: Holy Angel, help us to persevere in patience so that we may one day be partakers of divine mercy. Let us not despair when our toil and trouble on earth seem to be in vain; let us be generous in giving and bearing and sacrificing until God calls us. Amen.

Angel of the Day: 17th February

IXth Choir

Who stands at the last edge

SAINT GUNI

Among the holy angels there are very delicate, slender, childlike figures such as *Saint Anael, the Child, or Saint Levanael, Saint Bea* with the little bell, and others. The one who prays for us before God's Throne today is such a childlike angel, *Saint Guni, who stands at the last edge*. He has a long, white robe and two large, pointed wings like clouds of wind. He holds his hand out wide, as if defending. For behind him there is the depths, the abyss.

He is an angel of the ninth choir, but he serves *Saint Mirachiel*, who carries the virtue of faith in the seventh choir of Virtues. It is also only the virtue of faith that is able to hold this delicate

angel there. How often in life does a soul become directly a plaything of the evil powers! A small misstep, a defiance, a weakness one does not want to admit, one does not want to give in, one can no longer turn back or turn around, and it zig-zags away from God and onto a slippery slope. But there stands *Saint Guni* with warning hand and watchful eyes. No soul, whether it is thrown along like a ball, or whether it slips or stumbles, escapes him. Once again, the love of God stands there in this angel, pleading and warning: "Stop! One more step and you will be lost forever! See the saving hand of God! Believe in His power to help you! Trust in the mercy of God! Even if your sins were as red as scarlet, God will free you and make you white!"

And if this soul, driven to the last precipice, listens just a little and opens itself to mercy, to the call of God, then *Saint Guni* takes it and throws it away like the most skilful handballer high above the raging demons to *Saint Jophiel*, the patron

saint of sinners and penitents, *the Ploughman*, who embeds the soul again in the bosom of Holy Mother Church and in the security of the protective mantle of the heavenly Mother.

Prayer: O Holy Angel, with the power of faith you catch souls, and save them from eternal damnation. Stand also for us poor sinners when we fail, that we do not fall into the abyss, as we would well have deserved if God were not so good, so infinitely good, and if we did not have Mary, the Heavenly Lady, for our Mother. For the sake of this Mother, Thy Queen, let not one soul be lost. Amen.

Angel of the Day: 18th February

IVth Choir

Angel with the Bowl of Wrath of Wars

SAINT OSAEL

It says of him in the Secret Revelation: “And the third poured out his vial upon the rivers and the fountains of waters; and there was made blood. And I heard the angel of the waters saying: Thou art just, O Lord, who art, and who wast, the Holy One, because thou hast judged these things: For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.” (*Rev. 16:4*)

The angel of the waters is *Saint Bairim* from the choir section of the Sealed Princes, and above him is *Saint Saddim*, known as *The Four Waters*, who directs the bound love of God to us as the

waters of life.

Saint Osael, our intercessor of this day, is the third of the seven angels of wrath and yet he is an angel of love as he stands before us: in a white robe with the sign of the bleeding, thorn-wrapped Heart of his Lord and God on his breast. Truly, this source of all life and holiness, of all love and reconciliation, we men have bled and broken, and to this we have cried, “His blood be upon us and upon our children!”

Now the bowl of blood hovers over us! Years of wars have almost bled humanity dry, and there is still no end in sight. The blood has flowed in streams over the earth; ponds and rivers could be filled with it, and all our water sources would run red with it.

How then is *Saint Osael* the angel of love, since he holds the bowl full of divine wrath? God knew why he took the angels of the end times, the

angels of judgement, the angels of harvest, the angels of the trumpet, the angels of the bowls of wrath from the Choir of Dominions: These angels are all under the stream of grace of love that flows over them from the Seraphim. God's justice is as great as His love. If, therefore, the justice of God must also lay these plagues upon degenerate, dying humanity, the love of God stands ready in just as great a measure to help every soul and to carry every soul over the plagues, if it throws itself into the arms of God full of trust and in complete surrender, and is prepared to bear everything in the name of God and according to His will, for His glory and in His love. Such souls are then not under the bowl of wrath, but under the wide mantle of *Saint Osael*, who safely hands them over to the care of the most gracious Mother and Queen, with whom they are safe for eternity.

