

**Angel of the Day: 1st November**

**All Saints' Day**

IIInd Choir

*“Dark Light of God’s Love”*

## **SAINT THIRIEL**

If the task of an angel of the ninth choir is already so great that it causes us to tremble—think of *Saint Chaled*, the Angel of Concealment, of *Saint Nerud*, the Angel of Pure Wisdom, of *Saint Osed*, the Angel of the Poor, or of *Saint Teliel*, the Angel of Nature—how great must be the duties of a Cherub, of whom the Holy Scripture says that God flew on them over the heavens?<sup>1</sup> Can we even begin to surmise what this means: to be able to carry God as God?

It is in this capacity that *Saint Thiriël* stands today before God’s Throne; he is so resplendent that men might think he was a divine being. He is the patron of all guardian angels. Just as all the saints have their feast day in heaven and on earth today, so too do their guardian angels, and the guardian angels are the favourites of the Blessed Mother. When he entered his protective office, the guardian angel received his maternal, merciful, and understanding qualities from Mary. It is a proof of God’s love for Mary and of Mary’s love for the guardian angels. It is also very gratifying for mankind, that on this very day, when all the saints and with them their guardian angels have their feast day, the Vicar of Christ on earth, the *Pastor Angelicus*, from the centre of the Church, from Saint Peter’s in Rome, solemnly proclaimed throughout the world the Dogmatic Declaration of the Assumption of Mary.<sup>2</sup>

1 Psalms 17:11

With an apocalyptic movement of the hand, *Saint Thiriël* releases a throw. A star descends from the sky: Mary with the holy angels! A wave of indignation runs over the whole godless world. Now the time has come! He who is not with Me, is against Me!—Man, stand up at the hand of your angel and realise: There are no half-measures! The pleasures of the world will become bitter for you. You will find your sweetness—and all the sweetness there is—in Mary and the holy angels, who will lead you to the goal and home of us all: to the Heart of the Lord!

*Saint Thiriël* is not only that mighty angel whose mantle, formed from the wings of the guardian angels, billows far over the earth when he kneels at the feet of the Queen of Heaven, but he is threefold in being (*Thiriël-Vedad-Hanael*)

and task: One task is to carry the dark light: the dark faith and the dark love. Another is to oversee all of the guardian angels. His third task is to release the throw. As an angel of service, he stands before the Lord with the third trumpet.

**Prayer:** Be our patron and guide, O Cherub *Saint Thiriël, Dark Light of God's Love!* Let us be firmly rooted in the Holy Church of God, sheltered under the mantle of Mary and brought home to the Heart of our Lord as our home. Amen.

**Angel of the Day: 2nd November**

**All Souls' Day**

From the Holy Choir of Archangels

*Angel of the Church*

**SAINT SADIEL**

The Holy Church today wraps itself in dark robes of mourning, and the Angels of the Church kneel as intercessors before God's Throne on this day. Could not the Blood of the Lord bring all men home, could not the Lord simply compel them to love through His Love? O inscrutable counsel of God!

Not only does the Holy Mother remember all her children today, but also all those who, far from true knowledge, sought God but have not yet found Him, who wanted to be good and to do

what was right. Mother and children, man and angel, turn their eyes to all those who groan at the door of Heaven.

Of these angels, *Saint Sadiel*, the Archangel, the Patron of the Church, of churches and monasteries, the Angel of adoration and reverence for God, the Guardian of the Blessed Sacrament, has the greatest power of intercession today.

*Saint Sadiel* has over him *Saint Makariel*, the High Power, "High Priest after the Heart of God." While Saint Makariel is already much closer to God in the strong, mighty light of the power of knowledge, however, Saint Sadiel is much closer to man; he is the guide of all Tabernacle Angels, the Guardian of all Tabernacles. He stands in and above the Holy Church, and the children of the Church are his children, and concern for the eternal happiness or eternal damnation of men is

his solicitude. When he kneels before God's Throne in his golden vesper robes for the Bride of Christ on Earth, the Holy Church, he always symbolically takes the whole Church, all of the faithful with their shepherds, with him before the Face of God.

He does the same today. Today, too, he takes the whole intercessory Church with him and presents all the deceased of the whole year before the Lord in ardent supplication. "Give them perpetual light, O Lord!" Saint Sadiel carries the Light as a symbol not only for the children of God walking on Earth: His care extends far beyond death and the grave to Heaven's door, until he knows his charges are safely home. The Angels of Saint Sadiel are the Light-Bearers, but they also carry the Light as a ransom to the places of purification. They carry the light of knowledge to all those who pray and remain silent before the Lord. They carry the light of our prayers up

before the Throne of the Most High. They carry the light of grace to the farthest parts of the Earth, to the darkness and to the shadow of death; for there is no time or place where grace does not go when it gains entrance into the waiting, ready, contrite, listening heart of man.

Just as Saint Thiriel, the Cherub, stood next to Saint Sederim, the Angel of Rome, before God's Throne, in the name of all the Angels on the Solemnity of Mary yesterday, so too today, Saint Sadiel is standing before the Lord next to Saint Makariel in the name of the Church for the whole unity of the Holy Church, the Church Militant, Suffering and Triumphant. In his Symbol of Light, he unites the absolute "Light-Being" of the Most Holy Eucharist, through which we ourselves become "Light" in oneness with the Lord in the Bread... with the "Light-Carrier"—the way to salvation and homecoming, to making oneself holy. He stands here for all measure and order in

the Holy Church on our way to God; he stands here for all purity, for all reverence before God, for all light and all existence before God.

**Prayer:** Let us praise Thee, O God, with all Thine Angels and Saints; let Thy holy angels receive our little light into their own great light, so that our love may burn before Thee like a torch; let us become ashes before the world and bread before Thee, O Thou our Lord and God! Amen.

## **Angel of the Day: 3rd November**

From the Holy Choir of Angels

*Angel of the Poor Souls*

### **SAINT BARABBIEL**

He has on an aproned robe-as if coming from the field-and a linen sower's bag hangs around his shoulders. He stands like a servant, waiting for his master, with a lighted lantern at his side. He must go well out into the darkness, for the Lord wills it, and He says to him: "Go over the field and gather the seed that still lies outside." The angel to whom this word applies and who is set before us today by God is Saint Barabbiel, the Angel of the Poor Souls. He belongs to the ninth choir of holy angels, but serves the Angel of the Violence of the Will of God for Judgement from the Choir of the High Powers. Thus, Saint

Barabbiel's task is also within this time of judgement and vindication.

When the soul of man separates from her body, she must come before the judgment seat of God, whether she wants to or not. She is placed before her life, which now unrolls before her eyes with the precision of the finest earthly measuring device. Everything that has been thought, said and done stands before her again. Here, before the eyes of the all-knowing God, to whom nothing was hidden, she pronounces judgement on herself... God only imposes His justice on defiance, but he places His love on repentance. And with the word of love from the mouth of God: "Go out and wash, that you may be clean!" the king, the bourgeois or the beggar becomes a poor soul who expiates that which is still unatoned for and who may rise from the darkness of atonement to the eternal light of blessedness in Heaven.

It often happens that a person's guilt also demands an atonement on Earth itself, especially for people who were too proud to ask on Earth. We should not be afraid when we hear wailing, pleading, sobbing, or other sounds such as rustling, knocking etc. These poor people usually cannot make themselves heard in any way other than through primitive sounds adapted to nature. Let us always think that the good angel Saint Barabbiel is standing with them with his lantern, helping them to find an intercessor. He goes out with the light into the darkness of the world, wherever there is still guilt calling for atonement. And when he has found that poor, pitiful soul, he goes, no, flies, to bring it help. He touches the hearts of good-hearted people, the hearts of prayerful believers, so that they will let their intercessory prayer flow like gentle, healing water over this poor soul through the power of Holy Mother Church, until the arm of God's justice is lifted by the arm of God's love and mercy, and

Saint Barabbiel places the soul in the arms of her own guardian angel. Now the seed is "metaphorically" secured again in the sower's pocket; now it is brought home to the Father's house. We must never believe that God's justice sends the poor souls to frighten us, and we should also never despair, as if our guilt were irredeemable. The Word gives us courage: "And if your sins were as red as scarlet, they shall become white as snow," if only we repent. In the task of Saint Barabbiel, the helper and intercessor of the least, we see how long-suffering God is and how much He forgives.

**Prayer:** Thou meek, patient and keen-eyed servant of God, let us also become perceptive and discerning in understanding the plight of souls and in being able to alleviate it, so that they may be embedded in the means of salvation of the Holy Church and thus in the whole love of God. Amen.

## Angel of the Day: 4th November

From the Holy Choir of Powers

### *Power of the Current Essence*

## SAINT NEKURIM

Hidden from the eyes of the world, even hidden within the choirs of the holy angels, in the choir that is part of the Lower Powers, lies the *Hidden Heart*. As a reflection of the Triune God, three angels carry the *Powers of the Hidden Heart*, the powerful impulse of the Divine “*Become!*” into creation: *Saint Nekurim*—the Power of the Secret Current, *Saint Menim*—the Power of the Secret Radiation, *Saint Sim*—the Power of the Forcefield of the Will. The closer we get to the End Times, the more we will become aware of the beating of the Hidden Heart.

Saint Nekurim carries the Power of the *Current*. By this is meant the life circling and flowing as in subterranean watercourses, as in the veins of the body, whose laws of space and time and measure and kind and periodicity have not yet been fully exhausted. Man, and every creature, whole families and peoples, whole generations and times, yes, the imprint of the Face of the Church and of the Earth are determined by the power of this current. There is nothing in the material creation that is not subject to the power of the Secret Current; it is just that not everything is seen by men. The power of the Secret Current has its greatest effect in the material creation, from there it acts upon the soul, while the power of the radiation extends over the material and spiritual creation, but the forcefield comes from the current and radiation and acts upon the spiritual creation.

