

## **Angel of the Day: 1st October**

He is part of the “Fourteen Heavenly Helpers”

*“Angel of the power of faith”*

### **SAINT MIRACHIEL**

“Angel of the power of faith has for symbol a sparkling crystal, image of the strength of Faith which, receiving from God its light and its power, expands and strengthens souls, dispels darkness, doubt, confusion and gives the strength to break the nets of Satan. He is part of the “Fourteen Heavenly Helpers” (see June 3). We must invoke him in temptations against the Faith.”

He stands on the earth, not far from men. The converts who come to be incorporated into the Mystical Body of Christ are the object of his particular concern. His mission before the Lord is centered on the virtue of faith. It must be invoked

when faith undergoes the test of doubt and risks being lost, when it is obscured, stifled or put under the cloak, victim of temptations and the influence of the environment.

**Prayer:** Holy angel, you whom God has given as support in the nest of perils which threaten our faith, keep us in the right direction and deliver us from these painful doubts which torment us. Our eyes, incapable of seeing our LORD and God, do not see the road to follow. Let the light of knowledge shine again on our path. Give us the strength to get up, to worship GOD in the darkness of faith and to remain faithful to Him. Help us, great and holy Angel of the power of faith, come to our aid! We want to reveal to others your beneficial power and thus advance the veneration of the holy angels. Amen.

**Angel of the Day: 2nd October**  
**Liturgical Feast of the Guardian Angels**

*“the faithful”*

**PRINCE EZECHIEL**

Prince Ezechiel whose name means “the faithful” who represents all the guardian angels in front the throne of God.

He offers to the Divine Trinity a seed which symbolizes their office, this seed destined to produce abundant fruits if human negligence or perversity does not hinder it.

Today's notice highlights the “maternal” love of the guardian angels, it rushes with the speed of lightning towards the throne of the Most High.

“There, he receives his mission and instructions. Then he turns to his Queen. She is the Mother of the living; from now on, she will also be his Mother since he must become the brother of a man. Now, it is with with other eyes he sees his brother for whom the Redeemer Blood flowed on the Cross. His beatitude, which remains unchanged, has acquired a new and marvelous coloring. It is in a way as if he had become a mother. He can then experience sacrifice, something normally impossible for angels, and this is how he acquires his fullness.”

## Angel of the Day: 3rd October

*“Angel of nuptial joy”*

### SAINT SCHEMMAJIM

The isolated angel: *Saint Schemmajim* - This is the "Angel of nuptial joy", the highest of all the angels of the choir of Dominations, His name means "union of the Divine Fire with the water of life." Water is here the symbol of created life.

*Saint Schemmajim* therefore represents the alliance between the eternal love of the Creator and the love of the creature. GOD is the Bridegroom. The human soul is the bride. GOD, It is Infinite Love that calls our love. And the soul must respond entirely with love, in imitation of Mary, the most admirable Spouse of God.

According to the plans of Providence, it is in the first days of the month of the Rosary, in the

company of *Saint Therese* of the Child Jesus, that this marvelous angel, beautiful as the sky, of dawn, stands before the throne of God as intercessor.

“The veil and the fragrance of the mystery of God's love hover above him. But one must not imagine that the saints of *Saint Schemmajim* will live perpetually in peaceful and radiant nuptial joy. God hides his mysteries beneath the mantle of the Servant of the Lord, the Madonna of the Road. Very often, it leaves the soul in the driest everyday life, the most rigorous poverty, humiliations and obscurity; and it is only in the "night of the senses" that she will be able at times, to a certain extent, to feel the radiant happiness of intimate union with the Lord and his Mother.”

**Angel of the Day: 4th October**

**Feast of Saint Francis**

IIIrd Choir

*Throne of the Will of God over Lucifer*

## **SAINT ARALIM ENNETH**

O God, once Thou spoke of him as “the weakest of Thrones...,” and now all is plunged into a sea of fire, as if the world had burst into flames. Is this Thine Angel, Thy Throne, *Saint Aralim Enneth*?

Out of this surging sea, a figure emerges: the Intercessor of the Day! He is different from the Cherub, *Saint Samaliel*, who, with the blue mantle of the Mother of all Creation, so graciously bends down and lays everything with a humble gesture before the Throne of God. He is

also different from the Angel of Mary on the Heart of God, who in his humility is overflowed by the infinitely flowing waters of love from the Heart of God. He stands here, swept up by a virtue over which he himself is not master, the Power of God’s Will. He himself is also will, however. He is will to God. He is will to say *yes* to the life of God, to the word of God and to the love of God. He simply stands in God; he cannot help it. He wants nothing else but this. He stands here today in the Name of Mary. He wears Her brown cloak, that of the Friars Minor, the Friars of the street. He has the simple dress of the Guardian Angels.

God shows *Saint Aralim Enneth* today in three different guises: the first time he shows him in his *being* as a Throne before God, delicate beside the other massive Thrones that fill the space between Heaven and earth, swaying from the burden of the task of carrying the will of God

over Lucifer and his kingdom, and swaying even more from the happiness of being called *Mary's Throne* among the Angels.

The second time God shows him in his position in relation to his task, is as a mighty, supra-temporal, apocalyptic figure with lion's paws and huge wings like gate wings, the sound from his mouth coming out like fire and rumbling like a hundred thunders.

The third time today he stands before God's Throne as Guardian Angel and intercessor. Still powerful, this is his most simple form. He holds in his hand a broken hoop, the forehead hoop of Lucifer. With both hands he covers the ends of the hoop, but nevertheless black lambent flames continuously spurt out from the ends of the hoop between his fingers.

The infernal kingdom still gives no rest and continues to live until the last instants. Did not Saint Francis also live in a time when the infernal flames flickered at every corner? Was Saint Francis not also swept up by the embers of God, tender and weak, but with the clearest will to say *yes* to the slightest request? The flames of God's love found such a ready heart that the embers of love in this weak body were rightly called a seraphic love. By this was meant the highest possible love of a creature. What matters is not what we are, but what God makes of us, and that alone we are to be before God. Let this also be our goal: to say *yes* unconditionally like Saint Francis and *Saint Aralim Enneth*.

**Prayer:** Lord and God, in Thy wisdom and wonderful goodness, Thou hast appointed the weakest of Thine angels of the Thrones, *Saint Aralim Enneth*, to be the Throne of Mary during the judgement. Until that time give him the grace to accomplish in us what we envy today in our seraphic father Francis: the ardent will to conform to Thy life, Thy word and Thy love. Amen.

**Angel of the Day: 5th October**

*“is the angel of small things.”*

**SAINT ZURAEEL (ZURA)**

*Saint Zurael (Zura)* “is the angel of small things.” He teaches people to recognize God and love Him in everyday life, He helps generous souls to transform the smallest acts of daily life into an offering of love.

