

Angel of the Day: 1st January

IVth Choir

Spirit of Understanding

SAINT ASSAEL

The flames beating from within the bowl which *Saint Assael*, the intercessor of this day, lifts up to God are quite steady and strong. They lie in a broad path of light, coming from the Heart of God above; this path of light, made incandescent by the flames of *Saint Assael*, then descends over the angel towards the earth.

Saint Assael is the first of the seven who stand like golden candlesticks around Mary, Queen of Angels and Bride of the Holy Ghost. As angels from the Choir of Dominions, these seven are angels of love above all and they stand in the heavenly order as first in the three choirs of the *Ring of God's Order and Omnipotence*. Above

the Dominions is the Choir of Seraphim, who also stand first in the three choirs of the *Ring of Adoration*; and below the Dominions are the Virtues, who stand first in the three choirs of the *Ring of Redemption*. These first choirs, Seraphim, Dominions and Virtues, lie in the *Orbit of Light and Grace of Divine Love*, which overflows upon them from the Heart of God. And so it is good to know who is above *Saint Assael* in the Choir of Seraphim and below him in the Choir of Virtues.

Above him stands *Saint Alphai*, the first of the Seraphim of the Holy Ghost; he bears the word, *Let there be light!* He bears the concept of God the Holy Ghost *Who is the Light*. The seraphim always stand in threes; with *Saint Alphai* stands *Saint Esch*, who carries the sacred fire, *the burning God*, and *Saint Jehove*, who carries the embers of the love of the Creator-God. Thus, in the Orbit of the Light of God's Love on *Saint Assael*, the graces and the light of *Saints Alphai, Esch* and *Jehove* are already flowing,

causing the gift of the Holy Ghost, the gift of *intellect* or *understanding*, to rise in high luminous flames.

Below *Saint Assael*, and from his own choir, still of the first seven of the Sealed Dominions, stands *Saint Nehemiel*, who will seal love as growth in the churches when the great onslaught of evil comes in the end times. Also of the first seven angels of the Lower Dominions, who carry the sacrificial bowls of humanity, there is *Saint Gazar*, who carries the sacrifice of praise. Still lower down in the Choir of Virtues is the first of the seven who carry the virtue of love, *Saint Rachiel*, with the *order and harmony of love*. All that the higher angels have to bestow in gracious abundance finally flows into the *Ring of Redemption* for the salvation of man to make him holy and sanctify him for eternity.

Prayer: Great, holy Angel, grant that at least the reflection of the flames that you bear will fall into my heart and spirit, that I may at last know God and be struck by His love. Amen.

Angel of the Day: 1st January

Ist Choir

"Let there be light"

SAINT ALPHAI

As we begin the new, civic year with a hymn to the holy angels,

“Rejoice, ye stars, ye flames, ye pillars....,
Rejoice, ye candlesticks, ye lightnings, ye
servants,
Rejoice, ye fountains, ye swords, ye
arrows....”

so each of these nine images, which are comprehensible to us, is purely an indication and an interpretation for each of the nine choirs of holy angels, whose greatness, beauty and virtue we cannot express in words, because with them, the first created of God, the word applies first and

foremost: “... and no human heart can comprehend what God has prepared for those who love Him.”

The seraphim are the highest of these nine choirs of angels and the highest of all the mysteries of love created by God in independent and self-acting creaturely personality—Mary always excepted. They stand together as three and yet resemble only one; they turn to the Father, the Son and the Spirit, and yet turn only like a seraph to the One Triune God. Thus they are the supreme creaturely and purely spiritual reflection of the inconceivable love of God, as it flows forth unceasingly from the Heart of God.

This one Seraph, *Saint Alphai*, before whose light we dare not look up, bears the love of the Holy Ghost. This love should accompany us throughout the year; it should heal our wounds and sanctify our readiness, our will and our love. One cannot describe this seraph with human

words; he is spirit, and nothing but spirit-and if one were to compare him to a flame or a star, a dove or a cloud, it would all be the same. He only allows us to guess at the essence of the Holy Ghost, because we already cannot grasp the angel in his essence, let alone God. But because the Holy Ghost is always inseparably connected with the Father and the Son, of one being with them and proceeding from both at the same time, *Saint Alphai* is also inseparably connected with *Saint Esch*, the Seraph of the Father, whose name is “Fire,” and just as inseparably with the Seraph of the Son, *Saint Jehove*, whose name is “Almighty God.” *Saint Alphai* himself can be called “Let there be light.” For the love of God is light.

In this light of God’s love we recognise adoringly the Father’s love which-like a life-sustaining sun-pours out over all creation. And in this light of God’s love we adoringly recognise the love of the Son who came into the world as light into the darkness. And likewise, in this light of

God’s love, we recognise adoringly the love of the Spirit, hovering over all life turned towards God, hovering over the Church-and this reflects *Saint Alphai*. In our time, we see him especially standing above Mary, the Bride of God, the Queen of Heaven, the first, the greatest and the highest recipient of God’s love, who was already slumbering in the thoughts of the loving God before the earth was made.

The supreme mystery of the Spirit’s love for Mary, as foreshadowed by *Saint Alphai*, is seen in the hours of the Mother standing erect beneath the cross of Her Divine Son, affirming all suffering, all holy renunciation, all the Father’s will through that sword-pierced, thorn-wrapped Heart. The love of the Spirit has opened the hearts of all God’s children and enlightened, comforted and enlivened them ever since. All knowledge of God has gone this way of God’s Spirit: surging up and down over that silent Heart.

Prayer: Lord and God, let me fall down in gratitude before Thy face that Thou hast given Mary to us as Mother and Protectress. Of Her the seraphim say: "Behold what is all our glory compared to the Heart of our Queen?"

Angel of the Day: 2nd January
Feast of the Holy Name of Jesus
IIInd Choir

Righteousness of the Word

SAINT PACHAD

Saint Pachad is the cherub *Thou shalt...*! In mighty greatness, like a flaming sword, a cherub stands before our eyes on this day. He bears the greatness and the majesty of the Name of our Lord and Saviour, the Name we pray in the Introit of this day: “In the Name of Jesus every knee shall bow, in heaven and on earth and in hell. And let every tongue confess: Jesus Christ is Lord in the glory of God” (Phil. 2:10-11). To Him alone shall you listen!

The cherubim are the angels of the Son, the bearers of the Word of God. Mankind has already once heard the words: *Thou shalt*, back then

when the Creator gave Moses the ten Commandments on Sinai. Now God Himself has become man and teaches us all *thou shalt* and leads the way. We know that the Name of Jesus unlocks all doors for us.

Prayer: Great, holy Cherub, who bears the mighty stone tablets of *Thou shalt*, let us answer the justice of God with the love of God. Amen.

Angel of the Day: 2nd January

IVth Choir

Bound love of God

SAINT URIM

Saint Urim, the angel who carries the bound love of God as life, belongs to the fourth choir, the Dominions. He is fettered because the love of God puts fetters on Himself for the sake of man, in order to leave man completely free in his will. Thus man walks between the love and the righteousness of God, in the power and in the Name of Jesus, for “there is no other name under heaven given among men whereby we may be saved.”

The word *bound* means the same as *sealed*. In each of the three choirs in the *Ring of God's Order and Omnipotence over all Creation*-and these are the fourth choir of Dominions, the fifth

choir of Powers and the sixth choir of Princes (also called *Forces*)—the middle part of the choir is sealed or bound because its mighty blasting and fighting activity will only be released in the end times. Thus *Saint Urim* is still bound also. He is the first of those four corner-pillar angels in this choir section of the Sealed Dominions, which are also called the *Four Winds*, the *Four Waters*, the *Four Arrows* and the *Four Flames*, bound “on the Euphrates,” the image of the flowing life of humanity.

Saint Urim is like a thunderous dark cloud, spreading wide. Behind the darkness of the cloud stands the Almighty. In due time He will come forth and call His angels over the earth for the last harvest and the last judgement. Blessed are those then who already bear the Name of Jesus on their foreheads and firmly anchored in their hearts!

Prayer: Holy Angel, who is named in the Secret Revelation with thy brethren as one of those bound on the banks of the Euphrates (image of the river of life) and who wears a chain made of golden triangles as a symbol, let us gain eternal life in the Name of Jesus. Amen.

Angel of the Day: 2nd January

IXth Choir

Angel of Strangers

SAINT JEBUSIEL

At the beginning of the year, when no one knows of how many blessings or how many calamities it holds in its bosom, *Saint Jesim*, the angel of saying *Yes* to the will of God, sends us one of his helpers: *Saint Jebusiel*, the angel of strangers. This word will perhaps hit some people hard: they will be frightened and fear that this year could make them itinerant and homeless, refugees, displaced persons and outcasts. But this angel is not cruel; he is good. He is great in fact, much greater than those of his kind. He can guard an entire army and reach from beginning to end, so that nothing escapes him and nothing is without his protection.

Strangers do not always have to be fugitives. In fact we should even be strangers and feel as such in this world, for as soon as we have settled down somewhere quite warm and cosy, the evil one has long since itched and he suddenly spits into it quite effectively. Then we stand there wailing and broken, if we have not remembered our true home in time, which we come closer to day-by-day and which no one, not death nor the devil, can rob from us against our will.

The angels of the ninth choir, to which *Saint Jebusiel* belongs, are legions upon legions. They are not only divided into seven in themselves, however, but through their allocation to higher choirs they are powerful in very different ways, just as a servant on an estate can, through his strength and faithfulness, ultimately be the steward of the whole estate and the right hand of the lord himself, through whom everything then passes. These angels also carry correspondingly great tasks which are not bound to space and

time but, like the tasks of the higher choirs, encompass spiritual realms. We often find such angels as angels of the day, because their tasks are close to man and man should call upon them for help. Let us call such an angel as *Saint Jibusiel* to our aid when our homeland is threatened with danger, that he may cover all access to us with the Veil of Mary and that his strong arm may clear the way for us through all afflictions and crossroads to peace and the eternal homeland.

Prayer: Lord, let us not suffer the hard lot of exiles, but leave us in our homeland and in the security of the Holy Church until Thou wilt bring us through Thine angels to the eternal home. Amen.

Angel of the Day: 3rd January

IXth Choir

Angel with the ploughshare

SAINT SELAMIEL

The goodness of God the Father sets an angel before us every day, so that we may learn from him not to take our eyes off God (like him), and through every day and every hour to get the strength and the help that we need for our earthly wanderings. This strength and this help is only given to us by God. We would finish all our tasks much more successfully if we followed the angel's example.

