

Angel of the Day: 1st April

Vth Choir

He bears the will of God for peace

SAINT PASHAEL

This Angel of High Power, who is our intercessor today, carries the will of God for peace and reconciliation. He thereby carries bread and wine and a small bowl of salt as a symbol. As a sign of reconciliation and peace, people have always eaten something together. According to ancient custom this has consisted of a loaf of bread with a little salt and a drink of wine.

As the greatest sign of God's reconciliation with man, Our Lord Jesus Christ gave Himself to man in the form of bread and wine. In the Holy

Mass before the consecration, we pray: "We beseech Thee, Lord, receive these offerings (bread and wine) graciously. Guide our days in Thy peace and graciously preserve us from eternal damnation...."

That Almighty God has appointed an angel of power as the bearer of God's will for peace, shows that not only in countries, but also in souls, peace and reconciliation must be connected with power if they are to endure. Peace is such a disputed good that it usually appears in connection with the sword as a consequence and succession of the work of the sword. The paschal lamb had to be slain to bring peace, and reconciliation is the keystone of often savage battles.

Our God is not a God of bloody wars and of fighting and violence, though. He is a God of peace; otherwise the Father would not have let

His Son accomplish this hard work of redemption. God allows true peace to cost Himself something, and time and again He stretches out His hand for reconciliation. Again and again, He has set a memorial to His will for peace and reconciliation—here and today before our eyes through His angel *Saint Pashael*, who also carries God's will for peace and reconciliation in the statics of God. The will for peace should arguably rest with an angel of dynamism, since all angels of power are dynamists in their basic structure, but it rests in statics, since *Saint Pashael* is assigned to the Father as High Power. The peace that *Saint Pashael* imparts to man in the will of God is to support order in the course of creation and the possibility for man to live and work in peace according to the will of God, for His glory and in His love.

Prayer: Lord and God, author of all peace, Thou mayest strike with the sword, but Thou also healest the wounds, that we may become new in Thy love and attain Thy reconciliation in peace. Amen.

Angel of the Day: 2nd April

Vth Choir

Angel of Perseverance

SAINT PERGAMIM

The Angel of Perseverance stands before God's Throne today as our intercessor. He carries a strange symbol which he holds out to God: a honeycomb. Outwardly, this symbol hardly fits this tall, almost austere angel, and yet it will probably say what we can and should understand.

Saint Pergamim, the Angel of Perseverance from the Choir of Powers, is sealed for the end times. When his seal is loosed, he will return his task into the hands of his Queen and into the Church of God, and only those who are secure in Mary and the Church will know perseverance

from then on in the midst of the storms of the end times, when people will be shaken by fear and despair, by hatred and vengefulness. The fact that this angel is from the Choir of Powers tells us that perseverance is not to be confused with sloth, but signifies power in the spiritual world. One must do violence to oneself if one wants to reach one's goal faithfully and without wavering, through all obstacles, in patience and bravery: *God!* This is where our perseverance must be directed, and this is also where the symbol that *Saint Pergamim* carries, the honeycomb, points: with untiring diligence the bee builds its honeycomb; and just as faithfully it gathers honey in thousands of flights, often from the smallest blossoms. The bee, too, has come from God's Hand, and we can learn something good for us from many creatures. No angel feels his honour and power and lineage violated when he is given very simple tasks, simple for an angel—to stand at a bend in the road, or to hold a fish or a bird's

nest or a honeycomb as a symbol—so that in it we can better understand his task.

The symbol is something simple, but the task is great. Perseverance is a virtue that comes from much-tested faithfulness and grows out of the ability to be silent. It is something lively, even combative, but the struggle is directed against man himself, against his own despondency, comfort and fickleness. There is always holy silence and zeal for the salvation of souls in perseverance; its reward will one day be great in heaven.

Prayer: We beseech Thee, holy Lord and God, for the sake of Mary and all the angels and saints, for the grace of perseverance, that we may stand firm in our faith, hope and love and persevere until Thou comest to take us home. Amen.

Angel of the Day: 3rd April

Vth Choir

Power of the Word "Begone!"

SAINT CHESIM

Like a dense, heavy thunder-cloud, the angel *Saint Chesim* stands, be it wherever, whether before the Throne of God, or in his place among the Sealed Powers. He is like the conglomeration of the wrath of God; woe to where the lightning from this cloud strikes!

Saint Chesim belongs to the Sealed Powers. Power is a concentrated force in a certain direction, it strives against the other. The Sealed Powers are even sevenfold stronger and more powerful than the other powers, because all the angels of the end times are of sevenfold strength

and virtue, including the angels of love and mercy, of faith and of the foolishness of the cross, who are in the end times.

The Sealed Powers are three and seven, and again three and seven; in their midst are the corner pillars. The Thrones are also divided in this way, and through this division the Sealed Powers also resemble the Thrones: the Will of the Father and the Power of the Son, which wants to give justice to the Father and make satisfaction, are more strongly represented here than the work of the Holy Ghost, which again is more prominent in the Dominions. In the case of the Sealed Powers, God's jealous struggle for souls, and indeed for each individual soul, is especially evident in the first three of the Sealed Powers, *Saint Diloim*, *Saint Chesim* and *Saint Pharim*.

Saint Diloim carries the Will of the Father in the Word to the material creation; like the Thrones, he carries the Word of Life through the Father: *Become!* But in this *Become!* there is also the powerful knocking of the Son on the soul of each individual man exhorting him to become new in Redemption.

Saint Pharim carries the power of love that calls out the Divine Word to every person who has answered the Son's knocking with good will to follow the Lord: *Come!* The most glorious *Come!* will ring out on the Last Day to those who may stand at the right hand of the Judge.

Saint Chesim, however, bears the power of divine justice in the decisive word against all sin, against all rebellion of which the creature is guilty, in the word: *Begone!* The first *Begone!* took place in the overthrow of the unfaithful angels; the last will apply to the overthrow of

unfaithful men. What a conglomeration lies in this dreadful word, which eternally separates the creature from his creator and from his blessedness! May none of us hear it!

Prayer: Holy Angel, *Saint Chesim!* He who is able to call thee beautiful in thy mighty task knows about the absolute sovereignty of God. Grant us the grace, Holy Angel, never to hear the word thou bearest from thy mouth, but to speak it ourselves against every temptation and oppression of the infernal powers of darkness... in thy knowledge and with thy power. Amen.

Angel of the Day: 4th April

IXth Choir

Angel with the last ear of corn

SAINT BASAMED

We should draw the image of some holy angels very carefully, so that that which cannot be said begins to speak for itself.

An angel with a small bundle of corn in his arms stands before God's Throne. His dusky robe, almost the colour of the evening sky, hangs from the steps and down over the banks of clouds like a delicate ladder to heaven. With large, silent eyes, grateful and searching at the same time, he wants to direct the gaze of his Lord and God down to the great field of the world. The angel is *Saint Basamed* with the last ear of corn. As an

angel of the ninth choir, he is assigned to a higher choir and is now serving in the Choir of High Dominions of God's love. This love of God, inconceivable in its breadth, depth and fervour, is represented in the threefold symbol of bread:

as the love of the Father—in the Manna, image of the nourishment and life of creation;

as the love of the Son—in the Most Holy Bread, nourishment and eternal life of souls; and

as the love of the Spirit—in the Bread of Angels, as sevenfold fullness.

It is from love, in fact, that *Saint Basamed* is to be understood: Only the love of God can set such tasks for the angels: to still search for the last ears of corn in the fields of the world, which have

already been harvested during the lifetime of man (“you have already received your reward!”).

So *Saint Basamed*, with his silent, searching eyes, goes over the harvested fields of men, where lust and sin and lukewarmness have already harvested for themselves and not for God’s barn, filling their own pockets that have a hole towards the abyss. In these poor, cold and bare fields, *Saint Basamed* is still looking for the last ears of corn, the last good deeds out of fear of the judge God, the last turnings towards God’s mercy, the last honour left to old age and illness in surrender to God’s will, in the last *My Jesus, mercy* on the lips of the dying. It is an ear of corn and before God no word or look or thought falls into nothingness. God weighs this poor little ear of corn, and the Heavenly Mother adds to it the Blood of Her Son, and Her motherly interceding Heart, and all the atoning sacrifices of Her children throughout the earth; and then *Saint*

Basamed may well take this poor weak soul—poor and little, even if it was also the soul of a rich, powerful, respected man!—to the Heavenly Father’s house. That is always the most beautiful reward of this silent angel.

Prayer: Merciful God! Let our miserable lives and deeds lie under the protective eyes of Thine angel, *Saint Basamed*, so that we will not be lost, but will one day be brought home as *small booty*. Amen.

Angel of the Day: 5th April

IXth Choir

Who counts the treasures of the rich

SAINT ELIGUEL

He calls himself “the least of the angels”, and yet his task is great, incalculable for the mind of man: he has to count the treasures of the rich.