## Angel of the Day: 6th October

*Angel of the fear of God and of justice in the word*

### SAINT PACHAD

*Saint Pachad* - (Also celebrated on January 2, feast of the Holy Name of Jesus) — Angel of the fear of God and of justice in the word, he also appears in the Calendar of Angels on the vigil of Our Lady of the Most Holy Rosary on October 6.

The following quote - which gives us the essence of today's notice - will help us better understand why *Saint Pachad* is also honored on the feast of the Holy Name of Jesus:

“*Saint Pachad* carries the respect of *Jesus* towards His Father in Heaven and therefore also

the fear of all humanity towards God. He carries the thunder of the word of the Father, demanding respect for the living word of God and the recognition, here below, of his absolute right to intransigence. The mission that he received - to observe the fear of God and justice in the word - acquires, thanks to the second cherub, *Saint Oraphiel*, the force of the living sap which continues to flow beyond trials, suffering and death. But the third cherub, *Saint Razael*, in the strength that the wisdom of love sleeps in him, launches a bridge between the two others, transforming the uncompromising justice of God into the strength of the love of God, by the virtue of the Blood of Christ. Thus, through the respect of the creature towards the word of God, justice in the word separated from rigor and becomes the love that atones. The roar of thunder — carried symbolically by *Saint Pachad* — heads towards the depths of this world. But the "Sanctus" and the "Kirie Eleison" of men come to



meet him: the love of God was the most rapid, opening the eyes of men and inflaming their hearts. Through loving atonement, through tears of repentance, God's justice can always be transformed into love and mercy!"

## Angel of the Day: 7th October

*Seraphim of the Holy Spirit*

### SAINT AKABA

*Saint Akaba* — Seraphim of the Holy Spirit, he was chosen to be our special intercessor, on the feast of the Holy Rosary of Mary, before the throne of the Almighty.

Here is the full translation of the notice written in his honor by Gabrielle Bitterlich.

“Endless flows and murmurs the river of love and goodness which flows from the *Heart of God*. It is only in adoration that we can get a certain idea of it, without ever being able to measure it. It always flows first towards Mary, the Mediatrix of graces, from whose hands today this

Seraphim receives his mission who appears like a sun in the firmament of all that is created. Its name is the same as its mission:

“The goodness and friendship of God towards men have appeared.”

It is to show and prove this to creation that *Saint Akaba*, the Seraphim of the Holy Spirit, stands there. The seraphim radiate such a bright light and their size is so prodigious that no space here below could contain them and they escape any attempt to measure. Only God can count, weigh and measure them in the divine order.

And yet they are already infinitely distant from God, who alone can sustain Himself in His divinity. Man recognizes ever more clearly this obligation that God has imposed on Himself: He Himself descends into the created to approach

man, because man must be sought in order to be raised to the vision of God. How long is the path from the Divine Majesty to the seraphim, the highest creatures! And how far away they are still from us! But God has placed before our eyes the divine Mother, *Mary*, Queen of all the angels. As *Mary's* joy is to "play" before the Face of God, to play incessantly, it is easy for her to reveal to man in struggle the goodness, gentleness and love of God. This is why she also stands here and places on the hands of *Saint Akaba*, in all its magnitude, the Rainbow of Peace, a very beautiful image of the goodness and friendship of God towards men. *Mary*, in fact, is the primordial image of pure love, and thus the "Angels of Love" are especially attributed to her. *Saint Akaba* is threefold and yet simple. Triple, he is with his two brothers, *Elchai* and *Jah*. *Saint Elchai*, Seraphim of the Father, is the bearer of gentleness. *Saint Jah*, who calls himself "God good", carries the Redeemer Love which knows no limits; he is

Seraphim of the Son. And these three Seraphim, one in their trinity, are bearers of goodness of God.

**Prayer:** Let us eternally praise the goodness and mercy of God! His sweetness cannot be measured, and the works of his love are innumerable. Led by his angels and hidden in the maternal Heart of *Mary*, we want to thank, thank endlessly, and remain the children of the ONLY HEAVENLY FATHER.

**Angel of the Day: 7th October**

*“governs a particularly bright star: Sirius”*

**SAINT SCHEADAR**

“Very far from our earth, it governs a particularly bright star: Sirius. But his earthly mission leads him to present before the throne of God a fruit which shines with an infinitely more luminous brilliance: the Most Holy Bread of the Eucharist, fruit of the transubstantiation of our wheat bread.”

**Prayer:** May the help and intercession of *Saint Sheadar* make our soul mature so that the holy angel can one day offer it to the LORD!

## Angel of the Day: 8th October

*“He is called the Angel of Mercy.”*

### SAINT OREL

Today's notice compares the angels of the Last Times to fishermen and souls to fish. *Saint Orel*, we are told, will throw the net of Mercy from the boat of angels and haul in God's prey so that it remains preserved, because “the works of the world will be cold and dead.”

“Behind the protective rampart of the angels. *Saint Orel* will bring together loving and merciful hearts. While outside the proud works of men will fall into ruins and ashes, the communities of the merciful will live in peace and security, and the Hearts of Jesus and Mary will establish their home there.”

## Angel of the Day: 9th October

Vith Choir

*Prince of Separating and of Separating Agents*

### SAINT LECHITIEL

One of the main tasks of the kingdom of darkness is to cloud, weaken and finally rob man of the gift of discernment, so that he can no longer distinguish good from evil, and finally... God from the devil.

The gift of discernment with the mind is given to man by God as the basis for justification and judgement. Every healthy and normal person can discern. Discernment becomes a holy gift when it is used in the kingdom of God and for the salvation of souls; the whole doctrine of salvation is built on clear discernment. It is also

said in the Gospel: “He eateth and drinketh judgment, because he distinguisheth not the body of the Lord from other meat.”

To strengthen our discernment, we have been given our holy guardian angel by God to help us. The greater our love for our holy guardian angel becomes, the more clearly we will hear his instructions, which are mostly based on discernment: What God loves and what He does not love... what we should and what we should not do... which path is the right one... and which decision is the right one.

In the choir of the great heavenly stewards of all goods, there are three princes who have to administer the separation:

*Saint Nariel* of the High Princes, who stands next to *Saint Raphael* and with him brings the illuminating light to man in his spiritual darkness

and wanderings and in the dangers of infernal veilings and attacks; *Saint Nadar* of the Sealed Princes of the Tides, who separates the times from one another and makes them distinguish day from night and winter from summer. The third of these princes stands before God's Throne for us today: *Saint Lechitiel*, one of the twelve Sealed Princes over the structure of the earth.

