

Angel of the Day: 1st May
Saint Joseph the Worker
IVth Choir

Angel of the Judgement

SAINT PURIM

He is an angel of love from the fourth Choir of Dominions belonging to the three *Angels of Judgement of the Last Days*. He has power over evil and over the wicked, just as every love on earth has power to redeem even that which is dark and heavy, through the Blood of Christ, and to make all things work for the good.

Saint Purim is still sealed. The evil enemy can still walk the earth and sow his tares among the wheat, but he also knows very well that he does not have much time left and that is why he rears

up and seeks to gain whatever booty he can for hell.

For when the seal of *Saint Purim* is loosed, the time of God's long-suffering and patience is over, and the bright, the inexorably bright light dawns, which reveals everything that was done in darkness and covered up hypocritically. When *Saint Purim* goes out to call for judgment, his call is like a sword drawn in the Name of the Son: "He who is not with Me is against Me!" Then it is harvest time. The call of *Saint Purim* is for all those who grew up in the Church and chose Mary as their Mother and then betrayed and sold their love for the silver pieces of a comfortable, ego-addicted life or sensual intoxication. The angel's call, however, is also to all those who have bound themselves to God, to Mary, to the Church and to the Cross, and who have been found to be true and faithful of God.

If *Saint Purim* stands today, on the Feast of Saint Joseph the Labourer, the Worker, then this underlines the importance of this great man who has been so hidden and who has been chosen by the Holy Church as her patron and stands like a wall before her to protect her and all her children from the uprising of hell. Today, no one can say that evil and the wicked do not exist in the world, or that this is only a human invention and that everything can be justified and excused. When the Son of Man comes with His angels to judge, then there will be only one light: the Light of inexorable Truth; and then there will be only one measure: that of God's justice. No one can destroy the children of God or the property of God with impunity. When it is the time of judgement, it is also the time of harvest, and the angels of God will call and will separate the wheat from the chaff. Even if God allows this time of trial now, He is the Righteous Retributor, and He rewards in the highest measure of His love.

Prayer: Lord and God! When Thy great messengers summon us to judgement, let the work of our hands, which we have placed under the protection of Saint Joseph, not be worthless in Thy sight, but turn to the Mother of Mercy, the Refuge of Sinners and the Help of Christians, and for the sake of Her Motherhood to us let Thy Mercy be extended to us. Let Thy mercy be our garment before Thy judgment seat, and let Thy love be the sign of Thine ownership upon our foreheads. Amen.

Angel of the Day: 1st May
Saint Joseph the Worker
VIIIth Choir

Angel of the Church

SAINT SADIEL

In old altarpieces the middle of the seven archangels, the Angel of the Church, is depicted with a light, a torch or a lantern. This is how it is: *Saint Sadiel* stands before God's Throne as the great Guardian Angel and Intercessor of the Holy Church. Symbolically, he carries her light, which she has received from God, to let it shine out into all the distances, darkneses and abysses of this world.

Mary, the Queen of the Apostles, was addressed under the cross as the Executrix of the will in the *Behold Thy Son* at the same time as

the Church. Thus the same word applies to the Church as to Her: "All generations shall call me blessed." For he who finds the Church finds life. He who stands in the Holy Church beside Jesus, our Saviour, and Mary, His Mother... that is Saint Joseph, the Nurturing Father, the humble carpenter of Nazareth, to whom the Father in Heaven entrusted the care of His Only Son Jesus Christ, beside Mary, His Mother.

Just as the Holy Church solemnly celebrates the Feast of the Holy Family, and just as she honours Mary, the Mother of the Lord, the Blessed Virgin, on many occasions, so today she joyfully commemorates this quiet, humble man, her patron, who became the terror of hell precisely because of his silent, active love and closeness to God.

That is why *Saint Sadiel*, as an Angel of the Church, is also a fighter in his rank as Archangel.

He wears the armour of faith, the firm shield of hope and the flashing sword of love of Him who gave His life out of love for His own: Jesus Christ. The Church is the sum of all believers in the Word, in the Redeemer; it is the never-emptying treasury of graces. She is the Bride of Christ, a hundred times beaten by the world and a hundred times resurrected from all bondage. Just as Saint Joseph was Mary's protector on earth, so he has become the protector of the Church for all time, the model for every true *ora et labora*, the patriarch of all workers, all creators, all servants and maids, craftsmen and fathers. As he once guarded the Little Boy Jesus and His Mother in the house of Nazareth, so now he guards every house entrusted to him and every church, every tabernacle before which *Saint Sadiel*, the Angel of Adoration, keeps watch.

Saint Sadiel is also the *Angel of Reverence*, which alone forms the solid structure of the Holy

Church from the Word and from the teachings of Jesus. Without reverence, criticism would have long since gnawed through all the posts, because faith is a grace and a mystery; but grace can neither be investigated nor worked out nor forced, but only reverently asked for and humbly received.

Prayer: Holy Angel of the Church, *Saint Sadiel*, stand at the door of every house of God with Mary, the Mother, and call us; bring us in! Repel the demons of sloth that make our work unfruitful; repel the demons of cowardice that prevent us from confessing our faith; repel the demons of time wasting that weaken our strength and our our courage with their enticements.

Draw us to the Mother who brought us
Life... Jesus Christ, Her Son, Our Lord, so that
with Her and Saint Joseph and all of the Apostles
and Saints we may praise the Father in Heaven,
and in Him, the Triune

God! Amen.

Angels of the Day: 1st May

The Ladder of Heaven

Before the Throne of the Most High, the Throne of Mary is set up today by *Saint Aralim Enneth* from the Choir of Thrones. She, the Queen of all Angels, praises the Triune God today in the name of all angels and all men. Over Her arches the threefold arc of light that encloses and connects Heaven and earth.

The first arc of incomprehensible light of divine love takes Mary as the chosen creature into the innermost ring of creation around the Majesty of the Triune God; it is supported and borne by the *Angel of the Church* and the *Angel of the Earth*.

The second arc of light is the rainbow of God's covenant with man in relation to Mary and

through Mary. It goes from one end of creation, supported by *Saint Shemajim*, the bearer of spousal jubilation, to the other end of creation, supported by *Saint Alphareth*, the bearer of the response of love; it includes the benevolent Creator and Mary, the Mother of all the living, in creation.

The third arc is the *Ladder of Heaven*. It rises from the earth and goes up on one side, via Mary, to the Heart of God. It is supported by *Saint Ariel*, the angel of divine sonship, and it descends from the Heart of God, over Mary, and to the earth on the other side. It is supported there by *Saint Levanael*, the *Angel of Mary's Minuteness*. The *Ladder of Heaven* is mirrored in creation by the natural rainbow of the earth. Just as this appears when the rays of the sun strike the waters of rain, so the *Ladder of Heaven* arches from the Heart of God to the heart of man when the sun of God's Love shines on the waters of

repentance and the waters of grace. On this *Ladder of Heaven* the angels of all choirs ascend and descend to the Guardian Angels of men. They cannot be specified in name or number. They carry the Love of God down to man via Mary and they carry the petitions of man up to God via Mary. Faith, loyalty and humility are carried by the Angels from Mary's Sphere of Power, of which *Saint Michael* is the administrator; they are known by the deep blue colour of their vestments. Repentance, atonement and inwardness are borne by the Angels of *Saint Jophiel*, who administers another of Mary's Spheres of Power; their vestments are purple in the folds. Other Archangels administer other spheres of Mary's Power with their angels: *Saint Raphael's* angels in blood-red robes carry love, pain and consolation; *Saint Gratiel's* angels, recognisable by a light red in the folds of their robes, carry devotion, consecration and confession; *Saint Sadiel's* Angels in golden robes

carry the light of the knowledge of God, reverence and adoration; *Saint Gabriel's* white angels carry obedience, poverty and peace; and in iridescent green, rainbow-coloured robes, *Saint Ariel's* angels bear joy, growth and sonship, all in the service of Mary, to whose seven special Spheres of Power they are assigned.

Prayer: O holy Angels, who ascend to the Heart of God through the Heart of Mary and come again to help us, let us always remain secure in thy guard. Amen.

Angel of the Day: 2nd May

VIIIth Choir

Angel of Mary

SAINT HALEOCHIM

Again and again the Lord in divine contrariety sets before us that His Thoughts are not our thoughts, His ways are not our ways—not only in the earthly, but also in the heavenly realm.

From the four ends of creation He builds the mighty corner pillars that rise from the earth to the Throne of God above all the heavens, each formed by the four strongest angels of each of the middle choirs. He builds these corner pillars on the shoulder of a single angel from the *Ring of Redemption*. By human standards, the

foundation of a mighty and high building is set especially strong and broad and deep; here it is a slender angel, on whom nothing stands out but his broad mantle. It is *Saint Haleochim*, the Angel of Mary, who carries the *Ecce ancilla Domini* and who is also the angel of the *Corpus Christi Mysticum*. He stands in the ranks of the seventh choir, the Virtues of the Church.

God expects a lot of this angel; but it does not look as if he would collapse under the immense burden. He is as narrow as the way to the Gates of Heaven, and yet he stands here for the Virtue of the whole Mystical Body of Christ. He brings all under His mantle, which looks inside as if it were the Lord's blood-stained mocking cloak when Pilate showed Him to the world: *Ecce Homo!* Just as Mary cannot be separated from Jesus, so the harsh cloak of *Ecce Homo* cannot be separated from the brown cloak of the *Madonna della Strada* or from the

protective cloak of Mary worn by *Saint Haleochim*. It is one of the most tender secrets of the Divine Heart of Jesus that He allows this angel, who bears the Virtue of *Mary, Mother of the Church*, to be at the same time Angel of the *Corpus Christi Mysticum* and foundation of the corner pillars.

From the struggling, fighting and bleeding Church, *Saint Haleochim* carries the never-extinguishing virtue of adoration through Mary. He carries it ahead of those who, from Golgotha to the Last Day, make their way through the narrow Gate of Heaven in an unbroken chain. They follow the light of the angel and have Mary's Name on their lips and in their hearts. Mary Herself is the gate to Heaven through which they enter. Only on the power of the light that breaks from the shoulders and hands of this *Angel of Mary* rests the corner pillars. From the Light of Mary and this Virtue they are underpinned and

fortified until the Last Day.

They are twelve, the Angels of the Church, in whose ranks stands *Saint Haleochim*. In them all the streams of the upper choirs of angels flow together; but above all they are bearers of God's love. They are divided into three parts like the Seraphim: four specially assigned to the Father, four to the Son, and four to the Spirit, but all to the Triune God. The Choir of Virtues to which they belong is the highest of the three choirs of the Incarnation and Redemption, the seventh of the nine choirs in all. Below it are the Archangels and Angels.

Prayer: Lord and God, let us be taken under the protective mantle of Mary by this Angel of Thine, *Saint Haleochim*. Though we may feel Thy mocking mantle in the scorn and hatred of the world, yet we can never fall out of the security of the Virtue of Mary who will open Heaven to us... and we shall be saved. Amen.

Angel of the Day: 3rd May

IXth Choir

Angel of the Saving Love of the Cross

SAINT JESOPHAR

A holy priest taught those entrusted to him to pray as soon as a temptation or an attack of evil approached: “May all evil depart from me through the holy Sign of the Cross! He certainly had the best experience with this prayer, otherwise he would not have recommended it over and over again.

The holy Cross is the sign of victory of our Lord Jesus Christ. We refer to this sign of love, struggle and victory again and again every day. We usually see in the Cross only the heaviness and the sacrifice of it; that we

should also see it differently is what God teaches us today through this beautiful, indeed, literally mighty, angel who stands for us before the Throne of God: *Saint Jesophar*, who bears the saving love of the Cross.

The angels of the Cross mostly belong to the fifth choir of the holy angels, the Choir of the Powers. The Powers take over the streams of power from the Cherubim and in this power they carry the will of God into creation and into the individual soul. *Saint Jesophar*, although an angel of the ninth choir, also serves in the Choir of Powers and also has the power of this choir in his task. He serves *Saint Cheloim*, the *Worshipper from the Deep*, the sixth of the *Seven Brothers of the Soul* from the Sealed Powers.

In the task of *Saint Cheloim* lies also the task of *Saint Jesophar*. For first we must go into the depths; first we must have gone

through the school of God; first the love of God must have bound us and loosed us and trodden us into the ground; only then does the right fervent adoration rise from the depths to the Throne of God... and then the saving love of the cross sets in... in its truest and purest form. Let us allow ourselves to be saved by the Cross of the Lord, by embracing and carrying it with love; it carries us far beyond Golgotha up into Heaven. A Christian should never be afraid of the Cross and look away from it; he should stretch out his hands towards it: *Ave Crux, spes unica!*¹

Alone, of course, we can never carry a cross properly; and when we flee from the Cross, it usually falls heavily on the fleeing man's back and knocks him to the ground.

¹ Latin for "O hail the Cross our only hope." This is the opening line of the sixth stanza of the ancient hymn to the True Cross of Christ, *Vexilla Regis*.

No, we are to see our salvation in the Cross, and in loving the Cross we prove our love for God. He who truly loves God also loves the cross and through the saving love of the Cross will receive his reward in eternal glory.

Saint Jesophar wears the Sign of the Cross shining on his garment. In his hands, pressed on a linen cloth, he bears the Face of Jesus in the *Passio*. This is the Face of our Saviour!

Prayer: Lord, only Thy love can save us sinners. Let this Thy love flow over us through Thine angels and let us sink for eternity in this sea of Thy salvation! Amen.