Saint Eliguel is a simple angel with a throwing shovel and an empty bushel measure, who stands in the middle of the dark rainbow. *Dark rainbow?* There are different terms for the holy angels than for man. Space and time have different dimensions for them: they see through many things effortlessly; they see other things that we do not see, and they hear many things that we do not hear. Thus they hear all the sounds that rise from the earth as in a dark arc—because they

cannot be seen, but they can be heard—up to God’s Throne. These sounds are the dark rainbow. For the holy angels, this rainbow also shines in different colours, which we humans cannot even imagine. The tones of the praise of the holy angels, which enclose all the tones from earth to heaven, as the bright, luminous hem encloses the earthly rainbow, envelop the breathing of creation resting in God like the even swell of a calm sea.

Within this breathing of creation, however, quite restless sounds come forth like the irregular beats of an agitated or sick heart; these are the sounds of the busy world, the heartbeats of struggling man. In there, symbolically, *Saint Eliguel* stands for the broken sounds of the lost sheep: who have entangled themselves in thorns through their *wealth*, their attachment to the world and to earthly things; who acquire possession after possession, as if their stay on

earth were eternal, and yet can take nothing with them across the bridge into the hereafter. When the hour of need, of dying, comes, then the bushel measure of this gigantic angel is empty, for only eternal value is valid for eternity.

It is then that *Saint Eliguel* gathers the fearfully fluttered notes of these lost sheep and brings their wealth of poverty before God... and the Lord, the Good Shepherd, with His priests and faithful, goes after these sheep caught in the thorns of the world's lust, in the tangle of attachment to the world, and brings them home too. Of them it is then said: "There is more joy in heaven over one sinner who repents than over ninety-nine righteous who have no need of repentance"—apparently *righteous*—who believe they have no need of repentance. Who is not in need of repentance?

Prayer: Great, holy Angel, *Saint Eliguel*, scoop away from our souls all that is worthless before God, even if it then becomes naked, that we may put on the clean garment of God's mercy and stand before God. Amen.

Angel of the Day: 6th April

IXth Choir

Who cuts off all around

SAINT EDRAIM

In the middle of all the choirs of angels are the powers. Already from their names one can infer the force and greatness of their task.

In the middle of all the powers is *Saint Sederim*, the angel of contradiction. Hardly any other angel is as unique as this one. He bears the contradiction of God in His reflection upon creation. Both hands, sealed, are clenched into fists. They will only be opened at the Last Judgement. One hand contains the seal, the keystone *Come!* This word God will take into His mouth and press like a seal upon all the blessed

as a sign of their entrance into God and God's glory. The other hand of *Saint Sederim* contains the seal, the keystone *Begone!* This word from the mouth of God will fall upon the cursed like a rockfall and sweep them down into the eternal abyss, into the eternal damnation of ungodliness.

Around both of *Saint Sederim's* hands are angels, four and four. They support the hands of *Saint Sederim*, between which lightning bolts constantly flash back and forth like strong chains, in all four directions. The four angels around the left hand of *Saint Sederim* are known as *The Four Avengers*; it is they who have struck the first-born of Egypt; they are the avengers of the sins that cry to Heaven for vengeance. The angels around the right hand of *Saint Sederim* are known as *The Four Brothers*. They take the souls who have unconditionally surrendered themselves to God out of love, and mould them according to the desire and image of God, and place them in that

place which God's love has ordained for them.

One of these four brothers is *Saint Edraim*, who stands today as our intercessor before God's Throne. He is as tall as a Gothic column, and everything about him trembles with the violence of God's love and will to draw souls to Himself and perfect them in beauty. He has a paten in his hands; it is transparent as glass and sharp as steel. Like a doctor, a sculptor or a loving mother, he cuts away all that hinders the soul on its way to God. God is always looking at His work through this burning glass, to see whether the soul is already shining towards Him in beauty. The soul can always look at God through this glass as through a mirror and glow more and more in His love. Even if the angel does violence to the soul and some things hurt badly, in eternity it will rejoice and thank him.

Prayer: Though thou burnest and cuttest, Holy Angel, *Saint Edraim*, thou showest forth the great and mighty goal for which we long: God Our Lord! Do not let go until we are what God wants of us in His love!

Angel of the Day: 7th April

Vth Choir

Power of God's Word "Become!"

SAINT DILOIM

Just as Saint John the Baptist once went through his time like a living wake-up call to announce the Messiah, so God has always sent angels to call mankind again and again and to shake it awake. Sin makes man sluggish in good, reluctant to overcome himself and weak against all temptations from hell.

Such a caller stands today as our intercessor before the Throne of the Most High, *Saint Diloim*, from the Choir of Powers. He is one of three bearing the name *Powers of God* and who, in the Choir of the Sealed Powers, call out the

will of the Almighty God—in *Become!*, in *Give way!* and in *Come!*—into creation. *Saint Diloim*, who calls out the *Become!*, has his face turned towards the Father in Heaven. He catches this word, the *always being*, which the Father speaks to creation... to all life in creation... with all his will. At the same time, he receives it in the folly of the cross, since his power is throttled and will only be released at the time of the end, but then he will turn above all to the struggling Church, to the souls glowing in purification towards God, and will have to divert the *becoming* from the rest of creation. Therefore, in the Last Days, the souls hungering for God, struggling and suffering for God will receive the sevenfold power and will be able to push open the gates to the eternal life of blessedness for many souls, because *Saint Diloim* will lower this *becoming* into their hearts with all the power of the love of the Holy Ghost.

We can imagine him with a face full of sunshine, with arms spread wide like the doors of a winged altar and with three fingers stretched out on each hand. This does not only mean the call of God, the Almighty Creator of heaven and earth, to all creatures, it means the oath of God the Son to save mankind for eternal life in Heaven; it also means the fingers of the angels who will one day bear witness to the long-suffering of God in the face of our deafness.

Saint Diloim also passes through our days. We hear him through the stirring voice of the preacher, who pulls the nightcap from our heads and removes the mask of the pious, so that the soul is suddenly frightened by its nakedness and reaches for the grace of *becoming new* through the Holy Sacrament of Penance. We see the traces of his steps reflected in the spring flowers and the laughing eyes of children. We also glimpse the

eternal *Become!* in the transfigured face of one of our loved ones who, after a hard struggle, has entered into eternal peace.

Prayer: O Holy Angel of God, *Saint Diloim*, thou powerful intercessor, touch our souls with thy hand, so that we may also sense the greatness and power of the Redeeming Act of the Son of God in the greatness and power of His Incarnation. May we take the words of Our Lord into us as a field takes in the seed. Make us sensitive, O thou Power of God, so that we may not sleep through the wake-up call of the angels, but may await the *becoming* of the eternal life of blessedness. Amen.

Angel of the Day: 8th April

IXth Choir

He who wears the pearl

SAINT RAHUEL

Saint Rahuel is the angel who carries the pearl of which it is said in the Gospel, “He who has found it sells all his possessions and buys this pearl.”

The angels of the ninth choir are all very close to us. They live around us and with us; they go before us like signposts, they hold the light of the knowledge of God over us and ward off the serpent that wants to harm us. According to God’s will, all guardian angels belong to this choir; even the angels of the highest choirs become “very warm and simple” as guardian

angels, because our Lord Jesus Christ also descended to us “very poor and simple.” The closer the angels are to the people in terms of rank, the better they can think and feel their way into us, and the better they can also assist us in all our everyday troubles and needs. The angels of higher choirs probably point out to us the great line which we often fail to grasp; and if we do not recognise and respond with our love and magnanimity to God’s love and magnanimity, we bring little honour to our guardian angel; for the angel, too, is a *pound* for us, for which we must one day give account in answer to the question, “What hast thou done with thine angel?”

The pearl is the word of God with which we can win the kingdom of Heaven. We often hear it, but forget it. Only then, when it becomes alive and valuable in us, does it become like a treasure, a pearl, in the field of our life’s work. We must also keep this pearl alive, however, because the

pearl *is* something alive that can suffocate and become dull and rotten. In order to keep the word of God alive in us, we must use it for our healing and sanctification and we must keep it pure as a mirror of our soul.

We should see *Saint Rahuel* as the bearer of holiness and of God's love. This love of God expects us to recognise the word of God, to respond with our love in return and to love God with all our soul in all purity and sincerity in all of our thoughts, words and works. We must never leave out this pearl again. Indeed, we should rather leave everything than the word and love of God.

For this pearl, if we once bring it before the court, will be our vindication and abundant reward; God cannot be outdone in generosity.

Prayer: Lord, let us know Thee; let us love Thee in our angel, and give us grace always to adore and love Thee, who art our only treasure. Amen.