There are three angels who carry the



Heartbeat of Creation. Each angel carries his threefold task according to his nature, for each is, in itself, a reflection of the Holy, Mighty, Immortal God. Thus, Saint Nekurim also carries a threefold current: the *Power Current of Life*, that is, the impulses for procreation and division and union, their laws of inheritance, blending and succession; the *Power Current of Love*, which only partly seeps away in the material creation, but for the most part flows through angels and man. Here we do not mean the outer stream of love as it flows over the Seraphim and Dominions and Powers, but the Secret Stream which also eludes the spiritual eye (which is well able to see the stream of love over the Seraphim by the grace of God) and only becomes recognisable in its effectiveness. — The centre of this stream is *Mary*. The currents of love flow from all sides first to Mary and from there to the Earth as a stream from the Maternal Heart of Mary, as hidden as She herself was. — The third

current is that of the Word, the *Power of the Holy Ghost*, the spiritual bloodstream in the orders and communities, in the building up of Church and state. It is the current that comes from the Word, from a bearer of the Word, from a saint, from a place of pilgrimage; that flows... fertilising and transforming... through a time... through a people... coming from God the Creator, and flowing back to God.

**Prayer:** Holy, mighty Angel, let us be made partakers of the blessing and power of the Hidden Heart and of all of the power of the current that leads us safely into the Heart of our Lord and God. Amen.

## Angel of the Day: 5th November

From the Holy Choir of Powers

### *Power of the Thanksgiving Offering*

## SAINT RAMAEL

The three angels in the choir part of the Lower Powers, which belong together and are called the “Hidden Heart”, were, before the fall of the angels, formerly seven. Four of them fell into the abyss and now use their powers and abilities against God and His creation.

Still, however, these three remaining angels—the “Hidden Heart”—are not unguarded. Four great corner pillars stand there: the first, eighth, sixteenth and twenty-fourth of this group. They bear the Sacrifices, the Sacrificial Power, as the surest protection against all satanic bondage of

will. Thereby they are seven angels once again, and anyone who is a child at heart sees in these seven great angels—who work in the power of God in Creation with their powers and gifts of grace—the “seven good spirits” in the stories of the peoples, who place their gifts in the cradle of the child—that is, of man—that is, they give them to him on his path through life.

If we want to see these seven angels with the eyes of a child of God, *Saint Nekurim*, the Angel of the Secret Current, tells us that we are of one life current with our Lord and Saviour and through this life current belong completely to Him.—*Saint Menim*, the Angel of the Secret Radiation, tells us that throughout our lives we are illuminated and surrounded by Love from the Heart of God and that we only need to open the windows of our soul to let these rays of grace from the Divine Sun in.—Thus *Saint Sim*, the Angel of the Secret Forcefield, tells us that our

will is the image of God's Will, and that this will at once determines our eternal bliss or our eternal damnation: we do well to let this will enter into the Will of God in time. And each of the four Angels of Sacrificial Power show us a threefold heart as a symbol:

- the Heart of Our Lord;
- the Heart of our Mother;
- and the human heart chained to God and the Mother.

These three praise and give thanks and make atonement and supplication to the Heavenly Father. Can He resist such power?

One of the Four Angels of the Power of Sacrifice stands today as an intercessor before God's throne: *Saint Ramael*, who carries the Sacrifice of Thanksgiving... the Power of the Sacrifice of Thanksgiving. When, in the Upper

Room, the Lord gave Himself as a Bequest, He gave thanks to the Heavenly Father. Until the End of Time, this thanksgiving is pronounced as that Power which links the Will of the Son and of the Holy Ghost to the Will of the Father and brings the Lord from Heaven to Earth in every Holy Sacrifice of the Mass.

Mary's power of thanksgiving is also laid down in Holy Scripture. When her cousin Elizabeth welcomed Mary as the Mother of the Lord, Mary gave thanks to the Heavenly Father in the canticle of the Magnificat. And it is said: "At these words the child leapt in the womb of Elizabeth," —Saint John—of whom the Lord Himself said that he was the greatest of all those born of woman.

From our own power of thanksgiving, we know that every offering of thanks to God brings us new graces; so let us pray:

**Prayer:** Let us give thanks always and everywhere, Lord, since we will never be able to thank Thee enough, even if we thanked Thee for all eternity! Amen.

**Angel of the Day: 6th November**  
From the Holy Choir of Angels

*Angel of Promises*

## SAINT SABA

*Saint Saba* is the first of three angels whom God sets before us in these days. Each is the bearer of God's Love, and yet each is quite different:

*Saint Saba* stands here for *Saint Thael* from part of the Choir of Dominions of High Power—he is the Angel of Promise who stands for the Love and Gentleness of the Father.

*Saint Agariel*, the second of the three angels, from part of the Choir of Dominions, is carrying the Seal of the Last Days—the Angel of the Love

and Justice of the Son. He raises his hand for the great transformation.

*Saint Hadajah* stands here for *Saint Gedulah* from part of the Choir of Dominions of Low Power—he is the Angel of Secret Communion with God in the Love of the Holy Ghost.

*Saint Saba* stands under *Saint Thael*—the Angel of True Piety glowing towards God, who holds the gift of godliness like a flame on the oil lamp. *Saint Saba* is of an almost incomprehensible unearthly beauty. All the words of promise become life in him, they make him shine from within like translucent alabaster. He stands before the door of the Father's House and has opened this door so wide that the fullness of the promises can pour out over the Earth in a broad stream of light. The whole Old Testament, the covenant of God with the chosen people, is

full of promises, and again and again the man of those times relied upon that “Which Thou, O God, didst promise our fathers.”

There is no time in world history when God has not given man courage and hope or fulfilled His promises... until our days, when the promises of the Sacred Heart of Jesus and the Immaculate Heart of Mary stand like shining stars in the sky above our path to God. They show us the way, just as the star once showed the wise men from the east the way... to the goal and centre of space and time... to the Lord in the seed of redemption in Bethlehem’s stable.

And so, the wonderful fullness of the promises is also entrusted to a seed among the angels: an angel of the ninth choir, very close to the people... as if the Lord God wanted to make people understand that they only need to stretch out their hand to be assured of God’s help, so

much does God bend down in love.

This clear, shining angel belongs to the Choir of Dominions as a ministering angel—namely to those in the uppermost third, who thus carry before Mary the bowls with the gifts of the Holy Ghost... a candlestick with seven arms.

**Prayer:** Lord, Who art Truth, let us cling with both hands to Thine Angel who bears the promises, and not only believe—no, know—that Thou alone art our salvation, our redemption, our goal and all our longing. Amen.

**Angel of the Day: 7th November**  
From the Holy Choir of Angels

*Angel of the Secret Dialogue with God*

## SAINT HADAJAH

It is very quiet in this immense height before God's Throne. A very tall, slender figure stands before the Lord with outstretched arms. Between his hands one can see the silhouette of a bridge; and from his mouth comes the sound of a bell. It is *Saint Hadajah*, the Angel of the Secret Dialogue between God and the Soul. He is an angel of the ninth choir and is assigned to *Saint Gedulah*, the fourth of the twelve angels of Word and Answer. *Saint Gedulah* carries love into the structure of creation. Saint *Hadajah* says to the Lord:

“Holy, holy, holy art Thou, my Lord and God!

Behold how Thine are thirsty for Thee, Thou Fountain of all Love!

Behold how the field of the Church waits for Thee, Divine Sower!

Behold how the enemy knocks at the gates of souls, Shepherd and Lord!

Let me span the bridge before Thee to the battlefield of Thy love,

into the sick rooms, before tabernacles and confession chambers,

to longing, restless, despairing hearts,

so that the soul may dare to take small steps towards Thee,

so that it may cross the abyss of weakness, of temptation, of inhibition,

that it may find Thee out of the blood, out of the filth, out of the mists of the earth!

Lord, I will bear Thy Love in the folly of the cross, like a little drop of water;

whoever accepts it in humility and drinks it will be flooded with Thy love, and will never again cease to thirst for Thee!

Lord, I will bear Thy love like a glowing sword that burns the souls of those who long for Thee and never lets them heal!

Lord, let Thy love carry me into the hands of Thy Mother, our Queen,

who wants to heal and cure everything and bring it home to Thy Heart!”

Every man has an hour of reflection once in his life; no matter how far away he may be, no matter how low he may have sunk, he must stand still at least once... for this is one of the many thousand graces of the heavenly Mother of all men, that before every man there may once stand this silent angel of understanding between Creator and creature, who brings the words of the soul directly before his Lord and the words of the Lord directly into the heart of man.

The majority of people only keep still at the hour of death, but even then, the most merciful of all God's mercies is ready and waiting at the angel's bridge for a word from man, even if it is only a single word: “You are God! Have mercy on me, a poor sinner!” Then the Madonna of the Streets, the Mother of all the roads of the world,



crosses this bridge of the Angel to the Heart of the Lord with the little seed of man and with Her great love.

**Prayer:** Holy Angel of communion with God, may you stand before my soul not once but ten times a day, so that the Lord may find me in the weariness of daily life. Amen.

## Angel of the Day: 8th November

From the Holy Choir of Powers

*Angel of the Patriarchs*

### SAINT MELCHISIEL

Of the High Powers—the upper third of that choir which stands in the middle of the nine choirs of the holy angels—it is said:

They bear the force of holiness, of beauty, of tranquillity, of power and mildness, of the indestructibility and greatness of the Word (and the promises) of God;

They bear the ground and foundation of all the covenants of God of old and new with men: the praise of God, the fear of God, the

power of the Holy Church, her strength and justice;

They are like gleaming strongholds in the sunshine of God's power and majesty, full of the concentrated static force of the Divine Will.

Six of them bear the power of God's covenant with the people of Israel; and

Six of them bear the power of God's covenant with the Holy Church.