Prayer: Even if the heavens turn bloody in the world's fire, Thou, O holy Angel, wilt lead us out, as once the Israelites were led through the Red Sea in the safety of God. Amen.

Angel of the Day: 19th February

IXth Choir

“*Who rises anew*”

SAINT NEOPHIM

It is not necessary to think that power always manifests itself only in outward greatness, in a powerful impression; indeed, even when, as in the case of this angel, the final syllable of his name signifies a concentrated power, the power may have a different centre of gravity and a different direction of aim.

Saint Neophim is the angel of the tested. He is very close to man because he is from the ninth choir. He is assigned to the choir of powers and has the task of helping man to rise again and again.

Power is part of this task, man cannot do it by himself. It is not the power of faith, however, as one would like to assume... so it is not *Saint Mirachiel* with whose power of faith *Saint Neophim* helps us up again and again. Nor is it the power of hope in which *Saint Abariel*, the angel of perseverance, lends *Saint Neophim* his strength, but it is the silent angel of the depth of love, *Saint Pheliel*, who brings this about through him.

In the Song of songs written by Saint Paul (1 Cor. 13) it says: “... and if I had all faith so that I could move mountains, but if I did not have love, I would be nothing.” And again, “love bears all things, believes all things, hopes all things, endures all things.”

With this strength, *Saint Neophim* helps man to rise again and again, with the strength of love. Especially in our days, God presents love to us as the greatest power: in the Heart of Jesus, in

the Heart of the Immaculate. What goes beyond motherly love here on this earth? What superhuman deeds of love are known to be done by the Mother! And yet our Lord says: “Even if a mother forgets her child, I will not forget you!”

This depth and greatness and power of love works so that man, if only he wills, can cling to the Heart of the Lord, to the Heart of the Mother, and pull himself up again and again. Quietly and unnoticed, and yet with all the strength and power of love, *Saint Neophim* stands by man and supports him and holds him until he has once more anchored his gaze firmly in God and found support under his feet.

Prayer: Good, faithful angel in the darkest hours of our lives, show us our home in the Heart of our Lord when our own heart threatens to break; help us to stand up when God wants us to carry our cross; direct our gaze to where all tears are dried and all suffering comes to an end: to the eternal home in God. Amen.

Angel of the Day: 20th February
IXth Choir

Angel of woman

SAINT HAWE

A friend of God might dare to say, “God already puts us men through all sorts of things!” On this day there stands an angel before the Eyes of God who stands in the midst of another mighty angel within. This other mighty one is the centre of all angels: *Saint Sederim*, the angel of God’s opposition, who carries in one hand the seal of the Eternal Judge’s last word to condemned humanity, *Begone!* and in his other, the seal of the last word to the friends of God, to redeemed humanity, *Come!* Around this mightiest of all powers, on one side, stand all the avenging angels who avenge the sins of humanity, the offenses of God. In the middle, in the heart of *Saint Sederim*, however, there is an angel, all

glowing... glowing through and through like an iron that the smith has put into the forge.

This angel, O man—bend low!—this was the guardian angel of the progenitor of the whole human race, the guardian angel of Eve. He is an angel of the ninth choir, adapted to man, destined to begin the intimate relationship between angel and man on earth in great friendship. God, infinitely wise, infinitely long-suffering, has chosen the right angel for this ministry of the first fruits.