We should also recognise the glory of God in the angel. The angel is, after all, only a creaturely mirror of God's wisdom, goodness and infinite love. What wonderful angels there are! Through them we understand the meaning of the words:

“And the Word was made flesh and dwelt amongst us.” What love is like this?

Every angel announces to us the love of God... even the one God sets before us today: *Saint Selamiel*, the angel with the ploughshare. He is associated with the angel of depth and inwardness and of longing for God, *Saint Jophiel*, who is known as *The Ploughman*. *Saint Selamiel* must also go over the field of our soul with the ploughshare.

He is an angel of the ninth choir and is thereby the easiest for us to understand. The seraphim, the angels of the first choir, are not comprehensible to us. All the more we prefer the simple angels whose radiance fills us with joy and longing for God without knocking us down or burning us.

The number of the angels of the ninth choir cannot be estimated. They are angels of life, and all guardian angels belong to this choir, without

exception. Each angel bears the symbolism of his task—recognisable to us through the mercy of God—and it is by this symbol that we can most easily understand angel and task.

Saint Selamiel is a great, silent angel; his robe carries the dark depths of inwardness and work in the field of God. This field of God is our soul. The angel has a ploughshare as a symbol of his task. With it he must go over the field of our soul and prepare us for the Lord's call: "Come!" The ploughshare is shiny, but you can see that many a stone has hurt it. How often the field of our soul is stony!

With this we immediately see our duty, which can be taken from this symbol of the angel's task: Let us be a prepared field for the Lord! Let us allow ourselves to be ploughed by the love of God and willingly accept the word of the Lord that shows us our way. Let us let the words of God bear fruit in us, so that the holy

angels too can one day bind sheaves and reap the harvest!

Prayer: Lord, let the ploughshare of Thy love pass over my heart, that Thine angels may also reap for Thee! Amen.

Angel of the Day: 3rd January

Vith Choir

Angel of Clarity

SAINT ASMODEL

Two high princes stand together as if they were inseparable. They carry a sheaf and a fishing net as a sign that they are going out to harvest. One of them is *Saint Asmodel*, the angel of clarity and of childhood in God; the other is *Saint Barachiel*, the angel of valour and heroism.

Saint Asmodel shall be set before us by God for this day, and it is well necessary to hear of clarity and of devotion to God.

We only need to look at the symbolism of this angel and to note his position in the celestial hierarchy, and we can read all by ourselves what we should be expected to do.

Saint Asmodel is a prince, an administrator of a great distant heavenly body—for everything is under God's protection in creation; but he is also our helper appointed by God. With one hand he holds the rope of a fishing net, which is still partly sunken in the waves of a body of water, and partly held and lifted by hundreds of angels. In the other—in the hand raised before his face—he holds a transparent shell, completely filled with water. And the light of his eyes and the light from above, from the Eyes of God, refracts and reflects in this water and makes it shine.

This sea, in which the fishing net is lifted again and again, day after day, anew by the angels: this is our life. These are the vibrations, the upwellings of longing for God and the sinking into the dark, like waves. The fish: these are our deeds; the angels are already sorting them into good and bad. But the water in the shell is our tears of repentance; the shell is a symbol for our eyes. Through the tears of repentance, in

which God's Face and the faces of the angels can be clearly reflected, we not only attain clear sight of God, but also that filiation which can win back the worst sinners. This filiation is a surrender to God through the blood and through the water. The surrender to God through the blood is the surrender of the whole man through dying, through dying completely to God every day. The water is the tears of repentance.

The great angel *Saint Asmodel*, who belongs to the sixth choir of the princes, has the third choir of the thrones above him, and in fact he receives the stream of life through *Saint Malachim*, that throne of God in creation, who carries both the cradle and the cross, the *becoming* and *passing away*. Between the cradle and the cross *Saint Asmodel* embeds the life of man; thus it is enclosed in Jesus' life on earth.

Prayer: Prince of clear-sightedness through the tears of repentance, first melt the ice of our indifference and coldness of heart, that we may ask for the grace of the tears of repentance, which are the key to the Heart of Our Lord. Amen.

Angel of the Day: 4th January

Vth Choir

Praise of God

SAINT HASSIRIM

This angel who bears the praise of God as the response of creation does not stand alone before God's Throne. His wide mantle encloses a whole legion of angels, the whole of Holy Mother Church and beyond that, all creatures praising God. The mighty angel has an equally mighty harp. Its size cannot be foreseen. There are hundreds, even thousands of strings on it: uncountable. And they all sound: Thou hearest, O man, the rustling of the woods in praise of God as well as the praying monks in choir, the twittering of birds as the jubilant songs of a procession, the chime of a soul's silent communion with God as the heaven-shaking

praise of God by one in distress and martyrdom.

Saint Hassirim, who carries the praise of God as the response of creation, belongs to the Choir of Powers, the fifth of the nine choirs of the holy angels. The Powers stand in the stream of grace of the Power of the Word under the Cherubim and above the Archangels; they are Angels of Power (of the Word), and their name already indicates their essence: power.

The Choir of Powers is divided into three parts, as most choirs are divided into three parts as a reflection of the Triune God. In the first third are the *High Powers*; they are under the first third of the Cherubim, namely under that which is turned towards the Father. From Him they receive the stream of grace of power. They are also the bearers of the static power; they bear the ground and foundation of the holy Church, the majesty, beauty and goodness of the Word of God

and the Power of God.

The second third part are the *Sealed Powers*. They stand under the Cherubim of the Son; they are also turned towards the Son, towards salvation, in a special way. Their power, however, is throttled, sealed for the harmonious course of creation. When they have their seals loosed, they will cease their activity until God calls them. They will become serviceable to the justice of God and unseal the mysteries of God in creation.

Saint Hassirim belongs to the third part: to the *Lower Powers*. These are angels of the Power of the Holy Ghost. They carry the whole tension of the harmonious course of creation, the laws and the power of creation and creature, and are turned towards human beings. They include the angels of praise, atonement, supplication and thanksgiving, the angels of flow, radiation and force field, the angels of the laws of creation and others.

Each third part comprises 24 angels, and each of them has a legion of servants and helpers among them. The angels of lower power include, for example, the bearers of the laws of gravity, centrifugal force, creative power, cause and consequence, and the bearers of force, devotion, good will, psychic powers and others.

Prayer: Mighty holy angel, take also our small poor praise as sound into your harp, that it may praise God from the depths. Amen.

Angel of the Day: 4th January

IXth Choir

Hidden faithfulness

SAINT DINAH

Beside *Saint Hassirim*, the angel of power, who carries the praise of God, there stands today before the Throne of the Most High a simple yet wonderful angel of the ninth choir. How we must thank God for these angels so close to us! Their tasks are so suited to our hearts and our abilities, to our needs and secret desires, that we would most like to make our home in this circle, to remain there forever!

Saint Dinah is not a light-flooded, radiant angel; his light emanates from within, like light in an alabaster jar. His figure stands in the shadows, reminiscent of the dearest Heavenly Mother as she follows the people and stands in the shadows

of the archways as *Madonna della Strada*, waiting for the poor and lost in sin. One could say he stands apart, as Mary, the Refuge of Sinners, stands apart and waits. And he also, like the *Madonna della Strada*—the Mother of the Streets—has a wide mantle; under this he protects with jealous love those souls whom the Lord has chosen for hidden sacrifices of love and faithfulness from the gaze and grasp of the world. But while he and his protégés stand in the *darkness* of God, recognised only by God, this great angel catches with one hand the broadly flowing ray of God's Love and guides it with the power of the sacrificial will of his hidden protégés over man and time and space. The other hand, however, he has half hidden under his cloak, and there over his arm he wears a white linen, the wedding garment with the names of his protégés, which no one knows but God alone.

Thus *Saint Dinah*, the angel of hidden faithfulness, stands before us. He serves in the

sixth choir of Princes under the High Archangel Prince, *Saint Jophiel*, the angel of depth and interiority.

Through him, *Saint Dinah* is an angel of longing for God; his task makes this longing hidden, just as all his deeds take place much more in secret than before the eyes of the world. But he is also an angel of readiness, and the white wedding garment tells how this readiness should be: white, as the purity of the heart is; simple, as the simple man of God is; and long and great, as the love of God envelops the whole man. The angel wears a working garment; the heroic hidden life and love of his charges plays more in everyday life than on Sunday. He holds the hands of his charges out to the Lord with his own hands and—the Lord puts His Heart into them.

Prayer: My God, in humility and faithfulness I will say the *fiat mihi*, known only by Thee, guided alone by Thee and enveloped and sheltered in Thy love. Amen.

Angel of the Day: 5th January

IXth Choir

Who opens doors

SAINT JAIRIEL

A guardian angel is set before us today by the mercy of God.

Are guardian angels something different from the angels of the ninth choir?

Yes and No. All guardian angels serve in the ninth choir of holy angels so that no soul on earth can ever say that it had a more powerful guardian angel and is therefore somehow more chosen, or vice versa, that its guardian angel was weaker than others and that it thereby had less joy in its deeds.

All guardian angels have the same power, none more or less, but they do not all come from the same choir, because every angel is allowed to be a guardian angel once. Even if they have always been angels of the ninth choir, this choir is also divided into seven parts and assigned in these parts to other, higher choirs as helpers. In particular, however, all the guardian angels are gathered into seven great spheres of Mary's power. Mary is the Mistress of all guardian angels and still gives each guardian angel the direction of vision proper to each sphere of power—through reverence, joy and obedience—in which he can lead his protégé more closely and more easily to God.

We can see it today in this angel, *Saint Jairiel*, who opens the gates.

He may be an angel of the ninth choir, but he belongs to that seventh part which serves as a helper to the Dominions, the fourth choir. This

gives this angel a special character as an angel of love, like the Dominions. He serves *Saint Viraguel* in the group of the bearers of the bowls of the Holy Ghost; *Saint Viraguel* carries the bowl of the water of grace, and all his helpers share in this task, and are in some way bearers of the water of grace too.