*Saint Melchisiel*, who stands today as our intercessor before God's Throne, is one of these twelve covenant-bearers. He is one of the first six who stand for the Old Covenant. He stands for Israel (Jacob) and for all the patriarchs therein; he carries the genealogical tablet.

Israelites and Jews are one. The people are called Israelites after Jacob, who was called *Israel* by God; but they are also called Jews from a son of Jacob, namely Judah. Both expressions occur side-by-side in the Holy Scriptures: “Take heed, O shepherd of Israel, who leadeth Joseph like a little sheep” (Ps. 79:2); and also in the Magnificat: “He took care of His servant Israel.” Likewise, as it is told in Matthew 2:1-12, the wise men from the east asked King Herod: “Where is the newborn King of the Jews?”

This Angel does not bear his charge as the Angel of Israel lightly. This people has heaped sin upon sin, and many pages of its history are dark with treachery, murder and apostasy. Only God’s faithfulness to His given Word kept this people from falling from grace until all of the promises had been fulfilled. Among this people Mary was born immaculate; among this people the Word became flesh: God’s Son became man.

*Saint Melchisiel* is of royal dignity. He is a being who stands before God and in God, except that his crown lies broken before his feet: the crown of the people of Israel. This people finally forfeited and lost its royal dignity on Golgotha. The sons of kings have become homeless... without a tent of the covenant and without an ark of the covenant.

God has made His covenant with you, O man! The priest puts the pledge of His faithfulness on your lips every day. See to it that your angel does not have to lay your broken crown of sonship at the feet of God.

**Prayer:** Lord, let us remain in Thy grace and pray like the new nation of Israel: “From the morning watch even until night, let Israel hope in the Lord. Because with the Lord there is mercy: and with him plentiful redemption. And he shall redeem Israel from all his iniquities.” Amen.

## Angel of the Day: 9th November

From the Holy Choir of Dominions

*“He who lifts up his hand for the great change”*

### SAINT AGARIEL

*Saint Agariel*, from the Choir of the Dominions bears the Seal of the Last Days. Once the seal is loosed from his hand, he will lift it up for the great change.

*Saint Agariel* is one of three Harvest Angels. One brings home the sheaves—the harvest—beginning with the first man and ending with the last man... by which time his harvest is full. The second worships on the ruins... on every death... even on the ruins of the damned soul. He too, will only have his seal finally released at the last death. The third, *Saint Agariel*, raises his hand for

the great transformation... but what is this great transformation?

As long as it is subject to earthly laws, all life is transformation. All earthly life is subject to the great transformation of death; all life, destined by the immortal soul to an eternity, is transformed to eternity via death. The last great transformation will begin when *Saint Agariel* raises his hand. At that point, all the bones on the ruins of the earth will be joined together and all human creatures will rise to judgement and eternity. That is why *Saint Agariel* is called the Harvest Angel.

Like all the angels of the choir of Dominions, he is an Angel of Love, illuminated by the Seraphim and subject to the Holy Ghost. He is in the service of the Judge, Jesus Christ, but is not a judge himself. In fact, the world would say that he is the “great impartial” because it

cannot see the love of God for the creature in the angel, nor the love of the creature for his Creator. Was not Saint John the Baptist—whose guardian angel is *Saint Agariel*—a great impartial? He stood in the middle between the Old Covenant and the New Covenant, truly at the door, for even though he could name Jesus Christ as one of his very nearest, he could only be a forerunner, not a disciple. Down in Limbo, where the righteous waited for the Saviour, however, he could truly raise his hand for transformation—like his guardian angel—and proclaim the imminent redemption, “for my eyes have already seen Him. He is coming soon, the Saviour, *Emmanuel*, the only-begotten Son of God, Jesus of Nazareth.” Saint John was the herald of the great transformation, probably the greatest, namely: the redemption of the world through the God-Man. The spirit of Saint John has remained ever since, demanding... transforming... in the life of every saint. The spirit of Saint John is the spirit of

every inner transformation.

Behind Saint John stands *Saint Agariel*, his protector. Through him, Saint John has received the spirit of transformation towards God as the task of his life, namely, to shake people up and lead them back to God. John is not alone: from the birth of Christ until the Last Judgement, hundreds of saints with this name stand under the protection of *Saint Agariel* like a chain of transformation to God, hundreds of the most diverse saints of this name. We only need to consider Saint John the Baptist, Saint John the Evangelist, Saint John of the Cross, Saint John Nepomucene, Saint John Vianney, etc. Behind all of them, the great Harvest Angel stands out. As soon as man surrenders himself completely to God for transformation, when and where and as God wills, the arm of this angel is raised. The angel's arm is the symbol of God's sober, consistent, and demanding love, just as the raised

hand of a stationmaster makes the train roll and no longer stops it.

*Saint Agariel's* task is apocalyptic: he raises his hand for transformation into incorruptibility... into immortality... into eternity. He lifts the creature into the House of God, which rises in its corner pillars at the bottom of the Square of Judgement and abuts the Heavenly Jerusalem at the top.

**Prayer:** Holy Angel of the Last Day, from your uplifted hand the angels will thunder over the earth with their trumpets to awaken and transform all things. Let us not only be resurrected, but also transformed, into the one transfigured Mystical Body of Jesus Christ, which the Lord will acknowledge as His own. Amen.

## Angel of the Day: 10th November

Vth Choir

*Power of Departure for God*

### SAINT KETHERIM

The Throne of God is shrouded in clouds. A large, almost threatening, angelic figure emerges from the darkness of the clouds. He has a boulder on his shoulder, which he supports with his left hand, just as Saint Christopher may have once supported the Baby Jesus with the globe so that it would not sink under the water because of its weight. This angel is *Saint Ketherim*, the first of the seven who are known as *The Seven Brothers of the Soul*. He is the Angel of Departure for God.

*The Seven Brothers of the Soul* are from the fifth choir of the holy angels, the Powers. They are

what their name suggests: bearers of the Power of God's Will. God wants our souls. He wants our souls to be saved, and to save souls He has sent millions of angels. The groups of holy angels for the salvation of souls stand above all in the *Stream of Power* (of the Word), that is, in the Choirs of the Cherubim, the Powers and the Archangels. Among them the most distinctive groups are in the section of the Sealed Powers. The *Seven Brothers of the Soul*, of which *Saint Ketherim* is the first stand here also. These seven are known as:

*Saint Ketherim*, the angel of departure for God, with the boulder,

*Saint Harachim*, who has to smite the seed with the scourge,

*Saint Elim*, who binds the seed with a rope,

*Saint Aljoim*, who tramples the seed in the ground with the sword,

*Saint Thaamim*, the angel of restless zeal for God, with the fiery dart in his breast,

*Saint Cheloim*, the worshipper from below, with the bright pillar of smoke,

*Saint Jesim*, the Angel of the “Yes,”—the “Fiat” of Mary—with the purified seed.

*Saint Ketherim* calls out to man. Often man lies as if in the grave. The angel has to roll away a whole boulder, and then he often finds the soul as if dead... but the will of God lets this angel step into the darkness of the soul with such a bright light that it wakes up and that life comes into it again. The soul itself must reject its unwillingness

or its lack of desire to accomplish the will of God, and that is a tremendous awakening. *Saint Ketherim* does not leave the soul until it has come into the light of God’s love itself, like Lazarus after the word of the Lord, “Come out!” Saint Ketherim would sooner cut down a whole mountain than that the love of God should forget such a captive soul.

**Prayer:** Lord and God! How often do we ourselves roll stone upon stone before our souls to hide ourselves from Thee and from Thy demanding love, because we cannot bear Thy light and we prefer, and are more submissive to, our own little light. Have mercy on us and send Thine angel to roll away the stones and the rubble, so that we, the *living dead*, may hear Thy merciful words: “Come forth!”



## Angel of the Day: 11th November

IVth Choir

*He carries the law into the root of all creation*

### SAINT JESOD

It is not really easy for us poor and narrow-minded men to distinguish between the mighty choirs of holy angels who worship above around the Throne of God, who are distributed over the whole of creation for the sake of God's order and omnipotence, and who finally serve the work of redemption of Jesus Christ and of all mankind here on earth.

It becomes even more difficult for us when we hear that there is not just one angel of faith for example, but many, that there is not just one angel of Mary, but thousands... how are we to distinguish between them?

God has given man the *Word* as the foundation and likeness of the *Word of God*. It is our most sacred treasure, which we are allowed to carry in order to understand God in the Word... to be allowed to carry God into our being and doing.

Above, in the uppermost ring of worship, among the Cherubim assigned to the Father, one, *Saint Jesod*, bears the Word as foundation, given by the Father to men for the sake of His Son.

In the second ring, which extends over all creation, in the Choir of Dominions, in the great group of twelve angels of Word and Answer, there is again another *Saint Jesod*, and it this *Saint Jesod*—who places the Word as law in the root of all things—who is our intercessor before the throne of God today.

They are a wonderful, great and wide group, these twelve angels of Word and Answer. They carry the measure, the law and the truth in love into the root of all things; and they carry the fear of God, love and justice into the fabric of all things; and they carry wisdom, beauty and harmony into the blossoming of all things; and they carry the power, strength and triumph of God from the fruit of all things back up to God.

*Saint Jesod* is the second of these twelve. Like a giant, like a pillar, he has in his hands the law given by God to creation in love and wisdom. No power in the world can shake or bend this law. Even the image of the angel shows this: Everything about him is full of measure and power, full of beauty and clarity, full of wisdom and harmony, but also full of inexorable consequence. The law is just as much a clear “You shall!” as a loving “You may!” God gives His law in love, otherwise He would not have given it to

an angel of love to bear, teaching us to respond to God’s law in love and to feel secure within the strong, unshakeable house of laws that God’s fatherly love has built for us.

