

Angel of the Day: 1st June

Ist Choir

The Saviour comes

SAINT JESU

“The light came into the darkness, but the darkness did not comprehend it.”

This word characterises the essence of this angel who stands in the midst of the twenty-one Seraphim, the highest angels, the clearest created reflection of the Triune God. This one Seraph, who himself lies like a light cover around the Name of his Lord and God, will not be comprehended by darkness, nor by mankind, until the end of time and yet on one day of the year he stands before the Throne of God as an intercessor for this darkness, difficult to describe.

Every day until the end of time, through His being before the Eyes of God, He is the reminder for the Father of His Word, which the Angel *Saint Gabriel* once delivered to Mary: “And thou shalt give Him the name Jesus.” We are all far too much *darkness* to be able to truly comprehend this moment, when the Father lifted up the mystery of the Triune God with this word and offered Himself and His Son and the Holy Ghost to Mary as a gift to establish the Death of His Son as man. The highest pinnacle of the human race, Mary, touched in Jesus the Triune God; the Father, the Son and the Spirit.

Jesus, the Saviour, has come, and the darkness has not comprehended Him. He was crucified, died and was buried, rose again and returned to Heaven to His Throne of old. Since then He has stood before the Father for us, showing His Wounds and His Pierced Heart a million times. Since then He descends a million

times at every Holy Sacrifice of the Mass and becomes Flesh and Blood and offers Himself for us... *darkness* which does not want to understand Him. He pours out His Blood—one does not know how often and for whom.

All this transposed into the creaturely mirror is the angel standing there in the midst of the Seraph, of whom one cannot say, “Is it He? Is it you?” He, too, is emanating, one does not know where, for his trajectory of light cannot be foreseen. There is no angel directly below him but only the *Angel of Repentance (Saint Baranael)* deep down on earth. Mary is completely immersed in his cone of light. The cone of light surrounds Her threefold like a gloriole, for it is of the Father, of the Son and of the Spirit. The word of God, “I Am,” as the essence of the Triune God always lies in this seraphic form, like the “I come!” as the answer of mankind. Between these two words, the Heart of the Redeemer bends

towards the Heart of His Mother. Here they touch. That is why this Seraph whose Queen is Mary, whose Lord is our Lord Jesus, stands today, at the beginning of the month of the Sacred Heart.

Prayer: Holy, Strong, Immortal God, Thou Who didst descend into darkness, let us be lifted up by Thine Angel, *Saint Jesu*, to Thy Mother, whom Thou hast given to us to be our Mother, to the Heart of the Queen of Heaven, to be placed thence by Her Hands in Thy Divine Heart, O Jesus, O Thou our Saviour. Come, O Lord, come! Amen.

Angel of the Day: 2nd June

IVth Choir

He bears the sacrifice of praise

SAINT GAZAR

While in these days the strong light of the Seraph *Saint Jesu* still shines; in and from the earth, the *Angel of Repentance, Saint Baranael*, stretches his hands to Heaven today; in the luminous path of the stream of grace of love stands the figure of an angel. He comes from the Choir of the Dominions of Low Power and is the first of the seven sacrificial bowl angels: *Saint Gazar*, the Bearer of the Sacrifice of Praise. We little ones sing from the beginning of the month of the Sacred Heart: “Praised and blessed be the Sacred Heart of Jesus for ever and ever...!” The angels join in our praise: it is their first and most

beautiful and important task. That is why, among the seven sacrificial angels, *Saint Gazar* stands first, holding out the sacrifice of praise to God on behalf of the creatures and as their response. Above him, in the row of angels of the first choir, shines the Seraph, *Saint Alphaï*, who carries the word: “Let there be light!”

When God put His plan of creation into effect, this was His first word into the darkness: “Let there be light!” So it is written in the Scriptures and, just as simply, the next account follows: “And there was light.”

Becoming light is the beginning of creatureliness. The angels, these first created ones of God, are figures of light... pure spirits full of light. They were first known as “sons of light,” and the first created angel was the “light-bearer,” Lucifer, who later fell away from God during the testing of the angels and plunged into darkness.

Saint Alpha, the Seraph, bears the word: “Let there be light” as a perpetual memorial to the *becoming* light of the Creator, the Triune God, in creation.

The next angel of love below *Saint Alpha* is *Saint Assael*, the first of the seven angels of the choir of the High Dominions who bear the Seven Gifts of the Spirit, and he holds the bowl of flames over creation, visible from afar: the light of knowledge of all creatures who may bear immortality entirely (like the angels) or in part (like man) as a sharing in the light of God in intellect, free will and decision-making power.

God has already created us from the light. We men are the formal culmination of His deeds of love in the time of creation, the culmination of the deeds of love of His Heart. Therefore, when the holy angels present the response of creation in seven sacrificial bowls to God on our behalf,

they have correctly recognised that the first and most important sacrifice of mankind must be the sacrifice of praise. It is in service of the praise of God that we are most at one with the holy angels. It is the first duty of man and of all mankind to praise God as one gives thanks for a gift.

The first gift for which we must give thanks is that we *are*, that we may *be* through His omnipotence and goodness, for this is the greatest thing we recognise: that through Him who always was and is and will be, we may also be, yes, that through our Lord Jesus Christ, freed from our guilt of sin, we may one day be with God in Heaven for all eternity! What praise and thanksgiving we owe!

Prayer: Out of the mouths of infants and of babes
Thou hast prepared praise for Thyself, O God! Let
us learn from this *Holy Angel of the Sacrifice of
Praise, Saint Gazar*, to let our whole life and all of
our words and works be an everlasting sacrifice of
praise to Thee. Amen.

Angels of the Day: 3rd June

The Fourteen Heavenly Helpers

Holy angels are mediators between God and man. Situated above man and below God, they represent the brightest light created. They are like mirrors who reflect on the earth the love of God, the strength of God, the life of God in his holiness and wisdom, his omnipotence and his justice. And these same mirrors reflect before the Holy God, Strong and Immortal, the response of Creation: love, strength and the life of humanity, and, above all, of the bride of Christ in this world, the holy Church.

In this place which is theirs, the angels have the mission, until the end of time, to unite around the throne of God, the Church militant from here below and the Church triumphant in Heaven.

There is therefore at the service of fighting humanity, not only fourteen auxiliaries among the saints, who nowadays have all fallen into oblivion, but also fourteen helpers among the angels. It's good to do more ample acquaintance with them, because their help, in times that we live, will be necessary and fruitful.

The fourteen heavenly helpers are chosen from the "Crown of Angels" just as the fourteen holy helpers are chosen in the "Crown of Saints."

Translator's note: in all probability, the expressions of "Crown of Saints" and "Crown of Angels" designate respectively here the saints proposed to our devotion by the Holy Church in its Liturgical Calendar and the angels cited in the "Angels' Calendar."

They go seven by seven and in their midst is Mary, the Queen of Heaven, the one called the Help of Christians, the Mother of Mercy, Perpetual Help.

We will name them: (see the description for each at the date on which it is celebrated, except *SAINT SINAH* which is not celebrated on a day of the year)

1. SAINT MIRACHIEL (October 1)
2. SAINT ARIGUEL (February 3)
3. SAINT DIURINI (November 17)
4. SAINT EZECHIEL (October 2)
5. SAINT THAAMIM (August 2)
6. SAINT SAMALIEL (June 27)
7. SAINT HAJIM (May 28)
8. SAINT NITHASIEL (June 3)
9. SAINT SINAH “angel of clarity”
10. SAINT MANUEL (July 15)

11. SAINT SCHEDAR (October 7)
12. SAINT RAPHAEL (October 24)
13. SAINT BILAEI (September 20)
14. SAINT BERUBIEL (June 3)

Angel of the IXth choir, he is at the service of *Saint Zephriel*, Angel of the peaceful light of love in the angelic choir of the Powers. He is the angel of clarity and he is very close to the man. He especially gives him his support against all secret instincts, all the temptations or difficulties of the body and the soul in the struggle for purity. We must invoke Saint Sinah against all sinful desires, against all lust, sensuality, fivolity, lasciviousness, unhealthy imagination; against lack of will in the face of pleasure, against hysteria and disorder of the mind.

Prayer: You who are the support of our weakness, how we need you! Never, however, can we tear away from our flesh the sting of hidden impulses, linked to our instincts. We will never be completely protected from splashes of this filthy sensuality which spreads in language, images and literature. Keep us, holy Angel of God *SINAH*, in the light of purity so that the beast within us can never again break its chains and project its filth on us. Reveal to us the love of God in its truth and simplicity and make us live faithfully from this divine love. Help us to remain before God with childlike purity: Then we will be delivered from all fear. Amen.

Angel of the Day: 4th June

IVth Choir

Angel of the Purity of the Church

SAINT JOSAPHIM

The corner pillars in the *Second Ring of God's Order and Omnipotence* are not a choir of their own. They are composed of the three middle choirs: the Dominions, Powers and Princes. Since each of these choirs is divided into three parts, there are three choir groups in this ring, one above the other, four of the strongest angels from each of these choir groups stand as corner pillars in the flowing life of the whole of creation. Symbolically, they form the corner pillars between Heaven and earth: they connect the *Third Ring of Redemption* around the earth with the *First Ring of Worship of God* above all

bliss. They are like ladders to Heaven; on them the *Holy God*, the *Wise God*, the *Almighty God*, the *Righteous God* descends to earth with His angelic hosts. Each of these four corner pillars carries a whole concept from top to bottom; each of these pillars pushes upwards through the darkness of the clouds into the *Ring of Worship*, to the point from which the Heavenly Jerusalem will one day descend. Each of these pillars has as a foundation stone in its depth a *signum*, a word, according to which mankind will one day be judged on the Day of Judgement.

Saint Josaphim belongs to that corner pillar which, in its uppermost crown, is called *Chajoth* —*Holy God*—and is the pillar of holiness and eternity, of purity and measure, of the Holy Church and of its indestructibility. In its depths lies the signum *Deus Judex*: The Divine Judge will judge the Church and all purity and integrity, all churches and monasteries and consecrated

communities. It is a difficult sight that in this corner pillar the foundation stone is not called *Agnus Dei* as in the corner pillar of hope and wisdom, or *Rex Gloriam* as in the corner pillar of love, or *Filius Patris* as in the corner pillar of faith. It can be seen that the bearers of the greatest gifts of grace also bear the greatest responsibility. *Saint Josaphim*, from the fifth Choir of Powers, carries the will of God for the purity and holiness of the Church. He carries it as the Sealed Power, standing next to *Saint Sederim*, the *Angel of Contradiction*. The Will of God is here like a fiery forge in which the heart and tongue of the living *Corpus Christi Mysticum* are melted and formed and purified. *Saint Josaphim* thereby carries a large pair of glowing tongs with a scraping knife on them; over his arm he has a white linen cloth, probably to signify that purity and holiness are not open for all the world to take hold of, but, purified like gold, appear best hidden and concealed.