This is also *Saint Jairiel*. He opens the doors to the house of grace, the Holy Church. The Holy Church alone is the bearer of grace. In her the spring of eternal life gushes forth and will not run dry until the end of time. How many people pass by the gate of the Holy Church indifferently or ignorantly! But how often does it happen too that they are suddenly and unconsciously driven to “take a look at this church,” and there is already the beginning of grace knocking on this heart! Once the angel *Saint Jairiel* stood on Golgotha, when the heathen struck at the Heart of the Lord with the lance and thus opened the door to the source of eternal life and love. Now this angel

wants to show the Heart of Jesus to everyone who is of good will, and his love wants to open the gate to the true and eternal home in the Heart of the Lord for him... and also for you, O man.

Prayer: Lord, let Thine holy angels open the gates of my soul so that I may find favour in Thy sight. Amen.

Angel of the Day: 5th January

Vith Choir

Angel of Homes

SAINT GHASEL

Standing before God's Throne today is a prince, radiant as a blue mountain sky, variegated as a flower garden, full of colour, warmth and fragrance. It is *Saint Ghasel*, the silent prince, the angel of decorative sense.

Everything created by God in creation can serve Him for His glory and this is also true of the sense of adornment. This prince, who literally precedes the Magi with his glittering pearls and precious stones, with his delight in precious oils, in nard and sandalwood, in fine carpets and fabrics and his desire to bring them all to the Lord of the world, like the living, beautiful creation, stands before the Lord so that the Eye of

God may rest upon him with pleasure—"and God saw that it was good."

The evil one with his helpers, however, always rises an hour before man to poison and turn him away from all his toil, his plans, and his works, and make them worthless to God. So it is here also. For the most part, the evil one has conquered as his possession that which is glittering and warm, in which man wraps himself comfortably, which flatters his senses, as his lure and means of deception. We know from our own experience that if a person has a beautiful, warm home, then he is not so easily lured out into hardship, into struggle, into renunciation. And if he takes pleasure in beautiful possessions, he never wants to give them away, he wants to leave nothing and yet he should only cling to the *One*, to God alone. Thus beauty and possessions easily become the snare that the evil one lays in order to secure the prey for himself. You can also see it in history. Those monasteries that offered

everything to God, that transferred all their sense of adornment and beauty to the Temple of God, produced saints in their simple cells. For one can and should love the beautiful, and yet attribute it to the One. But those splendid country residences of old bishops, full of pomp and splendour, have not produced saints and have become places of richest prey for the infernal adversary.

Saint Ghasel shows us the right way here. These magi from the Orient offered heavy chests full of glorious treasures to the Child. And the Child blessed everything, and with this blessing He also blessed the distant possessions of these men, and no devil could seize them any more. The first fruits, the first and most beautiful things from our possessions, should always be given to God... then there is blessing upon blessing on everything. When the most beautiful place of the home belongs to God, then no devil can stand in

that home.

Prayer: Great Prince, let us in all reverence always set God as the goal and centre of our striving for beauty... then in our home and in our work, through Thy help, there will also always be peace and the beauty of God's Love. Amen.

Angel of the Day: 6th January
Feast of the Epiphany of the Lord

Ist Choir

Omnipotence of God

SAINT JAHWE

Both the natural man and the believing man want to see God the Lord as Ruler and King over them, in order to be able to look up to and to be guided by Him. That is why the righteous of the Old Covenant who were waiting for the Saviour always saw the Messiah as King and expected Him to establish an earthly kingdom. That is why the disappointment among the followers of Jesus was like a catastrophe when they saw their hope for this earthly kingdom destroyed with the bitter death of Christ on the cross.

But did not the Lord say, “My kingdom is not of this world”?

It was only through the light of the Holy Ghost that the disciples, and after them the whole Holy Church as a community of believers, came to know the true kingdom of Christ, that knowledge which Mary of Bethlehem had when the colorful procession from the East stopped in front of the wretched stable and, kneeling, offered the most glorious treasures of Asia to Her Child, who was wrapped in such poor, cheap rags. These men from afar were not offended by the outward poverty and ordinariness, the grace of the Holy Ghost was already working in them and the angels of God led them safely from afar to Jesus, the King of heaven and earth.

Oh, when once the eyes of eternity will be opened to us and we will be able to grasp from the angels who and how great only the Lord our God is!

The good guardian angel holds his hands before our eyes when we turn our gaze to the Throne of God today, so that we do not fall down blinded. Before the Throne of God, a seraph is keeping watch today, so great, so powerful, so luminous that it almost bursts our hearts. How ridiculously we portray the seraphim, as many-winged angel heads—and how majestic, incomprehensible and inscrutable they are in reality, beings that can no longer be pressed into any human form and yet are personalities equal to the most powerful rulers. When God lets us see them, many times veiled, in the image of jubilant flames circling around themselves and around God with infinite rapidity, like suns, always three together, with eyes inside and outside and wings inside and outside, who can imagine this as the highest bliss of a creature? That seraph who praises and serves God today before the Throne of God as a special intercessor of mankind is assigned to the *Son*, Jesus Christ. Today the Holy Church formally celebrates the

birthday of the recognition of Christ the King by the world.

Saint Jahwe is the name of the Seraph, *Almighty God*. His light shines throughout time and space on the way of Christ the King. His two brothers, the Seraph of the Father, *Saint Elchim*, the *Victor*, and the Seraph of the Spirit, *Saint Adonai Zebaoth, Lord and King*, give him the royal escort. But with all glory and majesty the way is called: Love, glowing and victorious love of God! The seraphim spread their wings like carpets under the descending royal love from the Throne of God. By them we can recognize Who is coming: the Lord of Creation, the Lord of Humanity, the Lord of Angels. When the angel *Saint Jahwe* looks to his brother *Saint Adonai*, we see the distance coming near for the King's eye to rest upon. And when *Saint Jahwe* looks to his brother *Saint Elchim*, we see the deep growing high, so that the foot of the *Victor* may pass over it. But if we look at *Saint Jahwe* himself, we see

into the realm of beatitude, the heaven of all love of the Royal Heart of Jesus, Which holds within Itself like a jewel the Heart of Mary, in whose Maternal Heart we are all enclosed!

Prayer: Lord, only through Thine angels can we grasp how great and how glorious Thou art. With them and at the feet of our Queen Mary we want to adore Thy majesty, Thy love, but most of all Thy mercy, that Thou dost not reject us! Amen.

Angel of the Day: 6th January

IIIrd Choir

Throne of the Spirit

SAINT BIHNAH

It is quite difficult for man to imagine an angel who is also a throne. Here, too, one must understand *throne* in spiritual terms.

The thrones, the third of the nine choirs of the celestial spirits, on the one hand, carry the principle of statics in creation and, on the other hand the stream of grace of life flows through and over them. They are angels of the Divine Will... of the concept of *Let there be!* They carry the creative thoughts of God and execute them. Thus, they build the Creator a throne in creation and one above all creation. Three thrones build the Throne of God in creation and seven stand around it like pillars. They rise up from the

creation; they are the homage to God for what has already become. Another three build the Throne of God above all creation, while seven stand around it. To this three belongs the angel of this day, *Saint Bihnah*, the Throne of the *Spirit*. They are three angels like wonderful heavenly pillars against which our celestial bodies resemble little balls. They are the Throne of life, reflecting the trinity of the living, Divine Life. *Binah* is the basic name of all three angels, but each one bears this name with a different sound, a different tone:

Binah, the Throne of the *Father*, has in its name the good, warm, succinct sound of the being of all life from the static of the *Father*; *Binnah*, the Throne of the *Son*, has in its name the powerful, combative dynamic of life from the *Son*;

Bihnah, the Throne of the *Spirit*, bears in its name, soft as an echo, insight into the divine life of the time to come; it bears the principle of

sanctified humanity, absorbed into the timelessness of eternal bliss. As the Throne of the *Spirit*, it is at the same time the Throne of Love, that throne which, in the name of the seraphim, especially worships the Holy Ghost and bows deeply before the Divine Heart of Jesus, the epitome of all love in creation. Through this Divine Heart of Our Lord, the bridge goes from the *Father* to the *Son*, from the *Son* to the *Spirit*, from the Triune God through the three *Bina* down to creation.

Prayer: Full of longing we want to stretch out our hands to Thee, O Holy Ghost! On Thy Throne of love, of holiness, of eternal bliss, on Thine angel... bend down and come, O Comforter, come! Amen.

Angel of the Day: 6th January

IIIrd Choir

Angel of the Church

SAINT JECHUD

Above, in the Ring of Adoration before the Throne of God, kneels Mary, Queen of Heaven and Earth. She has two companions beside Her: on Her left, *Saint Roph*, the Angel of the Earth; on Her right, *Saint Jechud*, the Angel of the Church.

The Angel of the Earth kneels here for all humanity, for the earthly condescension of God to His creation. The angel of the Church kneels here for the chosen one, the Bride of Christ, for the heavenly marriage of God with His chosen creation.

Just like these three completely different, glorious and crowned creatures of God, the three men from the Orient, crowned with all the gifts of God, knelt in adoration and pre-symbol before their God and worshipped Him. On this remembrance today, God places before us the Angel of the Church, *Saint Jechud*. Like *Saint Roph*, he comes from the ninth choir of the holy angels. Only he has always stood in this place (*Saint Roph* was raised to the place vacated by a rebel only after the fall of the angels). Therefore also on the features of *Saint Roph*, with all childlikeness and holiness, a melancholy transfigured by God weighs, knowing about the subjugated and stained earth. In *Saint Jechud*, however, the priest, the *alter Christi*, is honored in this highest place before God. *Saint Jechud* kneels here as high priest, but also as burden-bearer. The whole burden and need of the Holy Church finds in this angel its highest expression and highest intercessor.

In his rich mantle are inscribed all of the *friends of God*... all of the saints for all eternity. He carries the book in which we recognise the Word of God and the chalice with the paten. But lying on his breast, under the hands of this royal angel is the crown of thorns of his Lord, which Jesus Christ bequeathed to His Church. No true priest since Peter's time has been without a crown of thorns: small or large, oppressive or depressing, to be worn as a pain or as a mockery or as a lack of success. It belongs to every priest because it belongs to our Saviour. And blessed is the man who can show this crown of thorns at his account; to him will apply the word: "Thou good and faithful servant...."

Prayer: Holy, Strong, Immortal God, let us thank Thee for the inestimable grace of the priesthood, and for the sake of Thy Church, let us ask Thee for many and true priests according to Thy heart, that the harvest may be great and good, and may be brought home. Amen.