*Saint Lechitiel* is the Prince over all dividers and separators in the building up of creation. Always, for the good of humanity, one building material of the earth will have to separate from the other: the water from the earth or from the air... one material will separate from the other and open it up for another compound or another entity, as we know of the light and of the earth, the air, the water and the fire.

Every angel has a heavenly task for the salvation of the soul or for the glory of the

Creator as well and so also *Saint Lechitiel*: he is the steward of those pains and dark hours in which the soul separates itself from the world and from men, and goes it alone on the way to God.

The angel raises in souls the clear and painful realisations of the necessity of sacrifice and of the value of atonement; but he also brings the divine power to bear what God wills, when and where and how He wills it.

**Prayer:** Lord, Who said that Thou camest to separate the son from the father and the daughter from the mother by Thy sword, let us be separated for our salvation by Thine angel, Saint Lechitiel, who wields Thy sword from all that keeps us from Thee as our goal. Amen.

## Angel of the Day: 10th October

*“the third of those who carried the will of God”*

### SAINT BEROEL

This angel is the third of those who carried the will of God in the Old Covenant. It represents King David. When he wanted to undertake the construction of the temple, he was the subject of this prophecy:

“God will build you a house, and a son from you will ascend the throne and reign forever”  
(Chronicles 1.17,10.)

Thus the Father already indicated the lineage in which the Word was to take flesh. This is why David is sanctified for eternity and we should not be surprised if the Holy Spirit granted him his

seven gifts, especially that of the purity of divine worship and the praise of God. End Times men can go back to King David to find the liturgy of divine service, as well as the use of poetry and music in the praise of God. The psalms of David have the value of eternity.

Thus, in the penitential psalm “Miserere”, the holy king prays with us until the End of Time and intercedes for his unfaithful people.

Saint Beroel brings before the throne of God the royal dignity of David and all the kings of ISRAEL.

This dignity is the image of the eternal sovereignty of Jesus Christ, the Root of the house of David. Even the construction of the temple has symbolic value. Where the exterminating Angel set his gaze on Jerusalem, David laid the first



foundations of the temple, preparing the task of Solomon who was its builder.

“It was in Jerusalem, where Ahasver, the fallen angel of the house of ISRAEL, stood triumphantly, hailing as a victory of Hell the murder of God perpetrated by his people, that Our Lord Jesus Christ founded his Church, the House of God, where he wants to dwell until the end of time. The Holy Spirit has been working on this house since its foundation and He will continue His work until the Judgment.”

**Angel of the Day: 11th October**  
**Divine Maternity of Mary**

*the Seraphim of the Son*

**SAINT JEHOVE**

Today, the three Seraphim *Esch*, *Jehove* and *Alphai* together honor the Virgin Mary in the mystery of her divine motherhood.

*Saint Jehove*, the Seraphim of the Son, reflects the most holy name "Creator God", the creative power, the generative life which lies in the hands of the Fib. Inside he has a thousand eyes which contemplate Mary honored today hui in her motherhood by the Triune and One God. Outside, her thousand other eyes look at the Son who establishes his throne in the womb of his Mother as God-Creator and man at the same

time. As God-Creator, he renews all things in and through Mary.

A new era begins. As a man. He allows himself to be formed in the deepest humility by his creature, following the laws that he himself has laid down. In the motherhood of Mary, the loving Son honors creation. The loving Father stands, so to speak, at his side in the Seraphim *Saint Esch*.

“This angel is also called “Burning Fire”, “Burning God.”

“Burning is the image of loving life. The Father loved his creation so much that he gave him His only Son. And the loving Holy Spirit is found next to *Saint Jehove* and *Saint Esch* in the *Holy Seraphim Alphai*, who is called “He who is the light.”

*Saint Alphai* places the light of the Holy Spirit at the feet of Mary: in Her and through her motherhood, the Light came into the darkness of this world. And the trob Seraphim carry the ardor of the love of the Triune and One God.

They are like the mirror of the Love, the Strength and the Life of the Divine Trinity:

— This love consumes itself, to continually renew itself, in order to be able to consume itself again.

— This force is so prodigious that it creates and destroys worlds only to remake them again.

— And this life surrounds the Mother of all mothers, Mary, carrying her towards God and bringing her down to earth, to plunge her again and again into the ardent flames of divine Love.

**Prayer:** “O Heavenly Mother, our Queen, you who are praised and glorified by all the choirs of angels, also welcome with kindness our praise and our love. So be it.

**Angel of the Day: 11th October**  
**Divine Maternity of Mary**

*He is at the service of Saint Jesirach, who brings the strength of God into the power of all things.*

**SAINT JUDITIEL**

Its mission is to teach us how God's Will can be realized in us and how we must accomplish it at the right time. He invites us to follow Mary's example.

“Our will must be exactly what his was: pure as a flower bud, open like an empty cup, limpid as a mirror, discerning and immediately accomplishing the Will of God.”

**Prayer:** May our soul learn to say with the love, eagerness, strength and calm simplicity of MARY: “Ecce Ancilla Domini!” (*latin: “Behold the handmaid of the Lord!”*)

**Angel of the Day: 12th October**  
IXth Choir

*The Angel of the sick*

**SAINT NORE (NUBIEL)**

The Angel of the sick, is under the orders of Prince Saint Phatiel “the Angel of Mercy who becomes a servant.”

He is close and warm to us with his large apron, his small bottle of balm, his ample supply of bitter and aromatic herbs. *Saint Nubiel* is the “mother of sorrows” among the angels. With his assistants, he stands at the bedside of each patient.

“He is the guardian of all medicinal plants. He helps children come into the world and opens

to the dying a vision of eternal glory. He fills the solitude of the sick room with peaceful and heavenly joys and consolation; on the bed of pain, he brings down sleep which soothes and delivers. No impatience of the patient pushes him away, no moan bothers him. He serves in silence and no one thanks him. He is always there where distress and suffering cry out to God.”

**Prayer:** Know it, soul, and think about it: I am never alone, never, in such moments!

Although *Saint Nubiel* is simply an angel of the IXth choir, we should not underestimate him, for he receives, through *Prince Phatiel*, the river of Life from an angel of the Choir of Thrones, *Saint Aralim-Enneth*, which has deserved to be called “the throne of glory of Mary in Creation.

“The Queen of the angels carries the

luminous and ardent Heart of Our Lord Jesus Christ who descended into the abyss of our misery and our suffering to heal and sanctify our misery and bring us back, like Lazarus, to the Heavenly House of the Father.”

Our readers will have noticed that the day on which we honor *Saint Nubiel* - and on which this good angel intercedes especially for us before the throne of God - is located between the feast of the Motherhood of Mary (October 11) and the anniversary of the great miracle of Fatima (October 13): is there not a sign of Providence there?

