

Angel of the Day: 1st March

Vth Choir

Angel of the call of God

SAINT MYRIEL

God calls us in various ways. The Word of God is found in the Holy Scriptures and it is laid down in hundreds of writings of the saints, the Fathers of the Church and the Doctors of the Church. We hear the Word of God from childhood... from our mother, at school, in sermons and in our own heart.

Then God calls us through the cross: it is not for nothing that our Lord went before us with the cross and said: "Whoever wants to be My disciple, let him take up his cross and follow Me!" The cross is God's call to faith, to hope, to action,

to reflection and conversion to God; but it is even more a call to love, to co-suffering, to co-sacrifice, to co-dying and co-success.

The Lord's strongest call to love, however, comes from the Eucharist. This call is the deepest, most mysterious and most moving, for here the imprisoned, disempowered, abandoned God calls. The world no longer understands Him and this language... but he who loves hears this call day and night, and it gives him no rest.

Each one of us has already experienced such a call from God. The angel who stands before God's Throne today as our intercessor is no longer a stranger to us: the angel of God's call, *Saint Myriel*, from the Choir of Powers. The position of the angel is always related to his task. If the call of God is only love, the call will certainly be borne by an angel of love from the Choir of Dominions or the Choir of Virtues.

Here the call of God is power, however: the call of the Lord in the Bread is power; all the foolishness of the cross is power; every word of God is power.

Saint Myriel belongs to the lower powers who carry the will of God out into creation with the power and love and harmony of the Holy Ghost. So also the call of God always happens through the Power of the Holy Ghost, and only those who are touched by the Holy Ghost understand the call and can answer Him. This is why *Saint Myriel* also has the moving vastness of the Holy Ghost: on his garment he bears the sign of the Holy Cross across its whole breadth, but above his head, hovering and supported by two upheld hands, is the disc of light of the Most Holy Bread.

Prayer: Lord, between two angels you have placed us: here the angel of call who holds Thee before our eyes, and there the angel of response. O let us stand between the two angels before Thy Face! Amen.

Angel of the Day: 2nd March

Vith Choir

Testimony of God

SAINT ADUACHIEL

Every age has its saints and also its angels. We see this quite clearly in the signs that the end times and their horrors are drawing nearer and nearer, in the gruesome wars and dreadful methods of warfare, in the flaming torches of persecutions of Christians that flare up ever more fiercely here and there.

The more man, in the grace and mercy of God, receives knowledge of the Kingdom of God and of his eternal home, the more he also becomes aware of the great connections, which for centuries he no longer cared about, because

the study of matter and material forces was more important to him than the Kingdom of God and his own soul. Now, however, man is startled... the threatening total destruction of the earth is no longer a fantasy or hysteria after all.

Two stand before the Throne of God today, a holy man and an angelic prince. Each of them carries a light; one, the saint, as an Easter candle, the other, the prince of angels, as an illuminating flash. In both of them the light is to bear witness to their work and their task. The saint is Heinrich Seuse; the prince of angels is *Saint Aduachiel*.

The saint shines centuries ahead in the cathedral of the church. "Love is the greatest thing," he says, "but live love! You must not let the inner man wither, he is the eternal one! The outer man is only the temporal part of your being!" *Saint Aduachiel*, the High Prince, tells us: "If you people believe that you can penetrate the secrets

of the Kingdom of God through astrology and magic, through occultism and spiritualism, you are going the wrong way. The true view into the world of God is through faith and humility... Thus *Saint Aduachiel* is also called “Testimony of God.” The High Princes always stand in twos; so also with *Saint Aduachiel* there stands a second prince, *Saint Obriel*, whose name means “Light of God” and whose symbol is a wheel that points to the great judgement.

Saint Obriel is the angel of long-suffering and patience, of generosity and broad-mindedness. The two princes complement each other; one gives the other’s angels foresight and determination, and his own in turn receive goodness and understanding.

Prayer: Never will we be able to fully understand you and imitate your doings, O great princes and holy angels, but we pray, enlighten our way to God that we may not go astray, and give us clear vision and courage, as well as patience to the last moment. Amen.

Angel of the Day: 3rd March

Vith Choir

Angel of possessions in the sight of God

SAINT SERASEL

God has appointed him steward over all possessions that actually constitute possessions before the eyes of the Lord.

Saint Serasel, the Silent Prince, kneels today before the Throne of God as our intercessor. His two hands are formed as if into a shell, and in the right inner hand, which lies over the left, the Heart of our Lord Jesus Christ can be seen in the centre as a symbol, as our only and truest possession, since our Lord has given Himself to us in a way that no one else could. It is said in the Gospel that even the hairs of our head are

counted, and this means that nothing escapes the Eye of God. In the same way, no possession, no matter how insignificant or hidden, escapes the Eye of God.

What possessions do we have? Oh, a great deal: the security of a home, a family, a person; real external possessions which we call our own such as clothes, books and other things; we possess from God a body and a soul for which we must give account; we possess health; we possess not least as a great possession our spiritual share in the Holy Church; we possess the love of the heavenly Mother, the help of the Holy Angels and the Heart of our Lord. We are usually more attached to the little things and to our ego, however—which seems so important to us—than to this greatest thing: the Heart of God.

The princes are angels of life, and they administer all life on earth, including ours. So

our life is also a possession before God—and perhaps the greatest, because through this life we may possess God Himself in the Holy Eucharist. What could be greater? What possession comes close to this?—We learn to recognise all this through *Saint Serasel*. We learn the value of all possessions before God; we now also know by what right he and all the Silent Princes may call themselves Guardian Angels of the Holy Churches. The whole Holy Church tunes its possessions and the valuation of all possessions according to this guideline: The Word of God, the Love of the Heart of God, the Most Holy Bread.

Prayer: Lord and God, Thou givest Thyself to us daily in incomprehensible condescension and long-suffering, and every such possession of Thine remains recorded for all eternity as our shining possession. How Thou hast lovingly provided for us that even in possession we may exist as Thine before the Eyes of Thy Father and the whole heavenly court! O God, how can we ever repay Thee for what Thou hast done for us? Let us thank Thee and praise Thee! Amen.

Angel of the Day: 4th March

IXth Choir

Ringing the bell

SAINT AVE

The *Hail Mary*, first spoken in the chamber of Nazareth by the Messenger Angel, has been like a grain of mustard seed. For now the *Hail Mary* in the Holy Church has become a tree that reaches to Heaven. The angelic greeting is prayed, sung, and chanted in all three rings of the nine choirs of angels.

There are songs and books, orders and offices built on the *Hail Mary*, and on devotion to Mary. There are also great angels who carry the *Hail Mary* like a luminous bowl, but they are not remembered today as much as the *Hail Mary* in

the depths, which is carried by a simple, yet wonderfully luminous, angel: the angel of this day, *Saint Ave*, who rings the bell of Mary. He is assigned to the Choir of Powers, and specifically to its bottom third, which carries God's will out into creation in order and harmony and brings it back in again, presenting it before God's Throne. In this third are two angels, both of the call and of the answer. They carry the call of God and the response of man, the cry of man to God and the response of God to that. *Saint Ave* carries man's call to God and God's response to that call from the depths together with the angel of power, *Saint Myriel*.

Saint Ave rings the bell of Mary. He stands in the dim depths of the church interior, standing as if behind a curtain. This is to signify that he carries the darkness of man, who is nevertheless one with the Holy Church. Man does not see into the opened Heaven, but Heaven sees him, and

Mary bends over his sealed eyes. What an *Ephetha!* there will be when the time of trial is over and Mary takes the bandage from the soul's eyes!

Still the angel rings: in faithfulness and perseverance, man's humble, blind *Hail Mary* rises to meet the sound of the angel's bell... Hail of love to the call of those of whom the Lord says: "Blessed are those who do not see and yet believe!"—their reward will be great in heaven!

Prayer: Mary, heavenly Mother, no depth is too deep and no distance too far for Thee to take all souls hungering and freezing for God under Thy protective mantle and into Thy gentle Arms. I do not want a better fate than the others... but Thou, O Mother, praise the Lord for me. Love the Lord for me, O Mother, and pray that God's will be done for me. Amen.

Angel of the Day: 5th March

IVth Choir

He seals the gates

SAINT ARAMPHAEEL

The angels of the end times, as we know them from the Secret Revelation, instil fear and terror in us and yet they are angels of love. They are from the Choir of Dominions who are directly under the Seraphim and they receive the stream of love, rushing down from the Heart of God, from this first choir of all angels. How hard it is for us to understand that the love of God can also strike and seriously wound us and that it can also speak to us through the justice of God! It is really easier for us men to grasp the justice of God than the love of God!

Today such an angel of the end times is our intercessor. What does he have to do with us? Is it already the end time? Yes; and we are to get to know him just as his brethren do; we are to learn to love him; for not all angels of the end times are such that we ask, “Pass by, spare us!”

Saint Aramphael belongs to the Dominions sealed for the end times. Three are judgment angels and three are harvest angels. Seven are wrath bowl angels and seven go out to seal the churches of God from the terrors of the infernal powers in the end times. Among these last seven is *Saint Aramphael*. He is the angel of love, longing and striving. When his seal is loosed, he will go forth to seal out everything that is like the children of the world in the churches of God; only those waiting on the Lord will be in these communities. He will seal all the gates of these churches and their striving against the world, so that love may dwell within. He will seal the love

of God in the churches and through this love of God they will be protected and secured. Thus *Saint Aramphael* will preserve the churches of God for his Lord in the power of the stream of the love of God which comes to him through the Seraph of the Spirit, *Saint Amen*, the angel of adoration out of love, and through *Saint Viraguel*, the angel of the Holy Ghost and bearer of the water of grace. Love will protect all things.