Angel of the Day: 7th January

Vth Choir

Angel of Jesse

SAINT NICAEL

Lord, how wonderfully Thou hast ordered the ministries of angels and men! Thou hast built man into the mission of the angels and hast placed the mission of man under the care of Thine angels!

Clearly the angels of power bear this on themselves: They are angels of the covenant of God with the people. As angels of power they are of a great, static and sober power and faithfulness. As guardians of a covenant of God with the people they take care of the concerns of God in great justice and neither do they shrink from using power if this covenant is not kept.

The one God makes us recognise as an intercessor before His Throne today is one of the twelve who carry God's old and new covenants. These twelve are like great and powerful strongholds, standing with their feet on the ground of creation and carrying the tablets of the law, the books of the judges and kings, the apostles and evangelists, the Church fathers and Church teachers.

Saint Nicael, is the sixth of these twelve. He carries the power of Jesse, the father of David, and of all of the holy people before the Lord's Birth. He carries the love, rectitude and godliness of all the saints of the Old Covenant, who carried the promises of God above all as their most sacred legacy. He carries the covenant of God of the promise of the Messiah up to Saint John the Baptist, the greatest of those ever born of a woman. He has as a sign of this—next to the book of the words of God—a staff, at the upper end of which grows the young shoot from the

stock of Jesse, the rose from the simple, strong
root: Mary, the pure handmaid who brought us
the Messiah.

Prayer: Lord, let us praise Thy wonderful
guidance of the human race. Centuries ago, in the
simple man Jesse, Thou chocest for Thyself the
progenitor of the lineage of David, from whom
Mary and Joseph were to come forth, Mother and
Foster-father for Thine Only Son. Amen.

Angel of the Day: 8th January

VIIIth Choir

Angel of the discipline of faith

SAINT ADMISIEL

He stands before God's Throne as our intercessor in the robe of the deacon with the golden tunic and a sealed book in his hands. He has the almost stern face of a thinker and his thin lips tell of a strong, subdued will. Beside him on a high candlestick burns the torch of faith; it burns up straight and steep and does not flicker.

This high angel is *Saint Admisiel*, the seventh of the seven virtues of faith. He bears the virtue of the discipline of faith.

The virtues are primarily angels of love. Their characteristic is to catch the streams of grace that flow down from the Throne of God through the

two great rings of *Adoration* and of *God's Order and Omnipotence* into the ring of the *Incarnation*, and to distribute them over all mankind. Their task, however, is also to widen the hearts of men in such a way that they are also able to receive these graces and that they hold out a ready heart for them.

Saint Admisiel is a teacher among the virtues of faith, hope and love. Discipline requires an education, not a forgiveness. The great founders of orders have the power of this angel in their hands. No order could exist without the discipline of faith, the discipline of hope, and the discipline of love. The army of the consecrated would be like a surging sea of reeds without this holy discipline, which steels their will, trains their spirit, and makes them strong and resilient inwardly and outwardly.

A beautiful picture of the differences between the virtues of faith and hope and love is

this: that the virtues of faith resemble a crystal cut seven times, which radiates the virtue of faith in sevenfold splendour and sevenfold power; that the virtues of hope resemble a sevenfold shoot from a single seed that becomes a tree that gives its shade over the whole earth; and that finally the virtues of love resemble a marvelous sevenfold tone—irresistibly powerful and yet quite gentle—that resonates over all mankind and makes everything resonate. Thus, we must imagine *Saint Admisiel's* task in terms of a clear crystal surface, reflecting the greatness and majesty of God, which also catches and lifts up the image of the disciplined man into the greatness and goodness of God.

Prayer: Holy Angel, let our hearts become strong and brave in the discipline of faith, that we may walk without even wavering upon the sacrificial paths of God's dark, demanding love, always equally faithful and humble, equally loving and willing. Amen.

Angel of the Day: 9th January

IXth Choir

The Strong One

SAINT BRIAL

Even the holy angels can be bearers of burdens, as can be seen in the angel of this day. He stands with one foot on a bridge over a deep abyss, and with the other foot on the embankment. He is broad and massive, and yet his face has the expression of a child. He is passing the loads from one bank to the other, for the bridge is very weak. And over and across stand men and angels who give and take and give thanks and go again. The angel on the bridge is *Saint Brial, the Strong One*. He is one of the angels from the ninth choir who are not only in charge of certain areas, houses, or parishes; he is one of those who are set over the others by a *supra*-temporal, general task, just as a steward is

set over a whole estate and not just over one work. *Saint Brial* is assigned to the Choir of Virtues, to the third of the seven angels of the power of hope, *Saint Abariel*, the angel of perseverance.

Saint Brial carries all of the essence and all of the graces of the bearers of burdens. In a steadfast loyalty to his Lord and God, he stands in his place wherever people cannot go on because of worries and burdens and fear. He gently takes away their sorrow, their worry, their distress, their burden. He hands them over the bridge to the guardian angel; now it is easier. The bridge is the symbol for a decision, for a stagnation and for “not being able to go on,” but also for a new, better beginning on the other side, which man finds easier if his burden does not prevent him from looking up.

He carries not only faithfulness, but also joyful courage and tenacity. He helps people to

persevere and not to let their courage wane. He also widens man's view of the needs of others and teaches him to become such a burden-bearer himself, helping others across the bridge.

Prayer: Holy Angel, what a comfort it is for us to know that you are waiting for us when we cannot go on, that you help us in spiritual distress and fear to cross the dark bridge and that through you we find our way again to the heavenly Father's House. Amen.

Angel of the Day: 10th January

Vith Choir

Prince over metal

SAINT BETHEL

There he stands, the smith of God!

Even a blacksmith can be a prince, and *Saint Bethel* is a prince. He belongs to the sixth choir of holy angels, to the middle, sealed third of those princes who, like tamed lions, have to guard the building materials of the earth, the ores and the soils, the wood and the stone, the oil, the sugar and the salt, however insignificant it may seem to us. *Saint Bethel's* material administrative sphere also encompasses the whole earth: he is prince over all metal as building material and entity of creation.

His power reaches far out to distant celestial bodies, which we neither know nor suspect their composition or their mode of action. Millions of light years separate us from them. But the power of the angel holds together the *here* and the *there*. We only know the metals of this earth in part; what do we know of their rays of essence or of their field of force?

Tamed, the angel holds everything under his hands, for the good of humanity. But he is surrounded by legions from the infernal opposite side, who pursue mankind and snatch away from the order of creation piece-by-piece, to make the face of the earth a field of ruins. The earth still contains almost immeasurable treasures of metals. But the deeper man's decomposition burrows into this already so deeply furrowed face, the weaker become the chains which God's wisdom has placed around all the power of the metals, so that man may remain master. How good it is that *Saint Bethel's* task in the spiritual,

supernatural realm is an even greater one: to forge the will of man, to shape it so that it becomes like steel, pliable and yet invincible to the powers of darkness, so that it becomes a sword for God! That is why *Saint Bethel* stands before us in his task, as it were, at an anvil; that is why his forging hammer is cruelly heavy and full of force, adapted to our unrestrained, unbridled self-will. One day we shall thank him when he has forged us into a useful tool in the Hand of God.

Prayer: Holy Prince, how difficult we humans make thy task. The metal you care for we use for murder on the grandest scale... and to forge our will we often have to leave the idol of self! Help us, holy Prince, to a bravery of heart and a tenacity of will that may enable us to endure under thy hand and thine inhibitor until we ourselves are ready, in unchanging faithfulness, to defend God in us and around us with sword and shield! Amen.

Angel of the Day: 11th January

Vth Choir

Angel of Creative Power

SAINT SOBRONIEL

There in the spiritual realm, where the ground is weakest against hell, where heavenly and hellish powers seem to confront each other in equal measure, there the bearers of God's will over creation, the angels of the fifth choir of the Powers are set up... great and unwavering and truly mighty before our eyes.

Each of these angels looks like a fortress, like a mighty storehouse of power or an immense, luminous spinning disc that sprays its sparks over the whole of creation. In these images, God shows us what each of these angels is: *power*. *Saint Sobroniel*, who, according to the goodness of God, stands today as our intercessor before the

Throne of God, belongs to that lower third of this choir which, in the power and mobility of the Holy Ghost, carries the laws into creation, the power of the magnanimity of God's love, of the beauty of love and sacrifice, of devotion and the divine call.

Saint Sobroniel carries the power of creation into our heart so that it stretches and breaks the fetters of habit, comfort and self-love, so that it feels the secret fountains of all-forming and all-conquering love bursting open within it. If only once our heart opens to God! Then the angel will hold it out in shining joy to the Divine Sculptor, who will mould it and shape it so that heaven and earth will have their joy in it in time and eternity. But we must join in! The angel who knocks on our heart today—let us not forget it—he is *power*... the power of God's love, which not only gives but also takes away, which strikes and heals, which melts and makes new. Let us put everything that we have already broken and torn

and stained in ourselves and others into this divine furnace, full of faithful trust and with all our good will. God, Who is the beauty and the power, the harmony and the measure, He will renew our face!

Prayer: Holy angel of creative power, bind our hands so that we may willingly let ourselves be worked by the chisel of God to become what the Lord wills. Amen.

Angel of the Day: 12th January
VIIth Choir

Angel of Tenacity

SAINT ABARIEL

When Lucifer rebelled against God, he carried away thousands upon thousands of angels of all choirs. He reaped the richest harvest in the Choir of Thrones, the Choir of Powers and the Choir of Virtues. Half of all the angels fell away from these three choirs. Therein lay a move of the infernal adversary: for the Choir of Thrones stands in the first ring of *Adoration*, and if it was broken, it would disorder that ring, thereby overthrowing the Throne of God above all the heavens. The Choir of Powers, in the second ring of *God's Order*, was to achieve the same purpose by its overthrow, namely to overthrow the Throne of God in the second ring—the Throne in Creation—thus bringing chaos over all creation.

The Choir of Virtues is in the third ring of *Redemption*, and again Lucifer's desire was to prevent God's plan by the collapse of this choir.

God watches for a long time. One thinks He does not hear and does not see. But nothing is forgotten. When the time comes, He is also there; then the word of judgement is spoken, and blessed is he who has persevered in good! This perseverance in good is borne by the angel of this day, *Saint Abariel*.

He is the angel of hope: of the power of hope, of tenacity, and of perseverance. Just as trust is a power that finally compels God, so too perseverance in good is a power that conquers God's Heart.