Angel of the Day: 9th April

Vith Choir

Angel of self-conquest

SAINT ELIA

Truly we are surrounded by angels. Everywhere in creation we encounter these mighty forces of God. We name the individual choirs in the preface of the Holy Sacrifice of the Mass as the worshippers; after the Holy Mass we ask those who fight for us for their help against the attacks of hell; and we feel secure under the safe care of our guardian angel. They are not only above around the Throne of the Most High and here in the space of the Incarnation as protectors and companions, above all of the *Corpus Christi Mysticum*; they also have their task to fulfil according to God's will in the great, wide space of

the world.

Three choirs of angels are distributed over the great expanse of the world, which mere man cannot measure—the Dominions, the Powers and the Principalities. The Dominions direct the mighty streams of God's love over all pure creatures turned towards God; the Powers see to it that God's will comes into effect in creation; and the Princes are the stewards, the faithful, gathered around Mary as the Queen of the Universe.

In the choir of Princes stands the intercessor of this day, *Saint Elia(el)*, the angel of self-conquest and of striving for the good. He is one of the seven “guardian angels of man” from the choir of the Silent Princes. These angels are called Silent Princes because their work extends silently and covertly over all mankind.

The Choir of Princes is also divided into three parts: The High Princes, who stand in twos like a circle of twelve times two stars around their Queen Mary, are the Static, Sovereign Ones and have great spheres of power both in the star system in the firmament and in the sphere of human life. The Sealed Princes, the tamed lions, in contrast to the static High Princes, are the dynamic ones, restrained in their power, and they have both the building materials of the earth (salt, pebbles, lime, etc.) and the earthly tides in their administration. Finally, the Silent Princes, are the mobile, everywhere ordering, helping and protecting administrators of the countries and peoples, sexes and classes, customs and living conditions on earth.

Saint Elia is also called “God on high” in his task, because his task points to God and because striving for good means striving upwards. The angel is not called “God,” but he points to God.

As a symbol he has a dragon under his feet. The dragon symbolises self-love, selfishness and self-will. These can, like a dragon, really overpower man, ruining him and plunging him into the abyss. When, in the last days, the final battle of the angels against the demons breaks out and all of the thousand dragons will rise up like a fearful dragon, then *Saint Elia* will withdraw his foot and Mary, the dragon conqueror, standing now under the world judge as she once stood under the cross, will lift the world and man up to God.

Prayer: My Lord and my God, send Thy holy Angel, *Saint Elia*, to help us, that we may learn to die now, so that when dying and judgement come, they may find us already dead to the dragon, and alive and saved for eternity. Amen.

Angel of the Day: 10th April

IXth Choir

Goodness of God

SAINT THAAMA

“Nothing is hidden that will not be revealed...” Again, an angel carries a word of God that we know from the Gospel. The angel, standing before God’s Throne, carefully holds between his hands a bird’s nest with small, stretching, young birds inside. How is this symbol supposed to correspond with the Word of God? The angel is *Saint Thaama*, who carries the Eye of God throughout creation, the kindly Father’s Eye, so that it sees all our need and our good will, but it also shines where something is covered by us.

All our deeds are like these little birds in the angel’s hands. They become fledglings... and when we stand before the judgement of God, then they sing a song of us—whether good or evil—as they were just born of our will.

Saint Thaama, this simple angel from the ninth choir, but serving in the fifth choir of the Powers, is like a kind mother, who, far-seeing and caring, directs our hearts, so that our deeds may not one day appear before us like crows and carrion birds, but may know how to sing a song of God’s love and mercy. Even under the Eyes of the Heavenly Father and the Judge Jesus Christ, the angel still knows how to pacify us, to pull us back from imprudence and to put the little song and the little good word of ours in the right light. It is up to us whether all our thoughts, words and works can stand up to the all-seeing Eye of God. The Lord has given us His Mother, the Mother of Mercy, to ensure that they can stand up to our

fickleness, our inner brokenness and sinfulness... and He has given us His angels. They make good what we have done badly, because they guide us to knowledge and repentance, and immerse everything with our repentance into the Blood of Our Lord, because they place everything in the Heart of the Lord, Who allowed Himself to be opened for us, so that we might all be safe there forever.

Prayer: Holy Angel of God, *Saint Thaama*, who sees into our hearts, help us that a song may always resound therein, and that it may be a prayer, albeit poor, yet intimate, for the Child whom Mary bears in Her Arms, for salvation, for the salvation of us all for ever and ever. Amen.

Angel of the Day: 11th April

VIth Choir

Prince of the Oil of Healing

SAINT IRIEL

The Sealed Angels, who carry the sevenfold power of their choir bound within them, make man tremble. He senses in the Sealed Dominions what it would be like if the love of God were *unbound*; he senses in the Sealed Powers how the will of God could come upon him in all its power; and he senses in the Sealed Princes the whole horror of the Last Days if the justice of God *unchained*—that is, without His mercy and goodness and long-suffering—would stride over the earth.

Saint Iriel is one of the Sealed Princes. He stands before God's Throne as an oversized motherly angel with the *oil jug of healing* and the *lamp of readiness* in his hands. He holds the oil jug upside down with one hand—it is already almost empty. The *lamp of readiness* recalls the five wise virgins who were ready to believe, trust, wait, love and suffer unto death. The colour of his robe changes into all the colours of the rainbow... from dull alabaster white to the darkest green. The motherliness of this mighty angel points to Holy Mother Church, who has hallowed the oil and gives it to her children as healing and sanctification. The already almost empty jug of oil tells us that the Lord has already healed and sanctified more than enough... over and over again. He has poured out the oil of His love, His healing and sanctification as if on a field festering from within, and still the earth has not been healed, the earthiness in man has not become pure and whole. The *lamp of readiness* calls us to

watch like the wise virgins and as a mother watches at the bedside of her terminally ill child, banishing the danger with her mild, ever-ready hands. The soft folds of his robe of all colours tells us that the divine oil of healing is here for every sorrow and sickness and that it softens our hearts.

As Prince, *Saint Iriel* administers the oil in creation: all kinds of oil and all sources of oil... all that heals, alleviates, softens, and sanctifies the soul. When his seal is loosed, the oil as a building material will act against men and will participate in the destruction of creation. The *oil of healing* will remain in the churches of God, however, and nowhere will there be healing but in the House of God, the Holy Church.

Prayer: Holy, mild angel, *Saint Iriel*, let us experience thy power and thy mildness, that we may yet be healed and cleansed for the return home, before the flames of judgment indicate the end of God's longsuffering. Amen.

Angel of the Day: 12th April
IXth Choir

Angel of Widowhood

SAINT HELI

An angel stands there wearing a blue dress, with deep, dark folds like a summer night. Over it he has a white cloak, which falls loosely over his head like a hood. He has raised his left hand as if to play an instrument, and on each of his inwardly bent fingers he has bells which he touches with the finger of his right hand. They are quite new, strange sounds—a new song—being played to the Lord. The angel, *Saint Heli*, from the ninth choir, is Mary's angel. He stood beside that angel whom God lifted to His Heart as the Angel of Love and he stands next to the Angel of Concealment. *Saint Heli* bears the widowhood of

Mary. He is the angel of Mary's solitude following the death of Saint Joseph.

Mary's widowhood and the abandonment imposed on Her by the Triune God are two completely different things. One is *loneliness*, the other is *abandonment*. Mary's loneliness after the death of Saint Joseph, Her protector and the head and sustainer of the Holy Family, is, to use a comparison of the holy angels, like a bell over a vast expanse of heath that abuts the sky on all sides and over which the sound of the bell resonates, all alone. There is a great calm and holiness in Mary's solitude: the wide ripple of the divine rest of the Most Holy Trinity. It is oneness in the Great One that leads to total, complete oneness in eternity.

Mary's widowhood is for us a holy model of the solitude willed by God and embedded in God. That is why the angel carries these

wonderful bells, which have a sound completely different from other bells; they sound as if they have no echo anywhere except in eternity, and only in God. They are full of longing, yes, but of a new, divine longing which reaches far beyond the boundaries of the earth. This is not longing which rejects the world out of resignation, suffering or ignorance, but one which takes the whole world as a sheaf. Indeed, is not every soul which God has ploughed up as a field and harvested by his love and blotted out for the world, a widow for the world, a widow who no longer knows earthly love and longing, who, according to the will of God, remains so for eternity?

Prayer: O thou comforting angel for us men on our pilgrimage, *Saint Heli*, let thy bells also ring the new song you play in our hearts. Let it echo the song of the bells of our most beloved Mother Mary in Her solitude. Let it ring out beyond the boundaries of the earth in all quiet hours... to the One for Whose' sake we want to bear all loneliness... to become one with Him for all eternity. Amen.