Angel of the Day: 4th May

VIIIth Choir

Angel of Youth, Family

SAINT ARIEL

This wonderful angel consecrated to the special service of Mary is known as “the rainbow-coloured one.” It is truly a joy to behold him. He is the *Angel of Divine Sonship*. He communicates the gift of divine sonship to man in all the ages of his life. He gives man joyful indifference anchored in the knowledge of his complete security in God’s Goodness. He is the angel of youth and of joy in God, of youthful enthusiasm, of the flaming courtly love of Mary and of lionlike courage in the fight for Mary. He is the patron of marriage and family and the administrator of Mary’s Sphere of Power, *Source*

of Life, in which Mary leads Her children to Her Son, the Source of Life. He is Angelic Prince by the grace of God. He is Archangel in his essence.

There are only seven archangels and they, with their legions of accompanying angels, form the eighth choir of angels. From their ranks, however, has come the vanquisher of Lucifer. They are those who watch over the Bride of Christ on earth with the shield of defence and the sword of attack. Since the fall of the chief of all of the angels and almost half of the heavenly hosts, they have risen to the power of the Principalities, by the grace of God, in order to be able to successfully wage the battle against the powers of darkness. Mary, the Mother of all the living, the Queen of Heaven and Earth, has assigned them seven spheres of power; in these they can gather all the Guardian Angels, all the ministering angels of the earth, and give them their own character.

Saint Ariel is one of these seven. With waving hair like a young lion, deep blue eyes like a mountain lake, and a rich green robe that shimmers in its folds in all the colours of the rainbow, he carries a jar as a symbol of his administration of that sphere of power in which child and youth and married couples, godly earthly love and the Sacrament of Marriage are especially cared for, but also of ardent, enthusiastic readiness at every hour. He receives his strength from the currents of the Powers, especially those two great angels, one of whom bears the power of the Divine Essence, but the other is called Guide to God. Behind these Powers, before God's Throne, in the innermost *Ring of Worship*, stands the Cherub with the threefold countenance, which towards the front shows God's bowing down in most loving kindness to his creation; towards the right, love and affection over Mary to creation; towards the left, it is the silent countenance of being absorbed

in God.

Prayer: Almighty, powerful, glorious God, from whose Breath comes this Angel of joy and childlikeness before God, *Saint Ariel*, let us thank Thee that Thou hast appointed him guardian of our youth, our children, and our joyfulness. Let our love and joy, readiness and enthusiasm be kindled in him; let us drink from his pitcher of the fountain of eternal life and grow ever thirstier for Thee, O God! Amen.

Angel of the Day: 5th May

IXth Choir

Tabernacle Angel

SAINT CHALED

It is a silent, almost inconspicuous angel who stands before the Throne of God today: *Saint Chaled* from the ninth choir of angels... *Saint Chaled*, the Tabernacle Angel... who lights the light.

Even though there are millions and millions of angels, each one has his task and each one has his place. If God were to make the angelic world visible to us even for a single day, the pride, insolence and indifference of men would be over with, but it would also be over with the completely free decision of the will, which the Lord wants to

be preserved at all costs. Everything thereby has its great meaning in the light of God, and our eyes will open in truth when we close our earthly eyes. It is not that the angels of the ninth choir are entirely like us in activity and task. Their activity and task are adapted to their nature, which rises so high above ours in which our earth-boundedness and sin-boundedness pull us to the ground. No faithful angel sins or is pulled to the ground by something. No faithful angel is darkened or gropes about irresolutely. That is why his task is different from the supreme task of the wisest and holiest of men. (And yet, if there were envy among the angels, every one of us would fervently envy what Our Lord Jesus Christ did and still does for us and what is done for us through Him). So it is with this angel; silent and veiled as he seems, he stands in that place where the Angel of Mary stood before he was lifted up to the Heart

of the Triune God. He is the Angel of Silent Concealment. He stands in the name of *Saint Chud*, the Angel of the Holy Places, in front of the Tabernacle, lighting the candles, not letting the eternal light be extinguished. He stands in the name of *Saint Gabriel*, the Guardian of the Holy Sacrament of Baptism, at the baptismal fountain, holding his hand to the child's votive candle. He stands in the name of *Saint Sadiel*, the angel of knowledge and reverence, and of the Holy Church, before the awakening heart of the child and lights for him the light of love for God.

As his symbol he has the white robe of the Virgin of Nazareth. He holds up his index finger as a signpost to God; he has a bright light on that finger that never goes out.

Prayer: Thou holy Angel of Mary, *Saint Chaled*, who stands among us like a lighthouse in the midst of the sea of distress, light our hearts and let them never be extinguished in God's and Mary's Light, as thy light will never be extinguished for all eternity. Amen.

Angel of the Day: 6th May

IVth Choir

Angel at the Gate of the Souls of Fire

SAINT DANAEL

There are twelve angels from the choir section of the Dominions of High Power standing over the twelve gates of the New Jerusalem, which will receive the twelve great streams of redeemed mankind after the great judgement of creation. They are, like all the angels of the Choir of Dominions, the great middle supports of God's flow of love to earth; the highest supports are the Seraphim; the lowest the Virtues. While seven of these High Dominions carry the bowls with the Gifts of the Holy Ghost and four stand for prudence, justice, fortitude and temperance as the cornerstones of creation, these twelve angels

let the love of God flow over mankind until the Last Day, as the sower sows the seed in the field. Then it will be harvest time, however; their labours will have borne fruit. Each of the twelve angels sees the fruit of God's love that he is allowed to bring home. *Saint Danael* is the third of these twelve angels. He stands over the third gate, that of the souls of fire.

It is the twelve tribes of Israel that will enter through the twelve gates in the name of the Old Covenant and it is the twelve apostles who will enter here with their multitudes in the name of the New Covenant. Each gate has its foundation stone, which is contained in the breastplate of the High Priest of the Old Covenant and in the fisherman's ring of the Apostles of the New Covenant at the same time. To the left and right of each gate, an angel from the Choir of the Princes of High Power is given to the side of each angel above the gate. While he himself stands for

the mission from God, these two stand for the returning creation here; their signs are inscribed on the gate.

Every gate, however, is Mary. Man will always return home through Mary. So also on each archway is the greeting and praise that these three angels offer to Mary in Her essence and in Her task. Each gate will then receive those redeemed men who are bound to these three angels, to this gate, to this cornerstone and to this greeting.

Saint Danael bears the fullness of love with which the Triune God, the All-Wise, overshadowed His daughter, His Mother, His Bride. *Saint Danael* is the Angel of Mary as the *Seat of Wisdom*. Through his gate—the gate of the souls of fire—Zabulon will enter with his own, and John the Evangelist, the favourite disciple of Jesus and caretaker of Mary, with all the souls of fire who have been annealed and

purified by Mary. The foundation stone of this door is as blue as the sky, like the mantle of the Virgin Mary.

The one accompanying angel of *Saint Danael* is *Saint Ariel*, the young lion, the angel of divine sonship, the angel of joy and youth. His greeting is, *Mother of the Saviour!*

The other is *Saint Levanael*, who is known as *The Crescent Moon*, the tender *Angel of Mary's Minuteness*. His greeting is: *Gate of Heaven!*

Saint Danael's greeting, however, is: *Thou Seat of Wisdom!* The two accompanying angels of *Saint Danael* are also the ones who support the ladder of angels from Heaven via Mary to earth and from earth via Mary to Heaven.

Prayer: Thou great, holy Angel, with the triangle in thy hand, *Saint Danael*, uniting the fullness of love with the fullness of wisdom and the fullness of childlikeness before God into wonderful triad, O let us hear this sound and follow it until we find our way home. Amen.

Angel of the Day: 7th May

VIth Choir

Angel of Purity

SAINT ANAEL

God has placed the child in the ranks of the angels and the priests, as an allegory and a model for men. Naturally, it is the purest vessel of God among men, the vessel of the divine *Become!* of the Father, just as the angel is the purest vessel of the power of the Spirit, Mary excepted, and just as the priest is to be *in persona Christi*. Of the child our Lord says: “Unless you become like a child, you cannot enter the kingdom of heaven.”

By being a child is meant not only the early and untouched age of man’s development. Above all, the essence of the child is meant, the simple,

faithful, trusting, unconcerned, truthful and pure. These qualities are usually more or less buried or destroyed in mature people; the adult is usually not simple but complicated, his faithfulness is destroyed by disappointment or addiction to criticism, trust has given way to an often justified mistrust, unconcern is lost in worries about existence, truth is bent to advantage or feeling, purity is hardly respected in later life... one is dirty anyway. Yet God wants to be a child; yes, He even makes the attainment of the eternal goal, the Kingdom of Heaven, conditional on first becoming a child.

Saint Anael, the child, stands before God’s Throne today. He is one of the most beautiful angels in his sweetness and tenderness. He stands there like a still closed bud. Over his robe, which shines like bright morning red, he has a wide mantle, and it is not his, it is put on him by one who stands behind him: by *Saint Hagiel*, the

Angel of Silence. Both are angels of Mary in a special sense. *Saint Anael* belongs to the Princes of High Power, who carry the beauty and harmony, the love and justice of God into creation and are stewards of the material creation and also of all the heavenly bodies. *Saint Anael* also has a specific and delimited part of creation to administer. Moreover, he is the angel of virginity and purity before God. Just as Mary, the Most Pure, will be the last to crush the head of Satan, so *Saint Anael*, the child among princes, will carry the last trumpet; it will sound the last and greatest of all battles. Again and again we must marvel at this incomprehensible contrariety of God. *Saint Anael* stands as a pure, untouched creature of God in the chaos of the perishing world; he does not blow the trumpet; *Saint Hagiel* does, and silence will come upon humanity walking in the footsteps of Jesus Christ. With *Saint Anael*, however, childlikeness will rise again in mankind; through this childlikeness they will

joyfully endure the last times despite dragons and murder.

Prayer: Holy Angel of purity and virginity, *Saint Anael*, thou dost not stand before us as a demanding, kneeling or incomprehensible angel, however far from holy purity we recognise ourselves to be. Thou art near and dear to us because thou art a child; help us to become a child, pure and clean and true, joyful and believing and unconcerned in God. Amen.

Angel of the Day: 8th May

Vth Choir

Power of thrust

SAINT REM

For the first time in this month of Mary's minuteness, an angel stands before God's throne, waging battle against the serpent in the name of Mary. Like many of the angels, he too has a double face; one is directed upwards in bright rays, the other is literally blazing towards the abyss.

Saint Rem belongs to the Choir of Powers, the Sealed Powers. There is a mystery in the divine contrariness that people will only understand in eternity. It is not as if only everything that is light, bright and lovely belongs

to God and everything else emanates from the powers of darkness. The divine dichotomy, be it justice and mercy here, is like a tremendous current of force from two different worlds, tamed for the sake of man. One only has to think of the span between the infinity of God's merciful love and the inexorability of God's justice, of Mary's being lifted up into the most tender bud-like purity, which has to fight the most terrible, pestilential, smoke-shrouded arch-enemy for millennia. Embedded in the divine contrariness and sealed for the benefit of mankind, are the mighty angels of the fifth choir. They are different from the Sealed Dominions, who only begin their activity as sealing and wrath bowl angels, judging and harvesting angels, when their seals are loosened, different from the Sealed Princes, who with the loosening of their seals will come over the earth uninhibited like storm, fire and flood of water. The Sealed Powers already carry all the living tension in the realm of the soul. The more a

person grows into God, the more he also grows into this very choir; God wants to be conquered and conquered.

Saint Rem, the bearer of the thrust, is friend and brother to all of God's warriors. He is still subdued and sealed and his thrust is adapted to earthly dimensions. Physically, mentally and spiritually, his strength and help are bearable, even if he often extracts the last out of a fighter. Built into the divine contrariness, he is subject to the folly of the Cross. He has his charges bound and trampled into the ground, and at the same time he hurls them in mighty thrust like a harpoon into the midst of the ranks of those who are to become the prey of God. He thrusts his charges in the high heat of love right into the Heart of the Queen and right into the Heart of the Lord. He kicks them with the same mighty thrust into the midst of the infernal camp to bind the violence of the hostile powers in the Name of

Jesus and Mary. After the loosening of the seals, he will be one of the most fearsome opponents of the adversary, since he wears the blue ribbon of Mary as a girdle.

Prayer: Help us, O thou glorious, mighty Angel, *Saint Rem*; help us and let us never stand still, despondent and fainthearted, where we should go forward in thy power. Let us never waver out of cowardice and comfort, so that we may reach the goal which God has set for us. Amen.

Angel of the Day: 9th May
IVth Choir

Corner Pillar “Holy God”

SAINT CHAJOTH

In the heavenly hierarchy within the nine choirs of angels there is a group called the *Corner Pillars*. To this group belongs the angel of this day, *Saint Chajoth*, which means: *Holy God*. The heavenly hierarchy is distinguished with a rich symbolism, a pictorial language, with regard to creation—for the sake of better comprehensibility—just as the Word of God in the Holy Gospels often speaks to us in pictures and parables.

The corner pillars bear the symbol of God’s House in creation. They are truly

corner pillars, formally at the four corners of creation, which we imagine as the extension of the four directions of Heaven: north, south, east and west. There, three angels stand three times, each as a pillar above the other. They stand within the second ring, the middle of the three rings, which are each made up of three choirs of angels. They thus stand on the third ring, which encloses the earth, the *Ring of the Work of Redemption*, and carry the uppermost ring, the *Ring of Worship*, in which the Seraphim, Cherubim and Thrones unceasingly praise and extol the majesty of the Triune God. This second ring is called the *Ring of God’s Order and Omnipotence* and it encompasses the whole of creation from the Throne of God down to the small earth, where, in the *Ring of Redemption*, the Angels, Archangels and Virtues protect and guard the human race

on its way to God.