Prayer: Lord and God! Burn and cut now in the time of trial. Melt us into the proper shape so that we may one day stand before Thine eyes and be delivered from eternal fire. Amen.

Angel of the Day: 5th June

IVth Choir

Wrath Bowl Angel

SAINT AMPHIEL

Everyone knows that there is a great and terrible end of time. In the Secret Revelation of Saint John the Apostle, we are allowed a glimpse of these end times, but no one knows the exact time of the beginning of these end times, and likewise no one knows the exact time of the end of all times with the great judgement as its conclusion. No one? Probably no one of the men on earth. God knows, and perhaps also the angels and the saints.

This is certain, however: these end times are a mighty time! For the angels of the end times are

also quite separate from the rest: they are sealed, that is, their power is restrained and throttled, because it would be too great for the normal course of creation.

This is too great to be understood except in the realm of the spirit, for in the last days the spirits will increasingly confront each other unveiled and unrestrained in the battle for or against God. It is the last phase of the fall of the angels and thus also of the fall of man, the most powerful phase of the battle of separation into good and evil with all its consequences.

One of the seven angels of wrath stands before God's Throne today: *Saint Amphiel* with the sixth bowl of God's fearful allowances: ungodliness from the East.

Three hellish adversaries stand on earth: the dragon against the Father, the beast against the

Son, the Antichrist against the Spirit. The dragon spews physical destruction through plague and war, torture, murder and concentration camps. The beast brings the destruction of the living soul through sterilisation of any sense of right or wrong, through depersonification of hearts, through levelling into lukewarmness and indifference, through apostasy from the Church and from the Word of God. The Antichrist brings the new God in gold, freedom and omnipotence. The great steamroller of godlessness rolls in from the East, from where paradise once stood, where the Euphrates was the symbol of living life, for it is no more. If the trumpet angels are already the first reapers on God's field, the angels of wrath are already the ones bringing God's grain into the great harvest.

Shuddering, we see how the figure of *Saint Amphiel* stands out like a white wax candle from the burning earth, but he has eyes as blue as

forget-me-nots, like the mantle of Mary, and his lips say, *Eja Mother!* In those eyes is the love of God for the child. Nothing happens to whomever is a child in heart for he is led by the Mother, as once the angel led the Israelites through the Red Sea.

Prayer: Lord, let us be blind to the world and only see Thee more, for our hearts tremble and shake at the horrors to come. Help us, Mother Mary, give us Thy hand, take us under Thy mantle! Amen.

Angel of the Day: 6th June
IIIrd Choir

Throne of the Holy Ghost

SAINT OPHAJIM

The Heart of Our Lord Jesus Christ is the centre and truly the greatest divine symbol of His Love. It is the Throne of God, established to the Triune God in creation. Behold this Heart, this faithful, obedient, loving and beloved Heart, the flaming one which contains within Itself all becoming and passing away, all the loving and seeking and struggling of creation!

The Heart of Our Lord Jesus Christ, burning red with love, can be grasped by men, but the Heart of God, snow-white in the blinding light, can no longer be grasped by men.

For angels, too, the Heart of God is the centre of creation, because angels and men harmonise in love; they diverge in knowledge, however, and in man's weakness and inertia; in his guilt and need of redemption, they stand farthest apart. Man will never be able to penetrate the mystery of God's love for the angels. Never does God say: "I love this angel," and never does an angel say: "I love God." That is why the symbol of the heart is different for both.

Saint Ophajim, the Throne, carries this heart as the Throne of God, established by creation.

The Throne of God above all the heavens in unveiled light is borne by those three Thrones which are one and yet three, which have one name and yet three, the one in three different sounds: *Binah*.

The Throne of God, established by creation, is borne by the three Thrones: *Saint Schemajim*, *Saint Malachim* and *Saint Ophajim*. They stand here for the life of God in creation, for the word of God in creation, and *Saint Ophajim* stands for the love of God here in creation.

Saint Ophajim bears both heart symbols: the image of the snow-white Heart for the angels, and the image of the blood-red Heart of God, for man.

The floods of grace rush over seven cascades from this Heart that seems as great as creation itself:

The first flows over the essence of the Triune God in the vision of creation.

The second flows over the essence of Mary in the vision of creation.

The third flows over the essence of the angels in the vision of creation.

The fourth flows over the life that God gave to man through the Heart of His Son.

The fifth flows over the word that God spoke and speaks to man through the Heart of His Son.

The sixth flows over the love with which the Heart of Jesus redeems, embraces and brings man home.

The seventh, finally, seeping into the Mystical Body of Christ, flows over the promises that attach themselves to devotion to the Sacred Heart.

Prayer: Lord and God, let us know nothing but Thee; let us love nothing but Thee; let us be nothing but Thine own through all eternity. Amen.

Angel of the Day: 7th June

IXth Choir

Angel of those silenced by sin

SAINT THRUSIEL

To grasp him properly, he cannot be so readily detached from his task, and it is hardly intelligible to say that he stands before God's Throne as the silent part of the dark rainbow. What kind of rainbow is that?

The holy angels live in the vision of God in such radiantly bright light that their eyes must first become accustomed to the darkness in which we live when they minister to us. So they live in a *dark light* in our lives. On the other hand, their sense of hearing is so well-developed that no sound escapes them in the whole of

creation.

However, the angels do not classify these sounds according to song, music, sound, wave, etc. as we do, they have a different classification: they classify these sounds according to their spiritual origin and thereby obtain seven groups which—represented in colours—would resemble a rainbow in which the first and the last sound come together again and all the sounds stretch like a rainbow from earth to heaven.

The highest and the lowest tone (above and below in the sense of keeping the first and the last tone apart) is the praise of the angels themselves. It includes creation and all the tones of creation in itself, it is carried before God's Throne by the Seraphim.

The second tone—already somewhat darker—is, on the one hand, the breathing of nature, of

creation, which is sheltered in God's Hand and guarded by God's Angels; on the other hand it is the groaning of the longing of the places of purification, which already harbour saints on their last step towards God, who can no longer sin in themselves, but who also cannot yet join in the praise of the angels.

The third note is the struggle of mankind on its way to God.

The fourth is like the groaning and gasping of the sick and dying; it is the sound of sinners and of lost sheep. Oh, if we could only bring them all back! And then, then this angel, *Saint Thrusiel*, from the ninth choir stands here, one of the darkest angelic figures, indeed one that compels melancholy, for he stands here for the empty voices of the lost, for their soundlessness before God.

Every angel is infinitely blissful in his essence, but in his task he seems to us to be completely filled with it. So *Saint Thrusiel* is also thereby filled with the sorrow of the God-Man, the Heavenly Mother and the Church over those who are lost, whether human or angelic. *Saint Thrusiel* is wrapped in the dark mantle of the Madonna della Strada, the mantle with which the Mother of Sorrows stands on the street corners of the world, on the military roads, in the dark corners of the suburbs, in order to catch and rescue the staggering souls as if on the last step before the eternal abyss. Here the cloak is no longer as wide as a fishing net, but it is wrapped around the angel's figure like a furled sail. The angel is mute; he worships mutely; he is the faithful mute for the unfaithful mute.

Prayer: Mary, Mother of all Graces, Mother of Mercy, in the last hour, for the sake of Thy Son's Blood and Wounds, let us not be lost and silent before God. Amen.

Angel of the Day: 8th June

Vith Choir

Angel of the Workers

SAINT AYDIEL

He is the Angel of the endangered workers. He is a Silent Prince and therefore Guardian Angel of the Holy Church. He stands tall today at the foot of the Throne of God. He has no flowing, princely robe: by one strap a cloth falls over his hips, and his whole figure is gaunt, as if he himself and his workers were parched and tanned by the blaze of the sun, standing in embers and ice, sun and rain, under the earth and on the earth.

Two frighteningly large and glowing wings grow out of his shoulders, and where they attach

there is a sword hilt on the left and right. They are—as if this angel were wrongly named *Silent Prince*—wings of battle, and the battle begins with the wings, the sign of God's help for these workers. They are mighty wings. They could be called wings of contradiction, for each wing is contradiction, bearing light and darkness, folly of the Cross and wisdom of the Cross, powerlessness of Bread and virtue of Bread, help of God and demand of God, the Right Hand of God: *Come!* and the Left Hand of God: *Begone!*

It is as if the worker stood in the focus of all divine and creaturely opposition and all struggle for and against God. That is why the Angel stands in the midst of his charges. From the Thrones of Creation, which are the Thrones of Divine Contradiction, he brings down the streams of life for his protégés, and he calls Mary and all the Angels and the Holy Church to his aid in an uninterrupted sign.

The worker is the point of attack of the infernal enemy powers. He is the Bethlehem in which Our Lord wants to become Flesh again and again. The worker is the least, and yet, at the same time, the strongest; he really needs the greatest wings of Angels to repel the enemy from within and without and to clear the way for grace. The Saints of our day will grow out of this soil, for the arch-enemy wants to make mass out of the worker; but God forms personality in the struggling worker.

Prayer: Lord and God! Place Thine Angels and Guardian Angels, Thy Powers and Heavenly Virtues around this focal point in the struggle for the Kingdom of God, so that there too Thy Cross may stand in the middle as a Sign of Victory.
Amen.

Angel of the Day: 9th June
VIIth Choir

Virtue of Gentle Love

SAINT PHARACHIEL

Like a lamb He was led to the slaughter and opened not His mouth. These words, which are for our Lord Jesus Christ, are carried like a shining ribbon by an angel who today stands before the Throne of God as the intercessor of men. It is *Saint Pharachiel* from the Choir of Virtues, the Virtues of Love. *Saint Pharachiel* is Mary's Angel. She carried the Lamb; She lived meekness; She gave it to Her Child as an inheritance, if one may put it that way in human terms. For the Child came as a sword from the Father, He came as One Who casts fire upon the earth, from the Spirit, but from His Mother He

was the One Who said, "Behold, I am meek and humble of heart."