**Prayer:** Thy love, O Heavenly Father, has created the laws for us so that we may have a foothold against the onslaught of demonic temptations, as if everything were free, as if we were gods. So, we are safe and can approach you in peace and love and security. Amen.

## Angel of the Day: 12th November

Vith Choir

*Angel of the need of all the oppressed (5th Trumpet)*

### SAINT CASSIEL

He carries a leather scourge stuck in the straps of his hairy robe. Behind his tightly closed lips, buried in silence, rest all the desperate cries of distress of the downtrodden children of the One loving Father.

When our Lord was scourged with the triple rods in Pontius Pilate's judgement house, He must have cried out at the first terrible blows of the naturally thorny rods. These blows were for all the sins of the flesh, the sins of this body which God the Father once and for all created in His image and likeness, bearing the immortal

soul, the spirit with the will, on which alone depends trial and decision, blessedness or damnation. And the poorest Lord whimpered like a small, dying child when the steel rods burrowed into His sore Flesh as the ultimate and supreme chastisement, for there was no longer a healed spot on Him. In the middle of this scourging, though, there were the leather straps; these were for the disfigured blemishes of the soul: unkindness, faithlessness, coldness of heart, envy and covetousness, lukewarmness and indifference. At these blows the Lord was silent, as if the knowledge and the sight of these cruelly disfigured ulcers on the immortal souls overcame Him... these souls, which are so pure and holy from God the Father's Hand... sunk into the earth, desecrated, defiled, broken, suffocated for all eternity, murdered. And in this cry of the Lord, stifled by lamentation, lies buried all misery, and all distress which comes upon the earth through the scorpion (*Rev. 9:3*). The

symbol of the scorpion belongs to the idol Baal and his accomplices who bring selfishness and self-idolatry over the world and who will increase proportionately as the final judgement approaches.

*Saint Cassiel*, the Silent Prince, bears this silent lamentation of his Lord... and that of the whole Mystical Body of Christ. He bears the misery of all the oppressed, the downtrodden, the homeless, the jobless and the homeless. The leather scourge signifies the memory of the blows of the scourging in Jerusalem and of all the scourging of souls united to God-by the world, by the infernal scorpion-until the end of time.

*Saint Cassiel* is the fifth of the seven angels in the service of God's Throne. Of him it is said in *Apocalypse 9:3* that he will come when the scorpion leads his dominion on earth, when the keys of the abyss are given to the star that fell

from heaven.

Let us kneel down and give thanks to God in deep humility, for the star that has fallen is not one angel alone, but it is the million angels of all choirs who will come to give glory to Mary on earth, who will unlock hell and call for the ultimate final battle.

**Prayer:** Holy Prince of Silence, let us fight with your weapons: silent love, silent atonement, silent solitude, to win the All, the One Who *is*: God. Amen.

## Angel of the Day: 13th November

From the Holy Choir of Principalities

*Power of the magnanimity of love*

### SAINT PHELIEL

He will always stand where there is a transformation, from temporality to eternity, from bondage to looseness, from the smallness of narrowness to the magnanimity of vastness, from restlessness to rest in God, but also from dullness to restlessness after God.

*Saint Pheliel* is one of seven angels from the Choir of Powers<sup>1</sup> known as the Powers of Love, who together with fiery souls will plough up the

<sup>1</sup> The headline in the German indicates that Saint Pheliel is from the seventh choir, ie. the Principalities... so there seems to be some discrepancy here.

earth with the seeds of love, with tears, sacrifice, silence, prayer, atonement and all the power of love that leaps over obstacles and levels mountains. As his task, *Saint Pheliel* carries the power of sacrifice in all the depth and inwardness of love.

It has been correctly recognised that only a whole sacrifice, made unconditionally and willingly to the last, flares up before God, but a half-sacrifice, where one still makes concessions of comfort or pity to one's ego, only burns; it hurts. When God gives Himself, He does not give Himself by halves or partially, He is always God, undivided God, even as weak bread, even in the folly of the cross. How many scales must still fall from our eyes, how many doors of knowledge must still open, until we are ready to grant the Lord the right to dispose of us completely as our Lord! How is sacrificial love to be fundamentally transformed if we go by the comfortable word:

“Do nothing to me and I will do nothing to you!”  
and do not want to endure the Hand of God, the  
chisel and the sword of God?

Just as the power of faith can move  
mountains and the power of hope, of trust,  
compels God to us, so the power of love is the  
great changer. The ways of the power of the  
sacrifice of love have come before us and gone  
before us like no other in the sacrifice of the Lord  
from the manger to the cross, in the sacrifice of  
the Heavenly Mother with Her pierced Heart. So  
also, all our sacrifices, which are carried up by  
our angel, first enter into the Heart of the Mother,  
into the Heart of our Lord, and only from there  
does the collected, concentrated power of all  
sacrifices in the sacrifice of the Lord and His  
Mother advance like an invincible army of war  
into an assault of love on the Heart of the Father.  
As the kindest, best, most merciful of fathers, He

can never resist such an onslaught of love!

**Prayer:** O Angel so familiar to us, with what  
touching love you take all our small and smallest  
sacrifices to yourself, in order to still gain some  
eternal value from our wretchedness and to carry  
them into the Hearts of Jesus and Mary. How we  
want to thank you, who fill our hearts with joy  
and new strength for new love and new sacrifice  
after every sacrifice, no matter how small, but  
loud! Amen.

## Angel of the Day: 14th November

From the Holy Choir of Powers

*Angel of Penitents and Confessors*

### SAINT LAODIEL

All that the Lord God makes us see in the figure of this angel is symbolic and worthy of our consideration:

The angel resembles a sword... not that divine one of the *call* which goes from heaven to earth... but rather the *answer*, that is, a sword which aims from earth towards heaven. We always want to be an “answer” to the Lord, just as Mary was and is and will be the answer.

<sup>1</sup> Presumably St James the Greater (the first Apostle to be martyred), who was martyred by beheading, ie. with a sword. (See Acts 12:1-2).

This sword stands up with its hilt on the earth, and its pommel has roots, down to the depths, towards the abyss.

Remember, O man, that you are earth, dust, and that the shoots of your earthy, corporeal being reach down into the dark depths of the earth, yes, often into the abyss!

The sword is blood-red, and its point is at the top of the angel's heart. Since this angel is *Saint Laodiel*, from the choir part of the High Powers—namely from those twelve who bear the covenant of God with men—and *Saint Laodiel* stands before God in the name of the holy apostle James<sup>1</sup> and of all the overcomers and confessors, this sword signifies the answer of *repentance*. We repent of all that has come upon us out of the abyss, out of sin, and the point of this sword of repentance should also be in our hearts, wounding us at every turn, so that we may always be aware of our

wretchedness and thus be preserved from all arrogance and all Pharisaism.

From this sword-pierced heart, though, broad beams of light break across our head and arms uplifted towards God. The stream of tears of repentance, which here resemble raindrops, does not go downwards, towards the earth, but upwards like a fountain, towards the Lord, Who can be seen up there above the clouds in the form of the bruised, scourged, thorn-crowned God-Man. No angel can see the image of this disfigured, thorn-crowned God-man before the Face of the Father. No angel can wash the image of this disfigured sacrificial Lamb clean before the Face of the Father... no... only the tears of repentance of him for whom our Saviour so sacrificed Himself. Think, O man, of the value of your tears of repentance and of your duty! No tear of repentance that you shed for your sins and yours is in vain. With your tears, you wash the

image of your Saviour before the Face of God and all the angels. The power of your loving-kindness is like a bright light that bursts the Heart of the Heavenly Father open, so that His mercy may be poured out on us and ours.

**Prayer:** Thou holy, great Angel, let us not just remember our sins here and there; let us not merely utter a lip service of repentance, but let a deep contrition wound our hearts and let us be expiatory and penitent, so that we may strike the merciful Heart of God like a sword and through that opening made by our sword of repentance, we may enter into the Heart of Our Lord. Amen.



## Angel of the Day: 15th November

From the Holy Choir of Principalities

*Power of hope from the knowledge of God*

### SAINT GERIEL

He wears on his chest in Hebrew letters the word of the Lord “Ephetha” – open up! He wears it like a seal that bursts open to whomever it is given. Just as the creation of man was followed by the Fall and then, in the faithfulness and mercy of God, by the Redemption through Our Lord Jesus Christ, so the word of the Father “Let there be!” was followed by the “No!” of the creature to its Creator, and the gate of Paradise closed forever. And now the Lord speaks:

<sup>1</sup> The introductory text in the German indicates that Saint Geriel is from the seventh choir, ie. of the Principalities, so there is again a discrepancy here.

“Open up, open up again!” to man who stands before Him, blind and entangled in sin. O redeeming Word! Man not only sees, he is healed in his soul and the soul rises again, freed from the bonds of death.

*Saint Geriel*, who carries this precious word of the Lord, is an angel of hope from the Choir of Powers<sup>1</sup>. He bears the word “Ephetha” as God’s recognition. The angels of hope are not static like the angels of faith, they are dynamically urging and conveying the power of washing and becoming, also of becoming new; their rays are like fountains or springs of water.

*Saint Geriel* speaks his “Open up!” to the human spirit that was once very close to God and then darkened by sin. The angel speaks his “Open up!” to every sleeping soul that cannot pick itself up and lies as if buried under the jumble of its sins. It is the task of *Saint Geriel* to rouse the

spiritually blind so that they want to seek and find God, and if they only want once, then they will also recognise Him.

The knowledge of God is something fundamental. We will be judged according to how far we have recognised God and drawn the lessons from it. But we will also all at once be presented with the many wake-up calls of the angel, the “Ephetha!”, all the words that God has told us through the holy Church... for every holy sacrament of penance is an “Open up!” for our soul, all the gifts of the Holy Ghost, every deed of love of God to our soul is such an “Ephetha!” Why do we not open? Why do we have a thousand excuses? Because the bright sunlight of God is too dazzling for our own ego idol enthroned in the middle of our heart. We want to remain blind because it is more comfortable to be responsible for little than much, we are content with the reign of our ego.