In this second *Ring of God's Order and Omnipotence*, the Dominions, Powers and Principalities carry the love, the will and the order of God out into creation in all the holiness, wisdom, omnipotence and justice of God. Each choir is divided into three parts, and in each such third part the four strongest angels stand on each other as corner pillars, the earth as foundation at their feet, above their heads the roof of creation: the Heaven of all heavens above all of the clouds.

Saint Chajoth is the uppermost angel of such a corner pillar, namely the first one, which goes downwards from the Essence of the Triune God, *Holy God*, via the (Angel of the) Vow of Purity over *Saint Makariel*, the High Priestly Power of the Holy Church

to the Angel *Mary*, who is at the same time the Angel of the *Corpus Christi Mysticum* and carries all four corner pillars on his shoulders. This concept of God as *Holy God* is at the same time the ground of the first *Ring of Worship*. So, *Saint Chajoth*, although belonging to the Dominions of High Power, nevertheless projects into the Ring of Worship as the crown of the corner pillars. We can imagine him as symbolically bearing *God-in-His-Sanctity* through the power of the Most Holy Eucharist and the Immaculate.

Prayer: Lord and God, four mighty corner pillars of angels Thou hast set up for us as the House of God in creation. Let us be at home in this House and praise Thee, the All-Holy God, with all the angels! Amen.

Angel of the Day: 10th May

Vth Choir

Power of Faith

SAINT GEOSED

His name is the sword of God's long-suffering. This is a dark and heavy sword. It can probably only be explained properly by taking a closer look at the angel.

Saint Geosed is from the Choir of Powers. He is a High Power, that is, he stands before God, even if he is full of power, to carry the Will of God into creation. He stands for the covenant of the Father with mankind through faith. The Creator commits Himself to believe in His creature and to remain faithful to him, just as the creature commits himself to believe in his Lord

and God, even if God veils Himself. Thus *Saint Geosed* here, stands for this covenant for eternity. *Saint Geosed* is also a corner pillar who stands in the same row as *Saint Makariel*.

Saint Makariel, stands in the corner pillar, *Holy God*, for the structure and the whole essence of the Holy Church, (for the Church is first holy); like

Saint Jochaanael, who in the corner pillar, *Wise God*, stands for the covenant of our Lord Jesus Christ, for God's New Covenant with mankind, through which we have found salvation; like

Saint Dichaël, who, in the corner pillar, *Righteous God*, stands for the power of the love of the Triune God (who indissolubly binds the heart of man to

Himself); so stands

Saint Geosed as the power of faith in the corner pillar *Almighty God* and binds the omnipotence of God, who condescends to creation, to the believer.

We must also see *Saint Geosed* in the vertical before we can understand the sword he carries in the stream of power that comes to the Powers over the Cherubim from the Angel of the Word on the Breath of God. In this stream of power, *Saint Geosed* has above him the Cherub *Saint Nachiel*, the Angel of Readiness, and below him the Archangel, *Saint Michael*, the Fighter for God.

Thus the sword that *Saint Geosed* carries is double-edged. On one edge it bears the long-suffering and omniscience of

God, the faith of God in mankind; on the other edge it bears the readiness of man, faith in the power of God and faithfulness. We will always find the long-suffering of God and the faithfulness of God if we remain on the sword edge of readiness for God with the unshakeable loyalty of faith in God.

Prayer: Lord, let the sword of long-suffering abide with us, that it may cover us by the sword of Thy righteousness. Let the sword of Thy faith fight against our own unbelief and deliver us from all unfaithfulness against Thee forever in Thy faithfulness. Amen.

Angel of the Day: 11th May
Saints Philip and James the Less, Apostles
IVth Choir

Angel at the Gate of the Martyrs

SAINT RATIEL

In order to understand this angel correctly, we must open the Revelation of the Holy Apostle John to the point where he speaks of the Heavenly Jerusalem: “Then I saw a new heaven and a new earth (Apoc. 21:1). I beheld the holy city, the New Jerusalem... coming down out of heaven from God... it had a great high wall, twelve gates, and on the gates twelve angels, and names written on them: the names of the twelve tribes of Israel.... The wall of the city had twelve foundation stones, on which were written the twelve names of the twelve

apostles of the Lamb....” (Apoc. 21:12-21). The twelve foundation stones (precious stones) are then named, and there is a connection between these and those stones which the High Priest of the Old Covenant once wore in symbolic significance on his breastplate.

Thus it can be seen that the whole of redeemed mankind with its leaders of the Old as well as the New Covenants will one day—after the great judgement—enter through these twelve gates into the Heavenly Jerusalem... into eternal glory. One can name these gates according to their foundation stones (21:19), according to the names of the twelve tribes of Israel or of the twelve apostles; according to the kind of multitudes or according to the angels who stand over each gate; or according to the invocations of Mary, the great Mediatrix,

over each gate. All together they form a wonderful mosaic of the glory of God and His much-loved Bride, our Queen and Mother Mary, who is depicted to us here both as the Heavenly Jerusalem and as the Triumphant Church.

An angel from the Choir of Dominions, *Saint Ratiel*, stands above the twelfth archway. It is the Gate of the Martyrs and Confessors who, as the last of the earth, will enter there with their palms and sheaves, as already indicated by John (Apoc. 6:10-12). The multitudes of the confessors will jubilantly sing the invocations of Mary which are written above that gate: “O Thou Tabernacle of God! Mother of Transubstantiation! O Thou Victress!” They will be led by Simeon of the tribe of Israel and by the apostle Philip, whom Mary loved like a mother. The angels who are at

Saint Ratiel's side carry the harvest sheaf and the fishing net as symbols; they bring bread and fish for the Lord's harvest day. Mary welcomes them and guides them, for only through Mary does one come to the Lord and only through Him to the eternal glory of God.

The foundation stone that is built into this twelfth gate is the stone of the bishop's ring, the amethyst, because all the bishops of the last times will be martyrs and confessors. Thus, this stone is at the same time the image of a characteristic virtue of the whole entering host of saints, and it is also to be seen on the breastplate that *Saint Ratiel* wears. *Saint Ratiel* thereby becomes for us a strong, loving intercessor of the latter times, especially for the martyrs and confessors whom he protects during persecutions and strengthens in

the courage of confession, bringing them home in the Name of Mary, the Victress.

Prayer: Help us, O holy Angel, *Saint Ratiel*, to confess Christ by our lives, so that we may one day enter the Heavenly Jerusalem as victors at Mary's Hand. Amen.

Angel of the Day: 11th May
Saints Philip and James the Less, Apostles
Vth Choir

Divine power of the priesthood

SAINT MAKARIEL

The great Angel of High Power, who stands today before the Throne of the Lord, is fully immersed in the fiery glow of the Holy Cross. In the name of the Holy Church he stands here to celebrate the Holy Cross on earth and also before God's Throne, to receive the Holy Cross here before the Eyes of God and of all the angels and saints, for the Church.

He is an angel of power: He not only bears the shame of His Lord, He also bears the power and the building up of the

Church as His task; according to the will of God, He is called: High Priest of the Heart of God.

The Kingdom of Heaven suffers violence and the Holy Church also suffers violence. That is why the mainstay of the Holy Church stands among the angels of the second great ring (of order and of the building up of creation) in the Choir of Powers. This choir is divided into three parts: into the High Powers—they carry the will of God and the covenant of God into creation, the power of the contending and triumphant Church (the power of the suffering Church is in the hands of Mary); into the Sealed Powers—they carry all opposites as dynamics and tension, the power of the purification of the soul and the transformation to God; and into the Lower Powers—they carry the power of

God in the harmonious course of creation.

Saint Makariel is among the twenty-four High Powers, the first of the four corner pillars that support the whole edifice of creation. He is the Power of the Church; he has above him the Corner Pillar of the Vow of Purity and the Corner Pillar of the Divine Measure into which the Holy Ghost flows. He has beneath him the Corner Pillar of the Purity of the Holy Church, the Mighty Prince *Deus Judex* and the Silent Prince of the Hidden Life of the Church.

Saint Makariel is high priestly power. He draws his power on earth in the fight for the Church from the Tabernacle. That is why he wears the light of the Holy Eucharist on his lips and dresses in rich priestly clothing as a symbol; he is thereby the

strongest of all the angels of ecclesiastical power and the Angel of the Power of the Holy Eucharist. What comes out of the mouth emanates from the heart; thus the power of the Holy Eucharist comes from the Heart of God through the heart of the angel into the heart of the Church, the Tabernacle. That is why *Saint Makariel* is also the Angel of the Power of the Tabernacle. Today he receives the sign of victory of the Holy Cross for his Lord and God: he places it as a sign of victory in the Hands of Mary, the Mother of the Church.

Prayer: O Holy Angel, *Saint Makariel*, O thou Power to protect and raise up the Holy Church in front of God; teach us reverence for the Holy Church, for all her actions and for her representatives. Let us always bear in mind that everything in the Church is done before the Eyes of the Father. Let us use violence against ourselves so that we may always be counted in the number of the Holy Church and be justified with her. Amen.

Angel of the Day: 12th May

VIIIth Choir

Angel of the Martyrs and of Devotion to God

SAINT GALATHIEL

In a seemingly endless line they pass by the Lamb, all those who consecrated themselves to Him and sealed their consecration with a visible or invisible martyrdom. One of them stops: He is not a sacrificed one, but an angel. He has a long line before him even until this day. Behind him, from this day forward, there is also another long line. The angel stops today as an intercessor; he takes the consecrated Host like a seed in a burse which he then carries upon his chest.

It is *Saint Galathiel*, the Archangel. In

the case of some angels, and specifically in the case of the Archangels, two names are known for them. It may be inferred that the knowledge of this angel was already there at different times and in different places. Thus *Saint Galathiel* is also known as *Saint Gratiek*; likewise *Saint Sadiel* is also known as *Saint Salathiel*, and *Saint Jophiel* as *Saint Joriphiel*.

Saint Galathiel is a kneeling angel, the *Angel of Devotion to God* and the *Angel of the Cross* and of the *Passio*. He is known as *The Burning One*, because it is only in burning love that devotion to God can also be sealed with one's life. He is from the eighth choir of Archangels, the administrators of the whole work of Redemption, which is divided into seven great realms of power under the rule of Mary, Queen of Heaven and Earth. *Saint Galathiel* administers the

fifth sphere of power, which is called: “As I have loved you...” It is the sphere of power of sacrificial divine love, which is carried down to the depths of the Earth by the angels of *Saint Galathiel*. There it shall sprout in the hearts of men as a seed—through their loving bond with God—and bear fruit. O may our heart not be a stony field, nor a thorny thicket!

The streams of grace that *Saint Galathiel* receives and passes on are those of fortitude based on rock-solid faith, unshakeable hope and heaven-storming love. They are also streams of peace and godliness, however, that *Saint Galathiel* receives from those great Cherubim who stand above him before God’s Throne: from *Saint Tiphered*, who carries the beauty and tranquillity of God’s Word; from *Saint Chamael, The Veiled One*, who

carries the attraction of God; and from *Saint Zachariel*, who carries balance and security in God. Those who are set on fire by *Saint Galathiel* love the beauty of the cross and the peace of the sacrifice. They draw others to themselves by the ardour of their love and they will not fail even in martyrdom. What the world fears—the cross and suffering and death—all this has lost its terror in the hands of *Saint Galathiel*... and it is even longed for. It is not for nothing that *Saint Galathiel* carries the censer of sacrifice in his hands as a symbol. A fragrance full of sweetness and beauty rises from it to the Throne of the Most High, and *Saint Galathiel*, who looks after his own with loving devotion, sees to it that the censer of his sacrifice is never extinguished by burning souls, so that the mercy and love of God may conquer the world.

Prayer: O Lord, through Thy holy Angels, kindle in us the embers of Thy love and the flame of eternal devotion, so that in us and through us Thou mayest always conquer the world anew and praise the Father for ever and ever. Amen.

**Angel of the Day: 13th May
(And November 1)**

Cherub of the Son

SAINT THIRIEL

It is the 3' of the seven spirits which constantly stand before the throne of God We called "Dark Light of God's Love."

May 13 reminds us of the first appearance of Mary at Fatima (1917). He who knows the great events announced by the Virgin in this blessed place will understand, by taking note of the Writings of G. Bitterlich concerning Saint Thiriël, the meaning of the dates of the Angular Calendar. Saint Thiriël, who is the "patron of the Guardian Angels", represents them on May 13 before the throne of God and intercede on their behalf on this day for all humanity. We will

talk about it again at the beginning of chapter xvi which will deal with the 9' angelic choir.

November 1st. Saint Thiriël is again our special intercessor.

Saint Thiriël who, as we have seen, is one of the "Seven Spirits who stand before the throne of God", is oriented towards the son. Its motto is: "Dark Light of God's Love", formula which expresses, in a mysterious way, the contrast between the splendor of Divine Love in the glory of Heaven and the humility of incarnate verb whose love is only discovered here on earth in a weak measure and only speak humble. As far as we know, other part, that Saint Thiriël is one of the angels responsible for triggering the great events of the End Times, we measure the importance of his role.