Prayer: Keep us safe, Angel of God, *Saint Aramphael*, when darkness falls on earth from the threatening assaults of ungodliness; shut up the love of God in our hearts and in our churches, and seal it there, that it may abide with us until God Himself opens the gates and takes us home. Amen.

Angel of the Day: 6th March

Vith Choir

Prince of struggle as a servant

SAINT SHASEL

Struggle is always a struggle in which one strives to overcome and to conquer the other. Ever since the first-created of God, the light-bearing angel, instigated the primordial battle between the creature and its Creator, and *Saint Michael*, the humble servant of God, defeated him with the Power of God, the battle rages incessantly in Creation until the Last Day.

Thus struggle is always the clash of opposites. The light fights with the darkness and the fire with the water, the strong with the weak and the good with the evil. It is fought outwardly and

inwardly, with the weapons of the spirit and with the weapons of animal passion; it can be noble or tough or brutal. It is an angel of battle, *Saint Shasel*, who stands as our intercessor before God's Throne today. He comes from the choir section of the Silent Princes, who are known as *Guardian Angels of the Holy Church*. Four of them stand side-by-side as corner columns:

Saint Dichael, the angel of adoration and devotion in secret;

Saint Manuel, the angel of readiness and emergency help in sudden attacks and misfortunes;

Saint Phatiel, the angel of ministering mercy; and

Saint Shasel, the angel of battle as a humble servant.

They are cornerstones, and we clearly recognise from them what is considered so great and strong in God's eyes that it signifies sustaining power for the Kingdom of God on earth.

At the same time we understand that we ourselves should become such cornerstones before God, formally taking up one of the four tasks of the angels mentioned into our life program and connecting the other three tasks with it.

Perhaps the most challenging task for us is that of *Saint Shasel*, for it is much easier to fight with arrogance than with service: self-assurance is mixed in with the arrogant, whereas the servant leans only on God. It is all too easy—and

God has foreseen this—for the overbearing man to develop arrogant, self-assured pride, such that the heart cools down, and loving submission to God gives way to the *I am I* of Lucifer.

That is why *Saint Shasel*, the Silent Prince, stands here under *Saint Michael*, the High Prince, as an example and a helper. This is how God lets the arrogant man know.

Both angels are fighters and both fight with the weapon of humility but what is the difference between the two? The weapon of *Saint Michael* is humility as the *Power* of God, whereas the weapon of *Saint Shasel* is humility as the *Breath* of God. Do you see the difference, O soul? Humility as the *Power of God* is directed *outwards*, especially against the attacking powers of darkness whereas humility as the *Breath of God* is directed *inwards*, to conquer the soul of man through the humble, wooing Love of God,

bringing it to its knees and to smallness and nothingness before God through the Breath of God.

Prayer: *Saint Shasel*, Prince of humility, fight our pride day and night, so that when God wants to enter our hearts, He may find it defeated and without remnant. May He recognise us as His own and dwell in us as Victor for eternity. Amen.

Angel of the Day: 7th March

IIIrd Choir

Power of “becoming” for creation

SAINT ANARIM

We can only imagine the angels in a form that is comprehensible to us and therefore valid... that of the ideal man, the transfigured, youthful man.

This may apply to the angels of the ninth choir, who are closest to human beings, as well as to the guardian angels, who are all assigned to the ninth choir of angels for the duration of their guardianship on earth for the sake of God’s loving justice, so that no man is favoured or disadvantaged.

The higher God is in the choirs, however, the more spiritualised the form becomes in its true essence. Only when God sends such angels to us as special messengers do they take on a human-like form, so that we can grasp them and the Word of God which they carry to us.

We can therefore rightly say that the angels are multiform, but as spiritual beings they are hidden from us, since their being is so great and terrifying that it would crush us.

Today such a mighty angel from the third choir, the Choir of Thrones, stands before God as our intercessor. He is as mighty as is the saint of this day, Thomas Aquinas. Thus man kneels between these two heavenly pillars and, guided by them, looks up to heaven.

The Thrones are angels of life: they stand in their place like giant pillars, and their arms are

like immense golden gate wings that catch the life from God that flows over their faces like water and fire, light and embers, and which they pass on down towards creation as *Become!*... as life through the grace of God.

While the first two choirs of Seraphim and Cherubim still represent a jubilant oneness of the creatures with God through love as well as through the power of wisdom, the Thrones already have a double and clearly pronounced *looking up* to God as well as *down* to creation. Thus the first three and seven thrones formally constitute the Throne up into the innermost glory of God's incomprehensibility, and the other three and seven Thrones constitute the Throne of God's condescension in creation, looking down into the depths of broken man.

Saint Anarim belongs to the first seven Thrones, of which the word applies: "O God,

Who art enthroned on angels." It is already God in the midst of His creation, however, and the angels who carry Him also already have this leaning of God Who wills creation. They look like mountains that carry the Triune God as a throne on their upper broadside, but whose top already carries the mission in itself. This angel has thereby been given the bundled power of the essence of the individual creations, but above all, the soul power of man, to carry as a task. Since a single soul is worth as much before God as a whole world, however, what does this angel have to carry!

Saint Anarim looks with his face at the Son, Whom the Father begot from eternity and for Whom creation was made. This turning of the face signifies the order of the whole being; and here it means: power of opposition. For the power of the created soul is attracted by the uncreated God as by a tremendous magnet and is

sent out again.

The power of the immortality of the soul embeds God in the mortal shell of the body. The Lord needs strong souls, like angel thrones, who do not waver and do not fall but carry Him from generation to generation.

Prayer: Lord and God, accept the *non sum dignus* of our souls and fill them with strength to carry only Thee, Who art all, into creation.
Amen.

Angel of the Day: 8th March

IVth Choir

Angel of Wisdom

SAINT CHOCHMAH

On this day, as the Holy Church celebrates the confessor and religious founder John of God, the seventh of the twelve *Angels of Word and Answer*, *Saint Chochmah*, stands before the Throne of the Most High. He brings wisdom into the flower of all creation. The Introit of the Mass of the day speaks of this wisdom and the Epistle reads from the Book of Wisdom: “Blessed is the man... who did not pursue gold and did not set his hope on money and riches....”

God wants angels and saints to be our helpers and intercessors and for us to learn from both.

So, to this saint of mercy he adds the Angel of Wisdom, and the Holy Church combines the two in her mass offerings. The wisdom of God is full of understanding and love towards creation and the love and mercy of God gives itself to man in the wisdom of a mother. A man who has grasped both the love of God and the wisdom of God achieves wonderful things in his life.

Saint Chochmah, as an angel of the fourth choir, the Dominions, is an angel of love. He carries the wisdom of God as an angel of love. He is to be seen as a reflection of the Triune God, radiating the wisdom of the Father in love like the blazing mountain of fire on which man received the tablets of the law; radiating the love of the Son, Who gave us the Mother, the Mother of love and the seat of wisdom; and radiating the wisdom of the Holy

Ghost as the light of grace and holiness, closed and unrecognised by the world like a book with seven seals. Thus he is threefold: carrying a threefold wisdom in love like a blossom into creation, redemption and sanctification; but also again bringing the answer back threefold: the answer to the Father in the lived, active wisdom, as the saint of this day points out to us; the answer to the Son in the wisdom of Mary, like the treasure in the field; and the answer to the Spirit, in the rejoicing of the angels and in eternal adoration.

Prayer: Almighty, Triune God, who art Wisdom as well as Love and Mercy, let us adore and praise Thee through Mary, and all the saints and angels, for ever and ever. Amen.

Angel of the Day: 9th March

Vth Choir

Power of love and obedience

SAINT DICHAEL

The angels stand as pure, blessed spirits around us and above us; they accompany, admonish and guide us and carry our petitions heavenwards. We can neither see them with our earthly eyes, nor hear them with our earthly ears, nor have their hand rest visibly and tangibly on our own hand. God knows how much we would like to recognise and understand these heavenly helpers of ours better and more clearly, but His wisdom demands blind faith, blind love, and blind trust from us, and in this we are shown mercy. Do we respect and listen to the teachers of the Church, the prophets, the saints? “Blessed are

they that have not seen and yet believe,” says the Lord, and lays the fairer crown upon blind faith—above the crown for faith, and above justification for knowledge, which obliges.

So it is good that this angel, who stands today as our intercessor before God’s throne, is veiled from our earthly eyes, for his radiant holiness would blind us and hurl us to the ground. He is a Power, belonging to the fifth choir of angels, and bears the power of the love of the Triune God for His creation. The trumpet note of his voice would stun us, even though this love he bears has so much to say to us.