Saint Abariel, despite his greatness, has a very light, soft step; he bends not a blade of grass as he walks over the germinating fields, dispensing the dew of heaven's blessing. At the right time, he awakens the germination, the

growth and the blossoming and transmits to creatures the perseverance to remain faithful to their destiny despite all inner and outer obstacles. He brings to men all the graces and gifts of patience and faithfulness, of tenacity and perseverance, of waiting for the lenient hand of God in due time. That is why he holds out both hands before him. God fills them with the light of the graces that seep downward like dew into the field of the earth and of souls.

Prayer: Lord, let us always pray with devotion: “All eyes wait for Thee, Thou givest food and drink in due season, Thou openest Thy gentle hand and fillest all that lives with blessings! Amen.

Angel of the Day: 13th January

IXth Choir

Who bends the young stems

SAINT THOLA

He stands before us in the garb of a gardener and has a throwing shovel beside him. With much tenderness and patience he bends the young stems with their crowns to the warm ground at the right time, to protect them from freezing. He wraps them in foliage and leaves none standing tall. He has all the tools with him, bast and wax and notching knives. It is *Saint Thola*, the faithful steward who bends the young stems to the earth.

He is an angel of the ninth choir assigned to the fourth choir of the Dominions, and to the fifth of the twelve angels of Word and Answer, *Saint Pachad*, who puts the fear of God into the

construction of all creation.

To attain the true fear of God, one must be clear and true, indeed one must at least be young inwardly, otherwise one does not have the proper fear of God... this living and gladly bowing reverence... but simply fear of punishment.

So *Saint Thola* is also an angel of the fear of God. He bends the souls, which are not yet withered and dried up, in time and deeply enough into the ground, not with the feet, but with the head, thus with the spirit. For in the spirit sits the arrogance, the *non serviam*, which prefers to *break off* with proudly lifted up head, rather than to *bow* before God.

Darkness or arrogance comes over each one of us at one time or another. If we have not learned to bow, then we either freeze in our own pride or we break in the darkness and unkindness of the world. But if we bow before God, the only Holy One, the only Strong One, the

only Majesty, then the fear of God becomes the love of God and humility rests in the root. That is where our path goes.

Prayer: Though we groan, Lord, and find bending to the ground an unjust humiliation, let Thy holy angel bend us to the ground before Thee and for Thy sake, for Thou art the Wisdom, the Care, and the Love; Thou seest farther than we do what is pious for us for eternity. Thou dost always make it right. Amen.

Angel of the Day: 14th January

IXth Choir

Angel of the good home

SAINT GALAAD

He stands before us like a bright summer day and there is a buzz about him as of bees around a blossoming tree or like rustling woods. He has beams over his shoulder and a saw and an axe beside him, for he is building a house. He is known as *Saint Galaad*, the *good home*. The choir of angels is divided into seven parts and yet the number of angels in each seventh cannot be over-estimated because there are so many angels in each choir. *Saint Galaad* is assigned to the eighth choir of archangels, and to the angel of youth and joy in God, *Saint Ariel*, the rainbow-coloured one. Through him, *Saint Galaad* is joyful and enthusiastic whereas according to his nature, he is rather dreamy and quiet. He is a builder; he

builds us a house from the earth up to the Heart of God. He builds it under the protective mantle of Mary; there is our true home, in Mary and in the Heart of Jesus. He lets us know where our true home is and reminds us that we are only strangers, guests, and homeless everywhere except up there. But he also gives us the necessary strength, because the archangels are under the powers and these again are under the cherubim and all of them are angels of power, of the Word. He raises our hearts in longing for this true and only homeland and gives us the necessary momentum and enthusiasm that may we rise from our stupor and go to seek this homeland, to build it with the angels and dwell there. He helps us so that we may not mock this homeland nor waste our opportunity to find it.

Prayer: O Thou Angel of the homeland, who not only protects our homeland but also points with thy hand raised like a signpost to the eternal and only good homeland, see the thousandfold crying misery of all homeless and downtrodden! Pray for these poor ones and also for us sinners that we may never lose sight of our true homeland, but that with thy help we may make it a truly good homeland for us all. Amen.

Angel of the Day: 16th January

IVth Choir

Truth as light

SAINT VEDAD

The truth is a light that can kill. Therefore *Saint Vedad*, the third of the twelve angels of Word and Answer from the Choir of the Lower Dominions, holds his hands as if shielding this light that breaks forth from the truthfulness of God. He has to carry the truth to the root of all things in all creation. It is only by grace that he can bear it, for the truth that emanates from God is unbearable—even for an angel.

Twelve times God calls upon creation so that it might receive His essence as gifts through the angels, the servants of God, so that it may grow like a *pound*... and the last of the twelve brings home the fruit. He divided the creation into four

for these gifts, so that each quarter receives three gifts. The division into four quarters corresponds to the creation, whilst the threefold gifts correspond to the divine. Creation appears here in the likeness of a seed that first takes root and then builds up above; it comes to blossom and then to fruit. In the first place, God puts the *measure*, that we only understand to a small extent—most of the time probably not at all—into the root of all things. Then he puts the law into it (which we investigate with all our thirst for research and boldness and ambition, not to marvel at and praise God in it, but to imitate it and acquire power over the earthly powers... “You will be like God ...” For thousands of years we have been suffering from this poison). And on top of the law God lays the truth, which becomes relentlessly revealed at the point in time that God decides. No created being, neither man nor even angel can change it. And every creature knows the truth according to his capacity, and no one can say, “I knew nothing.” This knowledge of

truth with the associated act of will, that is the test, that is the court question: “How did you live with this knowledge?” The Father asks about the truth of the life we lived, the Son about the truth of the word we spoke, and the Spirit about the truth of our heart, our love.

Thus *Saint Vedad* walks through creation as a clear, serious, almost incomprehensible figure, with the light in his hands, with the purity of a child, with the sacrificial spirit of the priest, and with the implacability of the angel.

Prayer: O God of Truth, Who showest Thyself behind Thy protecting angel, let us also be true like a child, ready to sacrifice like a priest and inexorable in self-discipline like *Saint Vedad*, who is commissioned to put Thy Truth, O God, into the root of all things. Amen.

Angel of the Day: 17th January

IIIrd Choir

Angel of Mysticism

SAINT JESSIM

God, in His mercy, gives us an angel every day in a human figure that is somehow comprehensible. He allows the angel's form to be seen in a human garment, so that His heavenly purpose is achieved: that man sees in the angel his help and support, his holy protector and guide, his model. Thus, the figure of the angel is clothed in a garment that is comprehensible to us, while the angel stands before God in his real essence. For us—especially in the case of the higher choirs—this can neither be properly represented nor readily comprehended. Can we imagine beings with eyes inside and outside, with wings inside and outside? Can we imagine

mountains with feet of brass and crowns of gold?

That is why God presents as an angel before our eyes: *Saint Jessim*, bearer of mysticism, from the Choir of Thrones—admittedly of a force and greatness that is frightening. But is not mysticism in God's eyes a knowledge of God arising from secret faith? And all knowledge of God is the house we build, the only, right and lasting house in which we dwell for all eternity. Let the greatness of this angel admonish us to build our house of God as big and as strong as we can. *Saint Jessim* stands veiled before us, for God does not show himself to secret faith. In the angel, however, through his eyes, his mouth, his hands... a very strong, almost unbearable light breaks through from within. If mysticism, that is, the mystery of God, is also veiled outwardly, God carries it in radiant light within.

Saint Jessim also has a strange and mighty instrument in his hands, a broad, short organ,

with three mighty pipes. These three pipes are like sturdy pillars: they are symbolic of the three Thrones of Creation: *Saint Shemajim*, *Saint Malachim*, and *Saint Ophajim*. They are also symbolic of the three streams: of life, power and love that flow through these three thrones.

Saint Jessim takes the stream of life from the first pillar: namely the secret faith, the sources of power from holy places and times, and passes it all on to the Silent Princes. He takes the stream of power from the second pillar: the secret hope, the sources of power from the saints, and passes it all on to the Sealed Princes. He takes the flow of love from the third pillar: the ultimate love, the sources of power from the Holy Church, and passes it all on to the High Princes.

Prayer: Lord, take from us all false mysticism, which, after all, springs only from our own desire for recognition, and give us secret faith, secret hope, and secret love. Amen.

Angel of the Day: 18th January

IVth Choir

Gate of the Cornerstones

SAINT MORIEL

It is written in the Holy Scriptures, (*Revelation 21:9-22*), that one of the seven angels who have the seven bowls full of the seven last plagues came to the Holy Apostle John and said, “Come, I will show you the Bride of the Lamb!” And he brought him up into a great and high mountain, (that is, he opened to him the view of what he was about to see), and showed him the holy city Jerusalem, coming down out of heaven from God, and with the glory of God upon it. “It has a great and high wall with twelve tribes of Israel. And the wall of the city has twelve foundation stones, and on them the names of the twelve apostles of the Lamb...”

The angel whom God’s goodness sets before us today as our intercessor is one of the twelve angels on the twelve gates of the New Jerusalem. It is *Saint Moriel*, the first of the twelve. With his eleven brothers he is an angel of love from the choir part of the High Dominions. When, after the great judgement, the multitudes of the redeemed will enter the eternal home, represented in the image of the City of God, the New Jerusalem, twelve gates will open to them and twelve angels of love will spread their arms to receive the blessed returnees. *Saint Moriel* stands above the gate which the holy angels call the *Gate of the Cornerstones* and through which the Holy Apostle Peter will once enter with his own for the New Covenant, with those who, like him, represented rocks for the Church on which she could stand in the storms of time. That is why *Saint Moriel* looks like a rock himself, so impregnable strong. He stands on a cornerstone as if he had grown together with it, and his hand holds up the building of the Holy Church. The

people who enter here have stood like rocks for the teachings of Christ; they have built up and supported and adorned the Holy Church like pillars. Even in heaven, they will always remain ornaments of the kingdom of God, and for all eternity.

Prayer: O Mary, of whom it is said above this gate: “Thou Tower of David, Thou Queen of the Apostles, Thou Mother of the Holy Church,” let us, by the hand of the holy angels, also become firm pillars of the Holy Church, that we may carry and defend her on our shoulders and that she may one day carry us into eternal blessedness. Amen.