Saint Hawe bears the power of *Saint Sederim* as the power of the woman, but he also bears it in opposition, in contradiction. Like the task of *Saint Sederim*, he bears the whole tension between the Immaculate Heart of Mary and the heart of Eve and all the daughters of Eve, which has become earthy and impulsive. He bears the guilt of Eve together with the power of Mary. He bears all the pains that began with the Word of

God: in pain you will bear your children. There are pains so many and so great, as if the world were a great woman who gives birth in pain until the end of time. He also bears the power of Mary, however, who in the midst of this immense world is able to heal and sanctify all pain. Is it any wonder that this angel glows... glows in the diversity of sorrows... but also glows in the greatness of the mercy of the asking omnipotence of the Redeemer Mother?

Prayer: Lord and God, give us time to be able to thank Thee, for one human life is not at all sufficient for this. Let us thank Thee eternally for the Healer of Sorrows, for our Mother Mary! Amen.

Angel of the Day: 21st February

IXth Choir

He who raises the bent

SAINT HUSIM

With the guilt of sin, misery also came upon man and earth. Only man could sin, the earth could not, but guilty man unjustly enslaved the earth and since then the earth enslaved him too. He puts the earth into distress, and the earth answers him with distress. But he bears an even greater hardship than that which the earth causes him: he bears the hardship of his soul.

No distress caused by the earth can cry out to heaven like the distress of the soul. Our Father in Heaven cannot ignore this, however. He sends us His dearest, only Son to help us out of our distress... and the Son, Who opened His Heart for us on Golgotha, that we might have a refuge

for ever, gives us there on Golgotha by His word: “Behold, thy Mother!” a mother for all times and all places and every need, such as there can be none better. Our Lord does even more: He sends us the Comforter, the Holy Ghost. Have we really thought about what this means: Comforter? This Spirit is around us today more than ever through the holy angels, the messengers of the Spirit. He is the Father of the poor, the Giver of gifts, the Light of hearts, the Comforter of weepers, the Healer of the sick, the Strength of the weak, the Warmth of the cold, the Home of the abandoned. One of His angels, *Saint Husim*, stands here today, lifting up the bent. The Son spreads out His Arms and says, “Come unto Me, all ye that labour and are heavy laden, and I will refresh you!” The Mother of Mercy, Our Lady on the road of our life, puts Her wide mantle of protection around us that we may be safe, but the Spirit blows around us and His consolation envelops us; and that which we can somehow comprehend with our minds and senses... these are His angels, and today

especially... *Saint Husim*.

Saint Husim is now assigned to the angels of special service before the Throne of God, and to the fourth of the seven, *Saint Anophiel*, the Silent Prince, who bears the incomprehensibility of God. Together with him he stands in a time of great spiritual darkness, where the misery of souls cries out their *Why?* to heaven a thousand times over... where the priests stand helplessly before vast fields of spiritual corpses and no seed wants to sprout... where childlike faith is stifled and good will is trampled underfoot. If we let our eyes wander in search of help, then we meet *Saint Husim*, not only as he stands today before the Throne of God... with the light of His goodness, in front of which he holds his hand, so that the light shines through as through a mildly glowing lattice... we also meet him in everyday life... in the burden-bearer... in the handmaid of God who is only there for others... in the child through whose eyes comfort comes... in the

priest... even before the tabernacle and in the quiet corner of the chapel. Then, all at once, the “Yes, Father!” comes to our lips, the *fiat*, the thanksgiving... and then our bent back is straightened again.

Prayer: Holy Angel, who straightens the bent again, making them bear the incomprehensibility of God, and imparting to them the consolation and power of the Holy Ghost, be with us when it grows dark around us, that we may not lose sight of the light of love which thou bearest, and that we find the way to the Father’s House. Amen.

Angel of the Day: 22nd February

Vith Choir

Angel of Admonition

SAINT HENA(EL)

Each choir of angels is in some way a reflection of the Triune God. The uppermost choir is the creatively strongest reflection of God's love—these are the Seraphim. The Dominions below them—the fourth Choir—have already broadly divided this reflection, so that the High Dominions bear the image of the Spirit, the Low Dominions the image of the Father, and the Sealed Dominions the image of the love of the Son, the Eternal Judge.