It is *Saint Dichael*, the corner pillar of God’s love as power, and he says: The love of God is eternal... mark it, O man! It never ends, never leaves you, never forsakes you, unless you yourself close the gates of hell behind you. God’s love is unfathomable, you cannot grasp it nor

comprehend it. Can you understand that the love of the Triune God rushes after you and tries to conquer you as soon as you stop to flee from it, exhausted? The love of God is violent, it only waits for the moment when you surrender to it in order to melt you, to transform you into embers. The love of God is dark, it demands that you seek the depth of nothingness before God before it brings you into the light of God's Eyes; it demands a giving to God out of love without claim to reward. It holds out to you the cross and the crown of thorns where you long for the pulse of the loving heart of God. The love of God is sober, it relentlessly pursues your weaknesses and rubs at your vulnerable spots, heedless of your wailing. Yes, it throws you into the abyss of shattered hopes, bitter disappointments, so that you lose yourself in the fall and it can catch you down in the depths as nothing, like a little child, such that you no longer want and decide for yourself, but it wants and thinks and decides for

you. Such is the love of God! ”

Prayer: O Love of God, *Saint Michael*, be thou the fire that turns my self-will to ashes; be thou the hammer that smashes my hardness of heart to shards; be thou the sea that swallows up my self-love, so that it never comes out again! O thou Power, *Saint Michael*, force me to the ground and put the yoke of love upon me... then I will thank Thee for ever! Amen.

Angel of the Day: 10th March

Vith Choir

Angel of Serenity

SAINT CHILOEL

It is *Saint Chiloel*, the Silent Prince, the Guardian Angel of Holy Mother Church and the Angel of Serenity who stands before the Throne of the Most High today.

He stands before the Lord in a wide, dark mantle and you cannot tell where the great wings end and the mantle begins. In front of him he has a tall, closed jar and he leans on a bright, flashing sword. His lips are tightly closed, but from his eyes breaks out the love and fidelity held in discipline of will and unconditional readiness.

Such is serenity before the Lord: silent, but awake, with the bright sword of victory, above all over oneself, with the calmness of the overcomer... the overcomer also of every unrest. The poor, the pure, the sad, those scorned and persecuted by men for Christ's sake and the witnesses of faith come to serenity. They all bring the full jar with them: they have been pressed into wine on earth for the heavenly wedding table. Now they are formally closed, as one closes and keeps the best wine. They stand above things as victors for God's sake.

Saint Chiloel is not only the Angel of Serenity; as Prince and *Guardian Angel* he has for his earthly administrative domain the *northerners*, so he is also our angel. We stand in a certain contrast to the fiery southerners, and so serenity is in our nature anyway, but let us think that it should be a holy serenity, which is more than innate seriousness and coolness of heart and

mind. Holy serenity stands in the streams of grace of life and love, it is like divine contradiction in simply being: awake in all calmness, ready to serve as victor... cross and crown in one.

Prayer: Great Prince of our lands, *Saint Chiloel*, teach us the holy serenity that God wants us to have, the serenity that has left everything for His' sake, so that we may always rest in God in all our doings. Amen.

Angel of the Day: 11th March

The Angels of the Passion

The Angels of the Passion are not bound to any choir. The tasks of each choir of holy angels relate more or less to the work of Redemption and this is more strongly the case, the closer the choir is to the people.

In the Choir of the Powers are those angels of the Act of Redemption who, as the name suggests, bear the force of the divine will for the Cross, the power of the winepress descending from heaven to earth and the heaven-storming power of the *Passio Domini*, of the victory on Golgotha. Thousands of Angels of the Passion stand in the midst of the choirs of angels around *Saint Sederim*; for is there no greater opposition than the power of the will of omnipotence to that

of impotence that *Saint Sederim* has on his shoulders... more than the power of the folly of the Cross over all the triumph of Hell?

Foremost among the Angels of the Passion is that six-winged cherub *Saint Oriphiel* who handed the cup to the Lord on the Mount of Olives. His eyes are closed since he saw the Lord in the throes of death; he will only open them again to offer the cup of refreshment to the Bride of Christ in the throes of her death.

Then there are the Angels of the Scourge; they are admonition, help and power and they stir up and strengthen us against the temptations of the flesh and the spirit.

And there are the Angels with the Crown of Thorns; each thorn is a ransom for our sins of weakness, cowardice, pride and selfishness. All these angels arouse in us a restlessness towards

God; they awaken the sleeping conscience and bring the power of repentance towards God. For whomever's soul they lower such a sacred thorn into, that soul will no longer be able to move away from God, his wounded heart will itself become the fishhook of love and will walk the Way of the Cross of the Lord in holy single-mindedness.

And there stand the angels of Golgotha, bearing the deepest and most powerful mysteries of salvation: the angels with the nails and instruments of torture, with the Blood of the sacrificed Lamb of God and with the water of the sweat of death.

Never will we finish studying the science of the cross.

Like pearls around the sparkling diamond of Redemption, the angels of the *Passio Maria* stand

around the Redemptive Act of the Lord. We can never speak of the triumph of the Queen of Heaven without having thought of these angels of Her Passion. They will be the most powerful intercessors for us at the judgment, for they are the bearers of the Mother's power.

Prayer: Holy Angels of the *Passio Domini*, tear from us all hypocritical garments and masks, that we may stand before God as sinners in our true likeness, guilty of the Blood of Our Lord! Holy Angels of the *Passio Maria*, spread over us the merciful mantle of the Mother, that the intercession of the Sorrowful One may be our wedding garment. Amen.

Angel of the Day: 12th March

Vth Choir

Power of the Princes of the Church

SAINT EPHASIEL

The great holy popes and doctors of the Church are like pillars in the construction of the Holy Church, in heaven as on earth. That is why the symbols of the great doctors of the Church, who already kneel before God's Throne, and the symbols of the Angels of the High Powers, who were appointed as witnesses of God's covenant with His people, are similar.

Today the Holy Church celebrates the memory of Pope Gregory the Great, and we see him carrying the book and the key in his hands. The book is the sign of the Word of God. With

the Word of God, Saint Gregory consolidated and renewed the life of the Church in his time. With the Word of God he converted whole nations; with this Word, which was his life and his nourishment, he went into the battle of the spirits; and this Word became the pillow of rest in his coffin. The key is the sign of Saint Peter's power, which was also passed on to him... and I will give you the keys of the kingdom of heaven..."

Next to this great Pope, God places *Saint Ephasiel*, the High Power, the Angel of Saint Peter and of all the apostles, bishops, teachers and priests. This angel also carries the book and the key, and his figure is so powerful that he himself could be the rock on which the Holy Church stands. *Saint Ephasiel* carries another symbol too, however, and that is the inverted cross of Saint Peter, the sign of his humility and of his victory. With this cross Saint Peter precedes the holy

popes and this cross is the rod of judgement for every priest in the succession of Saint Peter. For as high as God lifts the priest out of the people, so low must the priest himself bend. The cross of Saint Peter should remind the servant of the Lord in every priest's heart of humility and of the true discipleship of Saint Peter.

He only can carry the Word of God as a legacy for whom it has become holy life, otherwise this Word will one day slay him as a sword in the Hand of the Judge.

Prayer: Lord and God, Thou hast shown us the way through Thine angels and saints through the Word and love; give us also the strength to walk this path in humility and faithfulness, in the sign of the cross, which is salvation and healing for us. Amen.

Angel of the Day: 13th March

IVth Choir

With the Atonement Bowl

SAINT JOHAR

An angel who, like a mirror of divine love, emits rays on all sides and likewise continuously receives the rays of divine love, becomes visible to the spiritual eye today through the mercy of God. It is *Saint Johar*, the sacrificial bowl angel. He stands in the fourth choir of angels, in the Choir of Dominions, in that third part which, turned towards the love of the Father, already permeates the whole of creation in all times and all places with the love of God, and holds out the response of the created to God. They are seven of them, and they stand among those seven angels from the same choir who bear in their luminous bowls the gifts of the

Holy Ghost—in an image we can grasp of light (knowledge) and water (grace, wisdom), oil (counsel) and wine (fortitude), of incense (fear of God) and the luminous glow of piety.

The seven sacrificial bowl angels form the foot of the chalice by their shape, as it were, and the silhouette of the chalice by their arms raised up to God: one arm points to the sacrifice of the Old Covenant, the other arm to the supreme sacrificial priest Jesus Christ. Thus:

the first of the seven bears the praise-offering of Abel, but also the praise-offering of Jesus Christ through His birth;

the second bears the consecration-offering of Melchisedech, but also that of the Lord through His presentation in the temple;

the third bears the thank-offering of Abraham,

but also that of the Lord at Epiphany;

the fourth bears the supplication-offering of Moses, but also that of the Lord on the Mount of Olives;

the fifth bears the atonement of David, but also that of the Lord in the judgment house at Jerusalem;

the sixth bears the atoning sacrifice of Mary's whole life, as well as that of the Lord with its climax in the Upper Room;

the seventh, finally, bears the blood sacrifice of Golgotha. The martyrs' sacrifices of all times and places are here resolved as one in the Lord.

Saint Johar bears the atoning sacrifice of all mankind, and we see from David, the beloved,

the progenitor of Jesus Christ, that not even the righteous can of himself remain free from guilt; he falls *seven times a day*. That is why Jesus offered His shameful imprisonment, the betrayal by His apostles, His tormenting interrogations by Annas and Caiaphas, His scourging and crowning with thorns, and finally His condemnation by Pilate and His own people as an atoning sacrifice to His heavenly Father. By the greatness of this sacrifice one recognises the greatness of guilt. Jesus also took our own guilt upon Himself... He also became the living sacrifice of atonement for us. And what about us? We already complain when we receive a little more penance in holy Confession, when we have to make atonement for our own misstep. We think we are such favourites of God that we believe we do not need atonement and penance. Does the Lord's word: "Come and follow Me!" only apply to going as far as the communion rail? God asks more of us: we are to answer not only

for our own guilt, but also for the guilt of our brothers and sisters. Do we?