Meekness is different from humility: humility is courage to serve but meekness is courage to make peace. Mary is not only Queen of Humility, she is also Queen of Peace. She is the appeaser of divine wrath, the one who always and at all times stops the punishing Hand of God over our heads. She touched the Father's Heart in the judgement in Paradise by Her purity, obedience, meekness and humility and made it widen in mercy. She still touches the Divine Father's Heart today through Her tireless presence and supplication before God's Eyes.

This gentleness of Mary is symbolically carried as virtue throughout creation by *Saint Pharachiel*. He is the *Angel of the Virtue of Gentle Love*, which at the same time contains within itself the courage to bring peace. This

courage to bring peace is not an indulgent weakness of will; it is bravery and it comes from a great depth and willingness of the heart to sacrifice. Therefore, it is not without reason that *Saint Pharachiel* stands next to the Angel of Virtue, who bears the sacrifice of love, and next to the other, who bears the depth and inwardness of love.

The Choir of Virtues—the seventh of the nine choirs of the Holy Angels—is already completely dedicated to the redemption of mankind. It gathers together all the great currents of grace which flow divided through the upper choirs of angels and lets them flow on in bundles to the Archangels and Angels. Nevertheless, the thirty-three great angelic powers are divided into four groups: Into the seven angels of faith, who strive for faith in all creation; and likewise. seven carry hope, trust in God, over creation. And seven again stand for love. But twelve great angels bear

the Virtue of the Holy Church.

Saint Pharachiel stands in the ranks of the Angels of the Virtue of Love, wearing Mary's blue ribbon as a belt. He has closed his mouth in spite of his song of praise; with one hand he holds the threatening jaws of a lion shut. He is as simple as Mary must have been throughout Her Life, but he is wrapped in the Love of the Father, the Son and the Spirit.

Prayer: Holy *Angel of Meekness, Saint Pharachiel!* Teach us the valour of the meekness of Mary. She made no distinction between pleasant and unpleasant, between sympathetic and unsympathetic and, by Her meekness, She became the guide of all sacrificial souls, martyrs and confessors and is the first called to follow the Lamb to the Throne of the Victor. Amen.

Angels of the Day: 10th June

The Tabernacle Angels

For a week before Corpus Christi and for a week after Corpus Christi, Angels of bread, of devotion, of the *Passio* and of the power of Jesus Christ stand before the Throne of the Most High to honour and adore the Divine Mystery of the Most Holy Eucharist. Today there are seven angels who stand before God as intercessors: the *Seven Tabernacle Angels*.

They stand with their virtue and their love, wherever their Lord and God waits for His own in the humble form of the Bread from a Tabernacle (O, so often He waits in vain), from where He is protection and help for the one who only wants to place himself under His protection, from where He renders the Father in Heaven the

adoration of the guilty which men usually forget. These seven angels are gathered together by Mary Herself. They are taken from the spheres of power, but within their spheres of power they change, so that each angel performs honourable service once before the Holy Eucharist.

From the first sphere of power we have here today *Saint Chaled*.

He is here for *Saint Chud*, the *Angel of the Church* who tends the holy places. He lights the candles and does not let the eternal light go out. —He also lights the light of the love and knowledge of God in the hearts of the people.

He prays *Matins* and is the first and highest vibrating circle: that of *adoration*.

Here today from the second sphere of power stands *Saint Trael*, for *Saint Alphareth*, from the Choir of Dominions, the *Angel of Response*. He guards the Church and Church property in a wide radius. He puts his mantle under the priest's feet when he carries the Lord. He prays *Lauds* and is, as it were, the second highest vibrating circle: that of *praise*.

Here today from the third sphere of power is *Saint Lelajah*, for *Saint Jochaanael*, the High Power, *The Shout that Reverberates Far and Wide*. He is the helper of the priests and calls the souls to the Tabernacle. He prays *Terce* in the third highest vibrating circle: that of *sacrifice*.

Here today from the fourth realm of power is *Saint Hajim*. He is in the middle and is at the same time the angelic prince among all the angels from the ninth choir; he comes from the Choir of Virtues and is the *Angel of Transformation*. He

knocks on people's hearts and calls them to reflection and conversion. He stands here for *Saint Jophiel*. He prays *Sext* as the fourth vibrating circle, namely of *atonement* and *transformation*, the centre.

From the fifth sphere of power *Saint Habejah* stands here for *Saint Seraphiel*, the corner pillar from the Choir of the Dominions of Lower Power. He is the *Angel of Mission*. He draws for his Lord the foreheads of his own and opens their eyes. He prays *None* as the fifth vibrating circle: that of *consecration*.

From the sixth sphere of power *Saint Frugiel* stands here for *Saint Hassiel*, the High Prince and *Angel of Defence*. In the folly of the cross he wears the fetters which those drawn to God put on him through their bent self-will, their pride and defiance. He is now the mockery of the

demons and will one day be a terrible living accusation to the *pious*. He prays *Vespers* as the second lowest vibrating circle: that of *intercession*.

From the seventh realm of power is *Saint Phased*, for *Saint Hariel*, the *Door Opener to God*, the Angel from the Choir of the Lower Powers. He is the *Angel of Judgement*. Nothing escapes his sharp eyes and ears and nothing remains hidden from him; no one escapes him. He represents the holiness and justice of God. Everyone must pass over the edge of his sword between the last breath of mortal life and the first breath of eternal life. He prays *Compline*. He is, as it were, the lowest circle of vibration, and he joins the highest circle of vibration as thunder joins lightning, for his circle of vibration is like rolls of thunder. He completes the circle of Angels around the Tabernacle.

Prayer: Holy Angels of the Tabernacle, lift me up seven times when I fall seven times; forgive me seven times seven times for the sake of the Lord, Who, after all, waits for me here and is ever merciful. Give me so much strength when I leave the Tabernacle and have to go to my daily work that the thought of the Lord never goes out and burns in me as an everlasting adoration. Amen.

1. SAINT CHALED (May 5)
2. SAINT TARAEL
3. SAINT LELAJAH (December 22)
4. SAINT HAJIM (May 28)
5. SAINT HABEJAH (October 29)
6. SAINT FRUGIEL (February 29)
7. SAINT PHASED (September 14)

Angel of the Day: 11th June

IVth Choir

Angel at the gate of the sacrificial souls

SAINT ATHASIEL

Before God, humanity stands, as it were, in the sanctified number of twelve, for the bearers of the Old Covenant were the twelve tribes of Israel and the bearers of the New Covenant the twelve Apostles around the Lord, on whom He built His Church. One day, as the Holy Apostle John described it, mankind will enter through twelve gates into the heavenly Jerusalem... into the eternal, blissful city of peace and perfection, which will come through the clouds like a bride after the Last Judgement (Apoc. 21:3). Everything in God and through God is full of meaning and wisdom, measure and order. So also in the twelve

gates of the New Jerusalem there is a deep meaning and a great wisdom, a divine measure and a perfect order: they are like the golden clasp of a ring formed by the twice twelve *elders* with the twelve stones as a symbol of the physical creation and with twelve signs as a symbol of the whole of Heaven around the Throne of the Most High.

We can also see these great connections in the Angel who stands before God's Throne as our intercessor today: *Saint Athasiel*, above the sixth gate, that of the sacrificial souls. Sacrificial souls can be souls of fire with lion-like courage to stand the hardest fight—against themselves—with a keen eye like an eagle to immediately pick out and lift up the glory of God even from great distance and darkness; sacrificial souls must be ardent in love and, at the same time, completely humble of heart. That is why *Saint Athasiel* also has as a stone in his fisherman's ring, which he

wears for Saint Matthew the Apostle, a *sardis*, our *carneelian*, a precious, shining, blood-red stone. This is also in the centre of the breastplate of twelve precious stones for the twelve tribes of Israel and here for the Tribe of Judah. (Think, soul, of the sacrificial power of this tribe, which finds its crowning glory in Mary). The *sardis* (image of glowing hardness) is also the foundation stone in the sixth archway of the New Jerusalem; the City of God. In the archway is a *pearl*, that is, a sign which the angels call *the fighting*; mankind calls it: *lion*. Sacrificial souls must have the courage of a lion! Therefore, the redeemed multitude of mankind who enter through this gate will be led by *Saint Michael*, the standard-bearer, the vanquisher of Lucifer, and by *Saint Methusiel*, the Angel of Victory, who carries the palm tree. Rejoicing above them will hover the Cherubim, the angels of the sword and of the power of God.

Prayer: Let us see Thee, Lord, in every sacrifice, and thereby love every sacrifice, because in it we may fight with Thee against ourselves. Amen.

Angel of the Day: 12th June

Vth Choir

Power of hidden devotion

SAINT MUN

The word “I will put enmity between thee and the woman,” which the Creator spoke to the infernal tempter after the Fall, is the essence of this angel.

Saint Mun is the *Angel of Devotion to God*. Even if you think you have not heard correctly, it is true, he is the angel of devotion to God and of hidden devotion. He is quite different from *Saint Schemmajim* of the Choir of High Dominions, the *Angel of Spousal Jubilation*, who seems like a blazing cloud of loud sunbeams and of jubilant devotion. He is also different from *Saint Galathiel*

of the Choir of Archangels, that burning, kneeling angel with the censer of sacrifice. As the *Angel of Devotion*, he demands one's life, the total strength of the body and sacrificial devotion. He is hidden. He is veiled. He is power.

Power is not merely a name or an empty concept; in the midst of the heavenly Powers, one single angel is as much as all the powers of the earth put together. That is why *Saint Mun* can also take care of all souls who, in hidden devotion to God, are exposed to the enmity between Mary and Satan. This hidden devotion of a life full of struggles can only be protected and sustained with the force of Heaven. Its reflection is Veronica along the Way of the Cross. No one knew how much and how deeply her soul was already surrendered to God. She had to pierce a wide hedge of thorns of Jewish customs and traditions, of reproaches of her own family and of the scorn and ridicule of those around her, so

that the Lord could imprint His Face on the white linen, the symbol of her own purity. This *sweat cloth* of Veronica is worn by *Saint Mun*, wrapped in His great protective mantle.

The Lower Powers are still assigned to the Holy Ghost in particular. Thus the hidden devotion that *Saint Mun* carries is also primarily a spiritual one. *Saint Mun's* protégés are monks or nuns, martyrs or mothers and widows, the sick and the crippled, fighters in seemingly lost positions, the disowned and the ridiculed. They are great in the sight of God. They have power over His Heart. They have defeated Satan and all his accomplices in that enmity which God has placed between Satan and his seed and Mary and Her seed.