## Angel of the Day: 13th October

*He carries the cup of the sacrifice of consecration.*

### SAINT SENACHAR

“To offer it to the Divine Trinity in the name of the Old Covenant, he took on the sumptuous mantle of Melchisedech, the first high priest of the people of God. In the name of the New Covenant, he offers this same sacrifice with the pierced Heart of Mary who presented Jesus in the Temple knowing in advance the redemptive mission of the Child God. *Saint Senachar* carries in his cup the wax which symbolizes the availability of the soul to devote itself, its capacity to abandon itself, its will to abandon. He lifts his cup very high to the Lord. In the wax is locked all our will to consecrate ourselves to God.”

**Prayer:** Lord God, make us like wax in the hands of your angels so that they can kindle us like living candles of love and make us burn for your glory.

## Angel of the Day: 14th October

*He is the angel who guides us to God.*

### SAINT JOSUEL

We don't know him but he knows us. Our bodily eyes do not see Him but our soul sees Him because He calls and leads it as God wants and where God wants. But Saint Joshua has a second task. If we pay attention to his words, we will hear him say to us:

“You too must be a guide for your brothers and sisters.”

May the Spirit of Light, Strength and Love make us other “*Josuels*”!



## Angel of the Day: 15th October

*It carries the power of the structures of creation.*

### SAINT ARALIM

Her feast day is celebrated on the same day as that of Saint Teresa of Avila, who was one of the pillars of the Church.

The Church is the house of God.

*Saint Aralim* represents the concentrated force of the columns which support it and which, therefore, ensure the solidity of the entire edifice of creation.

“The Church, firmly anchored in the Lord, directs her gaze towards creation, because she is its center and bears responsibility for it. *Saint*

*Thérèse*, likewise, was firmly anchored in the Lord, the God-Man nailed to the Cross. The cross! This is the secret of the power of the columns of the Holy Church...”

“*Saint Aralim* carries the structures of creation; the Holy Church, with its powerful columns, supports the edifice of eternal creation, and *Saint Teresa* is one of the columns which supports the Church. *Mary* stands above all these columns: she carries everything, starting with the Lord, with the Cross. It therefore brings into our soul, first of all, the divine “Let it be!”, with all the creative power of God.”

## Angel of the Day: 16th October

*“is the coal angel.”*

### SAINT RASDAEL

“Like all the angels of the Principalities, *Saint Rasdael*, in addition to the government of a great and distant creation of God and an element of the earth - coal in the present case - has a spiritual mission: he also governs the imperceptible and obscure magnanimity of man towards God.”

This last rather mysterious sentence means that among men who carry out obscure, tiring, dangerous work - and miners are a significant example - there is a silent heroism often unknown to the world in the service of which they nevertheless use their strength and which,

offered to God unconsciously sometimes, takes on considerable value. But working for the good of one's neighbor is not working for God? In the eyes of the Lord, the most modest worker acquires, through the offering of his hard work, a new, divine dimension. He shows himself, we can say, magnanimous towards God, because his courage, his faithfulness and his patience have earned him a part of the infinite magnanimity of the Almighty. Why did the Son of God make Himself very small and a prisoner of His love if not so that man could have the possibility of being magnanimous towards Him?

Great will be the reward in heaven for our magnanimity.

## Angel of the Day: 17th October

IIIrd Choir

### *Throne of the Son in Creation*

## SAINT MALACHIM

The differences between the three uppermost choirs are the most fundamental and difficult to understand. The closer the choirs of angels come to man, the more understandable they become, and the milder and more comprehensible are the differences.

We cannot ordinarily grasp the enormity of the differences between the holy angels in the highest regions, but in this angel, whom the merciful Lord lets us see in outline—*Saint Malachim*, the Throne of the Son—we can guess at them. The thrones, belonging to the third choir

and to the *Supreme Ring of Adoration*, are like gate wings from God to creation. They are no longer as unified as seraphim and cherubim—three times seven. They already bear the opposition between God and the creature and are therefore carriers of the “And.” They are three and seven in their number and again three and seven and one.

*Saint Malachim* belongs to the second three. The first three are the Throne of God above all the heavens: the pure spirit-creature. But the second three are already including the whole, also earthly, visible creation: the Throne of God in creation. In a very sharp departure from all of the other groups of angels, they are, on the one hand, the Throne of the Most Holy Trinity, and also, the image of the Holy Family; on the other hand, they are the three *Thrones of Opposition*, the most important bearers of the divine “And” thought. As such, we must also recognise *Saint*

*Malachim*: He is no longer three-in-one, but he bears the opposition to the creature created by the living, loving power of God the Son.<sup>1</sup> He descends like a sword, like the cherubim, in his rays of power, and yet he stands firm; he rises from below like a cross, and it is in him as if blood were running, the Blood of Christ... upward and downward. He stands here for the Word that became Flesh and for the Word of God. He carries both the activity of the cross as a sword, and the passivity of the folly of the cross as bread. He is the Throne of the God-man, Jesus Christ, our Lord. Our Lord is also two-in-one, God and man, so He is also Lord and servant, *worm* and *victor*... and each of us must also be that if we are to ascend as Christ's Blood here in this Throne.

1 A better way to think of this perhaps is to say that he is the bearer of the opposition between the divinity and the humanity in the Person of the Word, ie. the *opposition* in the hypostatic union.

**Prayer:** Lord, we ourselves carry within us the *fullness* and the *emptiness*, the *vastness* and the *narrowness*, the *becoming* and the *passing away*; let us also be Thy final thrones here in this depth. Amen.

## Angel of the Day: 18th October

*“Angel of Saint Luke”*

### SAINT PARI

It bears the Gospel of Saint Luke and has as its symbol a winged bull which evokes both the bloody sacrifices of the Old Covenant and the mystical renewal, under the New Law, of the bloody sacrifice of the incarnate Word.

“... In the Old Covenant, the bull was the animal of sacrifice which had to atone with its blood particularly for the sins of the priests. In this celestial and luminous being, with wings and many eyes, who stands like a wheel of fire before the Lord, we want to see the sign of the conversion of the world by the Word of the Lord, by the divine Word, and we want prostrate

ourselves before God to worship Him.”

**Prayer:** *Lord Jesus*, Your four Evangelists have transmitted to us the Good News of Your words. In Your love for Your angels, You have already made known to the prophets of the Old Covenant these celestial spirits under the image of the "Four Living Beings", who, in the force of the *Holy Spirit*, keep Your Word alive in us through the mouth of the Evangelists. Happy is he who hears these words and puts them into practice! May *Saint Pari* make the words of *Saint Luke* familiar to us and thus, with a grateful heart, we may love and venerate the Holy Church and *Mary*, the Mother of the Church, ever more. So be it.