Prayer: Lord, give me the strength to love twice for all those who love Thee too little, to be doubly faithful to Thee for all those who have broken faith with Thee, to gladly bear Thy cross for those who have thrown away their cross.
Amen.

Angel of the Day: 14th March

Vith Choir

Prince of Salt (of Tears)

SAINT HAZEL

All creation has come forth pure from the Hand of its Creator, and it reflects its Lord and God in His wisdom and beauty, power and omnipotence in a thousand ways; it is one song of the glorification of God.

Matter, earthly nature, is also created by God. It is the great field, the foundation for the development of plants and animals. It is also said of man: "God took the dust of the earth and formed man from it and breathed into him the breath of life." Even if scholars want to prove that man is a product of development, his body

remains made of matter and his soul as the breath of life from God. Over everything God has stretched out His hand and spoken His *Become!* and nothing is so small and little that God the Father's Eye has not looked upon it. Everything is under this divine protection: the worlds of the stars as well as the teeming of the little ants, and over everything the Lord has set His angels as stewards and executors of the divine order.

The choir of those angels who are known as *administrators* is the Choir of Princes... and such a prince stands today as an intercessor: *Saint Hazel*, the prince over the salt of creation. God shows him to us with a venerable countenance, such as elders often have, and there is a great vastness and stillness in it. One is reminded of a sea that is furrowed by the keels of ships, or of a ploughed field, or of a human life that has passed its test and has truly become the salt of the earth, as God wants us to be. *Saint Hazel* holds a glass

cube in his hand like a house in which the light of God is refracted threefold and from which the rays burst out on all four sides. This should mean that grace breaks in as a light of God from the Father as a reminder: “You are the salt of the earth...”; that grace is also given to us from the Son as the grace of love and tears; and finally that the wisdom of the Spirit represents to us the salt in creation as an image of cleansing and purification, of preservation from rottenness. The shining forth of this light from the glass cube in the angel’s hand signifies the overflowing of grace to all places and over all times as order and purification, as preservation and cleansing, as power and separation.

The gift and grace of tears is also included in the image of salt. Tears are something natural in the child. In the adult they can express weakness as well as joy, remorse as well as sorrow or pain. Those tears of anger or of acting, though, are the

rape of good by evil, as we find again and again; for tears are given us by God as a natural relief of an inner tension, but are never meant to serve sin. When our Lord was suffering the agonising hours of agony on the Mount of Olives, His Tears ran down, and when He almost broke from this agony of fear, hundreds of drops of Blood from His whole Body mingled with His Tears and sanctified the water by the Blood. When we put salt into the holy water today, it is not only a picture of cleansing and purification, of preservation and strengthening through the waters of grace, no, this holy water with salt is, for the holy angels, a picture of the Tears of the Blessed Mother, which She holds up to God, using Her intercessory power to implore grace for us.

Prayer: Guard our hearts and tongues, O holy Angel, *Saint Hazel*, that we may think and speak purely and that our actions may not be rejected by God as stale salt. Ask for the grace of tears of repentance and help us to find grace before God through the Tears of Our Lady of Sorrows.
Amen.

Angel of the Day: 15th March

VIth Choir

Prince of Grace

SAINT ELIAZIM

Saint Eliazim, the Prince of Grace, stands today as our intercessor before God's Throne... luminous, delicate and bright as a blossom of light. He is like a shining seed—the image of the *manna*—which man simply needs as nourishment on his way through the desert of this time, if he is not to starve and lose all strength from God and towards God. He is pure, self-contained tenderness—the image of the host... of being sacrificed... of the fountain of grace. The blameless sacrificial lamb, the pure priesthood and sanctified childhood before God

is reflected in him.

He holds up his head to God like a flower, so that his face is flooded with the light of God's love—the image of Mary. He looks completely unprotected, literally like a challenge to the whole materialistic world, to the whole looming kingdom of Satan. With his wide mantle wrapped around him, he holds out to the Lord with both hands the Heart of Mary, which draws all God's love and mercy to itself with irresistible force and lets it flow in streams of grace over the Holy Church and all mankind.

One thing is incomprehensible to us: *Saint Eliazim* is in the choir section of the Sealed Princes. How can the grace of God ever be or become sealed? We only need to read through the Gospel: When our Lord tells of the Last Judgment (*Matt. 24:37-44*), He recalls the days of Noah... mankind would live in its sins, and the

grace of God would die out if it were not God's eternal child—as long as there is God, there is also grace. In this way it becomes a seed which the good receive into themselves until the day when God will begin the separation for the final judgement. He says: "There will be two in one field: one will be taken up (who has grace in him), the other will remain behind. When the days of God's wrath begin and the seals of the angels are all loosed, then the Sealed Princes cease their activity and wait for the command of God. Nothing more is built up in creation—it is given over to decay—and the grace of God remains in the hearts of those people who received it in the days of testing and confessional faithfulness. Those who did not come to understanding in time, however, can also no longer expect grace. Those who have missed the time of the call to grace must now see how the love of God turns into the righteousness of God and how everyone reaps what he has sown. Even

now the hottest battle of the evil one is with this Angel of Grace. It is because of him that Satan desires the first trumpet blast of judgment, for then *Saint Eliazim* puts his task back into the Hands of his Queen, and she alone can now ask for a lenient judgment through Her intercession.

Prayer: Queen of all Angels, Mediatrix of All Grace, do not forget us when we are summoned before the judgment seat of God! Help us, *Saint Eliazim*, that grace may remain in our souls so that we may experience the mercy of God through Mary! Amen.

Angel of the Day: 16th March

Vith Choir

Prince of Wood

SAINT UBIEL

He stands before our eyes like an enormous, wood-carved figure of a saint, his arms stretched out wide, thus forming a cross in his silhouette, like an angel of the sanctification of all material creation. He has his eyes fixed steadfastly on the Lord like two luminous, burning oil lamps of readiness coming from the depths, and has a saw beside him as a symbol. It is *Saint Ubiel* from the Choir of the Sealed Princes. *Saint Ubiel* is prince over a building material of the earth: wood.

From his administrative domain has come the sign of ignominy on which Our Lord hung on

Golgotha. Through the death of our Lord on the wood of the cross, this wood has been sanctified and has become the wood of victory, the sign of the redemption of man and the sign of folly to the enemies of God. It is the sign of victory for all who walk in the footsteps of Jesus Christ. All wood is under the protection and blessing of this Prince, but so too is everything that is spiritually lignified or crippled. All misgrowth, especially in young souls or souls cast down by misfortune, should be presented to this strong angel with the request for remedy. That is why he has the saw as a symbol... he has the power to cut away that which is hollow, dove-like and worm-eaten, and to carve a cross out of all the beams that the evil one throws between our feet as a beating, which is our sign of victory in salvation and a pledge of God's mercy.

Let us also commend the millionfold misery of the displaced to the steward of the wood, that

he may soon prepare for them all again a roof truss over the remains of broken families. Let us also ask him for those who carve from special wood the image of our Lord Jesus Christ on the cross, the image of the Mother of God and the images of the saints, that they may have the grace to make the unspeakable worthy and moving. Let us then also look up to him for those countless poor who would welcome a bundle of wood in the cold winter like a true gift from heaven, that he may send it to them through those good people who have not yet died out in our cold times.

Prayer: O Lord God Almighty, who hast chosen wood to be Thy sign of victory, let us, through the help of the angel who guards the wood, *Saint Ubiel*, love every wooden cross and gladly take it upon our shoulders. Let us remember that the manger and the cross, the table at which we eat and the coffin in which we shall one day be laid are made of wood. Amen.

Angel of the Day: 17th March

IVth Choir

Harmony of God

SAINT CHESSED

The love of God is inexhaustible. It is like a thousand-sided crystal, and every surface shows a new side of love. That is why there is not just one angel of love in the heavenly hosts, but thousands; and each one carries love and carries it differently and uniquely.

We need only to follow this stream of grace from the angel of love in the Heart of God, to see how it carries God's love from choir to choir, from angel to angel: the Love of the Father, of the Son, and of the Spirit; and how this incalculable love flows through the whole of creation, even

into the smallest creatures and the farthest stars.

The Dominions—of the fourth choir—are such very special angels standing in the stream of grace of love. In their uppermost third they carry the love of the Spirit for the Father and the Son down towards creation and up from it to the heavenly Jerusalem. In their middle, sealed third, they carry the love of the Son for the Father and the Spirit as angels of the Last Days, where the love of God becomes the fervent justice of God. Finally, in their lowest third they carry the love of the Father for the Son and Spirit into creation as beauty, virtue and harmony, and the one who puts harmony into the flower of all creation stands today as an intercessor before God's Throne: *Saint Chesed*, the *Angel of Harmony of God's Love* in call and response. There are twelve who place love in its diversity into creation as into a field and give the fruit of it back to heaven, viz:

as measure and law and truth,
as love and reverence and justice,
as wisdom and beauty and harmony,
as virtue and strength and triumph of God.

In this group, *Saint Chesed*, as the ninth of the twelve, carries the harmony of God's love. He carries it as the beauty and lawfulness and wisdom of God into the flowering of all created things; he carries it as the truth and justice and fervour of God's love into the power and tension and (apparent) opposition of Redemption; he carries it in virtue and strength up out of creation in the bringing of the creature home to God.

That is why *Saint Chesed* is like a ring of light, shining threefold inwardly and outwardly,

as it were with eyes inwardly and outwardly, with wings inwardly and outwardly, in a beauty beyond compare. In the core of this ring of light he carries the sun-like disc—image of the Holy Eucharist—like a mirror in which one sees everything, beginning with the Triune God down to the smallest speck of dust on earth, simply everything, in the wonderful harmony of God, in which all the qualities of love are contained in the multiplicity of oneness with God.