Prayer: Great *Holy Angel of Devotion, Saint Mun*, teach us again the silence that the world has forgotten! Teach us to conquer evil through the love of God. Teach us the joy of hidden sacrifice and hidden devotion that no one knows of but God alone. Let us exercise violence against ourselves and pray for us that the Lord may impress His Face upon us as He did upon Veronica. Amen.

Angel of the Day: 13th June

IIInd Choir

Praise of God

SAINT HOD

To understand this angel, one must be able to pray; one must be able to forget oneself and worship only God, God alone, with all-encompassing love. For, of these three supreme choirs of angels: the Seraphim, the Cherubim and the Thrones, each angel is like a world unto itself. It is a world created by God and standing between God and man, gathering in itself the divine and the human.

Saint Hod is all praise of God. He is completely incomprehensible to us in the praise of God; he can only be guessed at in the highest

expression of the creaturely praise of God.

In his essence he is a Cherub, a Cherub of the Father. The Cherubim are bearers of the Word, of power, just as the Seraphim are bearers of love and just as the Thrones are bearers of life. Each of these three supreme choirs reflects the Triune God, most of all the Seraphim. They are seven and yet thrice seven, for each is single and yet are three. The Cherubim are three times seven less one, *Ishmael*, who fell into the abyss with Lucifer: they are like winged rocks falling towards the depths of the earth and like blazing flames towards heaven. They are turned in one third to the Father, in one third to the Redemption through the Son and in one third to the Holy Ghost. Thus each has a threefold face, one turned to the Father, one to the Son, and one to the Spirit; but the gap through *Ishmael* remains for eternal remembrance.

Saint Hod bears the praising, commending Word. The Word that God speaks to Himself in eternal, infinite bliss cannot be grasped or understood by any creature. The praising word that proceeds from man could only reach its highest level and perfection through the Word, the Son of God, which is why the Cherubim are the companions and bearers of this Word, but because the Son first and foremost praises His Father, the bearer of this praise is assigned to the Father within His choir, thus His face is turned towards the Father. The face that is turned towards the Son is that of the Cherub *Saint Samaliel*, the *Intercessor*. The face turned towards the Spirit is that of the Cherub *Saint Agriel*, *Light of God*. Thus the praise of God in its highest level is praise, light (love) and intercession. Praise includes the living life of adoration and thanksgiving; light, (love), includes the word of consecration, devotion and sacrifice; intercession includes praise for others and standing in and

atoning for others.

Saint Hod, flooded with light from above, blazing with flames from below and winged on all sides, carries the praise of God like a ring of light, a globe. It cannot be clearly demarcated... one sees in it both the Sign of Victory of the Cross and the Heart of the God-Man. It contains both the spotless Hands of the Most Pure, who spoke the Magnificat, and the sword-pierced Heart which the Queen of Heaven and Earth bears as Her Sign of Victory. All this is supreme praise of God, supreme light of love and supreme intercession.

Prayer: Divine, inconceivable Majesty, Father, Son and Holy Ghost, mayest Thou be eternally praised and glorified through the Heart of Our Lord and His Most Pure Mother as the Mediator of our highest worship. Amen.

Angel of the Day: 14th June

Vth Choir

Angel of Atonement

SAINT NAZARIEL

Two great angels, quite in the middle of all the angelic choirs, carry atonement: *Saint Johar*, one of the sacrificial bowl angels from the Choir of Dominions, who carries atonement as the response of mankind; and *Saint Nazariel*, one of the Corner Pillars from the Choir of Powers, who carries the *power* of atonement.

Saint Nazariel stands for us before God's Throne today, and he seems like another Christophorus: powerful as a mountain. He radiates the will of God out into creation towards mankind in

glowing power, and with equally glowing attraction he lifts up the atonement sacrifice of mankind, the Lamb of God, upon his shoulders, and with Him, the whole atoning will of mankind.

As Corner Pillar of the Lower Powers, we see him surrounded by angels, left and right and above and below. He looks like a cross, formed by angels: There on his left stands *Saint Hathanael* with the power of the sacrifice of praise and full of the power of the Holy Church; and there on his right is *Saint Seraphiel* with the power of the sacrifice of thanksgiving and full of the fire of the Holy Ghost. There above him stand *Saint Delim*, and higher still, *Saint Saddim*, and there the waters of wisdom, hope and simplicity flow into the atoning power. Below him are *Saint Gabriel*, *Saint Bairim* and *Saint Manuel*, who bear the service of

God, hiddenness, peace and readiness.

Within his choral third, however, *Saint Nazariel* stands in the midst of two wonderful angels: one is *Saint Mun*, the *Angel of Hidden Devotion*, who looks passive on the outside, yet exerts quite tremendous power over the Heart of God. The other angel is *Saint Najim*, the *Angel of Transformation*, who carries the mustard seed. Within this group, *Saint Nazariel* seems warmer and more loving. He no longer appears to snatch up the atoning will of mankind; but he carries it gently like a precious gift, imploring, “Lord, take me wholly to Thyself and make me wholly Thine!”

Prayer: Lord and God, through Thy holy Angel, *Saint Nazariel*, give me, I beseech Thee, the power to atone whilst believing, hoping and loving, and to transform Thy justice into mercy. Amen.

Angel of the Day: 15th June

“the Angel who brings the complaint of the Lord”

SAINT MACHANAEL

“the Angel who brings the complaint of the Lord”, this complaint of Christ on his sheep lost, on his Spouse in distress, on his unfaithful city.

He is at the service of Saint Boromim, angel of the corner column Just God / Rix GloriAE.

“Very good angel and so close to men, you are for us, despite the love of God that you represent, in big and bitter reproach, keep us from forgetting that this Divine Love is our homeland, our goal, our happiness.”

Angel of the Day: 16th June

Vith Choir

Angel of Spring

SAINT MIRACHAR

In a marvellous hierarchical order, each heavenly choir stands in its place and each individual angel stands in his place. The reflection of the Triune God takes place in the whole length, breadth and depth of the Kingdom of God. We see the reflection in length in three choirs standing among each other as follows:

Seraphim	Cherubim	Thrones
Dominions	Powers	Princes
Virtues	Archangels	Angels

They are three in a common stream. The reflection in breadth we see in three choirs standing side by side; they are three in a common ring. The reflection in depth we see in the threefold division in each choir; they are three in one common choir.

The word “unless the seed falls into the ground and dies, it bears no fruit,” is borne by three powers (*Saint Elim, Saint Mun* and *Saint Najim*) in threefold different ways, and yet it is one word, one sense and one seed. The same word, but in the sense of saying *yes* to the will of God, is again borne by three angels:

Saint Mirachar, the Sealed Prince of the jubilant dawning and even of the springtime of the soul;

Saint Jesim, the Sealed Power, the last of the Seven Brothers of the Soul, the Angel of the *fiat mihi*; and

Saint Nehemiel, the Sealed Dominion, who seals the growth of the world for God.

Saint Mirachar stands before the Throne of the Most High today. He is like *Saint Ariel*... like a young lion, he shakes his mane of curls so that the sparks of light just splash around. His seal signifies the “blessing of the earth,” it means perpetual new life—also of the soul—new blossoming, new hope, new faith and new love, new readiness and new faithfulness. It means another saying *yes* to the will of God, another *fiat mihi*: a rejoicing one. The *yes* to God’s will that *Saint Jesim* from the Choir of Powers carries speaks of Mary’s

humility. The *yes* that *Saint Nehemiel* from the Choir of Dominions carries is again another: the fullness of God that comes as a call to mankind. *Saint Mirachar* carries the *yes* as the response of creation. So it is again three times a *yes*, and yet it is three *yeses* but only one *yes*.

Prayer: Great and mighty art Thou, O Lord and God, in Thy creatures, Thine angels, who carry the mystery of the Trinity into creation in a thousand reflections. Let our soul also say *yes* to Thee ever more purely and clearly, ever more jubilantly and readily and ever more truly and faithfully. Amen.

Angels of the Day: 17th June

The Angels of the Rainbow

Before the Throne of God in creation there arches, seemingly around all creation, a marvellous seven-coloured rainbow. It is borne by angels, made of waves of loud sounds, formed by the breath of mankind, by the praises of angels and by the sighs of longing of poor souls. It is the testimony of creatures before their Creator.

It is brightest at its edges. There the angels hold up their praise: on one side, bathed in the brightest light, there is the Seraph of the Spirit, *Saint Akaba*, who bears the word: “The goodness and philanthropy of God has appeared.” With legions of angels of love, he draws the praise of all the angels who have already brought their human protégé to heavenly bliss or who are still serving

in the work of redemption; at the other bright end is the Seraph of the Father with legions of angels of life, *Saint Elchai*, who bears the word: “Mildness of God.” All bear the praise of Mary as Daughter of the Father, Mother of the Son, Bride of the Spirit and Queen of all the Angels. Everything Marian flows together here into a wonderful, streaming song of praise.

Towards the middle, the rainbow becomes darker. Bright colours are still connected to the light edges. On one side next to *Saint Akaba* and his rainbow bearers, stands a mighty angel, flaming like a dawning sunrise, with wings like a roof over creation and like the hem of Mary’s royal mantle reaching up over the whole earth to Heaven. It is the Cherub, *Saint Zaphkiel* who bears the word: “Descent of God.” He bends down to the poor souls and receives their sighing like the voice of a child still asleep, like the sighing of longing just before fulfilment. One day

is like a thousand years for these souls—and yet a thousand years is only a day compared to eternity; for Purgatory is still a state of *passing* and *changing*, whilst Heaven and hell represent states of *being*.

On the other side, next to the Seraph *Saint Elchai*, is a sealed angel from the Choir of Dominions, *Saint Urim*, bearing the bound love of God as life. He is terrifying and powerful and the whole green, living, moving creation is reflected in him. Everything is measure in him, and the breathing of creation that he has to bear is like the breathing of a field of ears of corn, or like the gentle ripple of a lake, lifted up into the rainbow as praise of creation.

Next to *Saint Urim*, and towards the centre, however, stands *Saint Abbael*, the *Power of the Cross*. With his great blue mantle, he catches the heartbeat of all of struggling mankind and guides

it towards the Cross, which he supports, rising from earth to Heaven.

Two angels then stand in the middle of the rainbow, which becomes darker, approaching the deepest violet, or almost black, there. One angel is *Saint Eliguel* from the ninth Choir of Angels, who has to count the treasures of the rich. Where he can, he exchanges these treasures in prayer and atonement, almsgiving and patient endurance of sickness. Many people do not want to give away their treasures, however; then they become a bitter accusation to them and the people themselves become stray sheep whose broken voices this angel must catch up with.