## Angel of the Day: 19th October

*“The sower”*

### SAINT ALJOIM

Is called “The sower” because it is he who is responsible with the multitude of swaddling clothes which are at his service to bury souls in the ground, that is to say in darkness, solitude, abandonment, humiliation.

“In the midst of darkness, he shows us Mary, the MORNING Star. In hours of anguish, he reminds us of this wonderful reality: God exists! He spreads his broad, dark mantle like a setting sky over our fatigue. It teaches us to love silence and darkness. And one day he will call his brothers who will burst the grain and place it in the Heart of God.”

## Angel of the Day: 20th October

*“he wears the crown of Christ the King”*

### SAINT GEBURAH

Crown of the angular column of justice and love: “Just God/Rex Gloriam”, he wears the crown of Christ the King, thus symbolizing the Glory of the Son of God, “King of kings and Lord of lords”, but also his perfect Justice.

“...Saint Geburah is always veiled, immersed in the cloud which separates the “Sphere of Sustaining Creation” from the Sphere of Worship.” The true justice of God will always remain veiled from us until the Last Judgment. Until that day, only the Love of God will overwhelm us, patient and merciful, full of kindness and healing our wounds.”

“...Holy Angel of Justice, you are also an angel of love. In the light of your eyes, we see that the love of God is as incomprehensible as his justice, and that the greatness of love must correspond to the greatness of suffering, of expiation, of satisfaction. And we also see that you alone. Lord Jesus, by making You man, were able to take upon You all human fault, and that You alone, because You are God, were able to achieve divine satisfaction commensurate with the offenses inflicted on the Most Holy Trinity..”

**Prayer:** ...Lord, give us the strength to love your righteousness, for when love casts us repentant at your feet, awaiting your just sentence, it is then that we meet, in the most wonderful way your infinite Love.

## Angel of the Day: 21st October

*“the bearer of the Beauty of Divine Love.”*

### SAINT GEORAH

He is certainly among the angels whose mission is the most beautiful, since he is “the bearer of the Beauty of Divine Love.”

God created everything in beauty, and Mary is the most beautiful, the spotless creature: “*tota pulchra es, Maria!*” It is possible to realize this from the missions that God entrusts to the angels. This is how *Saint Tiphered* of the Lower Dominions, one of the angels of call and response, causes beauty to flourish throughout all Creation. *Saint Ephodiel*, of the Sealed Dominions, will definitively establish for the Lord, at the end of time, the beauty of the holy

Church, Spouse of Christ. As for *Saint Georah* of the Lower Virtues, he carries the beauty of Divine Love throughout the ages. In God, beauty does not change: it is perfect harmony, total holiness, complete victory. When a saint dares to speak of the beauty of the wounds of Our Lord, it makes the man of the world shudder. In heaven, however, there is nothing more radiant, more glorious, more worthy of adoration than the wounds of Our Lord. He presents them to his Father as a ransom for his own.

This is how we must view Saint Georah and her mission. The beauty of Divine Love has nothing to do with that of a Venus of this world. It is the spiritual and victorious beauty of completed love that we notice on the face of every person united with God. Transfigured, this face makes us think with emotion of Our Lord Jesus Christ, the Triumphant, of Mary and of the saints of all times. There will be until the last day...



This beauty shines in the letters and intimate writings of ardent people. It appears in the hidden life, far from the world, because such a life is like a mirror before God. We see it flourishing in new religious communities, in a simple gesture of kindness and respect, in looks from which joy radiates. It is especially in the Blessed Sacrament that it manifests itself, but who can really conceive of this? We see her very close to us in Mary.

Thus, just as God is Love and Justice, Goodness and Truth, He is absolute beauty, infinite holiness, sum of all perfections.

“And since God will be with us in His Church until the end of time, the beauty of divine Love will also remain with us until the end. It will flourish, then it will be sealed when the final battle begins. At the hour of the Last Judgment, it will shine, intact and glorious, on the garments of

the Judge of the Living and the Dead.”

**Prayer:** Lord, even in our beggar's clothing. You can still see the beauty of your Love if our heart is pure. See the ardent desire we have to possess You and serve You. Illumine it with your beauty and may it one day become our wedding garment for eternal weddings! So be it.

## Angel of the Day: 22nd October

*symbolically carries a “well-packed measure.”*

### SAINT AMMIEL

Is probably in the service of *Saint Rasiel*. It symbolically carries a “well-packed measure.”

“In the evening, after our examination of conscience, if we fall on our knees at the feet of our heavenly Father with the same feelings as the prodigal son of the Gospel, this Angel will stand next to you, near our guardian angel. It will bring together all our actions of the day. A very mediocre harvest compared to what God had the right to expect! But here on the debris are the drops of the Blood of Our Lord and the drops of the sweat of anguish of his agony, with which he covered our faults and our deficiencies. And the

maternal Heart of our immaculate Mother is so great and so wide that it fills the measure to the brim. On top of that, our guardian angel still places the “sanctus” that he constantly says with us or in our place. Now the measure is well packed. And God achieves the incomprehensible: he accepts this measure as if it came from us, and takes us in his arms, exactly like the prodigal son. He no longer remembers our misery. O love upon love!”

## Angel of the Day: 23rd October

*“the angel of sugar and starch”*

### SAINT ONOPHRIEL

*Saint Onophriol* is the angel of sugar and starch. These two substances are building materials for the human body.

In the last days when the seal of *Saint Onophriol* is broken, a profound imbalance will occur in nature as a result of the disappearance or modification, among others, of these two elements essential to life. *Saint Onophriol* has another mission: he is the angel of children, these children who seek the sweetness of sweet foods but also the sweetness of maternal love. Blade needs gentleness, too. The gentleness of the mother must be in the image of the gentleness of

God. But we must not forget that God punishes those he loves: this is how he introduces them into the mystery of Redemption. May parents and educators learn from *Saint Onophriol* the “recipe” of true love, a harmonious blend of gentleness and strength!

## Angel of the Day: 24th October

VIIIth Choir

### *Arrow of God's Love*

## SAINT RAPHAEL

He is known as: “One of the seven who stand before the Throne of God.” His name is also: “Medicine of God.” And like a “Dart of God’s Love,” he will draw his luminous course from the rise to the fall of creation, wherever God sends him. Blessed is the man who feels his heart—beating in longing for God—struck by this arrow! This wound will never heal; it will shine and burn, and this man will be enabled by it to become, even for his environment, the herald of God’s love and a medicine of God. Thus, God sends *Saint Raphael*—who is in the middle of the seven archangels and is our great intercessor today—with the burning embers of God’s love...

to our crossroads and train stations... to the operating rooms and sickrooms... to the highways... and to the monastery gates. The love of God must intervene everywhere: to give a clear vision and a steady hand, to illuminate what is essential and to make clear what is not, to widen and warm the heart for the poor, the sick and the needy.