How long does *Saint Geriel* often have to shake a soul until it opens up! If he were not an angel of tenacious, unwavering, persistent hope, perhaps he would have already passed us by and left us in our self-willed blindness. But behold! There he stands. Right now he stands before you, “Open up!” The flooding light of the knowledge of God is waiting for you.

**Prayer:** Holy Angel, give us the desire to know God more and more, to be able to love Him more and more. Speak your “Open up!” to our sleeping spirit so that we may become awake and ready to rush towards the Lord when He comes, no matter when. Amen.

## Angel of the Day: 16th November

From the Holy Choir of Principalities

### *Power of the Measure of Love*

## SAINT RASIEL

He is like the pure, clear pealing of bells, like flashing, multiple crystals sparkling, like the even beauty of love—an angel from the Choir of Powers<sup>1</sup>, the great silent Powers of the Ring of Redemption.

In the whole Choir of Powers there are three times seven: of Faith, of Hope, of Love, and twelve more Powers of the Church. The seven Powers of Faith resemble a mirror polished sevenfold, which radiates the virtue of faith

<sup>1</sup> The introductory German text indicates that Saint Rasiel is of the seventh choir, ie. of the Principalities, so there is again a discrepancy here.

sevenfold. They are the bearers of the life current and of all the divine currents of readiness, of fortitude and fidelity, of truth and of unshakeable faith. The seven Powers of Hope are like a seven-flame candelabrum full of motion, they carry the growing and becoming, the unconditional trust, the fear of God and the perseverance. Finally, the seven Powers of Love are like a sevenfold bell or organ tone vibrating over the whole earth and carrying the beauty and the measure, the order and the depth and the wisdom of Divine Love.

*Saint Rasiel* is one of the seven from the Choir of the Powers of Love. He carries the *measure* of love. In this measure lies all the wisdom of God to allot to each creature the right measure of love to ensure the beauty and harmony, the growing and blossoming and maturing of all creation. In this measure lies all the order of love; there is no disordered love with God. In this measure also lies all the justice of

God's love, which does not permit sympathy and antipathy, favouritism and forgetfulness. As a symbol of the measure of love, *Saint Rasiel* wears a flaming cross. By the cross, O soul, you can measure your love of God; if you have no cross to bear, you can, like many saints, tremblingly ask whether God has forgotten you in His love! The measure of love is not the cross, but the flaming cross. The ardour of your soul is the measure of your love, O man. When you have attained the highest measure of love, your soul has also attained the highest measure of ardour. In the measure that the cross that *Saint Rasiel* carries penetrates into the depths of your heart, so in the same measure the love of God plunges into your heart like a sword. And in the measure that *Saint Rasiel's* cross shines forth in your soul, so in the same measure your love for God burns up.

**Prayer:** Holy Angel, in the length of your sword, in the lengthwise bar of the cross, you bear the measure of the activity of love, and in the narrow transverse bar, the passivity of love. Let me, O Angel, be placed by you where the measure of God's love wills it; let me reach the highest measure of God's love. Amen.

## Angel of the Day: 17th November

From the Holy Choir of Powers

*Power of the Will of God for the Cross*

### SAINT DIURIM

When we look downwards from the Throne of God to the choirs of the holy angels, we are struck by the wonderful harmony of their arrangement: Three times seven-so it resounds with the two uppermost choirs, the Seraphim and Cherubim; three and seven-so the God-united creation goes forth from the Triune God above the Thrones; it enters through a great cloudy darkness of mystery. Are not faith, hope and love the mysterious mantle full of light, colour and sound around God and His own, the mantle which we cannot grasp, which we only long for? But it is through these three-faith, hope, love-that

the next choirs draw us closer. They are divided into four and seven and twelve, and one stands in the middle. Faith makes them appear before our eyes, hope brings them close to us for our help, and love hastens to meet them full of joy. The one who is shown to us today as an intercessor is the *one* in his choir: *Saint Diurim*, the Angel of High Power, the bearer of the Power of the Divine Will, “the thirteenth in his line.”

Lucifer likes to attach the number 13 to himself and to his intentions of harm, and the world therefore considers this number to be unlucky. Mary, however, steps on the head of the serpent here too by emphasising angels of very special tasks within her choirs as the thirteenth, just as she placed the days of grace of her apparitions of Fatima on the thirteenth of each month.

*Saint Diurim* is one of these angels with special tasks. He descends, as it were, from heaven with all the force of the Divine Will and stands on earth like a mountain of light and strength to support the cross, which is foolishness to the world, but blessedness and support and goal to us. In this wonderful glow of faith, hope and love, we see what God's will for us is: God's will for the cross!

Do you shudder, O man? Would you rather have it be: God's will for love, for joy? Look at Mary, your mother: Her most beautiful place of honour was not at the manger, but under the cross. There the Will of God ennobled her as the Church, as the Mother of all men, as the Queen of the Universe.

Strange as it may sound, life and joy also emanates from the cross, because the cross is the focal point of creation, the centre. The world may

say that Golgotha is folly-where the Mother of Jesus stands, there is always wisdom. Even if the world is afraid of the cross as a burden-where Mary stands, there is always the purest love of God.

Like a mantle, the mysterious power of *Saint Diurim's* task with and through Mary wraps itself around the shoulders of every person who consciously and voluntarily affirms God's Will for the cross, who loves it and stands firm in this Will of God. *Saint Diurim* becomes a strong helper for him, protecting him from all self-will and all disobedience and placing the peace of the children of God in his heart. The cross that *Saint Diurim* plants in this human heart rises from the earth directly into the Heart of God.

**Prayer:** You who carry the Will of God, O holy Angel, lead us to love this most holy Will, even if it is called “carrying the cross.” Let us live, love, suffer and die in this Will and one day enter into the glory of God through this Will. Amen.

## Angel of the Day: 18th November

From the Holy Choir of Virtues

*“Arrow of God,” Angel of Defence*

### SAINT HASSIEL

He stands before God’s Throne like an ominous figure of the End Times, as if the Lord had appointed him executioner against the end-time attacks threatening the Holy Church. His emblem also signifies this: the rod, a sign of the hard-hitting power of God’s justice. The name of this great angel is *Saint Hassiel*, the Angel of Defence, the High Prince, who before God is known as the “Arrow of God.” He stands against a sky full of clouds and lightning, but his form is brightly lit as if from within: it is the love of God that created this angel, that sent him out to help the children of God, and the love of God makes

the justice of God bearable to us.

The justice of God can never be separated from the love of God. And if we have taken refuge in the love of God, the justice of God will not hurl us into the abyss. Indeed it is the opposite: if we hand ourselves over to the most holy justice of God full of repentance and willingness to atone, the love of God will hasten to meet us and lead us home.

The justice of the Old Covenant knew nothing of love. It said: “An eye for an eye, a tooth for a tooth.” Our Lord Jesus Christ has brought us love, however, love which is the greatest, which overcomes all, and in the New Covenant the mercy of God takes the place that justice had in the Old Covenant.

This is not to say that God is no longer supremely just today. Nothing falls “under the



table” with God, nothing is hidden that will not be openly revealed in judgement, and everyone will be rewarded according to his works. If we see *Saint Hassiel* today as a mighty fighter whom we should call upon in all persecutions, we would also like to take refuge in his love when we ourselves have been unjust against others. Let him not spare the rod on us, so that we may be brought up like children and guard love with holy zeal. Self-discipline is the word that *Saint Hassiel* teaches us. He wants us to be hard on ourselves, but to be loving and merciful towards all who need God’s help.

**Prayer:** Great Prince of God’s justice, strengthen us in our struggle against the enemies of the Holy Church and give us watchful and clear eyes to always do what is right. Spare not the rod from us, that we may do and become that which the love of God desires of us. Amen.

**Angel of the Day: 19th November**  
From the Holy Choir of Dominions

*Seal Angel of the Bride of Christ*

## **SAINT EPHODIEL**

The love of God is at work everywhere, at the beginning and at the end of time, in creation and redemption and in bringing people home. It is the love of the Father and the love of the Son and the love of the Spirit that creates. It is one love, and each creates differently in space and in time and in its essence—who can ever exhaust it?

*Saint Ephodiel* is one of the seven who, as Angels of the Love of the Spirit, turned to the Son as the Eternal Judge, are sealed for their task in the Last Days. *Saint Ephodiel*, in the beauty of the bride of Christ, seals the churches of God from

the onslaught of the infernal powers, from the abominations of the end times.

Beauty in the kingdom of Christ is often spoken of, and it would be wrong to think that the Holy Church denies beauty and deems it a bondage and a delusion of the evil one. Admittedly, divine beauty is quite the opposite of the so-called beauty of the world. The beauty that the Cherub *Saint Chamael* wears is the attraction and beauty of the life, the teaching and the whole being of the God-Man Jesus Christ. The beauty which the Cherub *Saint Thiphered* bears is the tranquillity and majesty and purity of the Word of God. The beauty which the Throne *Saint Arim* bears is the beauty of the work of God, of creation in general. The beauty which the eighth of the twelve angels of Word and Answer bears into the flower of all creation is the inner sound, colourfulness and joyfulness of all divinely created things.

But the beauty of all beauties is Mary. Her beauty is symbolically inherited in the Holy Church as the Bride of Christ. The beauty of the Holy Church lies in the beauty and perfection of her saints, her liturgy, her churches and monasteries. This is the beauty which the Holy Church will carry within herself until the end of time-the beauty that *Saint Ephodiel* has sealed-and it will remain in the Church, and no abomination of the end times will be able to destroy it anymore.