The other angel is *Saint Thrusiel*, the mute. He stands here for the eternally lost, whose voice has been silenced before God for ever and yet who were once children of God and heirs of Heaven. For them, the Blood of the Redeemer

has flowed in vain. The angel is therefore silent in mourning over this property of God, which the lost remain even in their self-chosen lot. In the rainbow there is a gaping hole, and the angel is probably the only one of his kind for he is no longer allowed to pray for those for whom he stands here.

Prayer: Lord and God, how carelessly we go about our days without remembering Thy word: “Nothing is hidden that will not be revealed” and, “Use the day, for the hour is coming when no one can work!” We ask Thy forgiveness that we have so often discounted the praise of creation by our useless words and by so many other sins. O ye great, holy Angels of God, help us to make it right from today on, so that our praise may become more and more like yours. Amen.

Notice specific to one of the Angels of the Rainbow: See Saint Eliguel (April 5)

Angel of the Day: 18th June

IIIrd Choir

Wisdom of Planning

SAINT ASSIM

In the two uppermost choirs of angels, the Seraphim and Cherubim, Creator and Creation are still intimately connected. The term *three* stands for the Creator whereas the term *seven* stands for the creation seen from God and united with Him. Thus there are three times seven Seraphim and three times seven Cherubim. With the Thrones, however, the third of the nine choirs of angels, creation emerges more vividly: no longer as a created being still formally sheltered in the divine Being, but as a being that has emerged from God, that is *becoming* and has *become*. Thus

there are no longer three times seven Thrones, (although there *are* twenty-one Thrones), but there are three and seven and again three and seven and in between there is one. The first three are the Throne of the Triune God; they are three, and yet one; they have one name, and yet three. The second three are the Throne of God, established by creation. They are three separate worlds. The first seven Thrones are bearers of the divine *Become!* from its primordial beginnings to the material, to the soul and to the spiritual life. The second seven are the solid form created by God in His statutes and laws.

Saint Assim belongs to the first seven Thrones above all the heavens. These seven Thrones are symbolic of the first seven days of creation; in them all becomes form. They are entirely still

mirrors of the Creator's *Being*, and yet each one is already a world of his own, connected with all God's plans. *Saint Assim* carries the divine *Become!* in the concentrated wisdom of planning. He is the supreme bearer of God's counsel—which is incomprehensible to creation—and of God's wise, far-seeing thoughts—which are incomprehensible to man. In Him, creation is still embedded in its Lord and God, just as the Child Jesus Christ, who was once to bear the Cross, was embedded in His Mother Mary, under Her Heart. What a difference! This creation is embedded in the Heart of Him Who will one day descend into it into its greatest depth in order to bring it home again to His Heart! That is why, even now, the Creator surrounds His creation with His wisest, most caring, loving and life-awakening thoughts, even though He foresees

everything: the fall of His creatures from out of Him into darkness and all the dishonour that has been done to Him, the Triune God, and will still be done to Him until the end of the world. Thus, in the symbolism of his choir, *Saint Assim* is like the Eye of God within the triangle as the symbol of the Triune God who sees all and knows all and receives all into Himself... the wisest, most merciful God... and brings Him home.

Prayer: O Lord, Thou who art enthroned above the heavens, look also with Thine Eyes into my poor, arid heart and make it live and blossom for Thee. O God, come and shelter in my heart, that there Thou mayest find the highest measure of my love for Thee, O Thou greatest, most glorious and wisest God! Amen.

Angel of the Day: 19th June

VIIIth Choir

Angel of simplicity of heart

SAINT GETHULIEL

Hardly anything is more difficult to understand among adults than the virtue of simplicity. Simple-mindedness equates with *stupidity* among men, and stupidity is not considered a virtue. Yet, in the first sentence of the Eight Beatitudes, Our Lord says: “Blessed are the poor in spirit, for theirs is the kingdom of Heaven.” The world par excellence also calls the poor in spirit the *simple-minded* and the *stupid*. It regards them as poor in gifts of the spirit, and to an extent that is right: the poor in spirit are to be simple-minded! If we look through a simple pane of glass, it is clear and transparent, but if we

put many panes on top of each other, they appear more and more green and opaque. If a man has accumulated many layers (of doubt, mistrust, habitual errors, lukewarmness and indifference), the light of grace cannot pass through so easily as it does in the case of a child who does not have all of these layers. A child is simple-minded, and of him the Lord says: “Unless you become like little children, you cannot enter the kingdom of Heaven.” He thus makes the attainment of the Gates of Heaven directly dependent upon this simplicity which the child possesses and which makes him so transparent, so that the light of God can shine through unhindered. Simplicity is based upon the simple Essence of God. That is why God reflects Himself most in the child, in its innocence and unaffectedness. Simplicity is the holiest poverty... joyful, carefree simplicity. The evil enemy says of it that it is dangerous, “for against the simplicity of a child the evil powers are powerless.”

Saint Gethuliel, from the seventh Choir of Virtues, is one of the most lifelike angels. There are three times seven Virtues, that carry the virtue of faith, the virtue of hope and the virtue of love; the twelve Virtues of the Holy Church are also attached to them. *Saint Gethuliel* belongs to the angels of the virtue of hope. They are seven in number and carry trust, fortitude, simplicity of heart, repentance, perseverance, knowledge and the fear of God. They also guard at the same time the *becoming*, the growing and maturing and the strength and purity of the earthly creation. *Saint Gethuliel* carries simplicity of heart like a transparent glass sphere in which the light and love of God are reflected unhindered and undarkened on all sides and without impediment.

This angel has a very rare peculiarity among his kind: he can laugh like a little silver bell, and one thinks he would like to throw his glass ball

upwards like a real ball into the Bosom of God. If he stands before God's Throne today as an intercessor, so close to the Feast of the Sacred Heart and built into the Month of the Heart of Jesus, the Lord has willed this in great wisdom: Do not omit the veneration of the Sacred Heart; do not judge falsely or nine times over! Go to the Lord like children: enter into this Heart and draw with the simplicity of children, and yours will be the kingdom of Heaven!

Prayer: Dearest Father in Heaven, let us hold this Angel, *Saint Gethuliel*, close and learn from him to be carefree, trusting and joyful children, and let us rejoice in Thee, O Father, and in Thee, O dearest Lord Jesus, and in Thee, O Holy Ghost, today and forever. Amen.

Angel of the Day: 20th June
VIIth Choir

Virtue of fidelity to the Faith

SAINT MERIEL

Among the holy angels, according to the manner in which they bear their charge, there are those who are silent and exultant, flaming and veiled, tender and mighty. The one who stands before God's Throne today, however, is a silent one.

The Choir of Virtues, to which *Saint Meriel* belongs, is difficult to understand. He is already standing in the mist that lies over the earth, and the angels of this choir have their feet upon the earth. The choir stands in the *stream of grace of love*, but here, in the *Ring of Redemption*, all three

streams of grace flow together to give all help and ability of the strongest mediation of grace to the millions of angels who serve upon earth.

The angels of this choir, although angels of love, are thereby also recipients of the other two great streams of grace: of *power* and of *life*. This is clearly seen in *Saint Meriel*, who carries *faithfulness*.

He is a static. As an angel of love, he also stands with both feet in the *stream of grace of life* that comes to him from the Thrones and through the Princes. Faithfulness is something static; but connected with the shining, burning love of God and the divine Word, "Let there be!" faithfulness expands man from within and makes him alive, wide and great. Faithfulness

gives him a view of the Creator's faithfulness and allows him to reflect it as a calm water surface reflects the sun. This choral part of the Powers also works into creation, that is, its virtue is able to bring forth new life again from desolate, withered, burnt-out ground. At the same time, however, this also applies to withered, devastated souls.

In his symbolism, *Saint Meriel* stands before us in priestly clothing, because God wants faithfulness, above all fidelity, to be anchored first and foremost in his priests, his representatives upon earth. With both hands, the Angel holds a golden house like a tabernacle or the ark of the covenant before him, but the walls of this golden house are not dead metal; they are made of the living deeds of faithfulness. That is why the gold shimmers with a reddish, greenish or bluish hue in some places,

depending upon whether faithfulness in its strength and virtue produced courage for open martyrdom or fortitude in hidden suffering and atonement, or readiness, trust and tenacity to persevere. One can recognise individual words (concepts) which God first communicated to man and which man, the holy man, holds up to God again in his response: The *Ecce!* was first spoken by the Holy Ghost when the Father taught the *Credo!* to man and the Son held up His *Adsum!* to the Father. Man, secure in God, recognises the faithfulness of the Creator in these words and answers them, albeit with broken strength, yet with his best will in return. The *Ecce* is spoken by Mary in the name of mankind and the *Credo* by the Holy Church in the name of mankind, but the *Adsum* has to be spoken by every man himself.

Prayer: Lord and God, let us understand through this Angel, *Saint Meriel*, that from silent faithfulness comes the blind faith that blossoms in the heroic spirit of Thy saints towards Thee.
Amen.

Angel of the Day: 21st June

IVth Choir

He seals the striving

SAINT MATTATIEL

One can see God with the eyes of faith, with the eyes of the fear of God, with the eyes of readiness or of the will to atone or with the eyes full of tears of repentance or full of love. One can also see God without eyes in dark faith, however: “God is,” and that is a mystery. *Saint Mattatiel* carries this secret.

He is from the Choir of Dominions, the fourth of the nine choirs of angels, which has its place under the Seraphim and is above the Virtues, Archangels and Angels. These are the choirs which carry the current of God’s love

above all: the Seraphim, the Dominions and the Virtues. The Dominions stand in the middle. Three times seven angels are to be named from them, but they do not stand side-by-side as with the Seraphim and Cherubim, but one below the other within the tripartite division of the choir itself: seven are in the 24 Dominions of High Power, seven are in the 24 Sealed Dominions and seven are in the 24 Dominions of Low Power, standing one below the other.

The seven angels of the Dominions of High Power carry the gifts of the Holy Ghost. They are especially assigned to the Holy Ghost.

The seven angels of the Dominions of Lower Power carry the response of the people to God in the seven sacrificial bowls: the sacrifices of praise, consecration, thanksgiving, atonement, supplication and reconciliation and the sacrifice of the God-man Jesus Christ. These

seven are especially assigned to the Father.

The seven angels from the Sealed Dominions, however, are especially assigned to the Son. They will go out to seal the nations and countries, the churches of God and communities. *Saint Mattatiel* belongs to these seven.