The mission of *Saint Raphael* is threefold:

As an archangel, he stands next to *Saint Michael*, the angel of faith, and next to *Saint Gabriel*, the angel of the Incarnation, the messenger of hope and peace. *Saint Raphael* is one of the three whom the Holy Church invokes by name: the angel of love, consolation, healing and separation. He is mentioned in the Holy Scriptures as the companion of the young Tobias and the conqueror of the demon Asmodai. Thus, it follows that he has the right to guide people in

the Holy Church as the angel of love, of doctors, of wanderers and of travellers.

But God also calls him one of the fourteen heavenly emergency helpers. He carries the symbol of a horn which signifies spiritual defence against infernal attacks... especially in all humanities, in the press, in literature, and in the education of youth. He is to be invoked in important decisions, in journeys and in operations, against wrong decisions and imprisonment, against poisonous food and medicines and against all distress in love.

*Saint Raphael* has yet a third task in the service of Mary as the administrator of the sixth power, which is called: You will crush the head of the serpent. Thus, *Saint Raphael* has in his care all the guardian angels whose protected have to fight in the spiritual realm for God and His Church. He imparts to them the gifts of discernment,

science, counsel, right knowledge, fortitude and sacrifice. There is nothing sweet or sensitive about him, only clarity, ardour, strength and militancy.

**Prayer:** Holy *Archangel Raphael*, multiply your power and the host of your angelic helpers at this time when it is beginning to burn in all corners of the world, so that the love of God may be victorious everywhere! Amen.

**Angels of the Day: 25th October**  
IXth Choir

**THE FOUR AVENGERS**

They are known as *The Four Brothers of the Left Hand of Saint Sederim*. They are angels of the ninth choir and are of virtually primeval form: they also look alike. They have grown together so much in their task that they seem mighty, as if they had been created as powers. They are assigned to *Saint Sederim*, the *Angel of Contradiction*, the *Angel of Opposites*.

*Saint Sederim* stands in the middle of all of the angels. In one hand, he carries the final stone, *Begone!* In his other hand, he carries the final stone *Come!* The final stone signifies *the final seal*, and God's word or command is included in this final seal. The final seal of *Saint Sederim's* left

hand holds the final word of God to those who failed the test, the horrible word *Begone!*

This word *Begone!* somehow also underlies the tasks of *The Four Brothers*, who are today placed before the eye of man as admonishing figures. These mighty angels are the avengers of those sins crying to Heaven for vengeance for which the Holy Church itself has coined this expression.

*Saint Henim*: is the angel who once plunged the rebellious archangel Ahaziel, now Ahasver, into the depths, and sends after him every wilful murderer, that he may drive him in restlessness from place to place. He goes after every such bloody deed since the death of the innocent Abel as an avenger.

*Saint Michajim:* This great angel is shoulder-deep in that earth from which man is made. He is the avenger of all sins of blood; he is the avenging violence of blood. It is he who wrote—and still writes—the portent on the wall.

*Saint Parim:* is also an avenging angel: he strikes with the sword. In one night, he struck 185,000 men with the power of *Saint Sederim*. He struck the oppressors with the waves of the Red Sea. He avenges with pestilence and with the sharpness of his sword.

*Saint Phasim:* is the dark angel of the phase, who passes by when God's signs are visible on house and door and forehead, but who goes in and—when God's sign is missing—smites all the firstborn, from Egypt to our days. He smites the rich who follow the golden calf, and brings down the Hand of God upon the

apostate people, that it may rest upon them until satisfaction is made.

**Prayer:** Do not be avengers of God to us, O you angels, for the sake of the Blood of our Lord which you see upon us; be defenders and saviours to us. Amen.

## Angels of the Day: 26th October

From the Holy Choir of Angels

### THE FOUR BROTHERS

These are angels who stand in one rank and in the same line and who belong together in a common task, angels of service who are known as, “The Four Brothers,” “The Four Brothers of the Soul,” or “The Four<sup>1</sup> Brothers of the Deep” etc. Only yesterday, the Four Brothers of the Left Hand of Saint Sederim, the Avenging Angels, were gathered around the last word of the Sacrificer to the condemned: the terrible word “Begone!”— O God, save us from the vengeance of these angels who avenge the dishonour we have shown to You!

<sup>1</sup> The German text indicates “Seven,” (rather than Four), in each of these titles, but it appears to be in error.

God is not a God of wrath. He is, of course, a God of love, a fervent, holy, merciful—but also just—love. This love strikes, but it also heals; it heals all the wounds inflicted on earth by lovelessness and unfaithfulness; it calls out in the tenderest tone, with the roaring strength of the victor: “Come!” to those who have passed the test on earth and are now allowed to enter with the Lamb into the heavenly Jerusalem.

Four mighty angels, vibrating with tension, are gathered around the right hand of Saint Sederim, in which symbolically the last word of the Creator and Judge to His faithful is sealed, the word, “Come!” Come, ye blessed of My Father and take possession of the kingdom! These angels are known as: “The Four Brothers of the Right Hand of Saint Sederim.” They stand for the potency of the word “Come!”; they bring the souls who have unconditionally surrendered themselves to the love and justice of God, to the



place assigned to them by God at the right hand of the Judge.

They are:

*Saint Sefanim:* He is the angel who strikes the senses of the soul so that the pleasures of the world may become stale to it, and it may remain only in the sweetness of Divine love.

*Saint Edraim:* He is the angel who cuts away everything around us that stands as an obstacle between God and the soul.

*Saint Machirim:* He is the angel above the bridge, who gives the soul the right view and appreciation of heavenly and earthly things.

*Saint Manaim:* He is the angel who opens the heart of the soul with the sword and the torch, so that it begins to glow and burn and so that nobody can extinguish this fire.

**Prayer:** Ye holy angels, please stop by and leave your graces in my poor room, so that it may become bright and God may dwell in it for eternity. Amen.

## **Angel of the Day: 27th October**

From the Holy Choir of Dominions

*Angel at the Gate of Swords*

### **SAINT HIBERIEL**

“... And the angel caught me up in spirit to a high and great mountain, and showed me the holy city of Jerusalem, coming down out of heaven from God, filled with God’s glory. Her splendour shone like precious gemstone, like the bright crystal jasper....

It has a great and high wall with twelve gates, and above the gates twelve angels and names of the twelve tribes of the children of Israel.... And the wall of the city has twelve foundation stones, and on them the twelve names of the twelve apostles of the Lamb....

The first foundation stone is a jasper, the second a sapphire... the eleventh a hyacinth, the twelfth an amethyst.”