The princes who are under the Thrones also bear the reflection of the Triune God, but in respect of life. They are the stewards of the life of creation, from the greatest celestial bodies to the

smallest bugs of the earth. They are also divided into three parts:

The High Princes are the stewards of creation in the name of the Father,

the Sealed Princes bear their tamed Virtue in the name of the Son,

but the Silent Princes call themselves “guardian angels of creation in the name of the Spirit.

Saint Hena(el), from the choir of the Silent Princes, is one of these completely hidden angels. He is not only the guardian angel of Holy Mother Church as an angel of admonition; he also stands locally wherever an admonition of love goes from heaven to earth and waits for an answer. He also stands outside the Holy Church for all mankind in every admonishing voice for good. He is also the angel of finding, from the miserable finding

of earthly things to the finding of peace of heart and the finding of God. This is a wide and great task. The fact that God places this angel, entrusted with such an immensely important task, so completely in secret probably has a deep meaning: God's grace works mostly in secret, in the seed, in silence behind monastery walls, in silent love. In this way, admonition is also a grace. The angel exhorts to oneness, to oneness with God, to oneness in love with one's family, however different their characters, to oneness with Holy Mother Church both in outward and inward concern. The angel exhorts us to love, to bear and forgive, to be aware of the humanity of our surroundings, to be patient and to pray. He is known as *God in the door*, veiled he stands under the door of our senses, because he carries the call of God from eternity and stands in the midst of the gate of temporality, because in his admonition he lets us see the door of the Father's House.

Prayer: Admonish, great angel, and do not cease, I pray you, until I myself stand secure at the door of the house. Amen.

Angel of the Day: 23rd February
VIIIth Choir

Angel of the Good of Faith

SAINT MARCHIDIEL

The three great streams of grace—of *divine life*, of *divine power* (the Word) and of *divine love*, originate in the supreme ring of Worship, in the centre—God—and flow like three waterfalls over all of creation... through the second ring of God's Omnipotence and into the third ring of Redemption. There is no angel who does not participate in one of the three streams. Indeed, the angels of the third ring participate in all three streams at the same time, but in one of the three streams in particular, just as the virtues participate in the stream of love, the archangels in the stream of power and the angels in the stream of life.

Today, an angel from the Choir of Virtues stands as our intercessor before God's Throne. The virtues are angels of love, but the virtues of faith also receive the current of life, and the virtues of hope also have a share in the current of power.

Saint Marchidiel belongs to the virtues of faith, which therefore receive—in addition to the current of love—the current of life from the higher choirs. *Saint Marchidiel* carries the *good* of faith. He carries it wrapped in a rich mantle, as in a golden shrine in which all precious things are gathered together. These treasures that *Saint Marchidiel* carries are all the words and parables that our Lord spoke and left us as a most dear legacy. These treasures are the holy Gospels, the teachings of the Holy Church, the holy dogmas... in short, all that we possess of the deposit of faith. They are the pledge of God's love... but they are also the pledge of living life in God; they are the word in the Word, and so they are the reflection

of the Triune God... static, dynamic and mobile... resting in God... sent by the Holy Church... bringing us home to God. They are the foundation and the scaffolding of the holy Church; they are our way and our signposts; they are the treasure we must guard, and for which we must also sacrifice our blood, for we would rather fall than voluntarily surrender the treasure of faith to our enemies. The time of carelessness in faith must end now; whoever is still asleep now has slept through God's wake-up call and is sleeping through his own blessedness. Now God requires us to be awake, to be ready, to know and to appreciate this good that God has given us in faith and for which we must give an account.

Prayer: Holy Angel, take away from us all half-heartedness and weakness, and let us stand as firm as thrones, the angels of life. Help us to carry the good of faith throughout the world day and night, like a burning torch, and to guard it until we can one day put it back into the hands of the living God. Amen.