**Prayer:** Lord, Thy beauty is Mary! Let Mary dwell in our hearts, in our churches, and in our time, that through Her we may glimpse and behold, O God, we may perceive and long for Thy beauty. Amen.

**Angel of the Day: 20th November**  
From the Holy Choir of Dominions

*Bearer of the Supplication*

## **SAINT MISACHAR**

First comes adoration, say the holy angels, then comes thanksgiving and then supplication. So, too, in the line of the seven sacrificial angels who bear man's response to God's call of love and grace, first stand the angels of the sacrifice of praise, the sacrifice of consecration, the sacrifice of thanksgiving. And just as it is said in the Mass prayers to God, "Reconciled by these, grant pardon to all who call upon your mercy," so also with the seven great sacrificial bowl angels comes *Saint Misachar*, the angel of supplication, who comes in third to last. Do we humans not always put our petitions first? Let us learn from the holy

angels!

The Choir of Dominions has a very different character from the Choir of Powers. The Choir of Powers also carries sacrifices of praise and thanksgiving and supplication, but it carries these sacrifices as power, as violence that does violence to Heaven. In its seven sacrificial bowl angels, the Choir of Dominions carries the sacrifice of humanity as an offering, as a "pound" restored to God, presented adoringly and not pressing God, as it were, as the Powers do.

*Saint Misachar* carries the supplication. He bears it twice: as the sacrifice of the Old Covenant, as the wrestling, indeed fervent, supplication of Moses and all the patriarchs. This supplication is also an outwardly active supplication; it is made with the lifeblood of the supplicant and it throbs on the heart of the one being prayed for, and on the Heart of the Father.

That is one sacrifice.

The other sacrifice that *Saint Misachar* carries is the supplication of our Lord on the Mount of Olives: “Father, if it be possible...” This supplication is different from that of the forefathers who reminded God the Father most insistently of His promise: “...What You promised our fathers ... the oath You swore...” Our Lord’s plea on the Mount of Olives is the humble, indeed one might say, *willing*, submission to the will of God: “Yet not My will, but Thine be done!” We are not the forefathers, we are placed in the footsteps of our Lord Jesus Christ, which lead us not through the Red Sea to the Promised Land, but up to Golgotha. We are not the high priest who lights the sacrificial fire, but we are the sacrificial lamb who is sacrificed. This is not the request of the old covenant, “Lord restore to my enemies a thousandfold what they have done to me!” This is the request of our Lord: “Father,

forgive them, they know not what they do!”

Thus *Saint Misachar* bears the active and the passive petition. He bears them, as standing under the third last of the seven angels with the gifts of the Holy Ghost, with fortitude. It wasn’t only Moses who had to be strong-minded (and more than once God tested him on his strong-mindedness). Our Lord Jesus Christ also had to be strong-minded not only in the hour of the Passion, but year upon year beforehand. God the Father allowed His Son to become man even up to the final consequences of the will of the Redeemer. He will also demand our sacrifice to the last, as He also demanded it of Mary, the tender woman. Is not the dogmatic declaration of Mary’s bodily Assumption the answer to this ultimate sacrifice? God cannot be outdone in generosity.

**Prayer:** Holy Angel, teach us the right order of prayer, that adoration comes first and then thanksgiving. In this way the Heart of God will be opened in love for the fulfilment of our petitions. Amen.

**Angel of the Day: 21st November**  
**Presentation of Mary in the Temple**  
From the Holy Choir of Seraphim

*Bearer of the Concept of God*

**SAINT JOD**

In the sacrifice God bows down. He bends towards Abel, Noah, and Abraham, standing in joyous, trembling awe before Him. Now a new, unique sacrifice shines forth, however: In the fullness of time, Mary—the most beautiful, the purest, the one chosen by God—still a child and unaware of her mission, wants to sacrifice, voluntarily and impetuously. She wants to offer herself as a sacrifice to God, as a sacrifice of purest love.

When we celebrate the Feast of the Sacrifice of Mary on earth, it is as if all the heavens were silent. God bends towards Mary. Earthly and heavenly love meet on the golden bridge that the Seraph *Saint Jod*, the Seraph of the *Son*, spans as the *divine idea* from heaven to earth and from earth to heaven. It is the outpouring of love that rushes down into a specially prepared vessel of unique beauty, purity and power, of mirror-like clarity.

Only the highest angels, the Seraphim especially—the Angels of Love—are able to carry and bear such mysteries of God. The *divine idea* is, after all, *love* and only love, and all other entities are contained within it. The “Become!” for creation is love, the “Retreat!” for warding off the evil in creation is love; but most of all love is the “Come!” Love is the key that can unlock all doors, that can open the Heart of God at any time, and Mary, like no one else before or after

Her, had this key in Her Hands even as a child.

She takes the divine idea into herself as something self-evident. She is, after all, the response of all creation, She is the unique response of the chosen creature directly addressed by God. She lives and moves in this divine space as in her Father's House. In front of God, Her value is higher than all the Seraphim—even above this mighty Seraph, who threefold and yet one, reflects the divine idea as an inconceivable mystery from the Triune God via the God-Man Jesus Christ down towards creation.

In his personality and essential character, the Seraph, *Saint Jod*, forms a unity with the Seraph of the *Father*, *Saint Eheie*, who gives us a glimpse of the mystery of God's essence through love; and with the Seraph of the *Spirit*, *Saint Aglai*, who in the mystery of "He who is all in Himself" is most

difficult to understand. They are one in three and three in one, such is the nearness of God for these highest of all angels.

**Prayer:** Great holy Seraph, who seeks to bring the Divine Idea to us in Word and Love, carry our stammering up before the Heart of Mary, that it may be received there and carried before the Face of God with her Song of Love. Amen.



**Angel of the Day: 21st November**  
**Presentation of Mary in the Temple**  
From the Holy Choir of Thrones

*Throne of Desire for Godliness*

**SAINT ZEPHARIM**

All events in the Holy Church on earth find their reflection before God's Throne: every Church festival, every Saint of the Day is celebrated at the same time as the Angel of the Day. In this way, God wants to document before the whole of creation that the Holy Church, as the Vicar and Bride of Christ, stands before God's Throne at all times, in Heaven as on Earth, adoring, loving and interceding.

In Heaven and on Earth today, the Presentation of the Blessed Virgin Mary in the

Temple is celebrated. On this Feast of the Sacrifice of Mary, on the steps of the Throne of God, there are two angels like flames: a seraph and a throne. This indicates not only the majesty of this feast, but it is also the visible proof of the infinite love with which the Father, the Son and the Spirit surrounded Mary from the beginning.

The flaming Seraph is called *Saint Jod*, the Divine Idea (of Redemption). He is like an immense mirror in which God reflects Himself, in which the Word of Love flows back and forth between Father and Son and Spirit, in which the Triune God represents Himself.

This mirror of portrayal today reflects down into creation on the presentation of the purest, most beautiful creature in the Temple of God.

Next to *Saint Jod*, whose sight one cannot bear, is a throne like a tremendous candle flame

on a seven-branched candlestick, which resembles a cathedral with seven churches. Each candle flame is like a church, a well-ordered, crystal-like system. This throne is *Saint Zepharim*, the first of the seven Thrones of Creation. The Throne Choir could well bear the concept of measure in addition to the concept of life. Everything in this Choir is measured, even in opposition. There are three thrones that form the Throne of God above all the heavens, and seven thrones stand around them. And there are three thrones that form the Throne of God in creation, and again seven thrones stand around them. And the first of these seven is *Saint Zepharim*, who carries the piety that is well ordered in God and in the Kingdom of God, from the sacrifice, from the “yes” of man to godliness. All striving, all power, all science and all work aim at the Kingdom of God. This throne is like a light from earth to heaven. In the light of this throne, the angels see the Virgin Mary slowly ascending,

tender and blissful, as if on a stairway to Heaven, and there is no end of rejoicing among them.

**Prayer:** Queen of Heaven, most lovely handmaid of the Lord, carry us poor sinners, who have pierced Your Heart a thousand times, with You in Your Heart before the Throne of God as the sacrifice You offer to God with Your Life. Amen.

## Angel of the Day: 22nd November

From the Holy Choir of Angels

*Angel with the Harp*

### SAINT CHUN

It is a joy for Mary to surround Herself, even on Her Feast Days, with simple angels, those who carry words about Her or relate to Her entirely.

*Saint Chun*, who carries a harp, is one of those. He is an angel of the ninth choir assigned to the Lower Powers, specifically, *Saint Theorah*, the bringer of God's fruit. He carries the word about Mary from the Book of Wisdom:<sup>1</sup> "...it was my delight to play before Him day after day..."

<sup>1</sup> Proverbs 8:30

This is a word that stretches like a rainbow high above the sky of our understanding, and probably only a spirit that can fly high and far will see this word clearly. By "playing" we humans can understand in a figurative sense the delighting of God, the delighting of God in Mary beforehand by Her being in the presence of God. She is like a crystal shining a thousand times, which at every intersection gives a different perspective, which makes angels and man break out in rejoicing and adoration of God.

And if we want to direct this word down to earth and reflect it correctly, we can say that what was a "playing" for Mary, the sinless one, nevertheless costs us real effort, that this playing before God can be translated for us men as: "It is our delight to be before God day after day in adoration and in restless zeal for everything that is good, desired by God and leading to God." If we are like this before God, always wanting to

think of Him, always wanting to please Him by a new little proof of love... in the form of a gladly borne sacrifice... in the form of a new gift... if we always return to Him like a ball to the child's hand, then our life is also a loving existence before God, like a child playing at the Hand of Mother Mary. The child, too, takes its play deadly seriously, and it can cost it dearly to let go of something it is engaged in at its mother's request; it can shed hot tears when the beloved doll falls into the water or when it hurts itself. What is our activity here on this small earth, measured against the impact of the infinitely powerful angelic tasks, against eternity... does it not look like playing?