This is the text from the Secret Revelation. (21:10-20).

Today we are, as it were, already hurrying towards her in the splendour of her glory. Angels stand over her gates, through which the multitudes of the blessed—the saved—will enter after the great judgment. These angels have been set up by God as loving symbols for us human beings, so that we should always recognise in them those who guide and accompany us, those who show us the way and the dwelling place. “Do not think that you can disregard him... [the angel] because My name is in him!” (Ex. 23:21)

Twelve angels stand above the twelve gates. They are angels of love. They are angels of high

power, as they stand for the victorious love of God, for the open arms of God the Father. This angel, too, who can be seen today with his arms outstretched—like a shining sword in silhouette—above the gate of the City of God, signifies victorious love of God, because the gate on which he stands is called: “The Gate of Swords,” and all who directed the sword of discipline against themselves, but also the sword in power against the infernal enemy, will enter there. The angel is *Saint Hiberiel*, the eleventh of the twelve angels. In the foundation stone of this gate, we see the hyacinth, that blood-red to bluish stone which is so hard that it can hardly be polished. We should become so hard against ourselves that only the love of God can grind us, that love which also calls the holy apostle Judas Thaddeus to this gate: he exchanged the plough for the sword and was so hard against himself, tirelessly working and fighting for God in the midst of strongholds of the infernal enemy. To this apostle, no human

concern was too small or too great for his rock-solid trust in God’s help... so God made him the warmest intercessor for all desperate and seemingly hopeless causes on earth.

If God has placed us on a hard path that requires extreme discipline of will and fortitude of heart, we may look up to this Gate of Swords where Saint Hiberiel is interceding for us. Two angels stand beside him, on the left and on the right, like gate wings: one is the High Prince *Saint Ohriel* with the symbol of the wheel: the angel of patience and long-suffering; the other is *Saint Aduachiel* with the symbol of the focused lightning: the angel of sharp vision (in all darkness and afflictions) and of unshakeable trust. Can the love of God speak to us any more clearly?

**Prayer:** Holy Angel of the Sword, make us steely  
against ourselves and as kind and merciful as  
Saint Judas Thaddeus, your protected, was.  
Amen.

## **Angel of the Day: 28th October**

From the Holy Choir of Dominions

*Angel at the Gate of the Porters*

### **SAINT CHASEL**

There is a great Angel of Love, illuminated by light rays of grace: he is of High Power and belongs to the fourth Choir of the Dominions. There are twelve whom the Lord has placed on the twelve gates of the New Jerusalem. These gates are still sealed, their time has not yet dawned, but the influx to the gates is great. Here today is the Gate of the Porters, and Saint Chasel is standing over this gate. What is a porter anyway?

The porter is a human being like us; he has an immortal soul and walks the earth like us... yet

he is especially marked by God. He is formed by the love of the Father, by this heartfelt, self-surrendering love for his neighbour. He is enlightened and purified by the fire of the Holy Ghost. He carries Christ, the Lord, as his dearest burden, into life. This is the burden of the porter, Our Lord Jesus Christ!

The Lord calls the porter, and man stands up and follows the Lord, the Divine Porter. The one who really and truly follows Christ is the one who walks in the steps of Our Lord, for who has carried a greater burden than Our Lord? He came before His Father with the greatest burden of sin in the whole world and made the most holy atonement for us. And in His porters to the end of time, He bears the burden that we humans are continually piling up.

So, in the New Jerusalem, there is also a gate through which God's porters will enter one day:

all those who have carried the cross after the Lord from Golgotha... over all the hills of the cross of the earth to the last cross before the Throne of the eternal Judge, on which cross all our guilt will hang for the whole creation to see. It is the ninth Gate, and the holy Apostle Simon—Simon the Zealot—leads this immense crowd... because, for his Lord, nothing was too hard for him. Above this gate stands Saint Chasel, bright and shining... as the emblem of the Mother who awaits her children in the parental home. And next to Saint Chasel there is also such a zealot among the angels, *Saint Hassiel*, who carries the horn as a symbol and whose name means “Arrow of God.” Still a third angel stands at this gate, *Saint Amiriel*, the “Sheaf-binder of God.” He imparts burning zeal (like Simon) to Saint Hassiel’s proteges for the service of God and all that is of God.

**Prayer:** O my God, there above this Gate of the Porters is written in luminous writing by Your angels: “Behold your Mother!” Help us, O Mother, with all Your angels, to reach the gates of blessedness! Amen.

## Angel of the Day: 29th October

IXth Choir

### *Angel of Mission*

## SAINT HABEJAH

He is one of the Tabernacle Angels. Around each Tabernacle, the Father's Love has placed angels who ceaselessly adore and praise the silent, inconspicuous, hidden Lord in the Bread on behalf of all creation. Before each Tabernacle, though, Mary, the Daughter of the Father, the Mother of the Son, the Bride of the Spirit, kneels in spirit and prays in the name of all men for whom Her Divine Son endures this imprisonment of love. Each Tabernacle is a Throne of God on Earth, erected by us men—one can see the love of men for their Lord and God by the erection and care of the Tabernacle!—and surrounded by the angels. From each Tabernacle

the sound of the divine call of love goes out as in vibrating waves all around, to all sides and times; it is answered by angel and man—and most highly by that angel who stands closest to the Tabernacle, who opens the Tabernacle doors for us and who is adoration and response to the Lord in the Name of the Holy Church. And so, these oscillating circles of the call of love and response around the Tabernacle go beyond the walls of the Church and into the distance.

Saint Habejah also guards one such oscillating circle: that of mission.

God sends the souls who have placed themselves unconditionally at His disposal from His Throne on Earth, the Tabernacle, out into the world, onto the battlefields of love. In the fullness of His Love, He sends them as sacrifices. And Saint Habejah marks the foreheads of those whom God in His Love wants to send, with the

Cross. He opens their eyes: now that they are strengthened by the Sign of the Cross, they should not go blindly into the darkness. Yes, to some of them, he—the tall priestly angel with the crossed cardinal red stole—gives a cup to drink, like the one our Lord was given to drink on the Mount of Olives. It is the symbol of strengthening for the departure, of fortification on the way. And he receives the “*adsum*” of the souls, the “*fiat mihi*”<sup>1</sup>, the “yes, Father!”; thus, his oscillating circle becomes a oneness of God’s call of love with the response of love from the depths of struggling humanity.

1 Latin for “Here I am,” ie. the response of a servant when his master calls him.

eg. Gen. 22:1.

2 Latin for “Be it done unto me,” ie. Part of Mary’s response to the Angel Gabriel at the Annunciation which we recall in the prayer of the Angelus.