Angel of the Day: 13th April

IXth Choir

Angel of the Flowers (of Grace)

SAINT NANNAH

Brightly shining and softly gleaming angels pass over this earth, tender and mighty, with swords and with flowers. The one who stands before God today as our intercessor is a bright, colourful one, *Saint Nannah*, the Angel of Flowers. As an angel of the ninth choir, he is very close to the earth and its people. He serves in the fourth Choir of Dominions, in the ranks of the twelve *Angels of Word and Answer*, who carry the love of God in twelve ways into the root and structure, flower and fruit of creation.

As earthly as the symbol may sometimes be and as the task may sound, however, it is always only a mirror of the great supernatural and spiritual role. This angel is thereby not merely the guardian of all that is blossoming, colourful and shining towards God on earth. The term *flower* also signifies grace, this mild dew of love and goodness, of God's long-suffering and wisdom for the human heart, which often resembles a dried-up field. It also signifies the spiritual opening up to God or the blossoming of a soul under the sun of God's love, as well as the blossoming of a group of children of a good family united under God.

How much this good angel has to do! How much he has to see to it that every flower, whether earthly or spiritual, receives its nourishment and develops properly, that no worm or frost destroys it before God the Father's Eye has rested upon it. Even the smallest and tiniest flowers of the earth are not forgotten by

this silent angel who, in the form of a servant, lives faithfully with his legions of brothers, praising God and always fixing his face upon the face of God in love and adoration. His goal is that his *flowers* “shall renew the face of the earth”!

Let us not forget to greet him when grace makes our hearts blossom. Let us call upon him when a child fades like a withered flower. Let us ask him for his intercession so that healthy children may grow up in good marriages and let us lay all our altar flowers upon his heart, all of the flowers for our sick and lonely. *Saint Nannah*, after all, bears as his symbol a single flower, a delicate rosebud that is about to blossom, mirror of the Virgin of Nazareth, the most beautiful flower in God’s garden.

Prayer: Holy Angel of Graces, *Saint Nannah*, Angel of Flowers, let our souls rival the bearers of beauty in nature in blossoming before the Eyes of God. Help us so that the uplifting and strengthening graces may take effect in us in the proper way, that God may find joy in us. Amen.

Angel of the Day: 14th April

Vth Choir

Who binds the seed

SAINT ELIM

This is the angel from the Choir of Powers who has to bind the seed. As a mark of this task he wears a rope, a fetter.

He is the angel of the Power of the Son and he is sealed. What he binds now is bound in the incomprehensibility of God, in the opposition of God and in the foolishness of the cross. That is why this mighty sealed angel of power, who stands in the ranks of the *Seven Brothers of the Soul*, is full of love and goodness on the one hand but full of inexorable consequence and accuracy on the other.

He binds in the incomprehensibility of God: He binds the soul to the Holy Host. His rope, his fetter lies around the Most Holy Bread in firm obedience and tenderest love. The Lord, as Bread, has taken to Himself the seed that is to be bound and allows Himself to be bound together with it. So, it is not the seed alone, which is to bear fruit for eternity, that is bound, no, the Lord allows Himself to be bound with it, the Lord as Host, the goal of the seed... which is to become the bread of God. The Lord bears all the wounds and scars of this soul, which He has drawn to Himself, like the rough fracture of a roughly broken loaf of bread. He takes it all upon Himself and lets Himself (so poor to look at—every man would be ashamed to appear like this before his subjects) be bound by His angel for us sinners! O contrariety, O incomprehensibility of God, O love of God!

This angel also kneels; he does not stand like the other angels of the day. He reverently puts the rope around his Lord, just as tightly as he should and not a degree less... and he waits. He waits for the command of God. Behold, soul, your image! This is you; this is the Lord; this is the angel.

Prayer: My God and my all! When Thou toldest the parable of the sower and the seed, Thou didst survey all the millions of seeds that fall on stony ground and among the thorns and under the footsteps of men. (Each one of us who hears this Gospel imagines that we belong to that seed which bears fruit for eternity.) Thou dost strip Thy seed of the hard shell that stops the penetration of grace and Thou dost bind it to Thyself... letting it be trodden underfoot so that it dies. Everyone who has experienced this Thy love in himself knows this too... but that Thou, O Lord, shouldst bind Thyself with us and let us be trodden into the ground—this is truly the Lord's

love! O Lord, Thou hast said: He who is forgiven more loves more; he who is loved as we poor people are loved by Thee, loves to die for Thee. Lord, let me be Thy seed! Amen.

Angel of the Day: 15th April

IXth Choir

He who opens the heart with the sword

SAINT MANAIM

On the same day as the great holy sufferer Lidwina, stands the angel *Saint Manaim*, who *opens the heart with a sword*. He wears a guardian angel's robe with very wide, large sleeves like wings. His eyes are deep, as if they have seen much suffering, but they are eyes full of knowledge of the greatness of God, of the value of sacrifice and atonement and of the power of love. He leans on a long and heavy sword.

Saint Manaim is one of the *Four Brothers* who stand around the right hand of *Saint Sederim*, that mighty angel of opposition who

carries the seal *Come!* in his right hand. For all the friends of God, all the angels and saints, here is the seal and pledge of the eternal covenant with God; here is the final word of the Judge to his faithful: "Come, ye blessed ones!"

When a group of angels is engaged in a greater common task, the individual angels call each other *brothers*: thus the *Seven Angels of Service before God's Throne*, although they come from different choirs; thus among the Sealed Powers are the *Seven Brothers of the Soul* and the *Seven Brothers of the Deep*; the Archangels also call themselves brothers. *Saint Manaim* and his brothers are very quiet workers; they take over the soul which has already been bound by the *Seven Brothers of the Soul* and delivered to God.

Saint Sefanim strikes the senses of this soul so that it sees and hears and feels and wills God alone.

Saint Edrain cuts away everything around it that stands as an obstacle between God and the soul and that somehow displeases God.

Saint Machirim places the soul in the “view from the other shore,” in the view of the angels, in order to give it only the correct appreciation of all earthly joys and sufferings.

Saint Manaim, finally, opens the heart of the soul with the sword and torch, so that it begins to glow and burn and no one can extinguish this fire.

That is why *Saint Manaim* has these wide sleeves, because they are a symbol of the fanning

of the storm. The love of God falls upon the soul with a roar... that is why he has the heavy and broad sword, because he has conquered and opened the whole castle of the soul with the heart, because the total conquest of the heart—the last fortress of the ego defended with all weapons—is no easy work. *Saint Manaim* is also an angel of the ninth choir, however, because, despite the enormous power of his task, he is very close to man in his being and is also understood by man. Since Mary’s Heart was opened with the sword and has been burning and glowing ever since, the hearts of all Mary’s souls are also opened with the same sword and their thoughts are revealed through the Mother’s Heart in all the ardour of love.

Prayer: O holy Angel, *Saint Mainaim*, Let the love of God fall upon me like a storm that tears away all that is half-hearted and withered! Open my soul to the love of God, even if it is a sacrifice and it hurts! The love of God is worth every sacrifice.

Angel of the Day: 16th April

VIIIth Choir

Virtue of the Laws of God

SAINT ARATHIM

The Throne of God above all heavens in the first ring of the three supreme choirs of angels is bathed in an ineffable light. The angels who bear it are themselves Thrones of such immense magnitude that we cannot draw the lines here with our little human mind.

The Throne of God in the second ring of *God's Order and Omnipotence*, which the Dominions, Powers and Princes surround, rests on Three thrones upwards and the corner pillars downwards, and God is surrounded in the midst of His creation by the triumphant Church in

eternal joy.

The Throne of God in the third ring of *Redemption and Incarnation*, however, is carried by the twelve angels of Holy Mother Church; it is surrounded by the seven archangels, and it makes itself small and poor, just as God Himself became man in the stable of Bethlehem; it rests on the folly of the cross and becomes visible to men in every tabernacle of the Church, and stands invisibly over the whole world as well as in every human heart beating for God in love and united with Him.

Saint Arathim, one of these twelve Angels of Virtue of the Holy Church, belongs to the seventh Choir of Virtues. He stands here for the external life of the Holy Church, for her laws and orders, her customs and festivals and indeed, for life in the parishes, churches and monasteries. He is also to be seen in the midst of the House of God,

which arches around him like a cathedral. This cathedral is built by human hands, and even though angels support and shield it, human fragments can still be seen here and there in lazy smoke and dull windows, in tired flowers and dusty equipment. Only there—where the outer life of all satiety loses itself in distress and persecution—there shine high and bright flames of sacrifice, there blossom daily new and wonderful flowers, there the cross of Golgotha rises like a bright sun flooded with light through space and time. *Saint Arathim* stands at this cross; the life of the Church also belongs outwardly to the cross and the cross must also give direction to the outer life of the Church. *Saint Arathim* stands at this cross in the Name of Mary, the Mother of the Church and the Mother of all people, but he also stands here equally for John and for all the members of the *Corpus Christi Mysticum*, and indeed, also for the thief,

for he too had his angel and was redeemed by our Lord Jesus Christ.