He is the angel of knowledge, the knowledge of love, the sight of God. He thereby stands in the middle between *Saint Malachiel*, the Cherub, and *Saint Ezekiel*, the Prince. *Saint Malachiel* carries the clear vision of God and the whole heavenly hierarchy. He is like a wide festal passage through which one can survey the whole kingdom of God. *Saint Ezekiel* carries the view of God in only one sense: only one thing is necessary: God! For him, everything else is secondary; for him there is only one field of vision, one way, one knowledge: God.

Saint Mattatiel stands in the middle, however: His field of vision is God in the heart of

His creatures; his way is the way of justification, of atonement, of love; his knowledge is the mystery of dark faith in God, of dark hope in God, of dark love for God. He seals this mystery in the days of lamentation, thus separating good from evil. The good will live the dark faith; whilst the others will be deprived of this light, the light of inner sight and of the admonishing conscience. He himself is still sealed, like his brothers, and each of these seven carries his task as a symbol (one as a bandage over the eyes, another as a rope over the hands, the third as a chain on the feet, etc.).

He passes on his task through the angel with the sacrificial bowl of atoning power down into the *Ring of Incarnation* (or *Redemption*) to the angel of the virtue of depth and inwardness of love.

Prayer: O Thou great Angel, *Saint Mattatiel*, who art come to seal the churches of the Lord, I beseech thee, seal me also, and keep me in dark faith, in dark hope, and in dark love for my Lord and God, that I may be found faithful when the Lord shall come, and rise by thy hand unto everlasting life. Amen.

Angel of the Day: 22nd June

VIIIth Choir

Angel of the Means of Grace of the Church

SAINT SELAMIM

In the kingdom of God everything is alive. Even a static thing can be alive and most alive even in the sight of God, if it is flooded with life from God, with grace in God and with power through the WORD.

“And the WORD was made flesh and dwelt amongst us.” The WORD is Jesus Christ, Our Lord. His Word lies as a holy legacy in living, grace-filled, power-flowing static in the Holy Church. The Holy Church is the great centre of grace and salvation upon earth. Millions of angels descend as upon a ladder of Heaven to the Holy

Church on earth and from it up to the Throne of God at all hours of the day and until the end of time. These millions of angels are from the first to the ninth choir, worshipping, interceding, guiding, leading, defending and fighting, separating and building up, sowing and reaping, cutting and healing.

The angel who stands before God’s Throne on this day is an angel of the Church: *Saint Selamim*, who carries the virtue of the holy sacraments, the ecclesiastical ordinances and blessings.

The virtue of the Holy Church on earth is like the servant in the field, in which the evil enemy sows the weeds anew every night and the servant toils in the sweat of his face. He knows of the indestructibility of the Church and of the dew of grace over the field, but he has to make every effort to stand firm with the sword of faith and to

cover himself with the shield of faithfulness. Above his work is the Sign of the Cross, which is foolishness and vexation to the world. The virtue of the holy sacraments is surrounded by the powerlessness of the Holy Eucharist, which no one suspects as the source of indestructibility and invincibility.

God has appointed the priest as protector of the Holy Eucharist and as servant in the Holy Church. We read today in the Mass text of the holy priest Paulinus: “This is the faithful and wise servant. The Lord has set him over his servants, that he may give them the measure of bread in due season.” By bread is meant all the holy sacraments and means of grace as food for the soul. The priest is assisted by the angel, who is his special helper and guide. The angel draws with his virtue from the sources of God’s grace: the sources of life, strength and love. The priest, however, binds and loosens people in the power

of the Word and leads them to God in the Holy Church. *Saint Selamim* stands before us with his crossed stole, the priestly sign, bearing on a small golden bowl the word of the Lord to deaf humanity: “Epheta!” Open yourself to God!

Prayer: Lord, through Thy Holy Angel, *Saint Selamim*, give us the grace to open ourselves to Thy Word and Thy Love, that we may attain eternal life. Amen.

Angel of the Day: 23rd June
Vigil of Saint John the Baptist
IVth Choir

Corner Pillar of Fidelity

SAINT KEPHA

The Feast of Saint John the Baptist is far greater in Heaven than it is on earth. It is celebrated by the holy angels for three days (according to our time measurement).

On each of these days the angel who stands before God's Throne as the intercessor of mankind refers to this great saint. As the first, *Saint Kepha*, the *Corner Pillar of Fidelity*; after this, on the 24th, *Saint Jochaanael*, *Shouting far and wide* and after this, as the last, *Saint Ashariel*, the sealed angel with the fifth bowl of God's

wrath.

Saint Kepha is from the Choir of Dominions. They are angels of love and in this same great divine love they carry their respective duties. They are all of wonderful luminosity and grandeur like vast lands in which one can view the angel's task from a hundred different angles, yielding countless options. The corner pillars, the four strongest angels from each part of the choir, clearly run through this choir, one above the other like pillars. As the *Four Winds*, the *Four Waters*, the *Four Spirits* and the *Four Flames* they shine into the Last Days and push with their crowns like mighty capitals as *Holy God*, *Wise God*, *Almighty God* and *Righteous God* against the Throne of God above all Heavens.

Saint Kepha and his three brothers are built into the corner pillars as the loving response of mankind to God, bearing purity, poverty,

faithfulness and obedience in the form of vow-like commitment to God. From the corner pillar angels above him, *Saint Kepha* brings the grace of *Almighty God* and love as power into his task and helps people to confess and live their vows in faithfulness and fortitude. The Kingdom of Heaven suffers violence, and our Lord did not say to Peter for nothing: “Thou art Peter, that is, *rock*, and on this rock I will build My Church, and the gates of hell shall not prevail against it.”

“Kepha” means Peter which means rock. Fidelity is like a rock before God, which stands firm in all storms and surges, on which it can be built and which will not be destroyed. Fidelity is valid before God in the small areas of everyday life as well as in the large areas of one’s whole life and whole task. It is always like a pillar, whether one’s duty is to be servant or a maidservant, a teacher or a mother, or to confess Christ, to support the Holy Church and to carry it. In this

Angel, *Saint Kepha*, we see that it is easier for faithfulness if it is at the same time supported by kindred bonds. The obedient man, the pure character and the pure soul will also be more faithful than a man who enters into a bond with God only with inner reservations.

Prayer: Lord and God! Thy faithfulness never lets Thy mercy run dry nor Thy love to cease. Teach us wonderful faithfulness through Thine angels so that we may stand firm in Thy Church like pillars and be a support and direction to Thee for our fellow man in the difficult storms of this time! Amen.

Angel of the Day: 24th June
Birth of Saint John the Baptist

Vth Choir

Wide Resounding Call

SAINT JOCHAANAEL

That which Saint John the Baptist possesses in his form (portrayed by his austerity), and which has been handed down to us in the Holy Scriptures, is the radiant glory of that Angel of High Power, *Saint Jochaanael*, who stands before God's Throne on this feast day of Saint John, especially as intercessor of the Gentiles, of those who come from afar and of those who seek. God wants to testify through the radiant beauty of this angel that both the *being* and the *doing* of this saint were highly pleasing to God. It is the same in our lives: The poor and the lowly, the

misunderstood and the mocked will one day be marvelled at by the wise and the rich because of their closeness to God, which they have sought all their lives. What is often darkness for us in our search for God and in our carrying of the Cross, is up there in the light of the angels the radiant praise of God; what costs us sacrifices and tears and perhaps our lives, is crowning and victory up there. Holy poverty has a royal robe in heaven and humility a throne. *Saint Jochaanael* thereby wears the golden, shining garment of love and righteousness that Saint John redeemed for his hairy gown when our Lord Jesus Christ entered Heaven with the redeemed from Limbo.

Just as the Baptist represented a corner pillar in the building of God's House upon earth, so also the angel *Saint Jochaanael* is a corner pillar in the House of God, supported by angels over all creation. As the Baptist stands in the middle of time, so we also see the angel in the middle of the

choirs of angels like the corner pillars, that is, in an important, decisive place.

The Baptist walked upon the earth just before the Saviour. He was the *Caller in the Wilderness*, and Jesus himself described him as the greatest of all men who—by natural means—were born of a woman. This is truth. For both Jesus and Mary are exceptions in this: Jesus by His Godhead merged with His humanity and Mary by Her Immaculate Conception. The male, earthly father's activity recedes in both of them; it is the Holy Ghost Who comes to the fore with His Activity.

Saint Jochaanael stands just in front of the most powerful of all angels, *Saint Sederim*, who in the midst of all legions and choirs carries the divine contrariness as an angel of contradiction. *Saint Jochaanael*, the Power, is a “shout echoing far and wide,” as the bearer of the Word of God as

well as of the Gospel, the Good News. Amongst the Powers, the ground against the fallen angels is thinnest and it seems to tremble. The Adversary offers all power to overpower and disempower God in His creation, in His angels and men. He crams all his power against nature and over the heathen nations into this centre in order to blast from here—with nuclear weapons, coming from nature as well as from the spirit.

But God, in His wisdom, did not place the Baptist on this focal point—and *Saint Jochaanael* in the same place in the angelic ranks—for nothing. The Baptist is the greatest steward, helper and intercessor. Not only did he live in the wilderness in his life, but even today, in the midst of the desert of withered, dried up, blinded people and nations, he reveals the intercessory power of the greatest of those born of woman. The angel holds the Word of God, burned and beset by all poisonous, heathen words, high

above world and time, and lets it become light for enlightenment and strength for the true seeking of God through the grace of God.

Prayer: Lord, Thou hast caused Saint John to say of Thee that Thou wilt baptise with fire and the Holy Ghost, and we know from Thy mouth that every tree that doth not bring forth good fruit shall be hewn down. Let Thine Angel, *Saint Jochaanael*— who stands here as a sign of God's covenant with the Church, and yet carries the shovel in his hand as a sign that he is willing, as Thy servant, to clean the threshing floor of God when the wheat is to be brought in—let him be our help and not our avenger! Let us become wheat under the guidance of Thine angels, that we may not be rejected as chaff. Amen.

Angel of the Day: 24th June
Birthday of Saint John the Baptist
IVth Choir

Angel with the Bowl of Wrath of the Eclipse

SAINT ASHARIEL

The one angel of this day, *Saint Jochaanael*, lifts up the Word of God in his hand in token of the Word's going forth into creation, borne by men and angels, to sow and awaken and save. The other angel of this day, *Saint Ashariel*, however, closes his hand around the Word of God, which shines like a sun over mankind, and when the Word withdraws from man, it becomes dark upon the earth.