So the angel is a great reminder to us: to want to recognise this divine harmony in the world in the course of time as well as in the structure of all things as well as in our lives. Even if sin and its consequences cause disharmony in our being as well as in our doing, the image of God always remains in our soul, from which harmony radiates again, we only have to look for it and want to see it. The harmonious nursery and family, the harmoniously cultivated home, the

harmonious relationship between soul and body, between the *I* and the *Thou* and the *We*, between work and rest, between man and angel and God —all this, coming from God and leading to God, should complete the great harmony of God's love.

Prayer: Lord and God, Who wants us to take the beauty and harmony of Thy love into ourselves, to live it and to carry it out into everyday life, give us the strength to bring it back to Thee pure and intact, like our wedding dress, in spite of all the attacks of the evil one who wants to make us an emblem of disharmony. Amen.

Angel of the Day: 18th March

Vith Choir

Prince of adoration in secret

SAINT DIACHIEL

He carries a heart in his hands, and from this heart springs a fountain that leaps and trickles like a little waterfall over creation. Kneeling, he holds this heart out to his Lord and God. Like his brothers *Saint Manuel*, *Saint Shasel* and *Saint Phatiel*, he too wears the white servant's bandage over his forehead, although they are all princes by rank and belong to the cornerstones of the Silent Princes. He is *Saint Diachiel*, the Angel of the Hidden Living Life of the Holy Church, the Angel of Hidden Worship.

The Silent Princes are the guardian angels of the Holy Church. They are stewards of the earthly lands, but also of the dioceses, abbeys, parishes and ecclesiastical territories. They serve where and when the Lord uses them, as emergency helpers, in the special service of Mary, in times of need of the Church and in endangered places.

Saint Diachiel stands above the distressed countries of the East and spans the arc of help, of grace and of living water from them to those places in the Holy Church where the Divine Heart of our Lord is adored with special ardour and love. The living life of the Holy Church thus remains alive and awake even in its most distant and often outwardly quite cut off parts. Just as the water from the Heart of the Lord as the water of life in the Holy Church springs and flows uninterruptedly, so also the hidden worship, which is often under the most severe trials of stress and is revealed only to God, is like a heart

from which the spring of the living water of grace flows again over others. From the security of the Holy Church the blessing of worship flows over into the afflicted countries and they too respond in hidden worship... not in security, however, but in affliction. Both kinds of worship are like fertilising waters over the field of the Holy Church, and confessors and burden-bearers and sacrificial souls and martyrs will come out of that soil.

Prayer: My Lord and my God, Thou hast said, “If you want to pray, go into your chamber.” Our chamber is the heart and so our prayer should always come from the heart and not just from the lips, for the lips are the highway that makes all things manifest. Give us grace, Lord, that Thine Angel, *Saint Diachiel*, may lower the love of hidden worship into our hearts so that our hearts may always rest in Thine. Through this hidden worship of ours, let us also open up fruitful

springs for those afflicted areas where the public worship of the hidden God is prevented, but the hidden worship nevertheless continues. Amen.

Angel of the Day: 19th March

Saint Joseph

IVth Choir

Angel of the Fear of God

SAINT PACHAD

“Under the wings of His faithfulness dwells the fear of God.” What does this mean?

The wings are the image of a living, wide guardianship. Thus, at all times and in all places, we are sheltered under the divine fidelity, as a little bird tucks her young under her wings, as the angel beats his wings about his charge. Not with trembling shall we look up to God as to an unapproachable tyrant and not in chains shall the fear of God beat us into spineless slaves. We shall be safe; we shall find peace and shall look up in

trust to Him whose faithfulness protects us. In full clarity, however, we should also know who God is. Therefore, in faith as in love, in wisdom as in truth, the fear of God must always be present. Thus we clearly understand *Saint Pachad*, the *Angel of the Fear of God*, who stands before God's Throne today as our intercessor.

He has in his hands a great bowl of salt, and he says: Behold, the fear of God is the salt of creation. It purifies your heart and keeps it in right standing before God. Do you know now why the tears of repentance seem so salty to you and make the mirror of God's knowledge and your own weakness so clear?

Fear of God is the root of all order of God in creation. It is the basis of the right relationship between the creature and its Creator.

The fear of God is the root of the love of God. In order to give love for God the right foundation, man must have the fear of God. Through it, love grows straight towards God like a tree.

Fear of God is the root of all striving for God and of all virtues. Just as food without salt tastes stale because it lacks essence and spice, so the virtues are powerless unless the fear of God steels the strength of the will to prove virtue even through trials.

Saint Pachad belongs to the twelve angels from the Choir of Dominions, who go out into creation in the Name of the Father to plough in love in a twelvefold manner for the Son, for Whom all things were created. And these twelve return home in the Name of the Spirit with the response of creation turned towards God, bearing the triumph of truth and wisdom, of the fear of

God and order, of the harmony and beauty of God's love. Like twelve fertilising clouds they stand above creation and like twelve shining rainbows they rise again. The Seraphim guide the stream of grace of love over them, and the Sanctus of angels and men rings up from creation... the murmur of springs and forests... the roar of billows and waterfalls... penetrating upwards... and all creatures give answer to their Creator.

Thus, *Saint Pachad* is also a model for us: the majesty of God takes us under the wing of his faithfulness, embedding us in the wisdom and beauty, the measure and law, the truth, love and strength of the orderly process of creation. We need have no fear but the fear of God... it will let us find the right response of love: reverence for God. With that we also learn reverence for all creatures who are witnesses to us of God's love.

Prayer: Great and mighty art Thou, O Lord of Hosts, and incomprehensible is the love with which Thou expressest Thyself in order to draw us to Thyself. Let us thank Thee for this in the jubilant fear of God, our beloved possession!
Amen.

Angel of the Day: 19th March

Saint Joseph

Ist Choir

"He who is all in himself"

SAINT AGLAI

To describe a Seraph in such a way that he becomes comprehensible to all and yet remains himself in his essence is not possible with human means of expression.

It is difficult to describe an angel, one's own guardian angel, for instance, who possesses only the light and power of the ninth choir. Each choir, however, is seven times stronger in light and power in the upward direction and becomes seven times more difficult to grasp and describe.

How great then is the difference between the last and the first of the nine choirs of the holy angels!

Such an angel of the first choir, who is closest to God, worships God today in the name of Saint Joseph and the whole *Corpus Christi Mysticum: Saint Aglai, the One Who Is All*. The Seraphim are the highest spirit creatures that exist in all creation. They reflect the Triune God most clearly, for they are three and yet only one; they reflect God inwardly and outwardly and on all sides; they have eyes within and without and wings within and without. They are in continuous, lively motion and yet they do not move away from God. They bear the entities of God as the first and nearest creaturely mirrors, and they reflect these entities to the left and to the right to their brothers, with whom they are always one in three and three in one, and they reflect these entities downwards across the stream of love to the lower choirs and to man, and they

reflect these entities back again like an answer, like a mirror image, towards God.

Saint Aglai is also like that. They are three and yet one; one of them is *Saint Eheie*, the Seraph of the Father, who bears the *Being* of God as reflecting the *Simple Being of God*. The other is *Saint Jod*, the Seraph of the Son, who transmits the Divine Idea (of God's Influx into Creation), the *Becoming*. The third is *Saint Aglai*, the Seraph of the Spirit, who points to the All-Being God in Himself. He is, to explain him in stammering words, like a tremendous, spouting waterfall shining in all colours, shining inwards and outwards to let everything flow and shine again within.

It is a gift of God's love to Saint Joseph, to give him glory before all the angels and saints, that he who was poor and lowly and a carpenter is now reflected in his being in the response of a

Seraph to God. Mary, the Bride of the Spirit, is reflected in *Saint Jod*, the Seraph of the Son, Joseph, in the Seraph of the Spirit, *Saint Aglai*, and Jesus Christ is reflected in *Saint Eheie*, the Seraph of the Father. O wonderful flowing into one another in unity and contrariety! Rejoice, O man, that your Mother, the handmaid of the Lord, and that Joseph, the simple man of the people, are thus held up to the Triune God by the highest Seraphim, praising the Creator!

Prayer: Saint Joseph, thou quiet, humble man and nourishing Father of the Holy Family, how much does God distinguish thee above all angels and saints, that a Seraph of the Holy Ghost holds up the beauty of thy soul to God in response. Let this light of thy soul come to us through the angels, so that we may walk thy path of simple duty with the same peace and certainty with which thou hast walked it. Amen.

Angel of the Day: 20th March

Vth Choir

Angel of Gravity

SAINT OCHOTIEL

In the trial, the angels split into the faithful and the unfaithful. They have been in battle ever since. The good move upwards and the bad downwards.

Of the Powers, half have fallen into the depths with Lucifer, especially the powers of nature. From the perspective of the Kingdom of God and the nine choirs of the holy angels, this is marked in such a way that the ground between the heavenly and infernal powers is literally the thinnest and constantly trembles from the force

of the mutual tension.