Angel of the Day: 19th January

IXth Choir

Angel of Nobility of Heart

SAINT ESSAIM

A guardian angel kneels before the Throne of the Most High. He is holding out his hands to the Lord, and he is carrying something very precious—the crown of Mary, the delicate heavenly crown that Mary wore invisibly throughout Her life; she was not even aware of it, but it was a joy to the angels and a pleasure and a justice for the Triune God. No one saw this crown during Her life, but, in Her nobility of Heart, it was felt that Mary was royal.

This delicate crown is worn by *Saint Essaim*, the angel of nobility of heart. Nobility cannot be learned, it is something given. But every soul is created noble in the image of God. Every soul is a

miracle of purity in its beginning. One can still see the noble soul of God in the eyes of the child... until it is defiled, deceived, lied to, desecrated and made to “conform to the times” by men.

Saint Essaim is assigned to the fifth choir, the Powers. This means that the gift of nobility of heart is a power that silences ugly speeches in the presence of a pure soul; a power that gives fortitude and greatness to the soul. *Saint Essaim* is associated with the Angel of High Power, *Saint Sophiel*, who carries the virtues of Mary like a treasure throughout creation. From these virtues *Saint Essaim* draws meekness, piety, fortitude, humility, patience, sincerity, nobility, helpfulness, tact, foresight, taciturnity and fidelity. As a guardian angel, he is related to the angel of devotion to God, the patron of sacrificial souls, martyrs and confessors. Through *Saint Essaim*, devotion to God becomes hidden and silent, such

that the soul opens up only to God, and not to anyone else.

Prayer: Holy Angel, who in the crown thou dost wear settest before us the virtues and beauties of Mary's soul, grant us the grace to imitate these virtues to the best of our ability, that we may model for others how to live, love, sacrifice and die. Amen.

Angel of the Day: 20th January

VIIIth Choir

Virtue of the Truth of Faith

SAINT AMIEL

He stands before a great, mighty golden-winged door—like a door-opener to the throne-room of God’s majesty—bearing a very strong light that burns quietly and steeply... it is not blazing like a torch. He is wearing a tunic, the garment of the deacons of the Holy Church. His face is immovably sunken and anchored in the beatific contemplation of God. Only through God does he look upon us and only from God does he carry his task to us. It is *Saint Amiel*, the fifth of the seven virtues of faith, which together with the virtues of hope and love and the angels of the Holy Church form the seventh choir in the angelic hierarchy.

Those who have been grouped together to form the Choir of Virtues are all angels of love, because they are able to receive and transmit from the Seraphim, from the Ring of Adoration, down through the Dominions, the stream of grace of love from the Heart of God. And yet they are also angels of life, especially the seven virtues of faith with their legions of angels. It is only through the grace of faith that they make man’s life a truly living life. And they are also angels of power, especially the seven virtues of hope, because they help people to strengthen their will towards God and the good and to direct it straight towards the goal of the heavenly Father’s House.

Saint Amiel carries the virtue of the truth of faith. Faith means: not knowing and yet absolutely believing what is imagined to be true. Without the grace of faith, man gropes in the dark and cannot find his way alone. He needs a light that clearly shows him the truth of faith in

God, the Triune One, in salvation through Jesus Christ, and in the Holy Church. *Saint Amiel* carries this light; with his help we recognise the truth of every word of God, we recognise the omnipotence and majesty, the omniscience and justice, the goodness and mercy of God. The light of *Saint Amiel* is clear and simple, full of the sobriety of truthfulness, which needs no embellishment or concealment, no sugarcoating or defence. It places man on the ground of broad-mindedness and faithfulness, of humility and sincerity. It demands the whole person without compromise or conditions. What is not entirely true is untrue. But what is true needs only a “yes, yes” or a “no, no,” nothing more. How is this truth of faith to be known and lived? The *small* believer will never receive it. So we must become *great* believers; we must augment our will to believe; in silent magnanimity we must unconditionally accept what faith teaches and commands, because it is God Who teaches and commands us. Then God will always surpass this

magnanimity of ours and reward it with the divine light of clarity.

Prayer: Lord, when we are of little faith because we are short-sighted in spirit by birth, send us this great angel with his clear, still light, that he may take us silently into the depths of the truth of faith and may strengthen and fortify us! Amen.

Angel of the Day: 21st January

IVth Choir

Beauty of the sacred creation

SAINT TIPHERED

The twelve angels of Word and Answer from the choral section of the Low Dominions carry the essences of God into creation as in a rainbow. They are grouped in threes; they carry the measure, the law and the truth into the root of all things; they carry love, fear of God and justice into the structure of all things; they carry wisdom, beauty and harmony into the flower of all things; they carry virtue, strength and triumph from the fruit of all things towards the Throne of the Most High.

He who stands before our eyes today as the intercessor is the eighth of the twelve angels of Word and Answer, *Saint Tiphered*, who carries

beauty into the flower of all creation. *Saint Tiphered* stands before us with the symbol of an open seal. The Tabernacle is the blossom on the tree of life of the Church, and the holy angels show us the beauty of that blossom, which is: the hidden God Himself. He has hidden Himself from us under seven covers: from our five senses, yes, even from our sixth sense, for hardly any ordinary mortal can distinguish an unconsecrated host from a consecrated one without help from above or below. And He has hidden Himself from our spirit, upon which we pride ourselves so much. No one can penetrate and exhaust this mystery of the Incarnation. But in the grace of *dark faith* we recognise the beauty of our Lord as Bread.

This is the centre; from here the beauty that lies spotless and untouched in purity, love and sacrifice, shines forth over the Holy Church. The beauty of the image of God that meets us in Mary as a human being, in our Lord as a child, as a

man, in all the beauty, clarity, innocence and greatness that is reflected outwardly in man and bears his physical beauty. It is sanctified in the Incarnation of the Son, in the Virgin and Mother, Mary, and it is reflected in the innocence and unspoiled nature of the pure human being. It is the second flower of beauty. When the Father spoke the *Become!* together with the Son and in the Spirit, *Saint Tiphared* took up his task of carrying beauty into creation and he will not finish it until everything on earth is sealed. This third beauty, creation, embedded with the wisdom and goodness of God, can be seen every hour... from the snowflake... to the fir tree on high... to the eagle circling above.

Prayer: Angel of the beauty of all things, let us praise God with Thee for all that He has created, for He has done everything in beauty. Amen.

Angel of the Day: 22nd January

IIIrd Choir

Angel of Order and Lawfulness

SAINT ARADIM

The power and authority of the thrones may be compared to mountains that reach down from heaven to earth, and that rise from the earth and reach up to heaven.

The angel whom God's goodness sets before us today, that we may rightly comprehend the essence of the thrones in their being and their doing, in their nature and virtue of intercession, is *Saint Aradim*, of the first seven thrones of the third choir, which is above in the Ring of Worship around the Throne of God.

The thrones are the supreme creaturely bearers of the *stream of grace of life* from God,

which bursts forth, as it were, from the Head of God like an eternally flowing spring and carries the divine *Become*, the *Be* down to creation. These thrones are three and seven and again three and seven. The first three form the Throne of God above all the heavens, and the first seven rise like mountains with their tops downward from the Ring of Worship to the earth—sevenfold—guiding the effect of the divine word of creation to the earth. The second three form the Throne of God in the midst of His creation, and the second seven stand up on earth, as it were, as the guardians of what has already become, which they now guide up to the heavenly goal with the force of God's attraction. A single throne is placed in the midst of these groups like a child among male figures: the throne of Mary, *Saint Aralim Enneth*.

Saint Aralim has a task that is impossible for us as men to estimate: to guide the bundled order and lawfulness into the whole of creation and

into each individual creature, and to include all of humanity in the order and measure and law of God. And not only that: the divine *Becoming* is also always full of wisdom and truth, virtue and strength, beauty and harmony. *Saint Aradim* must also watch over this. We must imagine him to be as mighty as if his immense wings of obedience to God encompassed the whole of creation. He stands up at the Word of God... for the *Word*, the *Son*, is the Lord and the Judge of creation. The angel is so great that he acts like a ladder to heaven, upon which the individual man and the whole creation may climb in the order and virtue of the *Word*, up to the steps of the Throne of God. The angel is quite clear, and this indicates to us that his task is a natural demand of us.

If we enter into this clarity, we will experience the beauty and harmony of divine love in ourselves. Let us calmly place all of our inner disorder into the hands of this angel that

through his intercession, he may give it into the Hands of Him Who said, "Behold, I make all things new!"

Prayer: Almighty, eternal God, let us always know Thy will in law and order, that with the power and help of Thine angels we may fulfill it in all faithfulness, loving and praising Thee for ever and ever. Amen.

Angel of the Day: 23rd January

Ist Choir

“*Our God*”

SAINT JAI

Actually, all angels, that they have Mary as their Queen, are also angels of Mary, just as they, as spiritual beings, are angels of the Spirit. There are many differences here, however, from great and striking to the subtlest. These differences are most evident in the second ring of *God's Order and Omnipotence*, because here also the individual choirs together with their subdivisions are sharply marked and, taken by number, represent the strongest choirs.

The higher up we look, the more the light dazzles us and the closer all of the streams of grace come to each other in power and light in their origin. Around this origin stand first the

seraphim, then the cherubim and then the thrones. The seraphim are the highest in the stream of grace of love, in the flood of light of the Holy Spirit, even if within their choir they are divided into three parts, each assigned to the Father, the Son and once again to the Spirit. For the love of the Father flows into creation through the Spirit, as does the love of the Son, as does the love of the Spirit Himself.

Today, on this silent feast of Mary, when the Holy Church celebrates the marriage of the Virgin to Saint Joseph, a seraph stands above before the Face of God on the steps of the Throne in the name of the Holy Church: *Saint Jai*, which means *Good God*. The seraphim are difficult to describe in a few words. They are so close to the incomprehensible ring of light of the Triune God that only through God Himself and the holy angels can knowledge of them reach us. They are threefold and yet simple, reflecting the Triune God, the Father, the Son, and the Spirit. Thus

three seraphim form one seraph, as three Divine Persons are one God. They have names quite incomprehensible to us, which refer only to God Himself and are the first, supreme creaturely mirror of one of the Beings of God.

Thus *Saint Jai*, as *Good God*, represents the supreme *God-man* connection. He is the supreme angelic bridge between God and man. How wonderful that the *Good God* bends first towards man, not the *Victor* or the *Strong*. The *Good God* comes to us and chooses Mary as the first human child of His great love—He places Himself in Her.