But God takes our "playing" very seriously. He has given us an angel to follow our footsteps, so that our foot does not stumble, and he "plays" before God, he plays the song of our life, of our love for God; he sings the *Gloria* and the *Credo*

and the *Sanctus* for us, the *Agnus Dei* and the *Domine non sum dignus*; he plays our rejoicing on the harp, and our *Sanctus* from the depths.

So we must also see this angel. He has a great harp standing before him. Every essence of ours is a string. When it is sounded for God, this angel, transformed into a tone, carries our act of will like a song to our Lord: our love, our striving, our obedience, our willingness, our saying "yes," our silence, our forgiveness.

**Prayer:** Lord, let us ourselves become a song of love before Thy face. Amen.

## Angel of the Day: 23rd November

VIth Choir

*Angel of Custom, Ethics and Morals*

## SAINT MORAEL

Each choir of holy angels is in some way especially discerned by one of our senses. It is good to know this because then we can better understand our angels, those of the day or those who are given to us because of a special task besides our holy guardian angel.

The **IXth Choir of Angels** is best grasped by us through *hearing*. These are the angels who speak to us and admonish us, who worship, sing and praise with us and for us before God's Throne.

The **VIIIth Choir of Archangels** is best understood by us through *sight*. These are the angels who sharpen and guide our spiritual eye to recognise the attacks of evil and also our path to God.

The **VIIth Choir of Virtues** is best grasped by us through *feeling*. These are the angels who open our hearts to love, our minds to hope, our spirits to faith, and our whole understanding to the holy Catholic Church.

The **VIth Choir of Princes** is best recognised by us through our *understanding* of administrative districts, for all princes are administrators or regents.

The **Vth Choir of Powers** is best grasped by us as *tension* or *pressure*. These are the angels who enforce the will of God with their power.

The **IVth Choir of Dominions** is best grasped by us through the *sense of beauty*, through fragrance and scent. The Sealed Dominions can be grasped through the beauty of God's majesty and omnipotence.

The **IIIrd Choir of Thrones** is best grasped by us through *statics*, that is of thrones, domes and pillars, and of the full force of the Divine bearing: "Let there be!"

The **IInd Choir of Cherubim** is grasped by us in the concept of the sword, the flame, the cross, the *vertical*.

The **Ist Choir of Seraphim** is grasped by us in the concept of burning, of *horizontal* movement. They are many-eyed and many-winged.

*Saint Morael*, who today stands before God's Throne as the intercessor of this day, is one of the

Silent Princes, whose administrative districts extend over the whole of humanity. He has to guard the great spiritual domain of morals and customs and ethics of all times and all peoples. In one hand He carries the inscription of the commandments of God and the Name of *Jesus* in the other. Through our Lord Jesus Christ, morals and ethics and customs are ordered towards the Cross. The first commandment is love.

**Prayer:** Holy Angel, teach us to incorporate the following of Christ in all our thoughts and actions, in our intentions and customs, so that the cross may be everywhere at the centre and everything may be guided by it. Amen.

**Angel of the Day: 24th November**  
IVth Choir

*Angel of the Vow of Poverty*

**SAINT MERUA**

Just as the essence of princes is administration, and the essence of powers is precisely power, so the essence of dominions is holy loving action-as distinct from the seraphim above them, who have holy loving being as their essence. Is not holy, loving action inherent in all choirs? To a certain extent it is, for all angels are holy, and all are angels of love. Here, however, this holiness and love is particularly intrinsic, but it is not just intrinsic, it is also a task and a mission.

This holy, loving action is carried above all by the corner pillars, the four strongest angels of each part of the choir. The four uppermost corner pillars of the dominions are turned upwards towards the holy Being as “Holy God,” “Wise God,” “Almighty God,” “Righteous God.” Downwards, however, they bear the measure, prudence, fortitude and righteousness as the virtues, as the “pound” with which we must grow.

*Saint Merua* is the second of the four lowest corner pillars of the Choir of Dominions. He bears the bond of man to God through the vow of voluntary poverty. By poverty, man understands everything that is somehow related to the need of something: Poverty is the need for money, the need for possessions, the need for earthly comforts and securities. What the angel understands by poverty, however, is holy simplicity, simply being, abandoning everything for the sake of God. The man who, like Saint

Francis, has come to know and love holy poverty knows that it is the way-the shortest and surest way-of following Christ. Did not the Lord Himself say to the rich young man: “Sell all that you have and then come and follow Me”? Here, “sell everything” means to give away everything, even spiritually to push away what is dear to you. Attachment to places and times and people, to familiar, inherited or cherished things or customs shows us that we are still not poor. We become joyful and light and happy to the extent that holy poverty takes possession of us-yes, holy poverty makes us rich in eternal goods.

Poverty of spirit is richness before God, this “poverty” is the kingdom of heaven. Poverty is strength in the strength of Mary, who was truly poor in earthly terms and lived the holy poverty of simply being of God. Poverty widens the eye so that it can see into eternity.

The loving relationship between the simple man and God is the foundation of mankind. A true, loving relationship with God gives glory to Him alone; it makes everything else fade... so that the beloved Lord alone becomes visible and ever more luminous.

**Prayer:** Lord, Majesty of the Triune God, let me be bound to Thee by the true wisdom of seeing Thee, which can only be attained through holy poverty and purity. Amen.



## Angel of the Day: 25th November

Vith Choir

*“Dominion of God”*

### SAINT MALCHIDIEL

Even if the angels, seen from the human point of view, are only spirit-timeless and sexless—each angel is nevertheless shaped by his task, apart from the character of his choir, in a way that makes him appear to us small or large, older or younger, more masculine or more maternal. Let us only think of *Saint Anael*, the child among the princes, or of *Saint Makariel*, the priestly angel who reminds us of Melchisedech; let us think of *Saint Aralim Enneth*, the weakest of the thrones, or of *Saint Sederim*, the most massive of the angels. Thus, in *Saint Malchidiel*, the High Prince who pleads for us before the Lord today,

we clearly see the *man*.

Indeed, truly manly are his task and his symbol. He stands as a prince in a pair—there are twelve pairs of High Princes around Mary, the Queen of Heaven and Earth. *Saint Malchidiel*, whose name means “Dominion of God,” is also royal in his crimson robe with the victor’s crown, the victor’s palm and the sharply cut sword. He stands with his “twin brother,” *Saint Galathiel*, not only in the task of administering God’s visible creations, but above all in the task of steeling man in the struggle against the infernal powers. *Saint Galathiel* (or *Gratiel*), the Archangel Prince, is the angel of devotion to God, the patron of martyrs and confessors, the angel of the Cross and the Passion. *Saint Malchidiel* and his angels, however, augment this task with their own in a wonderful manner: [providing] the inner discipline of never giving in, of never letting go, the certainty of victory for God. Yes, it is *Saint Malchidiel’s* power

that even makes the martyrs and confessors rejoice and sing before their death. The hallmark of *Saint Malchidiel* is the sharpened sword. He declares war on the powers of antagonism and hatred, of bondage and oppression, of brutality, of falsehood and perjury, of deceit and subtlety. You should call upon him when you are oppressed by these infernal powers.

**Prayer:** Lord and God, Thou hast provided us with so many and great helps through Thy holy angels; give us also, we pray, the grace to always recognise this help at the proper time, to remember it and to call upon it with all our hearts. For Thou hast given us Thy holy angels as brothers and protectors, and they only wait until we freely and willingly take hold of their hands, since they, gladly and with all their strength, want to give Thee glory through us poor sinners. Amen.

## Angel of the Day: 26th November

Vth Choir

*Power of the Will of God for the Law*

### SAINT NEOMENIEL

How many people there are who do not like to hear the word *law*! Everything rears up in them against things that limit their freedom, or set barriers for them. It is not relentless severity and an expression of God's power to enforce His will in laws, however, rather it is wisdom and love to preserve the harmony, beauty and peace of creation and to allow it the possibility of unfolding, developing and coming closer to Him. For this purpose, God's plan had to be made accessible with clear instructions to man, whose will was weakened by original sin and who was inclined towards evil. We can see this today in the

angel of this day, *Saint Neomeniel*, from the choir of the High Powers. He belongs to the seven holy Powers of God, who have the task of communicating the laws of God to us.

These seven angels are so called because they bear the Will of God over creation-with all the power and authority proper to this choir-in the Name of the Father, the Creator of Heaven and Earth. The first carries the Will of God the Father, for the "Become!" of creation and thus also for the Incarnation of His own Son. The second carries this Will of God the Father for the salvation and redemption of man and thus for the Act of Redemption of His Son. He bears the power of the Cross over all creation and the power of all crosses borne for God on earth. The third of the seven is *Saint Neomeniel*; he bears the Will of God the Father: "So be it!" over creation. The fourth carries the Will of God the Father for Mary; the fifth the Will for peace and

reconciliation for the sake of Jesus and Mary; the sixth carries this Will as the Face of the Lord; he is the Angel of the Divine Form in Creation and in the creature. Finally, the last bears the Will of God the Father for justice and judgment.

*Saint Neomeniel* stands before us in high, holy serenity. He knows the freedom of the children of God! The closer the creature is to God, the more the law becomes a joy, a delight: “And it is my delight to play before Him day by day, to play always on the earth” (Prov. 8:30). For love sees all desires through the eyes of the beloved, and that which He wants, the soul also wants. Of course, it was not like that in the Old Covenant: there, law and commandment ruled in inexorable justice. *Saint Neomeniel* also carries the stone tablets of God’s Commandments, which cannot be shaken or falsified. A flood of love lies above them, however: the radiance of God’s wisdom, “shield for those who walk blamelessly,

protection on the paths of justice” (Prov. 2:7). Our highest commandment is *Love!* Should we not love the will of God the Father above all else?