Saint Habejah, an angel of the ninth choir, is also assigned to a higher choir as a helper: to the corner pillars from the Lower Powers... to the corner pillar of love, which is above Saint Raphael, and carries the supplication power. Thus, Saint Habejah, in particular, is an Angel of Divine Love who carries the promise of God: “Ask and you shall receive!”

**Prayer:** Thou Angel of Mission from the Tabernacle, Saint Habejah, mark our foreheads with the indelible sign of the Cross, that by the power of this sign we may be secure from ourselves and remain embedded in the Love of the Father, the Son, and the Holy Ghost. Amen.



## Angel of the Day: 30th October

From the Holy Choir of Angels

*Bearer of joy in the service of God*

### SAINT RIDANAEL

The holy angels go in and out of the house of God in creation. They weave and they build, they cleanse, and they create, so that everything may always stand before the eyes of God. The evil enemy, on the other hand, sows displeasure and unwillingness, discontent and insufficiency, disorder and inadequacy in the hearts of people like a weed and keeps it there, so that it may only cause a great deal of damage in the kingdom of God.

God has also reckoned with this, however, and has sent His angels to push back the evil

enemy and to throw him out of the hearts of men just as soon as they desire it, and to plant joy and bravery and strength, and the three divine virtues of faith, hope and love in his place.

Saint Ridanael, who bears the joy of serving God, is one such angel sent by God to counteract the work of the evil enemy in the hearts of men. He is assigned to an angel from the choir of Powers, namely *Saint Zephiriel*, from the Powers of Love, who carries the clarity and sobriety of God's love.

He who understands God rightly, knows that the love of God is not offered to people as exuberance, as fantasy, as emotional consolation and strengthening, but as a very sober and clear power, which is foundational, and goal-directed at the same time: "Die and become!" The more clearly we can recognise God—also in His love—the more clearly we must also recognise ourselves

in this sharp light, in our smallness and earthliness. So that we are not crushed to the ground by this clear vision, though, God has immediately placed another angel before our eyes, who reaches out to us with joy. Yes, the love of God is joy. Joy is when we can love God and serve Him: the best, the most loving, the most merciful and kind Lord. Joy should fill all our actions; we should and must have joy in the service of God. It is then that this service is sanctified and begins to shine before God. The sober love of God is the clearest love. It helps us the most in everyday life and in self-education. But it should always be joyfully recognised and joyfully affirmed and joyfully taken into all our work, and Saint Ridanael, will help us in this. In his agility, he is like a wonderful sounding bell: “God is good, come to God!” He also carries a bright, silver bell in his hand; it reflects the whole house of God in bright colours, and its sound penetrates everywhere, bringing bravery and joy,

confidence and tranquillity of heart.

**Prayer:** Lord, let us only always realise how good You are and how long-suffering and merciful, so that we may love You with all our strength and serve You joyfully. Amen.

## **Angel of the Day: 31st October**

From the Holy Choir of Dominions

*Angel of the Word and of the Response of Love*

### **SAINT GEDULAH**

His inside is different from his outside. One would like to say that he looks like the sun from the inside and from the outside. He is always the one completely and ideally harmonious angel created by God, but from the outside he looks like a flame of fire in the shape of a cross (through his arms) rising over the earth (because he goes tirelessly from the Throne of God over all creation). In his hands he carries the Love of God, and he builds up the whole of creation with this love. If love is missing, then every structure of creation falls, because it lacks the basic element on which and with which it can grow.

Inside, however, he is warm, and no creature gets lost in his vastness. Every creature feels the love of God just as widely or narrowly as he can grasp it... and in it happily grow or rest, stretch and snuggle comfortably, as a child to his mother. Inside, the angel is maternal goodness which creates from within itself, which gives itself away, which, even in bare, burned, withered and barren places—precisely through love—lets new life arise again... new growth and new blossoming and joy.

On the outside, he carries a loaf of bread on a paten as a symbol of God's Love. The bread symbolises our food. So, when we pray in the Lord's Prayer: Give us this day our daily bread, we should not forget that bread is the symbol of God's Love. He gives himself to us in the form of bread. Is there a greater love than this?

Is there a more edifying love than this, a more helpful love, a more perfect love?

Saint Gedulah is the fourth of the twelve angels of “Word and Response” from the choir of Dominions of Low Power. These twelve angels carry God’s Love in all its essence into creation—like building blocks—with which they form the root and structure, the blossom and fruit of all things in creation, that they may grow and become and blossom and mature. They also take up the answer of the creation, however, and integrate it with the divine call into creation, so that, with the help of the angels, the creature can himself build the dwelling which the fatherly goodness of God has given him.

Thus:

Three of these angels carry the Measure and the Law and the Truth as basic entities into the root of all creation;

Three of these angels carry Love, Fear of God and Justice into the fabric of all creation;

Three of these angels carry Wisdom, Beauty and Harmony into the blossoming of all creation; and

Three of these angels carry the Power, the Strength of God and the Triumph (the folly of the cross) over all creation and from every fruit of creation to the Throne of God.

Through Saint Gedulah we ought to see God loving us as Father and Mother at the same time—demanding the greatest and giving the greatest. Just as He is the bread on the paten, God wants

us to become bread also, forgiving ourselves and giving ourselves to others as food, so that they can grow and mature in us and grasp the love of God in its length and breadth and depth.

**Prayer:** You wonderful angel Saint Gedulah, who brings the love of God so close to us; let us grow into this love and become one with it so that we may be inseparable from the Love of God and remain in it for all eternity. Amen.

**Angel of the Last Sunday of October—  
Feast of the Kingship of Our Lord Jesus Christ**  
From the Holy Choir of Seraphim

*Wheel of Fire of the End Times*

**SAINT ELION**

St. Elion is the Seraph of the Father, the bearer of love and justice, of majesty and judgement. He is known as “the Strong One” and sings the Introit, “Give to the King, O God, Thy justice, and to the King’s Son Thy judgement” and, “His power shall be an everlasting power, which shall not be taken away; and His kingdom a kingdom that shall not decay.” (Gradual.<sup>1</sup>)

St. Elion—together with the Seraph of the Son (Jessi—“The Hero”) and with the Seraph of the Spirit (Amen—“So be it”)—is the Wheel of Fire of the Last Days. Thus, the one shouts, “The time of the King has dawned,” and the second shouts, “Awake! Awake!”, and the third shouts, “Holy, holy, holy art Thou, Lord God of Hosts!” And when the world, full of fear, will cry out at the roar of the waters, “Are You, then, Christ, truly a king? A king after all?” as Pilate once said, then the Lord will say here too, but no longer clothed in the mocking cloak, “Yes, I Am a king! I came into the world to bear witness to the truth. And everyone who is of the truth listens to My voice!” (John 18:37).

1 This is the Alleluia verse in the 1962 missal.