The Marriage of Mary is the festive reminder of God's goodness in giving Mary external, legal protection for Her Child within Her life. Saint Joseph, however, through his divinely willed union with Mary, has become the patron of the Holy Church and of all the angels of the Church; he is, in his rightful place next to Mary before all

the angels, the man of God to whom the whole defence against tremendous infernal vice is incumbent.

But to *Saint Jai*, the seraph *Good God*, belongs the Seraph of the Father, *Saint Eloha*, the *All-Knowing*, and the Seraph of the Spirit, *Saint Ananai*, "He will teach you all things." In the latter seraph we find the reference to the humility of Saint Joseph, who steps back completely and of whom we have no personal word.

Prayer: Lord, let the embers of Thy seraphim also kindle our hearts; let a throne for Mary and Joseph be prepared in them also... a throne of love. Amen.

Angel of the Day: 23rd January

Marriage of Mary

Vth Choir

Angel of the Virtues of Mary

SAINT SOPHITIEL

Just as there are different groups of people on earth who have united closely because of a common task, a common way of thinking or living, or for the sake of a common goal, so we must imagine that in the world of the holy angels there are also such groups within each choir. In the angel whom God sets before us today, *Saint Sophitiel*, from the choir part of the High Powers, we can see this. This part of the choir consists of a group of twelve, a group of seven, a group of four and a single angel in their midst. The group of twelve carries God's covenant with the people of the Old and New Covenants. The group of four contains the corner pillars, bearing the covenant

of God with the people in faith, hope, and love and the power of the Holy Church. One bears the will of God for the cross, the victorious power of the folly of the cross.

Saint Sophitiel stands in the middle of the group of seven:

The first of the seven bears, in view of the birth of Christ, the power of innocence over the Heart of God.

The second, in view of the sacrificial death of Christ, bears the power of the cross (and of all crosses) over the Heart of God.

The third has the power of the Church over the Heart of God in view of the Son who fulfilled the will of the Father and completed the Law.

The fourth is *Saint Sophitiel*. He is in the middle of this group. He bears the power

of the God-bearer over the Heart of God with regard to the integrity, beauty, virtues and sorrows of Mary.

The fifth bears the power of the Word of God over the Heart of God in view of salvation.

The sixth, in view of the Face of Christ, bears the power of all God-born and God-bound souls over the Heart of God.

Finally, the seventh, bears the power of God's love and justice over the Heart of God in view of the judgement.

Thus these seven *imprinters* stand ready to fulfil the will of God for humanity, to bring it home as a perfect bride. *Saint Sophitiel* wears his task like an ornament, veiled by a mantle—a cloud—as a sign that, in view of Mary, all of the virtues are offered to the women of the earth, but in secret, so that the marvellous enamel of this

ornament may not be touched and lost by the poison and dust of the world.

Prayer: Mary, Virgin, Mother and Queen, let us greet and praise Thee for Thy radiance of virtue with all the angels and saints, now and for ever! Amen.

Angel of the Day: 24th January

Vth Choir

Angel of the Doctors of the Church

SAINT NATHANIEL

As the twenty-four elders are the human representatives of creation before the Throne of God, so are the twenty-four angels: the twelve guardian angels of the gates of the New Jerusalem (from the Choir of High Dominions) and the twelve High Powers, the angelic attendants and angelic representatives before the Throne of God.

Of the twenty-four elders, twelve are for the Old Covenant and twelve are for the New Covenant.

The twelve angels on the gates of the New Jerusalem bear the sign of the twelve tribes of Israel as well as the sign of the twelve apostles, so

they stand for all twenty-four here.

The twelve High Powers, however, divide again into six who bear the covenant of God with the Old Covenant, with the people of Israel, and six who bear the covenant of God with the Holy Church, the New Covenant.

The intercessor of this day, *Saint Nathaniel*, belongs to the last-named six High Powers; as the third of the six for the New Covenant. He carries the book (the scroll) for the holy Apostle Paul and for all of the Doctors and Fathers of the Church. Along with the book, he carries a sword: This is not only supposed to be the sign of victory of the holy Apostle Paul, who was beheaded, but it is supposed to point to the power of the Word as it is preached. Does not the Lord Himself say, "I bring the sword..."? The Lord alone shall we hear! Of Him Saint Paul says:

He appeared in the flesh,
Justified in the Spirit,
Made known to the angels,
Proclaimed to the nations,
Believed in the world,
Taken up in glory.¹

1 cf. 1 Tim 3:16

Prayer: Lord, according to Thine admonitions let us read and re-read the Holy Scriptures—the *Book* of all books—that we may be strengthened by their wisdom and enkindled by their love.
Amen.

Angel of the Day: 25th January

IVth Choir

Angel at the Gate of the Priests

SAINT GORIBIEL

He stands before the Lord like a shining pillar of fire, like the one that led the Israelite people through the Red Sea. He is at once a blaze and a warning and a lure, compelling and promising help; he acts like a mighty dynamo in the midst of the seraph-like Dominions, full of flowing life. The Seraphim carry the love of God and pour it out upon the Dominions and Virtues, but the dynamists of the supreme *Ring of Worship* are the Cherubim; they pour out the power of the Word upon the Powers and Archangels.

Saint Goribiel catches both streams. As an angel of the Dominions of High Power, he stands

second in the line of the twelve angels on the gates of the New Jerusalem, under the love-stream of the Seraphim. On his right stands the Archangel *Saint Raphael*, the *Love-Arrow of God*, and on his left, the Angel of Loving Comfort and Healing. *Saint Goribiel* stands at the Gate of the Priests, however, and all priests are *of the Son* and thereby fall under the care of the Cherubim in the highest choral position. Thus *Saint Goribiel* also receives the mighty current of *power* from this side. Both love and power are also in his task and symbols. He wears the breastplate of the Old Covenant like a high priest for the tribe of Ephraim, the tribe of love; he wears the fisherman's ring of the New Covenant for the holy Apostle Paul, the most powerful dynamist among all priests. The Gate of the Priests which he has to guard is of sapphire; it is the stone of victory, the signet ring stone and the stone of the End Times.

To your twelve apostles are assigned various grades of angels, and it is significant that to Saint Paul of all people—this dynamist—are assigned the Seraphim. Thus one recognises the effect of *Saint Goribiel* as standing under the Seraphim, under that mighty Seraph assigned to the Son, who is called *Jehove, Creator-God. Saint Jehove*, like all the Seraphim, is threefold and yet single; the other Seraph is *Saint Esch, the burning God*, who stands before the Father; the third Seraph is *Saint Alpha, Let there be light*, who stands before the Spirit. The effect of all these great angels can be closely observed in Saint Paul the Apostle.

Saint Goribiel, as Angel of the Priests, is of much higher power in his effect than is the Angel of the Priests in the ranks of the Virtues of the Church. In *Saint Goribiel* the Gifts of the Holy Ghost, the currents of the Word and of love, and the sevenfold power of the Last Days, flare up in far greater intensity because of his membership of the Choir of Dominions. He is power to the

priests, signpost to the priests, ember of love to the priests, cornerstone and fisherman's ring and archway to the priests.

Prayer: O Thou shining Angel of the Priests, help our guides of souls to attain such an ardour of love that they may shine as Thou shinest before the Face of God, that they may become cornerstones, as the holy Apostle Paul was and is a cornerstone... then the waves of the world will not harm them. Amen.

Angel of the Day: 26th January

IVth Choir

Angel of Momentum

SAINT VIDIEL

An angel of the law stands before the Throne of God today. He has a swinging plumb bob in his hand as a symbol of his task. He carries the law of God over creation, over the earth: the law of momentum.

Everything in creation is of a wonderful measure and interlocking order, like the gears of a fine mechanism. The Creator has considered everything down to the atom of nature and to the finest folds of our soul.

The angel with the swinging plumb line, *Saint Vidiel*, is from the Choir of the Lower Powers. The law of momentum applies first to the

material creation. The operation and effect of this law in the measure and order of God entails the building up and flourishing of creation. The enslavement of this law by the forces of darkness for the purpose of destruction (think of the bombs!) leads to the decline and finally the dissolution of creation. As a natural law, momentum is neutral. It can be used positively in the sense of God, and it can be used negatively in the sense of Satan; this is up to us. That it is of great importance is shown by the fact that it is guarded by an angel of power, which indicates that he is greater than a virtue and more than a prince.

Three great forces of nature are guarded by the Sealed Powers: the compressive force, the tensile force and the persevering force; they will play an important role in the Last Days. The Lower Powers carry gravity, the momentum or centrifugal force, the causal force and the creative

force. Other laws derive from these.

Saint Vidiel and all the angels who carry such laws also have the spiritual task of transmitting these laws into the spiritual realm and of protecting them. Thus *Saint Vidiel* carries the threefold power of God: as the divine power of life, of the Word and of love. He carries it into the great spiritual realm of creation of the soul as a force of gravity, momentum and creativity, which gives the soul stability, fullness and substance. Every word sinks into the soul, and “there is nothing hidden that will not be revealed.” Love sinks to the bottom of the heart and takes root there, and it is only deep love that counts before God, not shallow, superficial love.

Prayer: Lord, let the great laws of creation also work on us. Let them shape us and give us a firm foundation on which Thou canst build Thy House, and yet give us so much momentum that we can lift the whole of creation up to Thee with us. Amen.

Angel of the Day: 27th January

Vth Choir

Angel of the Pure

SAINT RUBIEL

The image of this angel is full of life; the most beautiful thing about him is his eyes. They are like two deep, blue mountain lakes... all clear and big and shining. You can see how the sun of God's love is reflected in them, right down to the bottom.

He carries a white lamb resting on fresh, young, green branches, but he carries it in the midst of high, burning flames. He looks mighty, like a fortified castle, and yet he has a pure, childlike face.

Saint Rubiel, from the choir of the High Powers, is the tenth in the group of twelve who,

according to the will of God, carry the covenant of the Almighty with mankind... with His chosen people.

The fifth choir of angels, standing in the middle of the nine choirs, lives up to its name; these angels are mighty in their being as well as in their doing. They separate the upper choirs, the Victors, from the lower choirs, the Fighters. They stand like great castles in the history of mankind, watching over them as High Powers, compelling them to battle as Sealed Powers, helping and guiding them as Lower Powers.