Prayer: Lord, let me love Thy holy Church, as a child loves its mother; let me be at home in Thy house upon earth; let me live in Thy Church and with it, and through it enter into Thy kingdom and glory which Thou hast promised us. Amen.

Angel of the Day: 17th April

IXth Choir

Angel of the Sealed

SAINT RIBERIEL

Wrapped in a wide, wrinkled robe and wearing a cuculla, a wide hood, *Saint Riberiel*, the angel of the cell stands before the Throne of God as an intercessor. He is assigned to *Saint Chud*, the angel of the power of the Church and the administrator of all consecrated places, including monasteries. Cells are mostly in monasteries, and less often in other communal houses (but probably in prisons), and least often in the midst of the world. Over all these, may they be here or there, however, God has placed an angel: *Saint Riberiel*.

He has a white robe with a black cloak over it. This is not to indicate a particular order, but the white of the robe signifies purity within the cell and also purity within the man himself, who is to consecrate himself to God and give himself to Him. Even if the innocence of baptism could not always be preserved, the white robe should still indicate the absolute purity of the person on his way to God in all his thoughts, words and deeds and the desire to keep himself clean from all accusations of the world and evil.

The black cloak is meant to signify the turning away from all lust and of being dead to the sinful impulses and temptations of the world and the devil; the vastness of all of the robe and cloak is meant to signify beauty... beauty of the soul before God, beauty in purity and turning to God and the beauty of the simple *being of God* in the little cell.

On his shoulder, *Saint Riberiel* has a little bird, the little bird of praise to God, so that the soul shall cheer God day and night, as a little bird sings its song. Not every cell tempts one to rejoice—certainly not the cells of prisoners—and yet *Saint Riberiel*, angel of mercy, of long-suffering and of trust, should be the patron there too. How many years a poor prisoner languishes in a cell and what light a good prison chaplain can bring into such cells and such hearts! Yes, he can offer flowers of repentance, of love and of fortitude to the Lord from such cells. He should always call on *Saint Riberiel* when he has to make difficult trips... where people rage and blaspheme in their cells.

As the patron saint of cells, he should be invoked for security in a warm, good cell, for the grace that no sin is committed in a monastery cell and for the grace that the cell does not become a torment to a poor prisoner, but rather love and

blessing. Let him be invoked for the little bird *Praise God*, that one's soul may become such a little bird, giving glory to God day and night from the bottom of one's heart.

Prayer: Holy, strong angel, *Saint Riberiel*, protect, I beseech thee, my little cell too, that only angels and the little bird “Praise God” may dwell there. Amen.

Angel of the Day: 18th April

IXth Choir

Angel of Judgement

SAINT PARIM

Nothing is forgotten with God and nothing is overlooked by the holy angels! One must not believe that the Holy Church is just a refuge for the oppressed, the forgotten and the disinherited, for those for whom no one cares, and yes, that in the Catholic Church one should always just turn the other cheek, so that it will be struck and one has to swallow everything with the face of a sacrificial lamb.

We read in the Holy Scriptures how God led the oppressed people of Israel out of Egypt, and when they were camped on the shore of the Red

Sea, the armies of the Egyptians caught up with them. They were shut in on all sides, and there they cried out to the Lord in their distress and the Lord heard them. The angel of God came up and stood before the camp, and stood between the camp of the Egyptians and the camp of the Israelites, so that they could not come together. We know how the sea then parted and the people of Israel got through dry-shod, but the Egyptians who followed were swallowed up whole by the crashing waves. This is how God protects His own in times of need.

Yes, behold here the angel of violence, *Saint Parim!*

By God's command, he slew 185,000 men of the Assyrians with his sword in one night to save the people of Israel, whom God called *His* people. And when, by order of King Nabuchodonosor, the three Israelite youths were thrown into the

furnace of fire because they did not sacrifice to the idols, and the furnace was heated so that the flames rose seven times seven cubits high, the angel descended into the furnace of fire and drove the flames out, so that the guards were killed... and it was related to the astonished king that four men walked in the midst of the furnace without being hurt, and that the form of the fourth was like the son of a god (Dan. 3:25).

We must not say: “That was once, but it is not so today.” That it is no longer so today is entirely our own fault, because we no longer believe in the power of the holy angels, because we no longer have unlimited trust in God, because we no longer have blind faith and blind hope, and because we only cry out to God when we are in dire straits. On quiet days we have too little true fear of God and too little love. We receive the help of the holy angels—yes, we certainly receive it—if we only cling to the Face of God, to the

protective mantle of Mary and if we do not miss the hand of the angels.

Prayer: *Saint Parim*, who stands under the seal of the left hand of the great *Angel of Contradiction*, as the avenger of all captives and oppressed, protect us from the terrors of war and the claws of ungodliness and lead us to the right side of the Eternal Judge. Amen.

Angel of the Day: 19th April
IXth Choir

Angel of thanksgiving

SAINT HELACHIEL

How much we men always forget to give thanks! We can already ask very well, but when we have what we ask for, we are satisfied. Are we any better than the animals, who also want to have, and are satisfied when they have what they have hoped for?

God has taught man to give thanks; the fathers of the Old Covenant offered our Lord the firstlings of animals and herbs and harvest fruit as thanks... Our Lord said, "Father, I thank Thee... and the Holy Church says again and again *Deo gratias... gratias agimus tibi...* It is a

beautiful connection that in the language of the Church *to give thanks* and *grace* have the same root. Giving thanks to God makes God's grace truly effective and opens the Father's Heart to a new request. It will be easier for us to have our petitions granted if we are able to give thanks more heartily and more quickly.

God gives us thanks in an angel whom we can easily understand. It is the intercessor of this day, *Saint Helachiel*, the angel of thanksgiving. The first thing that strikes us about this angel is his large wings. Although he is an angel of the ninth choir and he belongs to the angels of the Church, the angels of the holy times, he has wings as powerful as those of the Powers. With this, God wants to show us that every thanksgiving has power over His Heart. Indeed, it is as if everything about the angel says and sounds: *Te Deum laudamus!* He is full of thanksgiving... from the shining of his eyes to

the praise on his lips.

In his hands he carries a large, shining, golden key. It must be an important and precious door that has such a key: It is the door of God's treasury that he unlocks.

In later years it will not be remembered why *Saint Helachiel* stands on this particular day, but let us give thanks from the bottom of our hearts, as this day marks the anniversary of the day that God, in His infinite goodness of a Father, gave us a glimpse of the angelic world and the angels of the day.

Prayer: Heavenly Father, Thou attachest the symbol of the key to the work of giving thanks... that when we give thanks we may also ask again. We ask Thee for the grace to be able to hear and understand Thy holy angels ever better, that we may always do what Thou willest and as Thou willest it. Amen.

Angel of the Day: 20th April
VIth Choir

Sheaf-binder of God

SAINT AMIRIEL

One of the ranks of the High Princes stands before God's Throne for us today. Although we may be struck by the word *principality* instead of merely *prince*, we must remember that this is taken from the old church language. It denotes a wide area with a steward at the head, not just a single angel who has a task to carry out, such as an archangel or a cherub. The term *dominion* is also similar, indicating not just a single angel, but a powerful possession, a great treasure like a kingdom.

The angels of the sixth choir, the Princes, have to administer the order of the visible creation in time and space: the solar systems and celestial bodies, the tides, lands and building materials. In addition, these angels also have spiritual duties: to help man and to ward off the attacks of hell.

Saint Amiriël, the prince, is known as the *Sheaf-binder of God*. He has—according to the meaning of his name—to harvest the ripe sheaves for God's barn. He will be a particularly loving and energetic helper before the judgement seat of God for the people who are dying today. He will especially assist those people who work for God; he will make their work a good sheaf for harvest. In order to understand the angel's task even better, God has given him a symbol so that people will grow deeper and deeper into the wonderful world of angels. The symbol of *Saint Amiriël* is the hand raised in defence. It tells us

that he will protect and guard the sheaf of God against every attack of the evil one. We all know of the efforts of the evil one in the last hour of every man. Against them *Saint Amiriël* stands and wards off evil. No man who desires God's help is abandoned by Him, and every man who worships God, Mary and the holy angels will bring in his sheaf, for this angel is full of passion in the service of God; nothing escapes him. In front of all insidious, hypocritical attacks, he is a powerful defence.

Prayer: Great, Holy Angel, *Saint Amiriël*, who brings the sober love of God from judgment full of passion to human life, to bring home the sheaf for God and who separates the wheat from the chaff: Let our sheaves be commended to thee, which we desire to offer to our Lord and God with our lives and in all good will. Shield us against the assaults of the enemy, and let us become good harvests of God. Amen.