Angel of the Day: 24th February

Ist Choir

“He will teach you all things”

SAINT ANANAI

Every day in the prayers of the Holy Church, whether in the Mass, in the *Te Deum* or in the Psalms, the Seraphim are mentioned. Whoever thinks about it will realise that the Seraphim must be angels of love, because one also speaks of the seraphic love of Saint Francis, who was like a living torch of love before the Lord.

Love has a hundred forms. It is not always burning and shining outwards, towards the world... that is not the most important thing. It must shine and burn towards God! Unseen and unnoticed by the world or noticed, it is all the same... it must be directed solely towards God. It can then be as quiet as that of Saint Matthias, the

apostle we celebrate today, and yet it is seraphic.

Let us take a closer look at this choir of angels, the Seraphim, who are so close to God. Love fills them completely... the love of the Father, the love of the Son, and the love of the Holy Ghost; three kinds of love like three different worlds and yet... one love of God. The angels radiate back in love... they radiate to the Father, to the Son, and to the Spirit; three different kinds of response and yet one response. The love of God flows downward over the Seraphim, over the choirs of angels, down to the least guardian angels, who then place the love of God in the hearts of their charges.

Today such a Seraph stands before God's Throne... an angel of love. He is unbearable to the human eye in his radiant glory. He is like the winged love of God, who turns to the people with outstretched arms to capture them all. He is God's goodness of love and God's desire for

love... he is God's breath of love.

It is *Saint Ananai*, the Seraph of the Spirit; he is also called *He will teach you all things* (the Holy Ghost). He carries the mission of the Holy Church in the love of the Father's Will, in the love of the Son's words, and in the love of the Holy Ghost's missionary power. He forms—with the Seraph of the Son, *Saint Jai*, who bears the God-Man connection, and with the Seraph of the Father, *Saint Eloha*, who bears the Creator-Will of the Father for the indestructibility of the Holy Church—a many-winged, many-eyed triple Seraph, shining with loving adoration, in constant fiery movement of exultation around the Throne of God. Only in eternity will we be able to grasp the glory of the Seraphim.

Prayer: Let us worship Thee, glorious God, in Thy creatures, the Seraphim; let us worship and praise Thee by them and through them for all eternity. Amen.

Angel of the Day: 25th February

IXth Choir

Angel of those born without a homeland

SAINT JOCHABED

Our God is a God of love and mercy Who takes care of the lowly and the small and the abandoned, of widows and orphans, of beggars and outcasts, and of the poorest of the poor: of children born without the security of a family or a home. Even for these poorest children, who grow up without father or mother, in foster homes or in orphanages or even on the streets, our Lord has provided an angel who seeks to save what can still be saved, who protects and goes out for help: *Saint Jochabed*, the angel of those born without a home. He looks like a great, good mother, and he wears the protective mantle of the Madonna of the Way, in whose service he stands. She is the Mother of all and also of these

abandoned children. She takes the place of their earthly mother and sends Her angel even into the most hidden corners, getting him to bring them to Her and letting the little ones slip under her mantle like birds, because the most necessary thing that these children need and for which they long the most, is the Mother. The Mother then leads to the Father... to God. Of course, the Mother also carried the little Baby Jesus, Who was born in a manger in a stable and had to flee from His homeland even as an infant. Children already understand this, and that is why the term “Heavenly Mother” is like a gateway to a blessed world for such little ones—and the certainty of being under Her protective mantle is already a source of security and support for them.

The angels of the ninth choir, such as *Saint Jochabed*, understand man and his need best of all the choirs of angels. That is why an angel of the ninth choir is usually appointed by God for man's needs and for all the struggles of everyday

life and of the arduous path to God, because he knows—with great empathy—exactly how large and wide the burning place is in a soul and where it would be best to tackle it. *Saint Jochabed* gathers all the little ones with untiring patience and puts the longing for the Mother into their hearts and lets them see and find and love their Heavenly Mother... in a book... in a word... at an altar. He wanders and searches on earth for a motherly heart and knocks on it until it opens itself in love to such an outcast child. Oh how long he must search, how few mothers have the power of sacrifice in their love to want to be a true mother even to a child who is not of their blood. How many women would rather take a dog or a cat on their lap or in their bed than a poor, abandoned child! But at the great judgment it will be asked, “What have you done with the poor abandoned children you knew about?” And the standard for judgement will then be, “Inasmuch as you did it to the least of these, you did it to Me!” These least ones... these are the

protégés of *Saint Jochabed*.