Six of the twelve High Powers carry God's covenant with His chosen people, the Israelites, from Abraham—to whom God first gave the word: "I will make you a great nation, and I will bless you and make your name famous. I will bless those whom you bless and in you all the families of the earth shall be blessed" (Gen. 12:2-3)—onwards until our Lord Jesus Christ, who

concluded the Old Covenant and sealed the New Covenant with His people, the Holy Church, with His Blood.

This New Covenant of God is again carried by six angels, shimmering in the radiance of the Holy Ghost. John the Baptist once said of Jesus Christ:

“Behold the Lamb of God, behold him who taketh away the sin of the world. This is he, of whom I said: After me there cometh a man, who is preferred before me: because he was before me.... And I knew him not; but he who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost. And I saw, and I gave testimony, that this is the Son of God (John 1:29-35).”

Saint Rubiel, standing among the six angels of the New Covenant, bears the Lord’s covenant with the pure, the clean, and the truthful, in the words “Blessed are the pure in heart, for they shall see God” (Matt. 5:8). These pure ones include not only all children, but also those who obeyed the word of the Lord, “Unless you become like children, you cannot enter the kingdom of Heaven,” and walked this path of being children before God. The holy Apostle Andrew was also appointed as a guardian for these mostly hidden people in life, because they, like him, burned their souls in the blaze of love and kept them young... for the Lord.

Prayer: Holy Angel, let the flames of love also purify our heart, that it may be pure and a tabernacle for the Lord! Amen.

Angel of the Day: 28th January

IXth Choir

The Defender

SAINT BERJAEI

He is leaning on a large shield, on which is written the name of the Queen of Heaven. He is plain but tall, and his features are striking... like those of a warrior. His task, after all, is to fight.

Saint Berjael, the Defender, stands as an intercessor before God's Throne today. The angels of the ninth choir are assigned in five sevens to the higher choirs as helpers. At the same time as they take on the task corresponding to this choir, they also take on the labour of this choir. Thus the angels who are assigned to the higher choirs are usually already very large and mighty in stature to look at, but they do not have the luminosity of the assigned choir, because luminosity is the sign of knowledge and thus of

the essence of a choir. Luminosity belongs to the essence and therefore to the *being* of this choir, working power belongs to the task and therefore to the *doing* of this choir. In the higher choirs, the angels of the ninth choir participate in the task, that is, in the *doing*, but not in the essence, that is, in the *being* of the higher choir.

Saint Berjael, the Defender, is assigned to the Choir of Virtues, the angels of the Church. The one in the middle of the angels of the Church, *Saint Haleochim*, is the angel of accountability, and *Saint Berjael* belongs to him. *Saint Haleochim* is also known as the *Angel of Mary*, because he stands for the Virtue of Mary in the Church. And this Virtue is so great that *Saint Haleochim* is able to carry all four corner pillars of the second ring of God's order and omnipotence on his shoulders. With all of his helpers, he stands by the side of man in every judgement in the name of Holy Mother Church. One of the most important helpers is *Saint*

Berjael, who, like the best advocate, brings forth everything that can only count for good in the life of man and carries it before God, and who, with his broad shield on which the name of Mary is written, rejects all infernal accusations. Together with *Saint Haleochim*, he does not abandon man in this, his most difficult hour, that of accountability. He places the binding and loosing power of Holy Mother Church, who forgets no child, before the Divine Judge; he covers man's nakedness and stands by him until he is saved.

Prayer: With faithful trust we beseech thee, holy Defender, obtain grace and mercy for us when we stand before God's judgement seat, and let us enter by thy hand into eternal glory. Amen.

Angel of the Day: 29th January

IIInd Choir

Angel of the Balanced Word

SAINT ZACHARIEL

Even if the kingdom of the heavenly spirits seems incomprehensible and full of miracles, unfathomable to our intellect, it is nevertheless well-ordered by God, full of measure and regularity, of beauty and harmony.

The lowest choir, the Angels, is the one we humans can most easily comprehend; after all, all of our good, patient, faithful guardian angels—whom we feel invisibly around us every day in admonition and warning, in help of all kinds—belong to this choir. But the three highest choirs, the Seraphim, the Cherubim and the Thrones, are the ones we can least imagine. Yet we clearly feel that there must be many more and distinct

differences between them than merely six or four or two wings or the varied splendour of their garments.

So let us humbly kneel down and, by the hand of our good guardian angel, look only in broad outline at the order and differences of the three supreme choirs; for it is the very angel of this day who leads us, *Saint Zachariel*, the cherub, leads us in this direction, towards the Throne of God, around which these three supreme choirs are gathered like a ring, to praise Him, the Almighty Triune God, and to be aware of His beckoning.

All three supreme choirs are clear reflections of the Triune God in the highest spirit-creature form. The Seraphim, the first choir, are Angels of the Holy Ghost, Angels of God's Love. They are each threefold and yet simple, looking after the Father, the Son, and the Spirit, like three flames and yet one flame. The cherubim, the second

choir, are angels of the Son, angels of the Word, of power and wisdom, companions of the Son on His way of salvation. The thrones, the third choir, are angels of the Father, angels of the Divine Life, of the virtue of God, of creation, which is why they are also the stable ones, as it were firmly fixed, while the cherubim are the urging, dynamic ones, and the seraphim again are the shining, mobile ones.

We must also see *Saint Zachariel* in this way. Of the three times seven cherubim, the first bear the gaze of the Son on the Father and from the Father via the Spirit to creation; the second bear the gaze of the Son on the Incarnation and Redemption, on the cross and Bread and Church; the third bear the gaze of the Son on the Spirit, who through Him and with Him brings creation home to the Father. In this last group stands *Saint Zachariel*. He carries the measure, the balance and the harmony of the Divine Word, which is sunk into our hearts like a seed, so that it may

bear fruit for eternity. The angel can only be guessed at: he has six wings which are lost in the clouds and a sword which he holds before him like a balance beam. At the point of the sword hangs the globe; at the pommel lies the Divine Word, so small and yet so heavy that it easily balances the whole earth.

Prayer: May we, O Lord, through Thine Holy Angels find our way home from the confusion of our time into the glory and harmony of Thy kingdom for all eternity! Amen.

Angel of the Day: 30th January
IXth Choir

He who guards the mountains

SAINT ABARIM

Even though he has his face fixed on the face of God, we may recognise his task from its symbols: it is battle.

He has mountain crags and snow beneath him and he also holds an overhanging boulder above him. The angel is *Saint Abarim*, from the ninth Choir of Angels, but serving the Sealed Princes. He is guarding the mountains.

What a great, mighty task! Man might imagine that such a great task would belong to an angel from a higher choir.

The angels of the ninth choir are closest to man. They also understand everything earthly best: the life processes on earth and the peculiarities of people and their needs. Thus *Saint Abarim* is also assigned to that prince who is set by God over all the rocks and powers of the earth. *Saint Ophel*, the Prince, besides this earthly task, also guards the unconscious longing of all natural creatures for God, the longing of the hearts of all men for Him, the force of attraction between the creature and God. He has to separate the good from the bad attraction and to direct the radiant power of the rocks.

Saint Abarim also has a spiritual task in addition to the earthly one: for both he stands as an angel of life today as our intercessor before God's Throne. The earthly task has already been mentioned: He has to guard life on all mountains. Hardly any other angels are placed in the midst of pernicious attacks as is this angel. The demon of catastrophes is always trying to cause sudden

mischievous through avalanches and mudslides, hailstorms and cloudbursts, falling rocks and flashes of lightning, earthquakes and thunderstorms. Often enough, man helps the demon by thoughtlessly throwing away glowing ashes or unthinkingly cutting down the forest for the sake of money. In the newspapers we read about the deaths of careless tourists; but what the good angel saves from mortal danger and what he protects! From houses and cattle, to people who have lost their way, to lost children... how often he extinguishes smouldering fires, or clears a path for falling waters... only God knows.

The spiritual task is similar to the earthly one: The angel also guards the purity of the mountains; he gives the mountain air the powers of clarity and purity to act on the soul of man; in the hearts of men he kindles love for the mountain home, for the mountains and for silence in nature. He conveys the knowledge of God through the wisdom of God, the beauty and

harmony and the wonderful order that man finds in nature. Thus he shepherds the mountains for God and man.

Prayer: Lord, to find Thee on light mountain heights is beautiful, but to find Thee in the home of the Church is a thousand times more beautiful. It is most beautiful when Thou Thyself enter into one's own repentant and longing heart in Holy Communion. Come, O Lord, come! Amen.

Angel of the Day: 31st January

Vith Choir

Prince of Victory

SAINT METHUSIEL

The struggle began among God's first created and continued from then on through-out all creation in all times and places. Without struggle there is no victory. Even then, when *Saint Michael*, the humble arch-angel, plunged the light-bearer Lucifer, the first of all angels, into the depths with all his followers, God wanted to defeat the strong with the weak. For the choir of archangels is the last but one against the first of all, the seraphim, from whose ranks Lucifer fell. In Our Lord on the cross and in His Mother this counsel of God, a spectacle for the whole creation, finds its climax. To conquer the strong with the weak is foolishness to the world, but to us it is supreme wisdom and a gratifying

awareness, whereby we too, the poor and weak, may join in the struggle for the Kingdom of God. *Saint Methusiel*, who stands before God's Throne today, is one of the twenty-four High Princes who shine like twelve double stars around the Head of their Queen, the Lady of Heaven and Earth. The High Princes always stand in pairs; they symbolise the twice-sanctified creation: once sanctified by its pure creation and pure ordering towards God, once more sanctified by its liberation from the yoke of evil through redemption. Redemption is the purest, holiest joy for Mary; thus the High Princes are both a reminder and an ornament to Her.

With *Saint Methusiel* God has placed *Saint Michael*, and their task is the harmonious complement to their being so wonderfully attuned to each other before God: if *Saint Michael*, the humble, strong one, bears the battle, *Saint Methusiel*, the joyful one, holds out the victory in the symbol of the palm tree. If *Saint*

Michael is the unshakable believer, *Saint Methusiel's* foresight, intuition and determination complement this humble unshakable faith with a great strength. *Saint Michael* imparts to the struggling man power through God; *Saint Methusiel* teaches the ruling, dominating man that victory is God's alone through His will and His merciful love. Both angelic princes ward off from man the demons of faithlessness, doubt, megalomania, spiritual aridity and depravity, arrogance and sensual passions.

Prayer: Thou great holy angelic princes, stand with us in our struggle against the powers of darkness; hold the shield of faith over us... and one day hand us the palm of victory. Amen.