Angel of the Day: 21st April

Ist Choir

Essence of God

SAINT EHEIE

In a glory no longer comprehensible to human beings, an angel stands before God's Throne today. He already projects so much into the Divine Light that the boundary between creature and creator, infinite as it is in reality, can no longer be sharply discerned by mortal man.

It is one of the Seraphim who are in eternal adoration before the Throne of the Most High. Can a man grasp this, that they are full of light within and without, that they have eyes within and without, that they move backwards and forwards and in all directions? They are summed

up in one concept, the highest angelic mirror of the all-seeing, all-penetrating light of God's love. They are each simple and yet threefold, for they are the creaturely reflection of the love of the Father, the love of the Son and the love of the Spirit. They conduct this love of the Father, the Son and the Spirit in streams downwards to the other angelic choirs, but they also carry man's response to this love, handed to them by the angels, before the Father, the Son and the Spirit.

Together with the Cherubim and the Thrones, they form the innermost *Ring of Worship* around the Throne of God. They have names that sound strange, distant and divine to us. They are also already too far removed from man for us to fully understand them. There are nine choirs of angels, of which the lowest (Archangels and Angels) are the closest and most comprehensible to us. From choir to choir the light of knowledge, the strength and power of the

being and task of the angels are intensified. Thus one can understand how much more powerful the Seraphim are than the angels of the ninth choir, before whom man already sinks to his knees.

Saint Eheie, the Seraph, is known as the *Essence of God*. He reflects the mysteries of God. He himself is mystery... for God is the greatest mystery, and no creature can ever fathom it. If Jesus Christ had not become man, this gulf between creator and creature could never have been bridged. That is why a cross shimmers within this Seraph and it is so large that one would think it rose from the depths of the earth and reached into the Father's Heart. The love of the Father envelops the whole cross and the love of the Holy Ghost bathes it in fiery embers. Thus, in the midst of God's essence, the cross is anchored in the ring of light we can no longer grasp.

Prayer: Lord God Almighty, let us adore and praise Thee with the Seraphim; let us be happy and secure in Thee this day in the assurance of Thy love. Amen.

Angel of the Day: 22nd April

IVth Choir

He bears the Blood Sacrifice of Christ

SAINT TAUMATIM

There are names of angels that sound completely foreign to us but the name is not the decisive thing really: it is the essence and the task of the angel that have something to say to us....

The angel whom God lets us see today in his essence as well as in his task is *Saint Taumatim* from the Choir of Dominions and from the great middle *Ring of Order and Harmony and Omnipotence of God*, which extends over the whole of creation. To this ring (or sphere of action) belong the middle of the nine choirs of angels: the Dominions, the Powers and the

Principalities; to the upper *Ring of Worship* around the Throne of the Most High above all the heavens belong the highest of the three choirs of angels: the Seraphim, the Cherubim and the Thrones. The lower ring is that of *Redemption* and of the *Incarnation*; it includes all those angels who have received the salvation and bringing home of men to God as their task; it includes the three lower choirs: the Virtues, the Archangels and the Angels.

The Choir of the Dominions is assigned to the Holy Ghost in a special way; it is the bearer of God's love into creation. It guides the tremendous flooding light of love, which flows from the Triune God to the Seraphim and from them to Himself, further into creation; but it also draws up the response of man to this love. While the Seraphim are still completely immersed in the Light of God and live in heaven, concerning themselves only with worship, the Dominions

already stand in the created world. In this choir we recognise, among others, seven great angels above and seven great angels below. The seven upper angels carry in their bowls the seven Gifts of the Holy Ghost: they are like a seven-branched candlestick before God's Throne. The seven lower angels also have large bowls, but these are sacrificial bowls; they carry the sacrifice of praise, consecration, thanksgiving, atonement, petition and propitiation of man and offer it to God. In the middle of these angels is *Saint Taumatim*, the Prince of the Blood Sacrifice.

Saint Taumatim bears the sacrifice of Jesus Christ on Golgotha, in which the sacrifices of all blood witnesses are included in the sacrifice of the Lord, but he also bears the sum of all the holy sacrifices offered daily at the Altar through Christ to the Father. When this angel stands before God today and at the same time before our gaze, we are to be reminded by him of the greatest event in

the history of mankind, the sacrifice on the cross; but we are also to be encouraged to want to be one with our Lord, whether through a courageous confession or through a will to sacrifice and atone deeply rooted in the Lord. This is also how the dark red robe of this angel, as if made of nothing but flames, the crown on his head, more a crown of thorns than a crown of princes, and the broken sword at his feet, image of our sacrificed self-will, are to be understood.

Prayer: Holy Angel of the Blood Sacrifice, *Saint Taumatim*, receive our blood and life into your bowl for the glorification of God also. Let us burn with love that we may rather wear the crown of thorns of suffering on earth than pursue earthly power. Break our self-will and offer us up as a sacrifice to the Lord God. Amen.

Angel of the Day: 23rd April

Vth Choir

Door opener to God

SAINT HARIEL

In the choirs of angels, the Powers stand in the middle. They hold the balance beams of creation; they form the impulse and the holding force; they hold momentum and the centrifugal force, gravity and inertia; they hold the currents and radiations in their hands. They stand where beneath them the power of hell thrusts up most fiercely and where the struggle for the laws of nature and their mastery rages most violently.

Each of the three choirs of angels of the uppermost *Ring of Worship* around the Throne of God, like each of the three choirs of angels of

the widest, middle *Ring of God's Order and Omnipotence* in creation, is divided into three parts: assigned to the Father, the Son and the Spirit. Only the three lowest choirs in the *Ring of Redemption*, placed closest to man, gather together the powers of all the choirs and the love of all three Divine Persons at the same time.

Saint Hariel is from the Choir of the Lower Powers. Above his choir are the Sealed Powers (of the Last Days) and the High Powers (of the Church and of Creation). The Lower Powers carry the power of the love of the Triune God—first of all of the Spirit—into creation in the tension of a logical, harmonious process. They are mobile angels full of helpfulness towards man. They are angels of call and answer, of measures and laws, of God's praise and of God's reward.

Saint Hariel is known as the *door opener to God*. That is a beautiful and extensive task and

the fact that the Lord has assigned this task to an angel of power has a deep meaning: the kingdom of heaven suffers violence, and God wants to be conquered... without violence this is not possible. Thus the door to the Heart of God can only be reached and pushed open with that violence which has conquered itself and pushed away the temptations of the world. It can be reached through the power of love and atonement, of sacrifice and trust, of humility and obedience. The great mighty angel, who himself stands there as heavy as a curtain, with a light as if through a chink from top to bottom, a light so unspeakably bright and homely, has a voice like a bell, so resounding, but also so warm and deep and compelling; he calls out to us, "Come; here is the way; here is the door!"

Prayer: O Thou Holy Opener of the Door to the House of God and to the Heart of God, *Saint Haniel*, let us not miss the Way. Let us never lose sight of the light that breaks through thee like the lamp of the Father's House. Help us with thy power to fill life with God and to pass all trials victoriously, so that thou mayest one day open the door for us that we may be at home for ever. Amen.

Angel of the Day: 24th April
VIIth Choir

Angel of Readiness of Faith

SAINT MISAEEL

The word faith can be defined in many ways. To have faith is not to know, says one; to have faith is to be convinced, says another; to have faith is to stand in willing receptivity, says the third. One thing is certain: faith in God is a grace; to be faithless is to be furthest away from the path of salvation of the soul.

God has set before us three divine virtues: faith, hope and love. They are divine gifts; to be able to receive them requires willingness to do so, but *readiness* is also a grace. That servant in the Gospel whom the Lord finds awake in every

watch of the night and in every hour, has it.

Thus the grace of readiness of faith has been given to an angel of virtue because it is of far-reaching importance. How many hundreds and thousands of people sleep through the Lord in their lives! Their faith is asleep; God does not find them for they have no readiness. The grace of shepherding and imparting readiness to man has been entrusted to *Saint Misael*. He is an angel from the Virtue Choir, the *Angel of Readiness of Faith*. The Choir of Virtues, the seventh of the nine choirs, is the highest of the three choirs of angels assigned to the work of Redemption. In this choir all the currents of power which the Triune God allows to flow over the individual upper choirs, converge. Since love is the greatest, the Virtues are first fed by the current of love from the Heart of God, flooding over the Seraphim and from them over the Dominions. In this love they divide themselves into seven

Virtues of faith, seven Virtues of hope, seven Virtues of love and twelve Virtues of the Holy Church. The seven angelic Virtues of faith, however, are also especially fed by the stream of life over the Thrones and Principalities, which gives them statics, strength, stoutness and discipline of faith.