Saint Jochaanael is a Corner Pillar of the Choir of Powers, whereas *Saint Ashariel*

is one of the Seven Angels of Wrath from the Choir of Dominions.

The Dominions—the fourth of the nine choirs of holy angels—are angels of love, standing in rank below the Seraphim, from whom they receive the flow of divine love. None of us men can say that these angels look just so, for when the angels show themselves to men, they assume, according to the will and desire of God, an angelic form that is comprehensible to us, and that is distinguished from the other choirs by a wonderful breadth and brightness and a fragrance as of nard and sandalwood and incense. As angels of love, they are, in a special way, angels of the Spirit.

The End Time of creation is also assigned to the Holy Ghost in a special

way. In the End Times, the Spirit will reach Its highest flowering in mankind. In the End Times, spirits will be divided: they will be either *for* or *against* God. In the End Times, the spirits of God, the angels, in their greatest display of power, will come to battle against the spirits of darkness.

The Angels of the End Times are in this Choir, but for the most part they are still sealed as a sign that their time has not yet come and that their power has been curbed until then. There are the seven who go out to seal the churches of God from the abomination of desolation of the Last Days. Then there stand three who go forth to call for judgment. Next, the Seven Angels of Wrath are sent, and again, three angels who bring home the harvest. The four Corner Pillars between them bear the sealed *Life*, *Wisdom*, *Power* and *Love* of

God; in the End, they will tear down the building of the great house of creation.

Saint Ashariel, the fifth of the seven, carries the Divine Bowl of Wrath of the Word full of justice and love. In love the Word has gone forth; even reaching the throne of the beast in the abyss; now in the righteousness of God the Word is drawn in again like a net. Now the wrath of God pours out upon the wicked of the earth like molten lava, wordless and merciless over all ungodliness and over the worthlessness of mankind without God. The Angels of Wrath hand over their power to the Seven Archangels to carry the World's Judge in triumph to the Last Judgement.

Prayer: O Thou Lord and God, Word Who became Flesh to save us men and to make us eternally blessed, grant that the angels of Thy wrath may pass us by, for we bear Thy Blood and Thy Cross and Thy Love on our foreheads and hands and in our hearts and we cannot be separated from Thee.
Amen.

Angel of the Day: 25th June
Vth Choir

Angel with the Scourge

SAINT HARACHIM

The first thing that is not seen, but felt, (about this angel) is pain. O Lord, Who hast been scourged for us, have mercy! It is not only a physical pain, but even moreso, a spiritual pain. Everything is lost... every feeling of security, be it in a person, in a family, or in a homeland. The bondage to the environment, to duty and to love is loosened—O Lord, only do not loosen me from Thee! Who art thou, O Angel, to do such things?

There he stands before God's Throne, the inexorable violence of his Lord Jesus

Christ. "The servant shall not be above his lord, nor the disciple above his master."

It is *Saint Harachim*, one of the seven who stand beside *Saint Sederim* in the choral section of the Sealed Powers: Bearers of the Tension of Divine Contrariety. So it is here too. The love of God is violence; love strikes and breaks. It detaches the covering from the grain of wheat by detaching the soul from everything. It makes the seed enter the soil, the soil of God, through the holy angels. It lets it be crucified and lets it die, so that it may bear fruit a hundredfold for eternity.

Saint Harachim carries the leather scourge. Our Lord was once beaten with three kinds of scourges: with rods for the sins of the instinct and sensuality; with leather straps for the habitual sins of

the soul; and with iron barbs for the sins against the Spirit. All this He endured for His own. He took all of this upon Himself. In memory of this scourging, *Saint Harachim* bears the symbol of the scourge, and in divine contrariety, he strikes the scourge here for salvation. It separates the soul from its work, from its task, from its desires and plans and from its surroundings. It makes it fall prey to the judgement and mercy of God, ripening it for the grasp of God.

These seven Sealed Powers, among whom *Saint Harachim* stands as the second, bear the jealous struggle of God for His property, His souls; they bear the weight of the struggle of following Christ. Their violence is directed inward; it is so far throttled by the seal that it no longer works in the Omnipotence of God, but

only in the folly of the Cross. With the loosening of their seals they will cease their activity and hand over their power to the Seven Archangels.

Prayer: Lord, what Thou dost is love. Let me recognise this great truth more and more and give me the strength to stand still when Thy love comes upon me. Amen.

Angel of the Day: 26th June

IXth Choir

"Stand up!"

SAINT JEROBOEL

Each of us has heard this angel bearing the word of the Lord, "Arise!" He who kneels before his Lord and God in tears of repentance hears these words. He who turns his eyes to the Lord after a dark and heavy night hears them. He who seeks a foothold and tentatively gropes his way, feels his hand lifting him up. He descends into the deepest depths after the erring, the sick, the sinking, the despondent and the abandoned. His hand is as kind as a mother's and as strong as a father's. Hail, Angel, who gives us new confidence. How good is God!

Saint Jeroboel is from the ninth choir of angels. He has a great and benevolent angel above him: *Saint Jophiel, the Ploughman*, the angel of transformation to God. *Saint Jeroboel*, simple as he is, is just as good; he wears the same green pilgrim's garment. Whilst *Saint Jophiel's* symbol is the shell (of eternal longing for God) however, *Saint Jeroboel* has a torch which he holds high above him. With the other hand he helps the souls up, over and over again. Thousands upon thousands of times he insistently and stirringly says, "Get up!" He is a faithful servant of his Lord: always ready and always alert. He hastens most quickly to those souls who suffer in love or in repentance or in longing for the sake of the Lord Jesus Christ Himself.

Even though he may stand in the last choir of angels, a marvellous light of grace streams over him from the uppermost *Ring of Adoration*, for none is lowly in the sight of God. From the ranks

of these angels, the Lord lifted the angel of Mary to His Heart as an angel of love; in these ranks of angels He places all the guardian angels, even from the highest choirs. *Saint Jeroboel's* light stream of graces descends upon the Cherubim. This stream of fear of God, knowledge of God, and power from Christ's suffering flows over the angels of the power of goodwill and of departure to God, over the power of atoning abandonment of God and of transformation to God. It is like a ladder to Heaven around this kind, loving and strong angel: step by step the graces flow down, and in their power he lifts up one soul after another and places it on this ladder to heaven, so that with the help of all graces it may climb up to the Heart of its Lord and God.

Prayer: Holy Angel, *Saint Jeroboel*, sent by God to rescue me from the weakness of my will, from the depth of my repentance and from the darkness of my abandonment, take my hand and

place me where God wants me to be. Help me not to lose my way, my courage and my light and to find my way home to the heavenly Father's House. Amen.

Angel of the Day: 27th June
Our Lady of Perpetual Help
IIInd Choir

The Intercessor

SAINT SAMALIEL

First we should praise and glorify and adore God! This is what the creature is for; it is made to glorify its Creator. Next, one should help the other, especially man, one to another. This helping also includes intercession.

The angel says: “First comes worship, then thanksgiving and then intercession.”

As man has not yet passed the test, however, everything has gone wrong with him. He sank deeper and deeper, and without the Saviour no

man could have entered Heaven.

Even today, there is still much wrong with man. He first wants to have and have for himself, and only then does he ask for the other. Only angels remained the same after the test. While the evil one finally fell away, the angel stood by his task: worshipping, thanking and interceding.

One of the most beautiful and powerful intercessors from the angelic world stands before the Throne of the Most High today: *Saint Samaliel*, from the Choir of Cherubim. He is wrapped in a wide, blue cloak and carries a sword between his lips, as a sign that his word means power, force and dynamism. In his hands he carries the Merciful Love of God downwards like a flame, but upwards he also carries the Power of the Intercession of Jesus' Blood and Wounds and the Power of Mary's Intercession, of Her Perpetual Help. His mantle signifies the

enveloping and protective Power of the Blessed Mother. *Saint Samaliel* is Cherub of the Son and stands in the middle of all the Cherubim. Over him flows the stream of grace of the Word from the Breath of God, but he lifts up his eyes and hands to the Perpetual Help and says: “Go to Mary, She always helps!”

As a Cherub, *Saint Samaliel* is still connected with two other Cherubim, for they are always three who look after the Father, the Son and the Spirit. The face of the Cherub, *Saint Hod*, looks towards the Father; he is the praise of God. The face of the Cherub, *Saint Agriel*, looks after the Spirit; he is thanksgiving to God. The face of *Saint Samaliel* is intercession... in, with and through the Son, our Lord Jesus Christ. Downwards, *Saint Samaliel* gives his power and might to the Powers, the Brothers of the Soul and the Angels of the Power of Tension, the Power of Thrust, the Power of Supplication and

Atonement, and to the Angels of the Power of Hope and of the Power of the Holy Church and to the Seven Archangels. From there, it radiates out over all the Guardian Angels, who again with their wings, form the Mantle for Our Lady of Perpetual Help.

Prayer: Great Intercessor before God’s Throne, *Saint Samaliel*, pray for us also and let us be helped by the Precious Blood of Our Lord and by Mary, Our Mother. Amen.

Angel of the Day: 27th June
Our Lady of Perpetual Help
IVth Choir

Spiritual Gift of the Gospel

SAINT JONAEAL

Some angelic figures can only be properly recognised by prayer. This is especially the case with the Angels of the Holy Ghost. One such angel stands before God today on the Feast of Mary of Perpetual Help. It is *Saint Jonael* from the Choir of High Dominions. He looks to us like the centre of a high, golden candelabrum and even like a light. They are seven of them, similar to each other in their wonderful purity and clarity; only the colour of their robes is different; their faces are distinct and the contents of the great shining bowl that

each carries are different. The seven bear the Seven Gifts of the Holy Ghost as a morning gift to Mary. They are:

Saint Assael with the bowl full of flames of knowledge (Understanding).

Saint Viraguel with the bowl full of the water of grace (Wisdom).

Saint Phael with the bowl full of the oil of counsel (Counsel).

Saint Jonael with the bowl full of the light of the Gospel (Science).

Saint Sorel with the bowl full of wine of fortitude (Fortitude).

Saint Thamael with the bowl full of

incense of the fear of God (Fear of God).

Saint Thael with the bowl full of the glow of godliness (Piety).

Saint Jonael stands in the middle of these seven and rightly so, for the Word of the Lord is the true Light, and we have no other word of such validity as this. May we also bear the reproach of stupidity and backwardness on the part of the world in the foolishness of the Cross. One day the light will also come into the darkness of those who ridicule us today, and they will say: “Who are these? Are they not those whom we have ridiculed and persecuted?”