May 13, the “patron of guardian angels”.
Saint Thiriël, represents them before the throne
of God and intercedes on their behalf for
Humanity. That day, the Cherub veils his
splendor beneath the modest appearance of an
angel of the 9th choir and stands before the All
Powerful as if he were also, simply, a guardian
angel.

Angels of the Day: 13th May

Day of the Holy Guardian Angels

Every angel, through the goodness of God, may once exercise the office of Guardian Angel on earth. Like his Lord, Jesus Christ, he can help people in the space of Redemption to worship the Father from the depths of the earth, to follow the Son on His path of Redemption and to be purified by the power of love of the Holy Ghost.

Only through the ministry of the Guardian Angel can the angels see the Triune God from that perspective which is valid for the Redemption of man and which signifies the completion of their own knowledge. For to no one is God so much a Father as to those who stand

behind His Son; no one else has the Son redeemed but those whom they are now allowed to help; no one is more the bearer of the Spirit's purifying power than the man united to God, who is reborn in Christ, through Mary, to eternal life. Thus, the office of Guardian Angel is the office of grace for the holy angels, humbly requested by the angels and assumed with all joy and strength.

All angels stand in grace, in the light of love and in the power of eternal life; but as Guardian Angels they are the consummate bearers of light and power in the depths of the earth. Through the office of the Guardian Angels, the heavenly hierarchy includes mankind and with it, the whole of creation, in its sphere of action.

There is an office of the Guardian Angel in the narrower sense and another one in the wider sense. In the narrower sense, a Guardian Angel is one who, according to God's will, guides and directs an individual man as his spiritual brother. In the broader sense, all the angels of salvation (of the *Ring of Incarnation*)—that is, of the seventh, eighth and ninth choirs of angels—are *Guardian Angels*, since their task is entirely geared towards the protection and help of mankind. These three choirs, therefore, receive the entire fullness of all God's streams of grace from all of the higher choirs in order to be help and support and protection for men on all fronts.

The Guardian Angels are, without exception, all in very special subordination to the Queen of Heaven... Mary. She has

divided them into Her seven great *Spheres of Power*, and there She equips them with instructions and aids that are precisely attuned to the whole work of salvation for bringing men home. These seven great Spheres of Power give a special colouring to each angel, who, as a Guardian Angel, also brings with him the essence of his choir and the characteristics of his personality.

The angels of the first Sphere of Power, thereby, are angels of the knowledge of God and of worship; they are bringers of light.

The angels of the second Sphere of Power guide us into a relationship of sonship with God, to joy in God and into a harmonious formation of marriage, family and youth.

The angels of the third Sphere of Power guide the hidden life of the servants and handmaids of God.

The angels of the fourth Sphere of Power bring people closer to depth and inwardness, to the idea of atonement and to faithfulness in love.

The angels of the fifth Sphere of Power are the burning ones, the merciful ones and the leaders of sacrificial souls.

The angels of the sixth Sphere of Power have to fight the battles against all of the demons with their protégés.

The angels of the seventh Sphere of Power are fighters for God on all fronts; they are the pillars of His Throne.

Apart from the Spheres of Power, however, all Guardian Angels have their own great representatives in the immediate vicinity of the Throne of God above all of the Heavens. One of these representatives is *Saint Jebusalim* from the Choir of Thrones. He is assigned to the Father and is one of the seven pillars of creation. In him, God's counsel becomes a reality and descends as seed to be scattered amongst the ranks of the Guardian Angels. Then, there is one who is assigned to the Son, *Saint Thiriel*, the *Dark Light of God*, from the Choir of Cherubim, who stands today before God as an intercessor. Finally, there is one who is assigned to the Spirit, *Saint Ananai*, "He will teach you all things." It is the Spirit, the imprint of the Guardian Angel ministry, which this Seraph radiates.

Saint Thiriël, the *Dark Light* and the *Dark Love of God*, is from the ranks of the Cherubim that belong to the Son in particular. He, like all Cherubim, has a threefold face: turned towards the Father is the face of that angel who bears the uniting word; turned towards the Spirit is the face of the angel who bears the praise of God. In *Saint Thiriël* himself lies what is openly revealed in *Saint Sederim*, the *Angel of Contradiction*, who stands beneath him: the mysterious opposition of God. He casts a light and lights a light as the *Angel of the End Times*. He rejoices and is silent at the same time; he is flame and cornerstone at the same time. He, like all Cherubim, is of mighty, shattering sight; he is the Power of the Word, worthy of eternity.

As a Guardian Angel, *Saint Thiriël* stands here today in the name of all

Guardian Angels, in a grey dress, with a crossed priestly stole. The closed eyes and the flaming hair above and the feet like the talons of an eagle or the paws of a lion, speak alone and without words of the hidden virtue that rests behind this simplest of angelic figures.

Prayer: Lord, Almighty, Eternal God! Let us thank Thee over and over again for Thy mercy which has given each of us an angel as our best friend and helper. Let this great Angel, *Saint Thiriël*, who stands before Thy Throne today in the name of all Guardian Angels, not fall as a cornerstone upon us, as we stand in charge of the *pound* Thou hast placed in our hands to manage. Let him be light and flame to us, that he may draw our hearts upwards to Thee and bind them eternally to Thee. Amen.

Angel of the Day: 14th May

Vth Choir

The Power of Contradiction

SAINT SEDERIM

It is as if everything were charged with lightning, as if at any moment creation would collapse upon itself... and there are the hands of Mary... the purest, kindest, mildest hands... that are simply there... healing, enlivening and sanctifying everything. These two extremes exist in one figure: *Saint Sederim*, the angel of contradiction, of contrariety. The contrariness of God is an unfathomable mystery. It is the core of life, of the divine as well as of the creaturely, of the eternal as well as of the transient; it lies in the tension of the relatedness of one to the other, the tension between *being* and merely *existing*. All

the contradiction of pure creation lies like a mirror, an image and likeness before the divine contradiction. The infernal aping of this contradiction has scattered Lucifer like a weed among the wheat over all creation, thus making men uncertain, deceived and seduced. God's contrariness is always harmonious in itself; Lucifer's contradiction is always broken and conflicting. The choirs of angels carry God's contrariness into creation with such love that man is strengthened and fortified and can pass a test. One thereby carries love as meekness, the other carries love as fire, the third as water, the fourth as justice, the fifth as mercy.

This is how *Saint Sederim* must be understood. He is in the midst of the choirs of angels; beneath him the ground trembles from the raging of hell. In one hand is the seal as the image of pure creation, of justified man, resolved in the seal of the Judge's word: "Come, ye

blessed!”—in his other hand the seal lies as the image of broken creation, of God-denying man, resolved in the seal of the Judge’s word: “Begone, ye accursed!”

The flames of burning love around the “Come, ye blessed ones!” and the flames of hell around the “Begone, ye accursed ones!” are in the hands of *Saint Sederim*, wherein is the closest contact of all opposites. In fact it is the secret of all opposites that *Saint Sederim*, the most threatening, powerful, and frightening of all angels, is an angel of love, an angel of Mary... that above him stands Mary, that most merciful Mother... and that below him stands *Saint Raphael*, “the arrow of God’s love.” This angel of love carries the beginning and the end of creation on his shoulders. He is the thirteenth of the choir of the Sealed Powers—the last to be loosed from his seal. He will kneel at the feet of Mary and will be the last and most fervent intercessor of

mankind.

Prayer: Behold, great and mighty angel, *Saint Sederim*, how we consist only of the contradiction of broken creation! Help us out of sinfulness and out of all the contradictions of the world! Ask us for the love in which all God’s contrariness is united and comprehensible. Lead us to Mary, thy Queen, who is Love, the supreme gift of Divine Love to us. Amen.

Angel of the Day: 15th May

IXth Choir

Open up!

SAINT EPHTHAEL

In the middle of the month of Mary stands a simple angel in a lavender blue dress. It is said that in the middle there is always either the greatest impact of gravity or the weakest point. Here in the middle lies the greatest incomprehensibility.

Mary's tenderness and outward weakness is Her strength. The Most Pure is the Refuge of Sinners; the Virgin Undeiled is the Mother and the Strong Woman of final victory. The Angel of Contradiction, the Angel of Opposition, *Saint Sederim*, the most powerful of all angels, rightly

stands under Mary. Indeed, he wears the blue mantle as Mary's angel. The tender angel who stands before God's Throne today is an angel of *Saint Sederim*. Even though he is an angel of the ninth choir, however, he has been lifted up into the midst of all the angels into the ranks of the Sealed Powers. He stands before *Saint Sederim* and reaches up to him at this height, where the mighty Angel bears on his breast the image of the sword-pierced Heart of his Queen.

The name of this Angel is *Saint Ephthael*, whose name means, "You are open to God!" In a large bowl, which looks inconspicuous from the outside—literally even brittle like old porcelain—but on the inside shines with pure, heavy gold, he carries the hiddenness of the Mother of God on earth. He bears it in the incomprehensibility of God.

Mary was always misunderstood and never truly known on earth; not even the Apostles, Her closest associates, ever truly knew Her. They may have venerated in Her the silent, holy Mother of their Lord and Master and later, after the Lord's Ascension, visited Her with reverence, but only One *knew* Her: God. She carried this hiddenness, this "not being known," quietly and affirmatively like a sacrificial bowl, a sacrificial bowl into which God placed His incomprehensible love. Her veil of dark faith has been over it like a rainbow of God's peace with mankind for Her sake, and this heavenly glow is even now around this silent angel with his mighty wings signifying the power of the tender Virgin Mary over the Heart of God.

Prayer: Lord and God, in Thine incomprehensible love Thou showest us again and again that the values of this world are no values before Thee and that Thou hast chosen other, higher values for us: holy silence, holy obedience, holy humility, holy obscurity and misjudgement for Thy sake. Let us understand and want what Thou, O incomprehensible God, hast already exemplified to us in Thy love through Mary. Amen.

Angel of the Day: 16th May
IVth Choir

Spiritual gift of wisdom

SAINT VIRAGUEL

The Seraph, *Saint Elohim*, who carries the divine power of love that envelops the mystery of Mary, radiates this love of God for Mary through all the angels of Mary. The orbit of light of the heart inside this Seraph encloses above all those seven great angels from the Choir of Dominions of High Power who carry the bowls with the Gifts of the Holy Ghost and stand like a seven-branched candelabrum before Mary, their Lady and Queen. *Saint Viraguel* emerges from this row of seven angels and stands today before the Throne of the Lord. He is the one who carries the wide and ever-overflowing bowl of grace.

The Choir of Dominions has that position in the second ring (of *God's Order and Omnipotence*) which the Choir of Seraphim occupies in the first ring (of *Adoration*) and the Choir of Virtues occupies in the third ring (of *Redemption*). All three choirs—of the Seraphim, the Dominions and the Virtues—are, in a special measure, the bearers of divine love, which wells up from the Heart of God and is caught by the angel of love and transmitted to the angels and to creation. In the Seraphim, this stream of divine love is strongest and most incomprehensible, whereas in the Virtues, it is already somehow humanly graspable and comprehensible. The Choir of Dominions lies in the middle of this path of love between God and man. Already in divided streams, it carries the incomprehensibility of the love of God, but it is still far above the limits of the human power of understanding.

The seven angels who, like seven candlesticks, united by love, carry the luminous bowls full of *flames* (of *knowledge*), full of *water* (of *grace*), full of *oil* (of *counsel*), full of *light* (of *understanding*), full of *wine* (of *fortitude*), full of *incense* (of the *fear of God*) and full of *fiery embers* (of *piety*) are at the same time guardians of those seven gates of love, through which, above the multitudes of redeemed mankind, the angels will flow into the tent of God... into eternal bliss. Even though the number of men and angels will be the same, in the smaller number of the gates of the angels, we will remember for the last time those unfortunate ones who, by their arrogance, created an abyss for themselves which became their inheritance. Just as each of the twelve gates of the New Jerusalem is *Mary*—only through *Mary* do men enter the Father's House—so each of the seven entrances of the angels is: *Mary*—only through *Mary* do men enter the tent of God.

Saint Viraguel carries the bowl of the water of grace. Mary is the distributor of grace. The angel here, however, is completely angel. He does not stand on the earth in his radiant form, which appears like a shining, transparent waterfall but he passes on the fullness of the divine streams of the grace of love to the angels and these in turn impart it with multiple ramifications to struggling humanity. The bowl itself shines in the colours of the rainbow, for grace is the covenant of peace with God. One can see the dark streams of the graces of faithful love, like the red ones of devotion to God and like all the others, which are offered to men through the seven great Archangels. The waters that continuously overflow from the bowl are placed around the angel as if in a cloud, like a reflection of the cloud cover between the first and second rings of the angelic choirs. This cloud, however, is at the same time a symbol for the creaturely heaven of man and the dew of earth. Grace is dew; it

presupposes the clear sky of God's love with its warmth and the awakening of man from the dark sleep of sin to the light of knowledge; it demands readiness.

One day, those angels who are angels of Mary in a special way and who function primarily as harbingers of grace will enter through the Gate of Grace. *Saint Viraguel's* gate is: "Mary, full of grace!" Among the angels associated with him are: the Cherub *Saint Hagiel*, the Angel of Silence; the Power, *Saint Josuel*, the Guide of men to God; and in the depths, on behalf of mankind, the seven Archangels.