**Prayer:** Behold our good will, O holy Angel, and let our love for God the Father’s Will grow and strengthen more and more, so that we may only want what God wants, and His Law may be fulfilled and loved by us in joy. Amen.

**Angel of the Day: 27th November**  
VIIth Choir

*Virtue of trust*

**SAINT ADVISIEL**

It is said of him: “He enlarges man’s heart to trust in God: He makes the human heart blossom like a flower with blind faith and blind love.

At the request of man, he throws trust like a spear into the Heart of God and holds it tightly in faith, hope and love.

He is *Saint Advisiel* from the Choir of Virtues, the first of the seven angels of hope; he bears trust.

It is said of the seven who, as Angels of the Virtues, bear hope: They are like a sevenfold rice from a tiny seed-as it says in the Gospel-which becomes a tree that gives shade far and wide and on which the birds of the air rest and nest.

They are dynamic and pressing; they have the growth of the earth and the growth of all creatures under them.

Thus *Saint Advisiel*, who today stands before the Throne of the Most High as our intercessor according to the Will of God, is also an angel full of urgent, but benevolent, power. He knows the right way: He leads through the Mother. She is the asking omnipotence-God does not deny Her any wish. If human trust is already a virtue that compels and conquers the Heart of God, what virtue must the Heavenly Mother have, whose trust is of the highest measure of all earthly power? *Saint Advisiel*, as Mary’s angel, is a

helping hand for us. He places our hand in the Hand of the Mother of All Sorrows, the Mother of Mercy. From there it is the shortest way to the Heart of God.

**Prayer:** Holy Angel of Trust, hold our hand firmly in the darkneses and wanderings of our lives! No sooner does a light of hope arise for us here in the world, a hope for the improvement of our own or of our loved one's situation, than the storm wind of evil drives in and destroys everything. This shows us only too clearly the transitoriness of all earthly things and that we have nowhere to stay. Thus, our eyes look all the more towards eternity. O kind Angel, help us never again to lose sight of the goal of the heavenly Father's house! Place the trust of Mary in Bethlehem, in Cana and on Golgotha in our hearts, so that we can withstand every onslaught and reach the Lord in trust with Mary. Amen.

**Angel of the Day: 28th November**  
IXth Choir

*He catches souls before the Abyss*

**SAINT ENNED**

There is hardly an angel a child as much as this one. Compared with the others, he is delicate and small, with eyes like two shining stars. He stands as if lost on the lowest step into hell, where the smoke and stench choke every breath. He has caught a ball with his hand: the ball is the soul. Who threw the ball?

O soul, do not give yourself to evil as a plaything! It may be that the ball is thrown far over *Saint Enned's* head, over the last gate before

hell, by him who pretties you up in life and talks to you of advantage and satisfaction and of “no one noticing.” From there, beyond the last gate, no one can bring you back.

*Saint Enned*, an angel of the ninth choir, is assigned to the Choir of Dominions, to the mighty, sealed angel *Saint Esdrael*, who gathers all the weeds on earth and throws them into a bowl at the feet of the Eternal Judge. In the folly of the Cross, this tender angel stands where Dante once saw those words: “Lasciate ogni speranza!” -Abandon all hope!<sup>1</sup> And yet it is the greatest mercy of God that this tender little angel, overlooked by all the demons as most ridiculous and insignificant, stands there. With unparalleled dexterity, he keeps in touch with the calls and cries for help and intercessions of the Holy Church and the struggling brethren on earth. He catches falling souls in the air and returns them to their guardian angels. It is he whose soft infant

<sup>1</sup> Part of the inscription on the Gates of Hell from Dante's *Inferno*.

hands remind the dying, hardened sinners of their infancy, of their mother's womb and of the first infant prayers that the dying mouth still whispers. And thus a last, very last word still finds its way to God. That is why *Saint Enned* must be a child: in this hopelessness, only a child instinctively finds the security of the mother, the hand of the father, the quickest way to God, the most protected place, in order to escape at the last moment like a little bird from the snare of evil.

Such a soul looks small, even useless, in the symbol of the ball against the giant power of the fighters here and there. And yet this ball is like the whole globe and all the stars, and every single soul stands under the Cross of the Lord. The Blood of the Heart of Jesus Christ has flowed for them, and the Most Holy Bread waits and waits for them. Do not play, O man, with your soul! It is of royal descent. You will be royally rewarded

with eternal bliss if you save it for the Lord; you will equally be justly punished with eternal hell if you lose it and kill it.

**Prayer:** Angel of ultimate salvation through the Mercy of God, let none of us be lost. Let us hope in thy help. Let us always be ready. Amen.



## Angel of the Day: 29th November

IVth Choir

### *Angel at the Gate of the Pure*

## SAINT EPHRAEL

He stands before the gazing eye with a wide, silvery mantle flowing from his shoulder, over the archway of the golden eternal city and down into the creation on earth. A radiance emanates from his countenance, a radiance of peace and holy purity. He stands on a gate that shimmers from the foundation stone upwards in the rich green of the precious stone emerald. Perhaps green is the sign of hope because *Saint Gabriel*, the man of God<sup>1</sup>, the Angel of Hope, also stands at the archway.

1 cf. Dan. 9:21

Love believes everything; it hopes for everything. True love is also true holiness and true purity; it has faith and hope within itself; there is no hope without faith and love: the three are one.

It is a marvellous archway on which *Saint Ephrael* stands as intercessor on this day... the archway through which the pure and the spotless will enter after judgement. Next to Issachar, the Israelite-who will lead the pure ones of the pre-Christian era-stands the quiet, kind Saint Andrew the Apostle, on whose emblem, Saint Andrew's Cross, all the waves of hell on earth will crash powerlessly. To be pure and spotless means to be a child before God, and before the simplicity of a child all the powers of hell are impotent. These two leaders have a large crowd behind them. Not only all those who follow the Lamb unstained by sin, but also those who have washed themselves in the Blood of the Lamb and

have been found pure and clean, purified before God, draw towards the emerald gate, which is as clear and deep as a forest lake, symbolising pure piety and openness before God... pure, clear, childlike faithfulness... and unshakeable hope in God. The pure child has the power to overcome all the traps and minefields, all the precipitous falls and poisonous breaths of evil, and always has the key to the door of Heaven in its hand.

There are three angels who guard this Gate of the Pure, the fourth of the twelve gates of the New Jerusalem above all the heavens: *Saint Ephrael*, the angel from the choir of the High Dominions, the angel of the pure, the children, stands just above the gate upon which three inscriptions for Mary can be seen:

Thou Root of Jesse  
Thou Immaculate  
Queen of all Purity.

To the left and right of the gate are two High Princes as stewards of this good of God: *Saint Gabriel*, the angel of the annunciation to the Most Pure, and *Saint Dirachiel*, the angel of peace in God. May these angels guide us to the eternal home!

**Prayer:** O Jesus, Gate of the Eternal Home, send your angels to meet us, that we may become children before Thee and so overcome all the attacks of the evil enemy that we may enter into Thy peace and holiness. Amen.

## Angel of the Day: 30th November

IIIrd Choir

### *Throne of the Beatitudes*

## SAINT MADIM

First you see how the abyss opens and one thousandfold worms gush forth, pushing themselves over the earth in hellish fervour, just as lava masses roll inexorably along. But then we see the holy city—the Rock of Peter—and in front of it stands a strange angel with a massive St. Andrew’s Cross, against which all the masses from the infernal abyss break and pile up.

This angel is not the guardian angel of St Andrew, even though he is supposed to be standing before God’s Throne today. The guardian angel of Saint Andrew stands behind

the throne of this apostle in the host of the twenty-four elders in the midst of the cherubim and seraphim and thrones in the uppermost ring of worship. The angel who holds up the Saint Andrew’s Cross in the face of the infernal attack is one of the seven thrones established by creation that stand around the Throne of God; it is *Saint Madim*, who bears the light of the beatitudes. For this purpose, above all-beatitude-are the angels to praise and extol the Almighty, Holy, Strong, Immortal God for all eternity. It is truly a divine proof of love that today, on the feast of this so silently burning and blazing, childlike, pure Apostle Andrew, this angel from the Choir of Thrones stands, bearing not the blessedness of angels, but of men, as the Throne of God, established by Creation. Does not our Lord Himself say: “Blessed are the pure in heart, for they shall see God”? This blessedness, this desire of the pure man to see God, and the beatitude of his satisfied desire, is carried by *Saint Madim*, the

sixth of the seven thrones, who spreads the light of the God-Bearer over pure-hearted men who long for God and who directs their path to the eternal vision of God. Thus *Saint Madim* also carries the word “Become,” which has already been put into practice, for the reward and eternal beatitude of perfected man; he carries the beatitudes of mankind. Every man who has entered into eternal blessedness-whether directly or via Purgatory-is perfected and obtains what he lacked by Our Lord’s Blood and Wounds and through Our Lady’s sorrows and intercession.

Nothing is more repugnant to hell than a humble, pure-hearted man, for he is an image of Our Lady and Her Child, the Divine Sacrificial Lamb. For this reason, the onslaught of hell has always been directed against those people whom the Lord draws or wants to draw especially to Himself on their path because of their purity of heart and their desire for Him. This is where

Saint Andrew stands as an example and protector. He who always had a silent dialogue with his angel, stands by us with all the angels in the struggle against the infernal powers; his cross represents an insurmountable obstacle against the onslaught of the powers of the abyss.

**Prayer:** Lord and God, in mysterious wisdom and infinite love Thou hast appointed the pure, the angels and the children... the people who are sheltered in purity and childlike mind... in Thy Heart, as obstacles and fighters against the powers of darkness. As our defence on earth, Thou hast installed Thy priest between these two-angel and child-as our defence on earth, who in Thy Name and under the guidance of the Queen of Heaven and Earth is to be our help and salvation on our way! Let us thank Thee for this, O Most Gracious Lord. Let us thank Thee for all eternity. Amen.