It is an angel of power, *Saint Ochotiel*, the *Angel of Gravity* who stands today as our intercessor before God's Throne. We all know that gravity is a law of nature. If the adversary did not have such strong opponents among the heavenly Powers, the law on earth would have broken down long ago. This is to remind us of the quiet faithfulness in *Saint Ochotiel* with which he resists the attempts at disruption and overthrow of the hostile powers in order to maintain order in the course of creation. His symbol is a plumb line attached to a triangle with horizontal lines. Broad and massive, he stands before his Lord like a lighthouse that can be relied upon. At his feet is a sword, sunk into the ground up to the hilt. The symbol of *Saint Ochotiel* is also meant to remind us of the gravity of our earthly urges; if we do not anchor them to God with a firm rope, then they pull us downwards with force. The more earthy

we become, the harder it is for the angel to pull us up, because everything in us then pulls down. The sword stuck in the ground is supposed to indicate God's struggle against the abyss, the mud and the ground that suffocates us; our relationship to everything that pulls us downwards is supposed to be a relationship of struggle. The triangle attached to the plumb line points to the sovereignty of God over all the laws of creation; the horizontal lines are measures both of the natural law of gravity and, in a spiritual sense, of the degrees of purification of our soul.

Saint Ochotiel stands among the Powers in the third third part, which bears the will of God for the harmonious course of all creation and which establishes the will of God in creation and sees to its execution. All the angels for the orderly, lawful course of creation stand in the ranks of the Powers, because the onslaught of the

infernal powers is to be held off by their own former brethren who have remained faithful to God.

Prayer: Holy Angel of God, *Saint Ochotiel*, release me from the gravity of my urges that pull downwards, and give all my striving the force to push forward to the Heart of God. Amen.

Angel of the Day: 21st March

IIIrd Choir

Angel of Fortitude

SAINT BELOHIM

This angel is a Throne, but indeed he looks more like a monstrous tower. His feet stand wide on the earth and his enormous wings are lost in the darkness of the clouds. He gathers within himself, as in a sacrificial bowl as high as the heavens, all the courage borne of God, all the martyrdom and all the confession suffered and endured for the sake of God. He holds the tablets of the law flat above him like a paten; they are the Throne of the Son, the Lord and Saviour Jesus Christ, our Redeemer.

In the uppermost ring of worship around the Throne of the Most High are the most sharply defined, indeed, one might say, *extreme* choirs of angels: the Seraphim, the Cherubim and the Thrones.

The Seraphim are the angels of *love*; they are only love... the most living and most moving love... with eyes within and without... and wings within and without... revolving around themselves and around God... light and light again. The Cherubim are the angels of *power*, of the Word; they are only power... power of knowledge and attraction... thrust power, expansion power, binding power. They are like flames flickering upwards and like swords darting downwards; they are six-winged and three-faced. The Thrones are the angels of *life*; they are only static; they are anchored in God and in creation on all sides; they carry the *Become!* and that which is to be formed and shaped like

cornerstones or pillars and their wings are heavy and massive like the doors of winged altars.

The Seraphim are three times seven, and the Cherubim are three times seven less one, but the Thrones are three and seven, and again three and seven, and one more, *Saint Aralim Enneth*, who bears the will of God over Lucifer and his kingdom.

Saint Belohim, who stands before our eyes today, is one of the second seven Thrones. These carry what has already been formed and created. They are, in our terms, like the central government, the central administration or the ministries. *Saint Belohim* is the Throne of fortitude, steadfastness and of adherence to the law, of living within the firm structure of God's commandments and orders. Through him, fortitude and steadfastness are channeled into the life of man; the fire of love becomes courageous

and blind faith becomes full of life and steadfastness. He imparts strength to the martyrs and confessors until the end and opens their eyes to the Throne of God's glory.

Prayer: Holy, strong, immortal God, let us never waver in faithfulness to Thee, in faith in Thee; give us the grace of fortitude, that we may confess Thee, and that Thy Blood may become our blood. Amen.

Angel of the Day: 22nd March

Vith Choir

Transubstantiation of God

SAINT CADIEL

Just as the head and the heart are close together and form one body, so the devotion to Jesus in the Upper Room, when He gave Himself as Food to His own, and the devotion to Jesus on Golgotha, when He gave Himself for the whole world, are close together. Just as Christ, crucified, is our Head, so Christ as *Bread* is our heart.

An angel and a saint stand before God's Throne today: one stands here for Christ crucified; the other stands here for Christ as *Bread*.

The one who stands before God's Throne for Christ crucified is the great saint of Switzerland, Nicholas of Flüe. He followed the cross and left everything for the sake of the Crucified One; with the cross he held his triumphal entry into heaven.

The one who stands for Christ as *Bread* before God's Throne is an angel from the Choir of Princes, of those appointed as stewards of creation; it is *Saint Cadiel*, with the symbol of *Bread*; he is called the *Transubstantiation of God* and is the steward of life-giving in the Holy Church.

The High Princes, to which *Saint Cadiel* belongs, are angels of Mary and wear the blue mantle as a special mark of this, their dignity. They also stand two-by-two around Mary, their Queen; they are twelve times two, like twelve double stars around the heavenly figure of the

Most Pure.

As they stand in twos, let us also remember that angel who belongs to *Saint Cadiel* like a brother; that is *Saint Sadiel*, the Angel of the Church, of adoration and of reverence for God. How wonderfully the two angels complement each other: *Saint Cadiel*, who carries the *Bread* and guards the living life of the Church, and *Saint Sadiel*, the bearer of the living life of the Holy Church and the guardian of the Most Holy Sacrament of the Altar who has the lamp as his symbol; one guards the task of the other and they both stand around the centre of the Holy Church, *God* in the form of *Bread*.

Saint Cadiel has his arms wide open; he carries struggling humanity over the whole span of his arms as if on a paten. On the paten lies the *Bread*; it applies equally to Our Lord, in whom all humanity is resolved and to all those sacrificed in

the Lord; from the *Bread* come springs which become rivers of grace for the whole Holy Church.

Prayer: As Thou, O Lord, art insatiable in Thy love for us, let us for the sake of this Thine angel be insatiable after Thee, after the *Bread* and after the living life which Thou art, our Lord and our God. Amen.

Angel of the Day: 23rd March
VIIIth Choir

Angel of the Easter Festival

SAINT CHASIM

Always in these days of Spring, the memory of the redemptive act of our Lord Jesus Christ is renewed. For this reason, the Holy Church presents a special Mass text on each day of Lent, and God, the kind and merciful One, also has a special angel stand before His Throne as our intercessor for all the movable feasts of Christmas, Easter and Pentecost, in addition to the fixed angels of the day.

The twelve angels of the power of the Holy Church stand over the whole Church year. They have not only the times under them, but also the

whole structure of the Holy Church, its inner and outer life, its estates and the holy places.

One of these twelve angels is our intercessor today: *Saint Chasim*, the angel of the Paschal Cycle. We know that the Paschal Cycle in the Holy Church spans from Septuagesima onwards. It comprises the preparatory period, consisting of the pre-Lenten period and Lent proper, and then the Easter period.

The Virtues of the Church, twelve in number, represent the response of the sanctified creation, the Church, to the Triune God in the name of the angels, while the twelve apostles bring the same response in the name of mankind. Thus an angel of the Holy Church and an apostle of the Holy Church always belong like a pillar to the building of the Holy Church in heaven and on earth. And when we see the twelve crosses in the nave as a sign of the twelve apostles, we think of the twelve powerful angels who, together with

the holy apostles, support and protect the indestructible church on the rock of Peter. Each of the twelve angels bears the name of one of the twelve apostles on his breast and passes this name on to the twelve great angels on the gates of the New Jerusalem, who also bear the names of the twelve apostles.

Saint Chasim bears the name of Paul, the apostle to the nations, who furiously persecuted Christ until the word of the Lord awakened him before Damascus from spiritual death to resurrection for Christ. *Saint Chasim* looks like a mighty pillar. His feet are on Golgotha, but his gaze goes beyond the holy places to all the places of the cross of the Holy Church on earth, into the torn-open heavens where the final transfiguration and the final Easter jubilation of the risen *Corpus Christi Mysticum* will never end for eternity.

Prayer: Holy Angel, *Saint Chasim*, let thy words of our Lord's suffering and death be to us a reminder and a signpost, that one day we may rise in Easter jubilation. Amen.

Angel of the Day: 24th March

VIIIth Choir

“Messenger of God”

SAINT GABRIEL

To write about *Saint Gabriel*, the great steward of the earth, the angel of hope, would take up many pages. Today he stands before us as the Angel of the Annunciation.

We all know the Gospel of Ember Wednesday in Advent (Luke 1:26-38), which begins like this: “At that time the angel Gabriel was sent by God to a virgin in a town of Galilee called Nazareth...”

Saint Gabriel stands here in the middle, in the fullness of time, at the climax of the whole event of creation. He brings the desire of God to the

most pure Virgin; he stands here with the greatest and most important message that God ever sent into creation, the message of the Incarnation of God. He stands before Mary, for he is the emissary of God, and without the express will of God it is not given to any angel to be able to see into the heart of man. So, he is well aware of the sublimity of this creature of God; he knows the promises that are attached to the Birth of his Lord and God; but Mary’s *yes* has not yet been given and he still carries with him God’s desire for the unfulfilled Incarnation. Only when the voice of the Virgin resounds in the silence, the *fiat mihi*, which makes Her the Mother of God, the Sorrowful One, the Queen, does the great messenger of God sink to his knees. He is the first to adore his Lord at the moment of the outpouring into the Purest Body.

Months before, *Saint Gabriel* also stood with an announcement before Zacharias—that of the

birth of Saint John—but Zacharias did not want to believe. The angel struck him dumb.