Prayer: Holy Angel, *Saint Viraguel*, who carriest the water of grace in thy luminous bowl and standest like an eternal candlestick before Mary, our Lady and Queen, turn to the earth, which is like a parched field before the Eyes of God. Send us the dew of grace, so that the seed scattered by

the holy angels may grow and bear fruit for thy joy and Mary's praise and that it may become a sheaf for the heavenly barn. Amen.

Angel of the Day: 17th May

Vith Choir

Prince of the Storm

SAINT JACHIM

At the four ends of creation, Almighty God has built up in a symbolic manner, corner pillars which support the whole structure of creation. These corner pillars are formed by the four strongest angels from each third of the three middle choirs, that is, by the four strongest of the Dominions of High Power, the four strongest of the Sealed Dominions, and the four strongest of the Dominions of Low Power; in the same way by four High Powers, four Sealed Powers and four Lower Powers; and again by four High, four Sealed and four Silent Princes, so that nine times four angels stand as corner pillars, and in each of

the four corner pillars the angels always stand one above the other according to rank. The uppermost ones already project into the *Ring of Worship* before the Throne of God, while the four lowest ones stand upon earth, namely on the angel *Mary*, the *Angel of the Church*.

One of these angels of the corner pillars stands before God's Throne today: *Saint Jachim*, the *Prince of the Storm*. He is the winged power of God in fortitude, fidelity and faith. He is steward over all air and gaseous entities; so full of mighty blowing power, he is like a conflagration in a storm. He belongs to the Sealed Princes. When his seal is once loosed, not only will real storms devastate the passing world, but *Saint Jachim* will above all bring the world to the point of separation and decision through spiritual storms.

As Sealed Prince, his place is second lowest in the corner pillar; below him is *Saint Shasel*, the angel of humility in battle as a servant, above him *Saint Michael*, the angel of faith and humility. The crown of the column is *Saint Nezach*, the Angel, *Almighty God*. *Saint Jachim* bears a signum, a word. This word is the collective name for the essence of the whole corner pillar from top to bottom. The corner pillar is built on this word... it is one of the four great conceptual directions according to which mankind will be judged on the Last Day. *Saint Jachim* bears the signum, *Filius Patris*, for this corner pillar bears fortitude, strength, fidelity and the power of faith. Mankind will be judged according to their faith in God, according to their fidelity to their concept of God and according to their fortitude in fidelity and in faith, according to their humility and readiness to receive in faith. The fact that the *Prince of the Storm* is built into this corner pillar indicates that these angels, winged like the swiftest storm wind

are, in all power, committed to their task, and nothing can resist them or keep them from it. (That is why it is also said that faith moves mountains: it simply blows them away).

Saint Jachim, however, is, precisely through the signum, *Filius Patris*, also an angel of Mary, for the Son of God became man in Mary. She is glorified by the angels in this corner column as the *Intercessory Omnipotence*, the One who rests in the Heart of God, the Most Faithful, the Strongest, the Queen of Faith, the mistress of all the winged spirits of Heaven. *Saint Jachim* kneels at Her Feet.

Prayer: Lord, through this *Angel of the Storm*, *Saint Jachim*, grant us swift, winged obedience, irresistible, mountain-shifting faith and burning fortitude. Even in times of trouble, let us, like a storm wind, drive away the poisonous gases of hell and set ourselves free! Amen.

Angel of the Day: 18th May

Vth Choir

Power of the Call

SAINT HALLEL

Saint Hallel is the *Angel of the Call*: At first it is like pungent smoke coming from the Mouth of God, but then it immediately brings forth tears. In an instant, through these tears, the eyes become quite clear and the heart leaps open. O what a wonderful angel! He is like the grace of God in person! Soft and flowing like the Love of the Mother, of the penetrating Light of the Rays of the Holy Ghost, of a vigilance unparalleled like the Word that brings the sword and tangibly near and alive through the *Becoming!*, the becoming through the Father. He has stretched out his hands to embrace you, O soul, who is reading

this. Everything about this angel is a longing to communicate a word come to life: “God! Listen to God!”

Saint Hallel is *power*. You can see it in his face. He is the power of life, power in harmony and power in construction; he wants to guide, lead and bring man home through his loving power.

He radiates on all sides; there is no one who cannot hear him. The demons flee from the sight of him.

He stands before God between the Angel of Force and the Angel of Response

The Powers are under the Cherubim. The High Powers receive their power from those Cherubim who are associated with the Father. The Sealed Powers are under the Cherubim of the

Son, and the Cherubim associated with the Holy Ghost radiate their power over the Lower Powers.

Saint Hallel stands in the midst of the orbit of light of a great Cherub known as the *Wisdom of God*. In their reflection of the Triune God, the Cherubim are mysteriously of a threefold countenance. And so *Saint Razael*, the *Wisdom of God*, has his face turned towards the Holy Ghost. He also bears the face of *Saint Oriphiel*, the *Treader of the Winepress*, who handed the cup to the Lord, and the face of *Saint Pachad*, the *Justice of God*. So this ray of light is also threefold: it goes to *Saint Hallel*, to the Angel of God's Judgement, and to the Angel with the boulder who causes the people to depart.

Prayer: O powerful Angel of Light, *Saint Hallel!* Let my senses always be open to receive the word thou dost speak, to ponder it silently in my heart as Mary did and to live and die by that word. Amen.

Angels of the Day: 19th May

Day of the Spheres of Power of Mary

At the climax of the life of the Mother of Jesus on Earth there is pain... the Cross on Golgotha. Around the centre of Her Heart, the Triune God winds the Crown of Light of His Love for Her, the wreath of swords and of thorns. From this wreath of seven swords through the Heart, Mary, as Queen of Angels, has been given the Seven Spheres of Power by the Triune God. They are like mountain peaks of Mary's Co-redemptive Act, each in the midst of an immeasurable Sphere.

Mary reigns in these spiritual Spheres. These Spheres extend over the whole earth as far as man can imagine. They are there for the salvation of mankind, for its continual sanctification and for

bringing it home. Mary gathers all of the Guardian Angels in these Spheres; there is no guardian angel who does not belong to one of the Seven Spheres of Power. In each of these Spheres of Power, Mary has one of the seven Archangels as a steward, for the Archangels are, after all, the guides of the Angels and thus also of the Guardian Angels. On each of these mountains (or Spheres) then, stands an Archangel; he wears the Crown of Mary in sevenfold different lights.

Saint Sadiel stands in the midst of the *First Sphere of Power*. He wears the luminous Crown of the *Daughter of the Father*. He is the angel of the knowledge of God, of worship, reverence and of belonging to God.

Saint Ariel stands in the midst of the *Second Sphere of Power*. He wears the shining *Crown of the Purest Virgin*. He is the angel of joy, purity,

beauty, harmony and of divine sonship.

Saint Gabriel stands in the midst of the *Third Sphere of Power*. He wears the shining *Crown of the Handmaid of the Lord*. He is the angel of obedience, peace, poverty and simplicity, and of seeing God.

Saint Jophiel stands in the midst of the *Fourth Sphere of Power*. He wears the luminous *Crown of the Co-Redemption of the Mater Dolorosa*. He is the angel of atonement... the ploughman, the silencer, the angel of depth and inwardness, of faithful love and penance.

Saint Galathiel stands in the middle of the *Fifth Sphere of Power*. He wears the shining *Crown of the Bride of God*. He is the angel of devotion, the *Burning One*, the angel of sacrifice, of mercy and of *caritas*.

Saint Raphael stands in the midst of the *Sixth Sphere of Power*. He wears the shining *Crown of the Victor over Hell*. He is the angel of striking power against the devil, the arrow of God's love, of pain and of healing.

Saint Michael stands in the midst of the *Seventh Sphere of Power*. He wears the shining *Crown of the Queen of Heaven and Earth*. He is the angel of faith, humility, fortitude, faithfulness and confession.

Each of the Seven Spheres of Power bears a word as a sign and a crown from which one can already see its task with regard to those of mankind being brought home.

In the *First Sphere of Power*. "His is the Light," the Guardian Angels are bringers of light.

In the *Second Sphere of Power*: “Source of Life,” the Guardian Angels are mediators of harmony, joy, contentment and chastity.

In the *Third Sphere of Power*: “Hear My Voice,” the Guardian Angels are mediators of obedience, poverty and peace and of the virginity of the soul.

In the *Fourth Sphere of Power*: “This is My Blood,” the Guardian Angels are the ploughmen of souls, mediators of inwardness and of repentance.

In the *Fifth Sphere of Power*: “As I have loved you,” the Guardian Angels are fighters against their own ego and mediators of total devotion to God.

In the *Sixth Sphere of Power*: “Thou wilt crush the head of the serpent,” the Guardian Angels are shield bearers of defence against the evil enemy through love.

In the *Seventh Sphere of Power*: “Who is like God,” the Guardian Angels are pillars of the Church, mediators of faith and of fidelity to the Church.

Saint Sadiel, who intercedes today on behalf of all of the *Spheres of Power* before the Throne of God, does so above all as the representative of Holy Mother Church. Before the Church, like a shield of defence and admonition to the world, he carries the Word of the Lord: “He who hears you hears Me!” He is the burning mirror that directs all of the Love of the Lord to His Church, but he also directs the prayer of the Church right into the Heart of God. He wears the rich vesper cloak

of the Bride of Christ, who should always stand adorned by her Saints and by her good works before her Lord and God. He wears the light of knowledge that is to “shine to all in the house.” He wears the crossed stole as a sign that the priest is to be the first and purest representative of the Holy Church and equal to the angels. He is known as the *Shining Gold*, to honour his Lord and God before all the world, for Whom only the best is good enough.

Prayer: O great holy stewards of Mary’s Kingdom over all creation, let this Kingdom also arise in our hearts. Though we may not wear it in our wretchedness, let us at least behold the Sevenfold Crown of Mary’s Glory, in order to praise and extol Her with all the strength of our souls. Use all thy virtue so that each one of us may take on in his inner life that form which is according to that Sphere of Mary's Power to which our Holy Guardian Angel belongs in God’s plan. Amen.

Angel of the Day: 20th May

VIIIth Choir

Angel of the Churches and Monasteries

SAINT CHUD

Only by praying can we grasp the angels and only by kneeling will we understand them. No two angels in this host of millions and millions of angels are alike; no two faces are alike; no two names are alike; for God loves every single angel and knows his task. He will call him the first time when he is allowed to be a Guardian Angel, the second time when he is to stand with his protégé before the judgement, and the third time on the Last Day. *Saint Chud* will also be called three times and each time he will carry a book; the first time he will carry a book to introduce his protégé to the sanctity of the places of the earth, the

churches and monasteries, the chapels and hermitages and all of the tabernacles, but also all of the sickrooms and death rooms. The second time he carries the book of all debits and credits of his protégé, and all holy places in the life of this person will be intercessors or accusers through *Saint Chud*. The third time only he stands here in full virtue, in the sevenfold amplified power of the Last Days, and carries the book of the guilt and atonement and of all of the good work of mankind. There every desecrated place will come to light, every dusty altar and every neglected tabernacle, and whoever thinks this Angel of the Holy Places weak because, like his Lord in the Bread, he is silent and does not defend himself, trembling will come on the day of reckoning over this faithful servant of his Lord, whose calm, watchful eyes have missed nothing.

Saint Chud is virtue. He is the tenth of the twelve angels of the Church from the Choir of Virtues. He is also an angel of love and thereby, an angel of Mary. He especially calls down the Angel of Miraculous Power to the places consecrated to Mary. He is also an angel of life and he stands here for the indestructibility of the Holy Church: there will be holy places until the end of time. *Saint Chud* is also Angel of the Word and he stands with his Lord in the foolishness of the Cross under the mockery of men until the end of time on earth. He is one of the seven angels of service before each tabernacle, of those who perform Mary's service of honour before the Lord on earth; he is the first of the seven. In every holy place he exhorts us to remember the Lord first and to give Him the honour, to always look first to the Lord and only then to works of art or to persons. He admonishes us to always be in the presence of the Lord and never to turn our face away from Him, always enclosing the Lord as in a

tabernacle of love. He is himself like an open tabernacle, as he kneels today before the Throne of God on his book, with his arms outstretched in adoration and the wide Mantle of Mary.

Prayer: O Great Holy Angel, *Saint Chud*, teach us reverence for every House of God and for every place where God dwells. Teach us holy silence, O great silent Angel! Teach us to love the folly of the cross and to flee from it no more. Amen.

Angel of the Day: 21st May

IXth Choir

“*Fear not!*”

SAINT RHASA

All the doors of our hearts open at the sight of the angel standing before God’s Throne, so near and clear he stands before our eyes. He wears the robe of the wanderer between two worlds, the shepherd’s garment with the pilgrim’s shell on his shoulder; in one hand a high staff and in the other a flute-like instrument. His eyes shine with kindness and helpfulness, with trust and faith in the Creator-Father. It is *Saint Rhasa*, the Angel “Fear not!” He is from the ninth choir, that of the Angels, which is the least, the most human-like and the most comprehensive of all the choirs. That is why he coined the general term

Angel. What we understand by an angel is that sublime, light-flooded, intangible heavenly spirit, yet manifesting itself in a human form, which God sends to us as a messenger, as a help, as a faithful guardian of the mysteries of His love.