Prayer: Lord and God, help us by Thine admonishing angels to break away from our hard-heartedness and comfort and to see Thee in the orphans, to receive Thee and to serve Thee in them and to be partakers of Thy mercy. Amen.

Angel of the Day: 26th February

Vith Choir

He wears the veil of Mary

SAINT AZARIEL

A bright, tall figure stands before God's Throne beside the saint of this day, Saint Mechthilde... with the youthful, ardent, loving heart. This figure is *Saint Azariel*, the High Prince, who wears Mary's veil. More and more, the children of God will understand the connections in the whole great kingdom of God in heaven and on earth, and will recognise that to the militant, suffering and triumphant Church belong also the struggling, interceding and praising angels. It will also become clear to them that the true Christian—that is, the soul already embedded here in God—must stand in all three realms as long as he lives: in the militant, suffering and triumphant Church; and his angels

will accompany him through all phases of his life until eternal bliss.

Saint Azariel is from the sixth of the nine choirs of angels, from the Choir of the Principalities. The name is disconcerting if one does not know why this choir is called *principalities* and not *princes*. These angels are heavenly administrators of areas of creation, of lands, of parts of the earth and of celestial bodies. The principalities of men are all on the small earth, but the principalities of angels are commensurate with their size and power. Thus, one angelic prince is the steward of the whole earth, and another the steward of the sun, and there is no celestial body that does not belong to one of the 72 princes of this choir. God created nothing without purpose, and nothing in creation—except that which is sinful... that which has fallen out of God—is without the care of the mighty servants of God.

Saint Azariel stands in the circle of the High Princes as the angel of everlasting mercy. He wears the veil of Mary as a threefold symbol:

as a sign of silence in all worldwide intercession, as Mary was silent and kept all God's words in Her Heart;

as a sign of everlasting mercy, as Veronica saw the Lord's need and relieved it, overcoming all obstacles;

as a sign of oneness with God, as St Mechthilde rested under Mary's veil in divine concealment.

Prayer: Holy Angel of God, let our love always burn tenderly, purely and untouched by any worldly love towards God. Amen.

Angel of the Day: 27th February

IXth Choir

Angel of Incense

SAINT SELPHARED

Like incense... like the fragrance of myrrh and sandalwood... is the virtue of Mary before the Triune God. Every word of Hers is a word of love... comparable to incense rising before the tabernacle. She, the most beautiful, the most pure, is our model. Every word of ours too, should have its goal in heaven and every word of ours should also be like incense rising before the tabernacle.

You say this is not possible O man; your gaze passes over the earth and your word does not rise even higher, not even every hundredth word has its goal in God.

Your word too, O man, is not incense, but the smell of earth, the smoke of potato fires. Does that satisfy you?

Behold this marvellous angel who holds a basin of incense in the seven colours of the rainbow. Love is the fire and what rises up are the secret words of love of the hidden heart, the quiet deeds in the inconspicuous everyday life, the sacrifices of faithfulness and devotion. Fragrant, like flowers and sweet-smelling resins, are the works of love before God.

Saint Selphared carries this incense before God. He stands under *Saint Alphareth*, the Prince of Response, who spans the rainbow of peace to *Saint Shemajim*, the Angel of Spousal Rejoicing. That is why *Saint Selphared* also wears the rainbow colours, because he belongs to the rainbow bearers. The rainbow is the sign of God's covenant with mankind, it is a symbol of peace and of reconciliation... it is simply beautiful. This

symbol of beauty and reconciliation also encompasses the mission of *Saint Selphared*, bringing the fragrance of the works of those united with God before His Face.