Saint Misael carries readiness of faith; he is known as *The Watchful One*. He is the pace setter for every seeker after God, for readiness to believe is the soil for the seed of the Divine Word. *Saint Misael* stands with his feet on two different worlds, the visible and the invisible, for faith without the visible ground easily becomes fantasy and utopia, but the only faith that man grasps is stark naturalism.

Saint Misael has narrow lips and strained eyes because readiness to believe begins with the sober love of God, which is simplicity and

sincerity. The clairvoyant-looking eyes have nothing to do with musings, but with clear-sightedness through and through.

The symbol of *Saint Misael* is a barbed hook with which God draws the most distant to His Heart... and the *Angel of Readiness* prays:

“Lord, I am Thine! If Thou wilt that I be, I am! If Thou wilt that I call, I call! If Thou wilt that I be silent, I will be silent! If Thou wilt that I should fight, I will fight!” Amen.

Angel of the Day: 25th April

IIInd Choir

Angel of the Gospel

SAINT ARA

In a great arc a tremendous wheel of fire circles around the Throne of God. It circles three times at the same time, most clearly around the Throne of God in the *Ring of Worship*; there it is sharp and bathed in divine light. It circles a second time in the *Ring of God's Omnipotence* in such a wide arc as if it had to circle the whole of creation. Here it is luminous as if made of flames; it is composed of four wheels of flame and it draws something like a luminous tail behind it. It circles around the earth a third time in the *Ring of the Incarnation*. Here it is glowing red as if made of pure, smooth flame; it is enveloped in

smoke and clouds.

The wheel of fire is the Four Living Beings, the bearers of God's Word to Creation. One of these four stands before the others today, an angel of four, and yet he is different. He has the essence of the Cherubim in his tremendous thrust and dynamism; he also has the wings of the Cherubim, which are different from those of the Seraphim and Thrones. (The wings of the Seraphim are soft and flowing like flames that beat into infinity. The wings of the Thrones are wide like the folds of a king's mantle, but the wings of the Cherubim are long and pointed and sharp, as if composed of nothing but swords).

He has eyes inwards and outwards and he thrusts—like a Cherub—downwards like a falling mountain, upwards like a lambent flame and on all sides and simultaneously forwards and backwards. While the Seraphim move with and

on their wings and while the Cherubim already assume an angelic form, this angel is apparently half angel and half beast in symbol; for he roars like a lion, and he has feet downwards and upwards, the feet have claws; he can stop everywhere. He is terrifying.

He circles in the upper *Ring of Worship*, always stopping in front of one of the hundreds, as if wanting to give his power to him and take his power from him. This one (*Saint Jesod* from the Choir of Cherubim) stands for the Word of the Father, which is the foundation of the Word in Heaven. It is also the Word recorded by the evangelist Mark.

The second time, the Living Being circles in the *Ring of God's Omnipotence*. Under *Saint Jesod* there stands an angel from the Choir of Dominions above the archway of the New Jerusalem; he is known as *Saint Athasiel* and he

stands above the sixth of the twelve gates: the gate of the sacrificial souls. The glowing path of the angel passes through this archway.

The third path—around the earth—is interrupted by an angel who, with his shield, continuously deflects the glowing stream towards the earth and overflows the whole earth with it. It is *Saint Michael*, the fighter for the Word.

Prayer: Lord, Thou showest us the greatness of Thy creatures, that we may measure by them the depths to which Thou bendest to us. Let us weep before Thy Face, since we are not worthy to even think of Thy humility and self-emptying. Amen.

Angel of the Day: 26th April

IIInd Choir

The unifying word

SAINT VEDAD

When a Cherub bends towards us, he has already stepped out of his real power and greatness so many hundreds of times that we might be able to grasp him, but we must not believe that this is what a Cherub looks like in reality.

The Cherubim are the second highest and, next to the Seraphim, the choir closest to God. When we read in the Holy Scriptures that God, the Creator, flew above the clouds on the wings of a Cherub, we must ask ourselves: What might this primeval being be that was able to carry God

above the clouds?

Not every Cherub carries its power outwards. There are Cherubim, like the *Angel of Silence*, the *Angel of God's Goodness*, whose power runs invisibly through creation. Others again, like the *Angel of Readiness*, the *Angel of the Passio*, have a great power that is also tangibly close to us humans. Between these two groups stands the Word that connects Creator and creature.

Saint Vedad, who carries the connecting word between Creator and creature, above all the Word of God in the Gospel.

It is said in the Gospel of a householder that he brings forth old and new from his treasures. *Saint Vedad* is like that: he tells us the Word of God from of old, the Word of the Old Covenant, and the Gospel, the Word of the New Covenant. He speaks to us through the proclaiming Word,

and he speaks to us directly, without external sound, into the heart. He proclaims the greatness of God and places the Word like a seed into our heart.

Each of the two uppermost choirs has a different essence as a reflection of the Triune God. There are always three Seraphim standing together as one; thus they are three times seven and yet only as seven. There are also three Cherubim standing together as one, and so they are three times seven and yet only seven. But each Cherub wears three faces together with his two belonging to him, each having his face looking ahead.

Thus *Saint Vedad*, the Cherub of the Father, who in his task is known as *Connecting Word between Creator and Creature*, wears as a second countenance, besides his own, the countenance of *Saint Thiriel*, the Cherub of the Son, who is

known as the *Dark Light of God's Love*, and as a third countenance the countenance of the Cherub of the Spirit, *Saint Hanael*, who is known as the *Praise of God*. All three bear the majesty of the Divine Word in His call to creatures.

Prayer: Lord and God, let us keep all the words Thou speakest to us, like Mary, “in very good heart, bearing fruit in patience.” Let us at all times hear with collected hearts the voice of the angel, *Saint Vedad*, who carries to us the uniting word from Thee, and give to him the valid response of our whole lives. Amen.

Angel of the Day: 26th April

IXth Choir

The angel with the light

SAINT GIESI

He stands in the darkness of a time that is falling away from God and losing Him and he will also always stand where it is *evening* in a time. If he is placed before us today by God, let this be a warning to us not to overlook the darkness that is closing in on us from all sides: in materialism and greed for money (from the West), in doubt and the darkening of the spirit through arrogance (from the North), in the poisonous seed of godlessness in the press and radio, film and sport, diplomacy and art (from the South), in the naked, brutal persecution of Christians (from the East).

We cannot thank God enough for giving us the grace just now to finally recognise our holy angels, to remember them—formally at the last hour—and to bind them to us, they who are light to us and through the light guide us, enlighten us, comfort us, help us and protect us.

Saint Giesi is an angel of the ninth choir and serves in the Choir of Dominions; he is therefore an angel of love. He stands in the choir section of the Lower Dominions in the row of the twelve *Angels of Word and Answer* and at the eighth of the twelve, *Saint Tiphered*, who carries beauty into the flower of creation... *Saint Tiphered*, who is of radiant brightness and carries a golden tabernacle with two doors as a symbol.

If *Saint Giesi* serves this great angel, who seems like a fragrant flower, a shining crystal or a ringing bell, it points to the likelihood that his personal task is built into *Saint Tiphered's* task...

and so it is: *Saint Giesi* carries the light into his time, not in the fiery sweep of a force, but in the quiet solemnity of a holy monk. He illuminates the darkness of the world all around so that we may recognise the holiness of God, the beauty of the Mother of God, the greatness of the Word of God, the hidden beauty of the Bride of Christ, the beauty of being bound to the Heart of Jesus, to the Most Holy Bread, to the Cross of Christ.

This light will also shine in the face of all whom *Saint Giesi* leads, announcing the silent beauty of God's love for His own.

Prayer: Holy art Thou, O Lord, Who createst the great and the small, the flowers and the light... our hands, that we may let Thee bind them... and our hearts, that we may give them to Thee. Amen.

Angel of the Day: 27th April

Vth Choir

Power of the founders of orders

SAINT VIGUEL

A tall, serious figure stands today before the Throne of the Most High. He is an angel from the Choir of Powers.

Each of the choirs of angels carries the mystery of the Holy Trinity within them, the Seraphim as those closest to God being the most pronounced, the Choirs of Angels and Archangels facing man being the least so. The Powers are in the middle. They are divided into three parts: the *High Powers*, which belong to the Father and carry the will of God in His holiness and peace and majesty, in His greatness and

goodness, in the power of the fear of God and justice into creation and stand before God as representatives of creation; the *Lower Powers*, which have as their task the whole tension of the harmonious course of all laws and orders and of the ways to God and through creation; and the *Sealed Powers*, whose power is throttled for the sustainable course of law and opposition. The Lower Powers are turned towards the Holy Ghost, who shapes the whole of creation with His power and His life; the *Sealed Powers* are in the wake of the Lamb, the Word who “came to cast fire upon the earth” (Luke 12:49).