Only one seventh is assigned to the Dominions and yet these are legions of angels. Only one seventh is assigned to the Powers and yet these are legions of angels. Five parts of seven are thus assigned to fixed choirs, and they receive entirely the colouring of that choir: the angels of the Dominions bear the ardour of love with their lords, or the seal of the last days; the angels of the Powers bear the tension of God’s will like their lords; the angels of the Princes are appointed in administration; and the angels of the Powers are distributed over the earth. The angels of service before God’s Throne and those of service before Mary have alternate duties, and those assigned to the Archangels have the Seven Spheres of Power

and the defensive struggle against the evil enemy to attend to. No angel is without purpose or task; each task far exceeding the highest ability of a man.

Saint Rhasa has a High Prince as his Lord: *Saint Aduachiel*, who is known as the *Eternal Witness of God*. *Saint Aduachiel* is the angel of rock-solid trust in God's help and goodness to the Father, the Angel of keen vision who bears as a symbol the lightning that illuminates the darkness. The High Princes always stand two by two and give each other their own character as a complement. Thus the High Prince *Saint Obriel*, who is to be invoked against despondency and the low flight of the soul, gives the angels of his brother *Saint Aduachiel* the reference of all sight and knowledge to God and the necessary light for this in view of the Divine Judgement. The High Prince *Saint Aduachiel*, however, gives the angels of *Saint Obriel* the gift of teaching men sacrifice,

restless labour in the service of God and trust in God. Thus one always complements the other. *Saint Obriel* carries the wheel of righteous judgement as a symbol and his angels knock on people's consciences.

Saint Rhasa, however, knocks with the confidence of the child sheltered in God: "Fear nothing... God is good... God is merciful... God is close to you, O soul! Leave everything that makes you restless, do not worry whether you will stand in the battle... God will fight for you. Listen to the simple melody, "God is my Saviour, my love, my goal."

Prayer: Thine is my field and my heart, O Lord; let the ploughshare of Thy love pass over both! Amen.

Angel of the Day: 22nd May

IXth Choir

Angel of Defence through Mary

SAINT RUGIEL

He has a crimson robe of love and devotion but also of martyrdom. He has a sharp sword of attack but he does not protect himself with a shield of defence, he only stretches out his hand and yet, he is an angel of defence. Behind him snorts a steed mighty as that of an apocalyptic horseman. Is this an angel of Mary?

We deceive ourselves if we believe that Mary's love is only soft, womanly and devoted. It is as strong as death; it is a flame that flares up uninterruptedly from the midst of the Holy Church to the Throne of God; it is an ordered

army of war and a wall of granite. She is the most creatively pure reflection of the Divine Contradiction, for Mary is never different from Jesus: She speaks in silence; She conquers in suffering. *Saint Rugiel* bears this Marian Contradiction.

He is an angel of the ninth choir, belonging to that seventh which helps the Princes in their task. *Saint Rugiel* serves *Saint Hassiel*, the Prince of High Power. *Saint Hassiel* means *Arrow of God* and his symbol is the rod. He is the greatest Prince of defence against the forces of darkness, for he carries the striking power of God's Justice in his rod. *Saint Rugiel* is thereby also an angel of defence... but as an angel of Mary. Love shall ward off the evil enemy; love shall cut the way for God's grace with the sword; love shall ride over the fields of the martyrs like a victor and carry those who sleep under the palm of victory into the Bosom of Mary.

The sword of *Saint Rugiel* is wielded by the love of Mary. Mary's love is as valid in the world as the folly of the cross. It is poor and simple, just as Mary was throughout Her life. The sword is also very simple, but it shines as if the Tears of Mary and all of the women of the *Corpus Christi Mysticum* were continually washing it. The raised hand of the Angel resists the approaching satanic darkness but it just as clearly and simply calls people to be awake... to be ready... for no one knows the day nor the hour when the Son of Man will come.

In Marian Contradiction, *Saint Rugiel* is as devoted, loving and intercessory as he is implacable to the demands of love and of the glory of God. On his high, clear forehead is the signum *Sedes Sapientiae*¹, but on his breast is that of the folly of the Cross.

Prayer: O Thou great, holy Angel, *Saint Rugiel!*
Direct the point of thy sword against our heart,
that through it thou mayest break it open to love
such that it may never close.

1 Latin for "Seat of Wisdom."

Angel of the Day: 23rd May
IVth Choir

He carries the sacrifice of reconciliation

SAINT JESSAPHAR

Wherever a Tabernacle encloses the Highest Good on earth, the sign of *Saint Jessaphar* rises above it and above all the clouds to the Throne of God.

Saint Jessaphar, the Seventh Sacrificial Angel who carries Mary's Atoning Sacrifice has the bowl, the chalice of gold.

Just as in the uppermost *Ring of Adoration*, the Choir of Seraphim receives and transmits the stream of God's Love, so below them, in the second *Ring of God's Omnipotence*, which is

infinitely great, stand the Dominions, in the fourth rank of the choirs of angels. The Dominions are also bearers of love. Most clearly recognisable in their task are, in the first third, the Dominions of High Power, the *Seven Bowl Angels*, who carry the Gifts of the Holy Ghost and stand around Mary like seven candlesticks. Below them, in the last third, as Dominions of Lower Power, stand the *Seven Sacrificial Bowl Angels* around the Sacrificial Lamb, Jesus Christ. Just as the *Seven Bowl Angels*, at the Descent of the Holy Ghost, shed the light, the fire and the flames from above upon the earth, so the *Seven Sacrificial Bowl Angels*, like sacrificial altars, rise up from the earth to the Throne of God. Each of the seven carries the response of humanity in its bowl... as a sacrifice of *praise* and *consecration* and *thanksgiving* and *blood* and *petition* and *atonement* and *reconciliation*. Each has a different bowl made up of the substances of the earth: of *turquoise* and *sapphire* and *amethyst*

and *ruby* and *silver* and *topaz* and *gold*.

Saint Jessaphar carries the bowl of gold with seven precious stones in the seven colours of the rainbow. He holds up Mary's Sacrifice as a propitiatory sacrifice to the Lord, that it may become mysteriously one with the Sacrifice of the Upper Room and with all of the sacrifices of the Mass on earth. Mary is the beginning of reconciliation through Jesus Christ. She embraced the Redeemer; with Her the Old Covenant of Almighty God with His servants ended and the New Covenant of the Loving Father with His children began. Still within Her earthly life, Her Son, Who is Her God, made the greatest Atonement Sacrifice of all time in the Upper Room. This Sacrifice of Reconciliation, which Mary made with the Lord Himself, is symbolically borne, kneeling, by the luminous Angel, *Saint Jessaphar*. Above him stands the Angel with the Bowl of Piety, full of fiery embers,

showering him and the chalice—the bowl with glowing light. Below him stand the angels of the power of love, bearing the virtue and power and beauty of the atonement over all mankind according to the Words of the Lord: "Come unto Me, all ye that labour and are heavy laden, and I will refresh you!"

Prayer: Mary, Most Pure, Most Glorious Lady, from the chalice of this luminous Angel, *Saint Jessaphar*, shine forth Thy Goodness, Thy Sacrificial Courage, Thy Mercy, Thine Ardent Love, Thy Strength, Thy Loveliness and Thine Integrity like a glorious, sevenfold wreath around the Divine Bread. O Mother, reconcile us to the Father, the Son and the Spirit, and let us be eternally saved and secure through Thine Atoning Sacrifice. Amen.

Angel of the Day: 24th May

Mary, Help of Christians

Ist Choir

Wheel of Fire of the End Times

SAINT AMEN

The fearfulness and glory of the Seraphim, the supreme creaturely bearers of God's love, is still most compatible with the Apocalypse, since all the angels there appear effective in a much more heightened measure of power and force.

In the reflection of the Triune God, three Seraphim form a Seraph, three in one and yet one in three. Seven times we are confronted with three Seraphim each. The unity of the last three is called the *Wheel of Fire of the Last Days*. In addition to the characteristic feature of all

Seraphim, the wings inside and outside, the eyes inside and outside, the movement circling around itself and around God, it has another very special feature: that of the *Wheel of Fire*.

Here it looks as if this immense *Wheel of Fire* has lost its direction; for instead of the movement circling around the Throne of God, it goes out as if in a mighty throw over the *First Ring of Worship* and into the *Second Ring* and also through this into the depths of the *Third Ring of Redemption* and from there back again to the Throne of God.

The first of the three Seraphim, *Saint Elion, The Strong*, descends in the righteousness of God towards the south, circles the earth, and comes up again in the north, crying, "The righteousness of God has dawned; from now on the hand of the Judge shall reign upon earth!"

The second of the three Seraphim, *Saint Jessi*, runs down to the east and comes up again under the earth towards the west, crying, “Awake, awake, and open your mouths to lament, for the day of wrath has dawned!” But the third of the three Seraphim, *Saint Amen*, who prays for us today before God’s Throne, goes up fervently, vertically to Heaven and down again to the gates of hell, crying out, “Holy, holy, holy art Thou, O Lord, the Holy, the Eternal, the Righteous God!”

So, He is not full of wrath or judgment: He is full of worship. His name is: “So be it!” That is why he stands as intercessor on this day as the Holy Church celebrates the Feast of Mary, Help of Christians. She is Help of Christians really and truly, and from God comes the confirmation through His Seraph: “So be it!” *Saint Amen* is Seraph of the Spirit, Seraph of Love and Seraph of the Last Days.

Prayer: Lord, when these Last Days of terror come upon us, let Thy holy angels be our help and salvation; let them bring to us Thy love and mercy, since we could never stand before Thy Justice, after all. Amen.

Angel of the Day: 24th May
Mary, Help of Christians
Vth Choir

Power of the Word "Come!"

SAINT PHARIM

It is an erroneous view that *angels* is a collective name for a vague, hazy, obsolete concept, or that angels are not personalities. They are far more personalities than men; there are no half-hearted, lukewarm or dead among them as there are among men. Every angel is a personality which far exceeds earthly measures.

The Powers, as the middle of the nine choirs, are probably the most distinctive personages... bearers of God's Power directed towards man. They are power also as bearers of poverty,

meekness, hidden sacrifices and even of the atoning abandonment of God. The threefold Choir of the Powers comprises three times 24 Powers: The 24 High Powers carry the static of Divine Power in the Old and New Covenants, the covenant with mankind; the Sealed Powers carry the dynamic of Divine Tension and Contradiction, and in the taming of their power —through their being sealed for the Last Days— work to bless creation; the Lower Powers are the bearers of the power of Divine Flowing Life as the structure, order and harmony of creation.

Saint Pharim belongs to the Sealed Powers. They stand twice to three and seven; in their midst are the four corner pillars with *Saint Sederim*, the *Angel of Contradiction*, as the thirteenth and as the centre of all the Angels. *Saint Pharim* is the third of the first three, the first of which bears the power of material life, the Divine *Become!* The second carries the power

over sin, the Divine *Depart!* *Saint Pharim* bears the Power of Mary as the Power of Love of the Divine *Come!* Mary is the Mediatrix of this Divine Power. All God's Power of Love passes through Mary. It is She who bends down from the Throne of God's Majesty and lets the fullness of graces flow downwards through Her Hands. It is She who, with the Power of Her Heart, calls to men, "Come, come to My Son!" It is also She, however, who, standing in the name of men and in the midst of them, answers God's call of love and who holds up all Her children before Her to the Father, so that He cannot draw Mary to Himself without taking all Her children to His Heart.

Saint Pharim is like a huge, luminous, sunny magnet; he also contains all the beauty of the Angels, culminating in Mary as Queen of Angels. Upon him flows the power of the great Cherub, *Saint Chamael*, the *Bearer of the Divine*

Attraction. *Saint Pharim* pours his power in equal abundance on the *Angel of Saying Yes to the Will of God* and on the *Angel of Miraculous Power*. Below him stand in broad array the Angels of the Church and the seven Archangels.

Prayer: Lord, let us wake up to the power of this Angel, *Saint Pharim*, who knocks on our hearts with the wooing of the most loving and kindest of words, the *Divine Come!* Give us the grace never to ignore this word, so that Thou wilt not one day ignore us when we ask for admittance at the Door of Heaven. Amen.

Angel of the Day: 25th May

IVth Choir

Angel with the balance beams

SAINT JESIRACH

The mysteries of God can only be glimpsed from their periphery; even Angels and Saints can only comprehend them according to the measure of their own powers of comprehension. Only God alone can know Himself unveiled.

There are Twelve Great Angels from the Choir of the Dominions of High Power; they stand far above the earth and above the Gates of the New Jerusalem. They escort man to his eternal home and await him with outstretched arms, as one awaits returning children. There are also Twelve Great Angels from the Choir Section

of the Dominions of Lower Power. They are known as *Angels of Word and Answer* and they stand with their feet upon the earth; they carry the mysteries of God as a call to creation, even into the smallest creature, in the order and omnipotence of God.

One of these *Twelve Angels of Word and Answer* stands before God's Throne today—an Angel of Mary—the *eleventh* of the twelve. All twelve are angels of love; they carry the love of God into creation in a mysterious way that we cannot grasp. They go to three and three and carry these mysteries into the *root*, the *structure (or fabric)*, the *blossom* and the *fruit* of all creation. They carry God's *measure, law* and *truth*; they carry God's *love, fear of God* and *justice*; they carry God's *wisdom, beauty* and *harmony*; and they carry God's *power, strength* and *victory*.

Saint Jesirach, the eleventh of the twelve, carries the *strength* of the Triune God into the *fruit* of all creation. He carries it into the fruit and out of it to the Throne of God.

Each Angel is mysterious in its nature and cannot be fully comprehended by man, but those Angels who carry these great entities of God, which at the same time are mysteries that cannot be unveiled to creation, have even more mystery about them than many others.