Let us not deceive ourselves about the virtue of angels! Even if they are invisible, they are there. Even if they do not speak to us aloud, they hear us all the better and our heart hears them very well... only we often do not want to admit it. The angels are messengers of God and they are always around us on God's behalf.

Saint Gabriel is not only the archangel who guards the priests and the consecrated, the hidden and the servants and handmaidens of God and who stands over the Holy Sacrament of Baptism, but he is also the High Prince, the steward of the earth, who will one day come to account with the little book. He is the steward of Mary's third sphere of power, "Hear my voice!" Under him he gathers all the guardian angels who impart clairvoyance and winged obedience to men. As an angel of service, he has been the

messenger and the bearer of God's words to men. He is the angel of hope and peace.

Prayer: Holy *Archangel Gabriel*, help us to obtain purity and readiness and to become the resting place of the Lord. Amen.

Angel of the Day: 25th March

The Annunciation

Ist Choir

“The All-Knowing”

SAINT ELOHA

As quiet as it was in the small room in Nazareth when Saint Gabriel, the faithful messenger, came to the Virgin Mary with the word of the Lord, so little was it quiet up in heaven when Saint Gabriel began to speak.

Above, before the Throne of the Most High, the angels of the mission came together like an immense shining cross: the angels of the Father's mission like the hilt of the sword, guided by the Father Himself, like the crossbeam of the cross; the angels of the Son's mission like the long

sword-shaft, from heaven towards the earth, guided by the Son Himself; the angel of the Spirit was one in three, a three-bundled seraph; he was the pommel of the sword, which was a cross, with its point towards the earth.

This seraph on the pommel of the sword of mission stands before our blinded eyes today. It is *Saint Eloha*, who is known as the *All-Knowing*, the *Righteous God*. He is the centre of that group of angels who, as *angels of mission*, are assembled by God from angels of various choirs and sent out on important tasks. To *Saint Eloha*, in the Seraphic Trinity, belong his brothers *Saint Jai*, Seraph of the Son, *Our God*, bearer of the God-Man connection, and *Saint Ananai*, Seraph of the Spirit, *He will teach you all things*, bearer of the Divine Magisterium.

Is it not shocking that not the love of the Father, but the justice of the Father had this

sword turned against the tender Virgin? With what divine certainty did the Father know that Mary alone was capable of being the first on earth to catch this sword and receive it into Her Heart: the Word that became Flesh in Her, this Word that, through the Act of Redemption, threw the greatest fire on earth that ever illuminated creation: Himself. Even if the *original light* of Lucifer is a mighty firework—against this light, Jesus Christ, it is deepest darkness, and the light has conquered the darkness.

Saint Eloha is Seraph of the Father. As the highest spiritual creature, he reflects the omniscience and justice of God down to earth and though the Son is the *Sword*, the *Redeemer*, yet He honours the Father in the beginning and evermore. We can see this tremendously illuminating flash in *Saint Eloha*, which is again the inseparability of the Triune God not only in *being* but also in *doing*: The Seraph of the Father

at the head of the mission of the Son and as the bearer of the mission of the Spirit.—Who can exhaust the justice and wisdom and love in this mystery of the Triune God!

Mary beholds this sword and what she anticipated as she glimpsed and shuddered, the prophet tells Her barely a year later, “And a sword shall pierce through your soul...!”

Prayer: Give, our senses Lord, the strength to recognise what Thou wantest from us, and give us—now at the hand of Thine angels—the strength to say the *fiat mihi*, that Mary recited for us. Amen.

Angel of the Day: 25th March

IIInd Choir

Angel of the Clear Sight of God

SAINT MALACHIEL

Never will we be able to grasp the graces of God... nor can any angel. Trembling we bow and trembling the Cherub bows down before God, when God's Thought becomes Word: Word of life, Word of power, Word of love, threefold Word, and yet one Word alone. The Cherub has to bear the weight of this Power of the threefold Word of God. Can it be explained that these angels seem to us like falling mountains, like swords hurtling down or like tremendous flames?

They too are threefold; not like the Seraphim, who are threefold in their whole being, but

threefold in their countenance. Each Cherub has a threefold face: one face turned towards the Father, one towards the Son and one towards the Spirit. So also here three Cherubim form one Cherub and yet are three. After the Seraphim, they are the highest creaturely reflection of the Triune God. Three Cherubim—and yet only one—are placed before the Eye of God today; they are:

Saint Jesod, the Cherub of the Father; he bears the Word that was in the beginning, "All things were made by the Word";

Saint Malachiel, the Cherub of the Son; his name is, *Eye of God*. He bears the clear vision of God as the foundation, and is the angel of the ministry in the last days, leading men to the clear vision of Mary and the angels, and bearing the second trumpet;

Saint Muriel, the Cherub of the Spirit. He is the companion of the apostles and carries the answer to God—Mary—back to heaven.

Saint Malachiel, the *Good Angel Eye of God*, is to be thanked for all angelic knowledge. Through this angel, man is given clear insight into the kingdom of God. Through this angel, the kingdom of the heavenly spirits is opened up to man. So we are most grateful to him that he, according to the will of God, for the glory of God and in the love of God, allows simple, miserable man to glimpse the glory of the kingdom of God again and again in prayer, in contemplation and in saying *yes* to what God has in store for us.

What *Saint Malachiel* is in the heavenly ranks, we see in the three Cherubim. They send the light of the Word—of power—downwards: *Saint Jesod* above the Angel of Israel and the

Angel of the Nativity on *Saint Gabriel*; *Saint Muriel* above the Angel of the Praise of God and the Angel of God's Magnanimity also on Saint Gabriel; and *Saint Malachiel* above the *Seven Brothers of the Soul* on *Saint Gabriel*. *Saint Malachiel* always shimmers out from behind *Saint Gabriel*. In the Apocalypse it says of him, without mentioning his name, that through him a great mountain glowing with fire will be thrown into the sea. This is the sword of the angels that forces men to decide for or against God.

Prayer: O great, good Angel, *Saint Malachiel, Eye of God*, we pray thee do not abandon thine effort to open our eyes and minds to clear-sightedness for eternal things. Amen.

Angel of the Day: 26th March

IXth Choir

Angel of Nature

SAINT TELIEL

A giant angel—yet simple as a servant—stands before our eyes today in the mercy of God: *Saint Teliel*, the angel of love for earthly creation. From the ninth choir, he is actually the bearer of love for silent, hidden, untouched creation. He is under *Saint Phanael*, the angel of the power of love and of the wisdom of divine love. God has assigned him to Mary, Queen of Heaven, as one of the twelve angels of special service.

Mary, the Mother of the Incarnate Word, was crowned Queen after Her Assumption into Heaven and thus received all the dignities and

rights of a queen. The seven archangels are appointed as administrators of Her great spheres of power and, in addition, twelve angels provide special service around the Throne of their Queen. In the seven spheres of power all the guardian angels of the people are gathered and looked after. Through the guardian angels, Mary has even easier access to the hearts of the people whom she wants to conquer for Her Son. The twelve angels of special service before Mary have, above all, administrative tasks... fixed and mobile; they administer earthly and spiritual areas and impart special graces.

Saint Teliel is the seventh of these twelve angels and stands here as the *Angel of Nature*. He also has the care of earthly nature from Mary, the Queen of the Earth. He has to take care of the orderly course of creation, as far as it concerns animals, plants, stones and earth, and also of its use by man; he has to bring the natural sciences

close to man in the direction of God and he has to make God's love for creation ever more visible to man who is bound to God. As a special grace connected with this task, he carries the naturalness which is the mirror that *Saint Roph*, the *Angel of the Earth*, holds up to God, in which the simple essence of God is reflected in love upon the earth. Like a wanderer, *Saint Teliel* now walks over mountain and valley and looks after things. He is the patron saint of gardeners and of all workers in the fields, gardens and forests. He asks the researchers to have consideration and love for material creation, which has come forth from God the Father. He lovingly cares for the hidden beauty in nature and heals much that man has destroyed.

Prayer: O holy Angel of Nature, *Saint Teliel*, let us see the creation around us in the right light of God, in measure and order, so that we may use what God wants us to use and praise and love Him with all our heart in and with His creation. Amen.

Angel of the Day: 27th March

VIIIth Choir

Angel of the holy times

SAINT CHOCHOD

Holy Mother Church is the bearer of the legacy of our Lord Jesus Christ. She stands before our eyes in Mary, the Mother, as She and Saint John accept the eternal destiny of Jesus: “Behold thy Mother—behold thy son.” From here the word *Mother Church* emanates. She is mysteriously child, bride and mother at the same time: the New Covenant of God the Father with His children who may say, *Abba!* She is the mother of John, of all priests and of all people. She is the bride of the Lord in the Spirit who calls out, *Come!* She is militant, suffering and triumphant at the same time. She is the treasurer

of the Word and Power of the Saviour and of all the graces of salvation in her teaching and pastoral offices and in her royal priesthood... at all times and in all places.

The great angel who stands before God’s Throne today as our intercessor—in a rich robe and bearing a book with seals—is *Saint Chochod* from the Choir of Powers, the seventh of the nine choirs. He is the last of the twelve angels of the power of the Holy Church and he bears the power of the holy times.

The twelve angels of the power of the Holy Church are the divinely appointed representatives of the Holy Church in the ranks of the holy angels both up *from* the earth and down *to* the earth, for all that binds the Holy Church on earth is bound in Heaven, and all that loosens it on earth is loosed in Heaven. The holy times of the Church on earth are celebrated at the same time

as a glorious heavenly reflection above, before the Throne of the Most High.