Of the High Powers, twelve bear the covenant of God with men; six of them the covenant with Israel and six the covenant with the Church. In these ranks stands *Saint Viguel*.

Saint Viguel bears the Word that God gave through His Son Jesus Christ to the Holy Apostle

John and to all the prophets and all the religious. He bears this Word in all its power and greatness and supernatural value; he bears the mystery of the Apocalypse and the religious rules of the consecrated; he bears the catechism of the people and the power of the popular breviary. He stands immovable like a brazen pillar and yet he is transparent: one can clearly see the flames of the Cherub that pours his power upon him. It is the Cherub who gave the power to the wheel of fire, *Saint Jesod*, who carries the foundation of the Word. With *Saint Jesod* this Word is still the root and the foundation, but with *Saint Viguel* it is already a tree, a stream. With the Archangels who scatter this Word like the sower scatters seed in the hearts of those who are ready for God, this Word has become blossom, fruit and seed; it has become water, light and the flame of life.

Prayer: Thou great, Holy Angel, *Saint Viguel*, who standest behind Saint John and all of the prophets and religious and who with thy face like an eagle hangest immovably on the Face of God—thou hast a book with a single word, that is: *God*. Everything is contained in it. Let this word also become our all, our light, our life, our direction, our fulfilment and our goal... for if we have God, we have everything. Amen.

Angel of the Day: 28th April

IIInd Choir

Beauty of God

SAINT TIPHERED

In a truly apocalyptic grandeur and terrifying beauty, the Cherub of this name stands today before God's Throne and before our eyes. He holds within himself the mystery of a task hardly comprehensible to us: word and word, coming from God, passing into creation.

We will never be able to grasp the thoughts of God, even though we might, with the grace of God, painfully sense them, for only it is only God Himself that comprehends. The angel, however, can carry the thoughts of God to the upper limit of his understanding and carrying power as a task, in fear and trembling, and pass them on

from choir to choir.

This can be seen most clearly in the three uppermost choirs, the Seraphim, the Cherubim and the Thrones. The Seraphim are so immersed in the thoughts of God's love and they so project into these thoughts of the love of the Triune God, that they seem incomprehensible to us. The Cherubim are already seven times weaker, but still so infinitely high above us that they seem to us only most comparable to flickering flames and tumbling mountains. Seven times weaker again are the Thrones, but still not clearly comprehensible to us; they are static (comparable to a point). They are the bearers of the divine life towards creation, just as the Cherubim are dynamic (comparable to a vertical line). As these are the bearers of the Divine Word, so the Seraphim are the movement (comparable to a horizontal line), the bearers of Divine Love. The Cherubim carry the Word from God into

creation, but they also accompany the Word, the Son of God. They are therefore full of strength and power, swordlike-sharpness and heavenly goodness, full of beauty and terror, fire of a wake-up call and water of grace. While the Seraphim cannot yet tear the creasured heaven from the Heaven of the heavens of the Triune God, the Heaven begins to tear open with the Cherubim, gaping down to the earth— “And the Word became flesh. ” Thus the Cherubim are the angels who bear the least resemblance to man’s cloying conception of angels.

They too are divided into three parts: The first third part is of the Father; it bears the life and the essence of the Word and the Word still rests in it. *Saint Tiphered* belongs to this third part.

Like all Cherubim, he is many-eyed and winged on every side... a blazing flame and a

tumbling mountain. He has a threefold face: in the centre, it is turned towards the Father, the majestic beauty of the Word of God; on the right, it is turned towards the Son, veiled... the attraction of the Word; on the left, it is turned towards the Spirit, the balance, the equilibrium of the Divine Word. He bears within Him the beauty of the Man of Sorrows, even as the Son rests in the Heart of the Father. He guards all the Wounds of his Lord. He guards the beauty of the Mother of Sorrows as that of the Immaculata in the Word... which is founded in the Word.

Prayer: Holy Angel, *Saint Tiphered*, thou showest us the beauty of God like a flaming sky and a sea of bliss, but is not the Most Holy Bread and the Blood of Christ— veiled in mystery—also full of incomprehensible beauty? Amen.

Angel of the Day: 29th April

VIth Choir

Prince of Energy

SAINT SILOEL

It is not just the Holy Church and its efficacy that is under the umbrella of the choirs of angels; the whole of creation is built into the angelic activity, the source of which is the three supreme choirs of angels, for they are the first creaturely transformation of the thoughts, words and deeds of God—in them God became creator for the first time and entered into the creature. They are the first witnesses of God.—The three middle choirs, the Dominions, Powers and Princes, divide themselves up for the administration of the whole of creation; they direct the three streams of grace, which they have taken over from the three

uppermost choirs, on all sides. The Dominions carry the creative love, the light of God, the grace and wisdom, the goodness and justice of God and the Spirit of God into all creation. The Powers carry the whole tension that lies between Creator and creature, as life energy, as law, as opposition, as building up, becoming and passing away, as the will of God; they carry the Word into creation, into the Church and into the end times. The Princes, at last, carry visible life in its sanctification by God and in its journey to God; they are the stewards of all life, placed by the Father in the places of their task.

Saint Siloel belongs to the Sealed Princes. His task is great but not only in the material creation, for no angel has only material tasks... the spiritual ones always predominate. His spiritual tasks are connected with the end times, since he is sealed. His seal binds the building material of creation, which he has to administer,

the pebble—in all its forms—to the earthly laws. This building material becomes construction and blessing in human hands. If the seal of the Prince is loosened, the building material will also be loosened from the fetters of its laws, it will become destructive through radiation from above and below; it will participate in the final time of creation with its energy. With the loosening of his seal, however, this prince will also become free for his spiritual task. He will help us to break the chains of earth and ego bondage, the chains of sin; he will anneal our souls and transform them into pure, transparent and resistant sacrificial bowls; he will etch our mouths so that nothing impure can go in or out; he will help our prayer and the cry of longing for God with his thrust so that no power of hell can triumph.

He stands before God like an old statue of a saint made of ivory or porcelain, he seems to

slumber or lurk, only inside him flows the water of eternal life, you can hear it rushing like a small spring. He is strange to look at: He has a rather flat nose and could be the steward of Asian lands. He gets his power after releasing the seals of *Saint Sederim*; that is why the wonderful vessel of alabaster at his side is always full of fire embers and as if filled with lightning.

Prayer: Holy Angel, *Saint Siloel*, Prince of Energy, close our heart like a pebble against the lure of evil, but like an atomic nucleus filled with love, towards God! Amen.

Angel of the Day: 30th April

IIIrd Choir

Angel of load-bearing strength

SAINT ASSALIM

Great and mighty is the Lord in His choirs of angels: over and over again a new world opens up, unthinkable and inexhaustible to man, a beauty and a science in itself.

Saint Assalim is one of the choir of Thrones; twice ten such angelic pillars stand around the Throne of God, and one more. Expressed in the language of the angels: they are the standing ones who carry life; in them life is directed from God into creation... into form. They stand inwardly and outwardly and on all sides: God is anchored in His creation on all sides. They are three and

seven and three and seven and one more: three are the Throne of the Triune God... they support the Heart of God that looks into creation; seven are the Throne of God in His creative will towards creation; and again three are the Throne of the Most High in creation; and again seven are the Thrones of creation lifted into the divine; the one, the last, is sealed.

Saint Assalim is one of the first seven who support and sustain the Throne of God in the Almighty Creator's will in creation; it is one of the pillars of God's essences that establish and consolidate the will of God in creation away from God and downwards. It is like a mountain, the broad base of which carries the Throne of God, but the top of which, through the clouds of the earth, touches our humanity here at all times, in all places and down to the deepest depths of souls. It stands for the stability of the building that came to life through the Mouth of God. Just

as the Throne of God can stand not only above all the heavens, but also in the individual creature united with God, so too *Saint Assalim* stands not only for the load-bearing capacity of the Throne of the Most High, but also for the load-bearing capacity of creation, of the laws of creation, of the Holy Church, indeed of the individual work that belongs to the building of the Church. He stands here for every saint who signifies a pillar for the Holy Church and that increases her load-bearing capacity. The streams of life which he receives and transmits in an abundance which are incomprehensible to man, are caught up above all by the Princes and are poured out to the angels of the offices, especially of the priesthood, as well as to all of the guardian angels of those who follow Christ. In the symbolism of his choir, *Saint Assalim* is to be recognised as the Arm of God which proceeds from the Throne of the Most High above all of the heavens, and whose hand

supports that Throne in creation which God has chosen as His own.

Prayer: My Lord and my God, my heart is Thy field—how often hast Thou let the ploughshare of Thy love pass over it! Now, even in this wretchedness, build Thy Throne in my heart through Thy great angel, *Saint Assalim*, so that I may praise Thee at the feet of this angel for all eternity. Amen.