So it is with this Angel. He is the Angel of Mary, the tender, the pure, the incomparable Blossom, and yet he looks like the mighty *Angel of Contradiction*, *Saint Sederim*, only he is not so massively cut, but rather, sharp and narrow like a sword that has descended from God to earth and is now stuck there in creation. The Alpha and the Omega (it resembles a T, but means something like Omega), which on the shoulders of *Saint*

Sederim looks as if it were drawn with blood is, in *Saint Jesirach*, transparent like an evening sky, like rainbow colours... without hardness and horror. This *strength* of God is a mystery of love. It is held up by Mary; it has passed through Her; it has become the loving strength of the Most Gracious Father. This marvellous mystery of God's love for Mary and its effect on such great, decisive beings of God can also be seen, roughly, in the mighty balance beams that *Saint Jesirach* holds above him. They seem to rest on his flaming hair, which flares upwards and looks like the tips of swords at the top. On one of the beams of scales rests all the concentrated strength of God, the Triune One, Who is *Strength* in Himself; on the other rests the mystery of Mary, like a delicate, fragrant, untouched veil, and this veil keeps all the strength of God in balance through the unifying beam of *Love*.

Prayer: Lord, we adore Thee in Thy great glory!
We cling to the strength of Mary's love, so that
through it we may receive Thy strength, O God,
as love. Amen.

Angel of the Day: 26th May
Vth Choir

Power of the Divine Face

SAINT EMMANUEL

The Choir of Powers, which stands in the middle of all the choirs of angels, carries the Will of God into creation. The High Powers carry this Will of God in the static of being; they are like shimmering strongholds. The Sealed Powers carry this Will in the dynamism of those who are subdued in the fullness of their power; they are like gigantic power stations. The Lower Powers carry the power of God's Will as flooding, driving life throughout creation; they are the ploughmen and fruit-bearers, the transformers and door-openers, the stewards and builders; they are like shining gyroscopes.

Saint Emmanuel belongs to the High Powers. The Powers are fed by the stream of the Word through the Cherubim, but in individual angels—depending on their task—they also take over currents of love and life from the Seraphim and Thrones, in order to colour their own stream of power even more. Thus *Saint Emmanuel* is assigned as Power to the Son, the Word, and as High Power still in particular to the Father, the life-giving Creator; through this he also receives the life current from the Thrones. He is also an Angel of Mary and receives streams of love from the Seraphim as well as the form-giving “Let there be!” from that Throne which passes on the Beauty of Mary as Model for creation. The Angels of Mary, as well as the Seraphim, are assigned to the Spirit, and so it must be when *Saint Emmanuel*, “God with us,” is the bearer of the Divine Face.

The Divine Face is always that of the living, Triune God. We can never separate the Face of the Father in that wonderful Ring of Light from the Face of the Son, never the Son from the Spirit, and never the Spirit from the Father. So also, *Saint Emmanuel*, as *Bearer of the Divine Face*, must be bearer of the Face of the Triune God, the Divine Form in creation and creature. He not only has his face attached to the Face of God, but his own face is at the same time the seal with which God symbolically stamps His creation. Every creature bears this Face of God as a call and response, as a sign that is contradicted, as the folly of the cross, as light and as a sign in a changed form according to its kind. The Triune God always presses His Face upon creation, but Mary is always interposed as Mediatrix. They are almost incomprehensible threads, and yet they are of the highest wisdom and of the clearest will for the good of mankind. Mary will always first present Herself to the Divine Face on behalf of

Creation to receive the seal, and Mary will always seal God's property for eternity, through the Angel, in motherly love.

Thus, *Saint Emmanuel* stands before us, immobile, yet vibrating in the Power of God's Love. He is enveloped in the Light of the Triune God; he carries in his hands the bowl of Mary's Adoration like a fragrant cloud that interposes itself between Creator and creature, transfiguring and sanctifying all.

Prayer: O Holy Angel, *Saint Emmanuel*, work on our lives and do not falter until our faces also bear the Face of Him to whom we desire to belong, Jesus Christ, for ever and ever. Amen.

Angels of the Day: 27th May

The Twelve Angels of Service before the Throne of Mary

In Her *Seven Spheres of Power*, the Heavenly Queen has appointed the *Seven Great Archangels* as stewards, but for Her special service she has twelve more Angels who, like twelve stars around the sun, stand around Her Throne. These twelve change. Each Angel may once be an Angel of service before the Throne of Mary. They always change in the seventh year of their service, and they are appointed by Mary Herself. The length of such a year does not coincide with our calendar. The changing of an Angel always coincides with Mary's Apparitions on earth, because the changing always signifies a Feast of Love and Mary always involves Her children on earth and offers special graces to

people for this time. Thus, the *Angels of Service* get to know Mary's love for mankind from very close quarters immediately after they enter. They are allowed to accompany Mary; they also kneel beside Her when she addresses the Triune God as an intercessor.

These Twelve Angels are taken from all the choirs. They have fixed and mobile tasks. They also have fixed and moveable administrations and they bear special gifts.

In this ministry, the Twelve Angels do not love to be called by their name, but they are to be called by their task or by their administration. The tasks remain; the angels change. So, today, a Throne Angel may be Africa's, and next a Prince. These angels then bring their own imprint each time, which also has an influence on the leadership of the people.

The first of the twelve is the *Angel of God*.

His fixed task is to keep the concept of God alive on the whole earth among all mankind.

He has the mobile task of awakening vocations of complete detachment from earthly things and of devotion to God.

He has as a fixed administration the Holy Places where the Son of God dwelt on earth and which are thereby sanctified beyond all measure for Mary and all the Angels and Saints.

He has as moveable administration the places where the Vicar of Christ dwells on earth and from where the Holy Church is directed.

He has oneness with God as a special grace.

Saint Alphai is the first of the twelve before the Lord today. He is a Seraph and belongs to that third part of his choir which is still especially assigned to the Holy Ghost. *Saint Alphai* accompanied the Holy Ghost on the Feast of Pentecost. In his own being as the Seraph, *Who is the Light*, he makes the stream of love flow as the knowledge of God and as the growth of love, as the sacrifice of praise to God, as the virtue of the order of love, up to *Saint Chattatim*, the *Angel of the Pentecostal Effect*.

The second of the twelve is the *Angel of the Message*.

He has as his fixed task the wake-up call to children's souls, the awakening of souls to God.

As a moving task, it is his task to guide or convey the words and wishes of the Lord, Mary and the Angels or Saints.

He has as a fixed administration the sense organs of man: the ears, the eyes, the mouth and also the brain.

He has as movable administration the care of those standing in important, exposed or endangered places and their guardian angels.

He has poverty of spirit as a special grace.

Saint Chochmah of the Choir of Dominions of Low Power is this second of the Twelve before the Lord today. He is the one who carries wisdom into the flower of all creation. In his essence as Dominion he is threefold, and again threefold in the reflection of the Triune God through

creation. He radiates the life, the word and the love of God through Mary to all sides as the deepest wisdom and back to the goal, the simple *essence* of God.

The third of the twelve is the *Angel of the Homecoming*.

His fixed task is to bring home the souls of those who belong to God at the hour of death.

As a moveable task, he must, according to the command of the Lord, cast out those souls, who serve the Lord as a fishing rod or fishing net, and to bring home the spoils of God with the helping Angels.

He has as fixed administration all the resting places of the children of God.

He has as movable administration the respective places of the spoils of God, mostly in the midst of enemy territory.

He has the redemption of indulgences and special promises given by the Lord and Mary as a special grace.

Saint Hagiël is the third of these twelve before the Lord today. He is from the Choir of Cherubim, from the second third part, which is assigned to the Son in a special way. Thus he is also especially suited as an *Angel of the Homecoming*. He stands today as an Angel for all twelve, singled out by the Lord, before the Throne of God. In his essence as a Cherub and as an Angel of Silence, he lets the stream of the divine silent power flow downwards to that Angel of Power who carries the divine *Become!* and from there into the depths. Every homecoming is a *Become!* to

eternal bliss. In the Last Days, *Saint Hagiël* will burst open the secret fountains of Divine Power and teach men how to bless again.

The fourth of the twelve is the angel of the law.

His fixed task is to supervise the harmonious course of God's laws.

He has as his mobile task the harmonious adaptation of mankind to the order of God according to time and place.

He has as a fixed administration the ecclesiastical hierarchy on earth.

He has as movable administration the judgments of God and their execution according to God's command.

He has peace as a special grace.

Saint Georah is the fourth of the twelve before the Lord today. He is from the Choir of the Powers, from the last third of this choir, the Lower Powers. In his being as the *Angel of the Beauty of Divine Love in the Course of Time*, he receives the Power current of the Word from the Cherub *Saint Zachariel*, who carries the *Equality, the Divine Balance*. He causes this current to flow downwards to the angels of the structure of the Holy Church and of Creation until it reaches *Saint Michael*, the angel of faith and fidelity.

The fifth of the twelve is the angel of purification.

His fixed task is the purification of souls.

He has as a movable task the carrying out of

the various ways of atonement desired by the Lord and the bringing down of the Angels who are eligible for this as help. He has as a fixed administration the places of purification.

He has as movable administration the respective confessionals of the priests who are eager for their souls (ploughmen).

He has the tears of repentance as a special grace.

Saint Aralim Enneth is this fifth of the twelve before the Lord today. He is that sealed one from the Choir of Thrones; he is veiled. He bears the secret of the will of God over the dominion of Lucifer.

Though he is the weakest Throne, he is like a roaring lion with eagle's claws, bull's horns and angel's wings. He is always shrouded in smoke

and clouds, yet he is like a child. He stands above *Saint Sederim*, the *Angel of Contradiction and Opposition*, who is an angel of love and an angel of Mary. The stream of life passes over him and down the corner pillars to the Prince of Grace and the angel *Mary* on the ground of the earth.

The sixth of the twelve is the *Angel of the Heart*.

He has as his fixed task the promotion of the devotion to the Sacred Heart of Jesus and the Sacred Heart of Mary.

He has the mobile task of consolidating joy, cheerfulness and faith in the heart and the fortitude of the heart in exposed (battle) places.

He has as a fixed administration the places of pilgrimage and grace on earth.

He has as movable administration the Congregation, the Legion and Charities and all that in religious life is built on Marian charity, love and mercy.

He has the miracle as a special grace.

Saint Hajim is this sixth of the twelve before the Lord today. He is the *Angel of the Church* from the Choir of Virtues. By his very nature he is the *Angel of the Inner Life of the Church*, who strikes at hearts. He stands among the Angels of the Power of Faith, of Trust and of Love as the Call. He is the bearer of the living life and the perpetual source of strength from the Tabernacle. The seventh of the twelve is the *Angel of Nature* which God created and loves. He has as his fixed task the orderly course of creation.

He has as a moving task to make the great and clear bridge of God's love between Creator

and creature ever more visible in those people who are open-minded.

As a fixed administration he has to supervise the whole of nature, the animal, plant and mineral kingdoms and all the elements.

He has as a movable administration all uses from it for man, for chemistry, technology, trade; he brings the natural sciences for man in the direction of God.

He has the naturalness which is the mirror of the *Simple Being of God* as a special grace.

Saint Teliel is this seventh of the twelve before the Lord today. He is from the ninth Choir of Angels and is subject to Saint Phanael from the Choir of Virtue, the *Angel of Prudence in Love*. He is the Angel to whom the Angels of Nature of the whole earth are subject: those of the

mountains, of the lands and of the springs. He is the Angel of the Gardeners and the Explorers and the Angel of Concealment.

The eighth of the twelve is the angel of the orders.

He has the fixed task of overseeing the life of religious communities, monasteries and parishes and the life of priests.

He has as his mobile task the mediation of divisions and schisms and the uncovering of heresies.

He has as a fixed administration the Western world.

He has as movable administration the abbeys, monasteries, dioceses and convents.

He has the bond of obedience as a special grace.

Saint Myrrhael is this eighth of the twelve before the Lord today. He is from the last third of the Choir of Princes: the Silent Princes. By his very nature he is the Angel of personality, of the personal, individual life of each man. He also guides the seekers of God along this path. He stands under the middle one of the second three Thrones of God in creation, *Saint Malachim*, the supreme *Angel of Opposition*.

The ninth of the twelve is the *Angel of Work*.

His fixed task is to make the inseparability of prayer and work self-evident to man.

He has as his mobile task the quick provision of help with sanctifying grace.

He has the continent of America as a fixed administration.

He has as his mobile administration the respective great endangered and hotly disputed labour centres.

He has tranquillity and security as his special grace.

Saint Aydiel is this ninth of the twelve before the Lord today. He belongs to the Silent Princes, to that last third of the Choir of the Principalities. By his very nature he is the Angel of Sagacity, of Common Sense, of Sobriety of Knowledge, and of Precise Penetration. Under him are all the Angels of Work... all the Angels of the Professions.

The tenth of the twelve is the Angel of Enlightenment.

His fixed task is to carry God through the senses into the human spirit.

He has as a moving task to penetrate again and again individual human souls by this divine spirit of secret thoughts and to let them work for God in a brilliant way.

He has as a fixed administration the Orient.

He has as a movable administration all the art that has grown on God's soil, the art treasures and the artists.

He has creative power as a special grace.

Saint Sahjiel is this tenth of the twelve before the Lord today. He is from the Choir Part of the Silent Princes. By his very nature he is the angel of inner strength, but also of silent dreams, of unfulfilled longing and love, which can only be

satisfied and sated by God Himself. That is why he shines before God like a very bright star. It was he who "led the wise men from the east to the Manger."