Thus the holy times are a power both on earth and in heaven. Even minutes are the passage of time! How much is the priestly *Ego te absolvo* over a repentant sinner celebrated as joy in heaven! What holy silence there is in heaven when on earth the bell is rung for the Holy Consecration! We ourselves know of the power of Christmas, for example, at the Christmas Mass, which grips even the most distant baptismal Catholics. We know of the power of Holy Week and of the jubilation of Easter, which is celebrated in some form, even a distorted one, throughout the civilised world. Is not the Resurrection of the Lord the symbol of the beginning of a new life, already predestined by all nature according to the laws of the most gracious Father? This power of holy times carries *Saint Chochod* before God's Throne and brings in the power of holy places

and estates. Thus the image of the holy Church is well-established before our eyes, "and the gates of hell shall not prevail against it."

Prayer: Lord, we will adhere to Thine own words. We will bind Thee, to us, Lord, for it will be evening on earth. Great, holy Angel of the Church, *Saint Chochod*, help us! Amen.

Angel of the Day: 28th March

IVth Choir

Love of God as a call

SAINT BOROMIM

It is as if the end times have dawned. The weather and threats of the powers of the abyss roll, dark and ominous, over the earth. Lightning flames across the sky. Before the Throne of the Most High, there stands a majestic, almost black, angel, yet terrifying with its wings that seem to grow to infinity. It is *Saint Boromim*, one of the sealed angels from the Choir of Dominions. *Saint Boromim* is a corner pillar. The corner pillars connect the *Ring of Redemption* stretched over the whole earth with the *Ring of Adoration* around the Throne of the Most High above all the heavens. They stand at the four ends of creation

and are formed by all the choirs of the middle ring of *God's Order and Omnipotence*. From each of the choirs with their subdivisions, the four strongest angels are superimposed like pillars; thus they are four times nine angels. The uppermost four angels already project into the *Ring of Adoration*.

Saint Boromim stands with another three in this mighty house of God, as it were at the capital, just “under the roof of creation,” sealed for the last days. His companions are:

Saint Urim, who carries the bound love of God as life force, as the urgent movement of this love towards creation;

Saint Saddim, who brings the bound love of God as the water of grace, wisdom and foresight to creation;

Saint Thumim, who carries the bound love of God as the power of begetting and forming, the measure, the law, the thrust of every unity through creation.

Of these angels it is said in the Apocalypse: “Unbind the four black angels on the banks of the Euphrates!” for they will, as soon as their bonds are loosed, burst the corner pillars. Above the collapsing creation, as on a cloud, it will lower *Deus Judex*, the Divine Judge, to earth for judgement.

In one hand, *Saint Boromim* carries a multitude of lightnings clenched together, for he is the servant of the flaming call as of passionate readiness, like a subdued storm wind or a clenched dark cloud. In the other hand he has a slender cross, however, and whilst he compels the

lightnings to obey with tremendous force, he knocks with the cross in humility at the door of the Holy Church, the Bride of Christ: he knocks in the folly of the cross until the Lord loosens his seal. Then, of course, with a lion’s cry he will release the day of God’s flaming justice.

Prayer: Thou mighty angel of God’s call, thou hast also stirred my soul, that it immediately grasped the hand of its angel and held it fast. Let your voice remain a call of love and never become a trumpet of judgment. Amen.

Angel of the Day: 29th March

Vith Choir

Prince over plants and animals

SAINT RANANIEL

Like the boy in the Gospel of the miraculous multiplication of bread, *Saint Rananiel* kneels at the feet of his Lord and God. In his hands he holds bread and fish; the bread symbolising the seed and the plant and the fish symbolising all the creatures on earth. Both plants and animals serve man according to the will of God and will be blessed and multiplied until the end of the world.

God created nothing without purpose, and everything from the Hand of God is coordinated in measure and order according to space and time, according to kind and to the laws of nature.

So also all the plant and animal world is God's work and is placed under the administration of mighty angels; this means for us that we should not lack reverence for God even before His creations, the plants and animals which serve us.

The Great Prince of Angels, *Saint Rananiel*, the Sealed Prince, whom God lets us see today upon the steps of His Throne, is the heavenly administrator of plants and animals and of all animal and vegetable substances which are necessary for the building up and preservation and for the regulated course of all processes in creation.

Saint Rananiel supervises and cultivates in us reverence for the small and the weak and the helpless, and for those at the mercy of our power and our caprice. He teaches us to see and revere God even in the small and the lowly. He teaches us discipline, not only over those dependent

upon us, but also over ourselves. He gives us the calm, steady hand and the clear, kind eye, the knowledge of the benefits and the reverence for all nature to mankind. He opens our hearts to the joy of the wonderful creations of nature and to the measure of the order of all creation to the Creator. Thus he is also set over all natural remedies which God has created for the blessing and healing of all created things, especially of man.

Prayer: Great, holy angel, *Saint Rananiel*, teach us reverence for the helpless creations of God given into our hands. Teach us right measure in the stewardship of all the building materials of nature so that all may be according to the will of God, and for the glory and love of God. Amen.

Angel of the Day: 30th March

IXth Choir

"You shall always pray"

SAINT HONA

Again and again the Lord lets an angel shine in a new splendour, which warms our hearts and awakens in us the wish that this very angel would like to be our guardian angel, of whom we know nothing yet.

Saint Hona stands before God's Throne today, the angel "You shall always pray!"

He looks as if he has all the light inside, and so he shines from within in a glow, as if he carried the tabernacle within him. The radiance and the glow also shine around him, however, in

the seven colours of the rainbow, enveloping him in the knowledge of God, the Prince of Peace, the Good Shepherd, the Home. He has a musical instrument in his hand like a large shell, but it is made of roundly-shapen, golden rods; each rod has a different tone, and each tone triggers the next one, such that there is a perpetual melody in this instrument. The angel stands completely still. He has the blue mantle of Mary around him, which is illuminated by the colours of the rainbow from the outside and by the glow of the heart from the inside.

His musical instrument and his rainbow glow betray his choir: he belongs to the rainbow bearers of the fourth choir. One rainbow bearer is *Saint Shemajim*, the angel of spousal rejoicing, to whom the music-making angels of the choirs belong. The other is *Saint Alphareth*, the Prince of Response, to whom the singing angels of the choirs belong. He has as his symbol a conch that

is always rustling. *Saint Shemajim* has a flute strung with six strings. These two great princely angels span the rainbow of peace, reconciliation, longing and oneness with God over creation; they wrap their Queen Mary in the sevenfold rays of the Holy Ghost.

Such is *Saint Hona*, standing in the stream of grace of love, which descends from the angel of love on the Heart of God through the Seraphim to the Dominions, and from there pours out in a broad course over the Powers. The angels of power—the depth of love—as well as *Saint Hona*, are enveloped by it and let this love flow far and wide over all souls who, caught up in the love of God, want to be nothing but servants and handmaidens of the Lord.

Saint Hona tells us: “To love life is easy, but to bear and endure life in the love of God is difficult. To love the cross of the Lord is holiness

but to bear the cross in truth after the Lord is the bloody winepress of God. To love God in the light and fullness of the Spirit is divinity but to bear and endure God in His weight is crushing.”

Prayer: Holy Angel, *Saint Hona*, help us to bear life... to bear the cross... and to bear God in all the demands of His love. Amen.

Angel of the Day: 31st March

VIIIth Choir

Virtue of Fortitude (Hope)

SAINT GELIEL

Standing today as our intercessor before God's Throne above all the heavens, is *Saint Geliel*, the angel of fortitude and of unshakable hope. He bears the word: "In te, Domine, speravi; non confundar in aeternum."¹ In this hope he lets the people grow like a cedar of Lebanon that will withstand any storm. He also holds in his hand the growth and the quiet, hidden heroism of the martyrs, confessors, burden bearers and victim souls.

¹ In thee, O Lord, have I hoped, let me never be confounded. [Psalms 30:2]

This is how we must see him: not small and delicate, but large, like a carved wooden figure of a saint; everything about him is large and simple and clean-lined. He holds in his hand, as a symbol, the seed from the Root of Jesse, which has its roots in the same depth to which the Lord Jesus Christ descended for us, and which blossoms before the eyes of the Triune God on the Throne of His infinite majesty, letting its glory shine. The rice is our dear Lady, Mary, the Father's Daughter, the Son's Mother, the Spirit's Bride. She is the strongest woman of all women. The world and all the heavens and all the saints and angels have Her as their rightful queen.

Saint Geliel, silently and humbly bearing this wondrous seed from the Root of Jesse, is of the Choir of Virtues. This choir is divided into two: the three times seven Virtues of faith, hope and love and the twelve angels of Virtue of the Holy Church. *Saint Geliel* is one of the seven angels of

the virtue of hope. In their essence these are—similar to the Cherubim—like flames licking skyward, like fountains, like whirling wind, like flowers opening or like water rushing into the depths; they are most readily comprehensible in their guardian angel form, in which their dynamic individuality comes to the fore. Even though they stand in the stream of grace of love, as angels of hope they receive the stream of power through the Cherubim and the Powers and also the stream of grace of life through the Thrones and Princes.

So they are loaded with the richest treasures of grace. Through the power of hope and of strong faith, we can have a part in it.

Prayer: Holy Angel of God, *Saint Geliel*, teach us courage in good time and spare us not in the hour of trial and testing, according to God's will, for His glory and in His love. Amen.