Come, O soul, let yourself go and climb the thousand steps of love! Beautiful is the world, a thousand times more beautiful is God! What is a sacrifice when such love of divine glory awaits you? Let your prayer be like the breath of a child that your whole life may be incense before God. Holy art Thou, my Lord and my God!

Prayer: How poorly we kneel before Thee, O Holy Angel; how far we are from incense and fragrance before God... but help us that our life may not be in vain and that even our weak stammering may be accepted by the infinite mercy of God. Amen.

Angel of the Day: 28th February
IXth Choir

Who directs the choirs

SAINT CEPHONIEL

He has a wide robe like a monk's cowl, and the scapular is cut from one piece. Two hands spread apart from the large, wide sleeves, one holding a shining baton. This is how this angel stands before us today, with his eyes fixed on the Lord in fervent enthusiasm. It is *Saint Cephoniel*, who directs the choirs.

It is not true that the music comes from below; men lost the heavenly tones in their ears when they sinned. That is how it was. That they themselves then learned a nature song after the voices of the birds is also true. Only the old serpent mixed sensual, exciting tones into this nature song to stir up the blood of the people.

Therefore, music is, thus far, not only a gift of the earth. Long before man existed, the heavenly choirs already sang their jubilant song. From time immemorial there were and are heavenly tones in the earthly songs and musical works, which lift the heart and carry it up to God, and which make man forget all suffering and earthly sorrow. Music plays an important role precisely as praise to God, and as consolation from God... as a direction to God. If we could not hear church music and singing to the glory of God all year round, it would be much more difficult.

Saint Cephoniel is assigned to the choir of Dominions, the angels of love. If that is not enough, he also belongs to *Saint Shemajim*, the angel of spousal rejoicing, whose symbol is the stringed flute. Here with this angel all the tasks in the field of music converge, carried by love and quickened by the Holy Ghost. We cannot imagine the music of the holy angels, it is beyond our comprehension. Each angel does his best, and if

each one of them uses only one single jubilant tone always at the right place in the hymn of praise, and each group of angels has always only one leitmotif, then given the legion number of angels, this gives quite an indescribably glorious hymn of praise. Everything is in measure and in order, and the singing and praise of the angels resounds throughout the first ring of worship and resounds around the Throne of God in the second ring of God's omnipotence, and even on earth around each tabernacle are the oscillating circles of wonderful melodies. The first oscillating circle, very close around the tabernacle, is the highest, like harp tones; it is also connected with the brightest light; the last oscillating circle is like a deep organ tone and has the warmest, deepest light.

Prayer: Knock on our soul with thy staff that we may praise with thee, O Holy Angel, that we may offer the one note we have to sing... pure and clear for the glory of God... as cheerful praise and thanksgiving. Amen.

Angel of the Day: 29th February

Came from the VIth empire led by Saint Raphael, here represents Saint Hassiel, of the Principalities superior

The Angel of Defense

SAINT FRUGIEL

It shows us the bonds with which Christ was bound by his own people. This is a severe indictment for all time and all peoples, within the Church itself. Today again, is not the Lord betrayed for the thirty pence of a material advantage, sold by his people to the emissaries of Hell? Are there not Pharisees everywhere whose apparent piety hides the lack of love, the dryness of heart and the poor, the sick, those who are too much for them, can quietly languish and die of hunger. It seems impossible to fight against these Pharisees who crush with their contempt the true disciples of Jesus. But who can understand

thoughts of God? He, the Just, the Almighty, Lord of Heaven and the earth, still provides an intercessor for these men, and even — isn't it full? — an Angel of the tabernacle!

We now understand that Saint Frugiel is called “the most distant Angel”. Through the prayer of the Angel, it is the pleading words of Jesus on the Cross which will resonate without interruption until the end of time:

“Father, forgive them, for they know not what they do!”