The eleventh of the twelve is the Angel of Serenity. He has the fixed task of caring for the sick.

He has as a mobile task the dissolution of centres of unrest, centres of strikes and poisonous atmospheres.

He has as his fixed administration the island world of the earth.

He has as a mobile administration all sickrooms, hospitals, clinics and sanatoriums.

He has serenity as a special grace.

Saint Rehajiel is this eleventh of the twelve before the Lord today. He is subject to *Saint Manuel*, the Silent Prince, the corner pillar of servant readiness. By his very nature he is the Angel of Renunciation, of childlike submission to the will of God. He who gives him of his fullness is *Saint Jessim*, the second of the Seven Thrones of Creation, the Angel who bears Mysticism.

The twelfth of the twelve is the *Angel of Mission*.

He has as a fixed task the care of the heathen lands.

He has as a mobile task the offspring of priests and sisters who come from all over the world.

He has as his fixed administration the continent of Africa.

He has as his movable administration the mission houses and branches all over the world, the seminaries and teaching institutions for the missions.

He has filial reverence and the readiness to sacrifice to the last as a special grace.

Saint Ombael is this twelfth of the twelve before the Lord today. He belongs to the Silent Princes, to that last third of the Choir of Princes. By his very nature he is the *Angel of Mothers*, of *Maternal Helpfulness*, of *Domesticity* and of *Family Cooperation*.

Prayer: Heavenly Queen and Mother Mary!

Just as a wreath of twelve stars surrounds Thy head, so these Twelve Angels of Thy special service stand before Thy Throne.

Thou dost always send them out to save and bless; they carry Thy Motherly Love and Thy caring help to monastery cells and sick rooms, to scholars and workers, to mothers and to hidden fighters for the Kingdom of God, to all parts of the earth.

Today Thou dost send them as our special intercessors before the Throne of Almighty God, however. Add Thy strength to this, O Mother, so that this intercession may be especially effective and that we may be able to overcome the hardships and difficulties of our lives in faithfulness and perseverance with Thy Blessing. Amen.

Angel of the Day: 28th May
VIIIth Choir

Virtue of the Church, of Transformation

SAINT HAJIM

Although the Twelve Angels of Special Service before Mary, the Queen, were named yesterday yet one in particular is also to be before us today: *Saint Hajim*, the seventh of the *Twelve Virtues of the Church*, the *Angel of Transformation* (or *Transubstantiation*). Along with *Saint Haleochim*, the *Angel of the Corpus Christi Mysticum*, who as Mary's Angel forms the foundation of the four corner pillars, he is the one among the twelve angels of the Virtue of the Holy Church who is entrusted with several tasks at the same time.

Thus, *Saint Hajim*, in his Choir of Powers, is the *Angel of the Inner Virtue and Life of the Holy Church*, the *Angel of Transformation* who knocks on hearts.

He is, as the sixth of the *Twelve Angels of Special Service before Mary, the Queen, the Angel of the Heart*. As such, he has a fixed task: to promote devotion to the Sacred Hearts of Jesus and Mary. His mobile task is the consolidation of the faithfulness of the heart. As a fixed administration, he has the places of pilgrimage and places of grace; as a moveable administration, the inner religious life of the Church.

He is also the seventh of the *Fourteen Emergency Angels*. There, he is the *Angel of Conscience*. He awakens people and keeps their hearts warm and alive. He is to be invoked against all hard-heartedness and unkindness,

against mistrust and lies.

He is also in the middle of the *Seven Tabernacle Angels*, again as the *Angel of Transformation*. Here the Angels of Mary's Fourth Sphere of Power under *Saint Jophiel, The Ploughman*, are around him. With him they call people to reflection and conversion.

Saint Hajim always points us towards the Tabernacle. He knocks on our heart and on our conscience with his outstretched hand and he has a pilgrimage church next to him as a symbol. Above him is the *Angel of Faithfulness and of Love as Life* and the Seraph, *Saint Elchim*, the *Bearer of God's Omnipotence*.

Prayer: O *Holy Angel of Transformation, Saint Hajim*, knock on our cold and hard heart and do not relent until we open to thee and thus grant entrance to grace. Teach us to recognise the love of the Holy Eucharist and help us to live and die according to this silent, helping, giving love of the Lord. Amen.

Angel of the Day: 29th May

Vth Choir

Angel of Joshua

SAINT HELIEL

In the Church prayer of the 29th of September, on the Feast of Saint Michael the Archangel, we pray: "O God, in a wonderful order You distribute the ministries of angels and men; graciously grant that those who stand in Heaven before You as Your servants may always protect our lives on earth!"

This prayer describes the nature of those angels who seem so strange to us and one of whom stands before God's Throne today as our intercessor. These are the High Powers, the Angels of the Old Covenant, the Angels of Abraham, Israel, David, Joshua, Enoch and Jesse.

Have these angels nothing more to say to us?

They stand before God's Throne. Their charges are already in eternal peace, but the task of these angels is not yet over. When a father has begun a life work, does not his power, his idea and his influence still work in children and children's children?

Each of these angels carries the strength and virtue of his charges and of all his time. This virtue is still working through the whole Holy Church, the New Covenant of God with mankind. Does not God Himself say: "I have not come to abolish the laws, but to fulfil them? The eternal seeds that God sowed in His people at that time still bear fruit from generation to generation: faithfulness, incorruptibility, tenacity, righteousness, moderation. The words of the Holy Scriptures about these ancestors remain valid until the Last Day.

Saint Heliel, our intercessor on this day, is the *Angel of Joshua and of all Judges*. That is why he has a pair of scales as his symbol. The two beams of the scales are: *love* and *justice*. In the Old Covenant, instead of love, they said *faithfulness*, because love is the characteristic of the New Covenant. For the people of the Old Covenant, God was the Ruler, the Lawgiver, the Creator-God; only through our Lord Jesus Christ have we learned to say Father, and through the Love of Jesus and Mary we have come close to the Love of God. We want to learn clear recognition from *Saint Heliel*, which is just as much *love* as *justice*, clear separation and decision. We also want to learn that love and justice are a standing power... like a rock of God that *is* because it *is*.

Prayer: High Angel of God's covenant with men in love and justice, *Saint Heliel*, let us also love the will of God and be bound by it, that all we do may be for His glory, according to His will and in His love. Amen.

Angel of the Day: 30th May

IXth Choir

Angel of the Poor

SAINT OSED

“God is good, O, God is good!” This word, the least and simplest can think and speak; it is the plainest truth. So truly plain and simple is the angel today, who with his good, quiet, calm hands, lifts up all our murmurs and petitions, our secret needs and the desires of our heart—even if they flutter around like caged birds—to the Throne of the Most High.

It is *Saint Osed*, the *Angel of the Poor*. By poor, the world always understands the lack of money, but money is worthless in Heaven and before all eyes that see God.

Poverty is something very holy in Heaven. He who has vowed and loves holy poverty is rich; he is blessed. And the poor in spirit: these are those people who have correctly grasped the word: “Only one thing is necessary!” That is God, and those who live according to this word, according to this simple wisdom of God, have everything.

The poor whom *Saint Osed* looks after are the other poor: those who are sidelined by the world are the poor, but also the pitiable, those who are full of inner needs and full of darkness; those who are broken outside or inside, crippled, groping without a way. Oh, they need a great, good angel! And this is he. Even if he is only from the ninth choir, God’s wisdom is to be praised, for no one can understand man’s need so well as those angels who are closest to man.

According to God's will, the angels of the ninth choir are mostly assigned as help to the higher choirs. So it is also here: *Saint Osed* serves an Angel of High Power, *Saint Dichaël*, the *Bearer of the Power of Love of the Triune God*. God loves these poor people so much that He lets the graces of the Triune God's power of love overflow them. For the Lord Himself says: "The last (least) shall be first!" That great Cherub known as "Dark Light" (*Saint Thiriel*), gives to these poor, through *Saint Osed*, the grace of dark faith, of which our Lord once said to Saint Thomas: "Blessed are those who do not see and yet believe!" The Angel of the Divine Face (*Saint Emmanuel*) imprints the Face of Christ on these poor, so that, thus marked, they may one day be carried by the angels to their eternal home. Our Lord came to the poor and not to the rich—to the sick, for the healthy have no need of a physician. Oh, how good this word does our sick soul! How we want to love this *Angel of the Poor* and reach out to

him!

Prayer: O *Saint Osed*, thou strong, merciful Angel; thou sayest so warmly: "God is good!" Yes, God is truly good! How we want to give thanks and give thanks again! Amen.

Angel of the Day: 31st May
Mary, Mediatrix of All Graces
With Choir

Angel of the Virgin Mary

SAINT LEVANAEL

The angel who carries the Immaculate like a delicate crescent moon closes the series of Mary's Angels upon this day. It is *Saint Levanael* from the Choir of the Principalities. He stands before his Queen like a noble boy: slender and delicate, with a dove on his shoulder, bathed in golden light, as if he were a brother of *Saint Anael, the Child*, who, like him, is High Prince. In God's creation, the High Princes always stand in pairs in their task or administration. They complement each other: one gives the angels and protégés of the

other a special colouring. Thus, with *Saint Michael*, the angel of faith and humility, stands the angelic prince *Saint Methusiel*, who imparts to the angels and protégés of *Saint Michael*, royalty, ruling according to love and the gift of intuition. So also with *Saint Gabriel*, the angel of hope and peace, stands the angelic prince *Saint Dirachiel*, who imparts to the angels and protégés of *Saint Gabriel* the grace of silence and of looking at God in a hidden way. So with *Saint Raphael*, the angel of love and pain, stands the angelic Prince *Saint Nariel*, through whom the angels of *Saint Raphael* convey the consolation and light of God to their charges via pain and love.

So it is with *Saint Levanael*: his companion is the Archangel Prince *Saint Ariel*, the angel of youth, and of divine sonship. *Saint Levanael* imparts to *Saint Ariel's* angels and protégés the

beauty of the Virgin Mary's minuteness, the delicate flower of chaste love.

God does nothing without purpose, and so also the dual position of the princes in their administrative domain is instituted by God's wisdom. For everywhere in the material creation around the centre of Redemption, the earth, Lucifer has entrenched his great and mighty ones, and it is here for the first time that the holy angels stand very close to the demons.

According to the will of God, angels and demons can only fight each other in man. Every angel faces a demon, sometimes several. So also against the tender angelic Prince, *Saint Levanael*, stands a feared demon who threatens *Saint Ariel's* and *Saint Levanael's* protégés with imprecations, bewitchment and sorcery,

divination, possession, nihilism, pantheism, atheism, conspiracy and indolence.

Saint Levanael is the Angel of Mary in the truest sense of the word, however, and thus his victory is certain and final, as His Queen crushes the head of the serpent. Purity and simplicity is stupidity with the powers of darkness; and did not these themselves once say, "Against the simplicity of a child all our powers are powerless"?

Prayer: High Prince of Angels, *Saint Levanael* teach us the tender and modest love of God and of Mary, which, like an untouched blossom, excites God's pleasure, and ask for us the grace to be allowed once to behold Mary in thy splendour and with thine eyes. Amen.

Angel of the Day: 31st May
Mary, Queen of the World
IIIrd Choir

Throne of the Father

SAINT BINAH

Mary stands with Her Son as His Mother between God the Father Almighty, the Creator of heaven and earth, and mankind struggling for redemption. She is not only the Throne of the Son because She carried Him into the world in Her own Womb, She is also the Throne of the Spirit, Who settled upon Her and overshadowed Her, the Most Pure. She is likewise the Throne of the Father, especially on today's Feast: Mary, Queen of the World.

An angel reflects this Feast before our

eyes so that we may understand it better. It is actually three Angels that together are one Angel, three Thrones that together are one Throne. These three angels from the Choir of Thrones form the pillars to the Throne of the Most High above all the heavens. They are the created reflection of the Most Pure Trinity in the stream of grace of life, just as the Seraphim carry a similar reflection of the Triune God in the stream of grace of love, and the Cherubim carry one in the stream of the power of the Word, always thrice different, and yet always thrice the same Holy, Strong, Immortal God. These three angels also have one name, which three times bears a different sound: *Binah*.

Binah, the Throne of the Father, reflects the great, unchanging static of the Father's living love, majesty and virtue.

Binnah, the Throne of the Son, reflects the living dynamic of the Son's redemptive power.

Bihnah, the Throne of the Spirit, reflects the living healing and *bringing home* of all creation into divinity through the Holy Ghost.

As the Throne of the Most High, these three angels rest above all angels, for God rests above all angels. If we now recall that Mary is not only the Mediatrix of all Graces, but at the same time Queen of All Angels, we see here the bridge, and how all streams of grace flow first over Mary, the Mediatrix, and through Her over all

angels without exception into the hearts of men, if they could only recognise and grasp the grace.

We see the wings of this angel as large as the side wings of a Gothic altar, which stands on the earth and reaches with its top to the Throne of God the Father. Mary stands in the middle—the *Immaculata*—and precisely as the *Immaculata*, She is the Purest, Untouched Mother of Life. The angel stands behind Her; we see only his wings and his hands, which carry two broad bowls to the left and right of Mary. From these bowls the water of grace that comes upon Mary flows on and down through the choirs of angels to the earth.

Prayer: Lord and God, Who surround us on every side with heavenly helpers and the streams of Thy grace, let us through them know Thee more and more, love Thee more and more, and adore and praise Thee more and more. Amen.