Saint Jonael lifts up the Light of the Gospel. Let no one be able to say that he has not seen it, even though the water of Baptism has run over his forehead.

The Word of the Lord is our way and our direction and the witness for us before the judgement. Even this angel does not stand before us so that we may gaze at him in wonder, but so that we may recognise the greatness and value of the Word of God and live by it. Through this light we ourselves should become light for others and lead them home to the Father’s House and to the true goal.

Prayer: My Lord and my God, we are ashamed to recognise that we know only a fraction of Thy words and hardly even a tenth of the Holy Gospel, notwithstanding that Bible scholars and Adventists are well versed in its writings and often know them by heart. Through Thine Angel of the Gospel, *Saint Jonael*, give us the strength to esteem, love and think through this Word of Thine again and again, so that we may then live our lives according to it and contribute to the

illumination of our dark times through the Light
of the Gospel, by communicating it to others.
Amen.

Angel of the Day: 28th June
Vigil of Saints Peter and Paul
Vth Choir

Power of the Cross

SAINT ABBAEL

The Cross is that which makes us groan on the way to God; it is that which alone is our salvation. If we carry our Cross properly, then we also feel the love behind it, for is it not said: “Whom God loves, He chastens”? So the cross that Our Lord gives us to carry is God’s Love.

Mary, the Chosen One, the joy of the Triune God and the rejoicing of all the angels, was also a cross-bearer. She beheld the cross symbolically for the first time in the wide-stretched arms of the

angel, *Saint Gabriel*, greeting Her, when he brought Her the message of Her election. And She saw it in all its cruel realism as She walked across the carpenter’s square on that grey morning when Her Son stood before Pilate and was there joined together with it. For when She herself stood under the Cross, She saw only Her Child hanging there, and everything else was submerged. Through Our Lord’s Death, the Cross has become our Sign of Victory.

Saint Abbael holds this Sign of Victory. He who is shown to us by God today is an angel of the centre. The Cross is always in the middle. The Powers are in the middle of all the choirs of angels. *Saint Abbael* is a High Power. It is said of them that they are like reproachful strongholds. They carry the power of the fixed, of the existing

and of the completed. The Cross stands firm; it *is*; it is also completed in its centre on Golgotha. The millions and millions of crosses of His, which stand around the Lord, will last until the Last Day. Only then will the number of crosses be completed; only then will the Victory of the Cross be complete.

Saint Abbael holds the Cross. It rises from the earth before the Throne of God. Just as *Saint Abbael* stands in the middle and rams the Cross firmly into the earth, so the millions of guardian angels stand around him and ram the cross, which God's Love has intended for their charges, firmly into the heart of those they lead. Stand firm; stand firm and hold on to your good angel! He sustains you and your cross and it is the love of God that envelops the three of you... the angel and you

and your cross... and leads you into the hidden... and into the silence of the crossroads of love.

Prayer: In the distress of the Cross, help us, great Angel, *Saint Abbael*, that we may never lose our line of sight, that our final gaze may be upon the Cross of Our Lord and upon His love, and that our Cross may also become our Sign of Victory. Amen.

Angel of the Day: 29th June
Feast of Saints Peter and Paul
VIIIth Choir

Angel of depth and inwardness

SAINT JOPHIEL

This is the dichotomy of God that is unfathomable to human beings: God becomes man! He, the Eternal, dies as man. The Lord over all life, Who has power over everything, over all creatures, dies a criminal death on the Cross before all the world.

This is God's dichotomy: He builds His New Covenant of Peace and His Holy Church on twelve simple, uneducated fishermen, tax collectors, craftsmen and peasants, that Church which, indestructible until the end of time, will

outlast all attacks of a visible and invisible kind.

Thus, even today, on the Solemn Feast of the Princes of the Apostles, Peter and Paul, the Divine Opposition is reflected before the Throne of the Most High: In all their splendour the 24 elders have appeared before the Lamb. There stand the two great guardian angels of the two princes of the Apostles: *Saint Sederim*, the Angel of Opposition, the guardian angel of Saint Paul, and the Angel of the Church, the guardian angel of Saint Peter, on the left and on the right before the Lord. But in the middle, as a simple archangel with the shield of defence and the sword of attack, stands the most silent of all the archangels: *Saint Jophiel*.

He is not one of the seven angels of service who guided the Incarnate Word to Earth. Nor is he one of the seraphim of God who were the first creatures to grasp the thoughts of God about the

Incarnation of the Son and the foundation of the Holy Church. He is *The Ploughman* in the midst of the seven who are in the special service of the Handmaid of the Lord, Mary, and who administer Her Seven Great Spheres of Power. His sphere of power is “This is My Blood.” Thus, he is in a special way the Angel of the Passion of Christ, and of the Passion of His Church. He is the angel of depth and inwardness, of silence, of conversion to God, the administrator of the Holy Sacrament of Penance and one of the most important cornerstones in the foundation of the Holy Church. He imparts to men the grace of “never again being less of God,” of eternal longing for Him—our only goal, of the love of the Cross and of devotion to the Sacred Heart. He leads them step-by-step, layer-by-layer upon the path of purification, all the way into the Heart of Our Lord. It is the simplest angel who unites the two great princes of the Apostles in his being.

So today, on this feast day, he also stands in the midst; he proclaims the Song of songs of the Church, which reads thus:

“Come and praise the wisdom and goodness of the Lord. He begat me in His heart before He came down to Earth. In every change He begets me anew, so that I live like Him: anew and for ever. I was in the Son when the Father begat the Son from eternity, I was decided in the Heart of God.

He has surrounded me with cornerstones, He Himself is the cornerstone of my centre, He rests in me as I rest in His Heart...”

Prayer: O Angel, *Saint Jophiel*, thy voice is like a deep, warm bell. May it never fade away in my soul. Help me to stay awake so that when the Bridegroom comes I may go out to meet Him with my lamp.

Angel of the Day: 29th June
Feast of Saints Peter and Paul
Ist Choir

I will cast fire upon the earth

SAINT ANARITHA

The more the angel approaches God in his being, the more incomprehensible and inconceivable he becomes to us. When a seraph is depicted with a smiling, young man's face, folded hands, many wings, a headband and flowing robes, it is just as clumsy as the wooden dove on a rope that is often seen dangling in the wind from the ceiling in chapels and village churches and is supposed to represent the Holy Ghost.

There is probably some truth in both primitive representations: The Holy Ghost appeared in the form of a wonderfully light dove,

and the seraphim have many wings, but this touches only a very distant echo, a very faint mirror of reality. It is the outermost limit of Heaven's loving condescension to our simple-minded eyes. Just as the Holy Ghost cannot be represented, so no one can represent the seraph as he really is, for he is the highest creaturely reflection of the Triune God.

One seraph is always three seraphim at the same time, and three seraphim are one seraph. One is completely turned towards the Father, one towards the Son, and one towards the Holy Ghost, and yet all three together are one turned towards the Triune God.

A seraph is humanly representable only when he strips himself of his virtue and serves as a simple guardian angel; otherwise he has no humanly representable form. He could be compared to a great lake full of liquid light or to a

circling, sparkling wheel of fire.

Saint Anaritha, the Seraph of the Spirit, whom we see today before God's Throne, is the one through whom the transformation of man flows; he is the one who changes us so that we may have life in God and learn to love in God. His name is: "I will cast fire upon the earth, and would that it were already kindled? "The fire is the God-man, Jesus Christ. The Father is the One who awakens life; the Son is the one who brings life back to God and the Holy Ghost is the one who enlightens life. To *Saint Anaritha* belongs that Seraph of the Father, who is the bearer of the fear of God, and that Seraph of the Son, who is known as "Jesus, the Saviour Who comes."

The power emanating from these three seraphim could make the earth rejoice, bring it to its knees and set it on fire, if God's inscrutable counsel had not, with a single movement of his

hand, presented the free will of man as the only valid thing in the justification and homecoming of mankind. This is the humility of such angels: to remain silent, to watch silently for millennia as their Lord and God is mocked and desecrated by this free will of man!

Prayer: Lord and God! Only in our nothingness are we secure in Thee before these mighty angels whom Thou hast given us as fellow servants!
Amen.

Angel of the Day: 30th June
Commemoration of Saint Paul
IVth Choir

Angel of the Response of Creation

SAINT ALPHARETH

Between the Feast of the Princes of the Apostles, Peter and Paul, and the Feast of the Precious Blood of Our Lord Jesus Christ, this day belongs to an angel of the creation's response to the Creator, *Saint Alphareth*, the first of the Choir of Low Dominions, the bearers of God's love throughout creation. The Choir of Dominions is in itself a whole rich world of God in itself.

There are the High Dominions: Twelve of them stand upon the Gates of the

New Jerusalem; four of them stand as the uppermost corner pillars, already projecting into the *Ring of Worship*; seven of them carry the bowls containing the Gifts of the Holy Ghost, and one, the twenty-fourth, is *Saint Schemmajim*, the Angel of Spousal Rejoicing between Creator and creature

There are the Sealed Dominions: seven of them go forth to seal the churches of God in the last days; three of them go forth to call for judgement; and again seven of them go forth with the bowls of wrath, and three of them reap; and four stand as the Four Winds, the Four Waters, the Four Spirits and the Four Flames at the ends of creation.

Then there are the Low Dominions. Twelve are the angels of Word and Answer; they go over all creation with

the force of God's call in love and justice and wisdom from the beginning. And there are seven standing here with the sacrificial bowls of humanity, and in both the High Part and the Sealed Part, there are four corner pillars each; here they bear the voluntary bond of man to God as his response: in purity, poverty, obedience and faithfulness. The first of these twenty-four is *Saint Alphareth*. A rainbow extends from him to *Saint Schemmajim*: the way of God's Love for man and man's response in love to his Lord and God.

Today, *Saint Alphareth* stands here with his symbol of a broad, shining and wonderfully internally reflecting shell. What radiates from *Saint Schemmajim* in splendour and light, sound and colour, and the fullness and beauty of God's Love over creation, is reflected in this wonderful

shell, coupled with the response, the love and the longing of the creature. What flows from *Saint Schemmajim* from the eternal into the temporal, flows through *Saint Alphareth* from the temporal back into the eternal. That is why his name is also: *Beginning and End*, transformed by the Love of God.

Prayer: O Thou High Prince of the answer of the loving man to the loving God, *Saint Alphareth*, who wilt one day spread the rainbow of the eternal covenant and of eternal peace over the Throne of God and the New Jerusalem, let us also stand under it; let our answer to God be received by thee and be acceptable to our Lord and God. Amen.