



The Angels

By Cardinal John Wright

Booklet

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The Angels

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By Cardinal John Wright



Scepter Publishers

PO Box 360694,

Strongsville, Ohio 44136

Toll Free: 800-322-8773 (US & Canada only)

Tel: 212-354-0670

Fax: 646-417-7707

info@scepterpublishers.org

www.scepterpublishers.org

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CONTENTS

<i>Introduction</i>	<i>1</i>
<i>Revival of Satanism</i>	<i>2</i>
<i>Saving Aids to Faith</i>	<i>3</i>
<i>Monuments to Angels</i>	<i>4</i>
<i>Paul to the Galatians</i>	<i>5</i>
<i>“Public Relations Men”</i>	<i>6</i>
<i>Meaning of “Pure Spirits”</i>	<i>8</i>
<i>Awareness of Angels</i>	<i>10</i>
<i>An Open Question</i>	<i>12</i>
<i>St. Paul to Timothy</i>	<i>13</i>
<i>An Angel Rescues St. Peter</i>	<i>15</i>
<i>Newman’s Pastoral Intent</i>	<i>17</i>

INTRODUCTION

Except for their express mention in the “Credo of the People of God,” prepared by Pope Paul for the opening of the Year of Faith, plus lingering references in the liturgy, we do not hear much nowadays about the angels.

Yet from the garden of Eden, to the garden of Gethsemane and that of the resurrection, the Scriptures continually recount the part of the angels in sacred history. In the life of Christ, as well as throughout the teaching he preached and the deeds he did, the angels are present from the annunciation through the nativity, through his passion and the acts of the apostles who constituted the living presence in history of his mystical body, the Church.

Some may take consolation, faced by this melancholy fact of the temporary neglect of the angels, in the thought that neither do we hear much about Satan and his fallen angels, the demons. But perhaps this latter fact partially explains the sad silence about the angels. If the devil and his associates manage to have anything like their way, we shall hear no more whatever about angels, nothing about the queen of the angels and not much about the God-man, especially as God, the primeval concept of whom, according to a solid theological tradition, provoked Satan to revolt and caused his fall from heaven.

Cardinal Newman, who looms so large among the theologians and preachers devoted to the angels, described indifference to their power as a characteristic “sin” of our age. Having acknowledged an erroneous cult of angelic forces, found in other ages and based on ignorance or superstition, the (then) Anglican divine turned his attention prophetically to the reverse evil “of what is called an educated age, such as our own,” and flatly declared: “This, I say, is likely to be our sin, in proportion as we are initiated into the learning of this world: and this is the danger of many (so called) philosophical pursuits, now in fashion, and recommended zealously to the notice of large portions of the community and the like: the danger, that is, of resting in things seen and forgetting unseen things, and our ignorance about them.”

Yet suddenly we are beginning to hear “a rumor of angels”: the very phrase has become the title of a bestseller. In the words of the English poet, the angels keep their ancient place: they continue to pay their Lord and God the homage that Satan—and some other intellectual beings—deny him.

REVIVAL OF SATANISM

As for the prince of the “fallen angels” no Catholic—no sane believer in Christianity--has any reason to believe, teach, or comport himself in our day other than did St. Peter when he wrote: “Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same experience of suffering is required for your brotherhood throughout the world” (1 Pet 5:8–9).

And yet, as we have noted, many Christians, even some Catholics, question the existence of the angels, while the cult of Satan shows signs of a limited but alarming revival. Is it possible that men who refuse belief in God, Christ, his Church, are nonetheless prepared to worship Lucifer, the father of lies?

Unhappily there is mounting evidence that satanism has revived. The Christian knows that the kingdom of Satan is based on revolt against God’s laws through sin; this kingdom preaches indulgence of every pride, passion, self-gratification, with no restraint or self-denial. It deceives its subjects into believing there is no life hereafter, and that they may even have paradise on Earth. It shows itself indirectly through attack on Christian morality and the rejection of the sacredness of human life as a gift of God. It shows itself directly by books and reviews, plays and movies, organizations and so-called “Satan Churches” that advocate blasphemous rejection of God. In cities and universities where the sacrilegious “black mass” is perpetrated it is not too much to say that Sodom and Gomorrah have returned.

Groups of amazed, devout parents frequently complain that confused teachers of their children (sometimes “sisters” forsooth) include among their bits of classroom nonsense the claim that there are not now and never have been either angels or devils—and that, for that matter, God himself is in a process of “becoming.” Whatever any sister’s private revelations may tell her, the angels still exist, and nothing gives greater ground for hope than the faith proclaimed in the liturgy that we, too, may one day join with them and the archangels in singing the praises of the triune God whose glory Heaven and Earth are full of.

SAVING AIDS TO FAITH

There are many objects and saving aids to faith. Among these I recall here only the angels. All of a sudden denial of the angels has become a sign of rejection of the whole spiritual order, of a symptom of doubt about the life of the world to come, and, I dare to say it, of question of the Christian concept of God himself, not to mention the nature of man. Therefore we have need for emphasis on the angels in the new catechetical directories; hence this present reflection on the angels.

We are told that man is made a little lower than the angels; and yet, as Lucifer discovered when he refused the Son of Man the homage due him, man has been crowned with honor and glory and given stewardship over all God's creation. Recent science, material and mechanistic in its emphasis, has reached conclusions inconsistent with occasionally inaccurate or over simple notions of some of our ancestors. Fair enough. But some new conclusions are no less false and simplistic than any folklore. A recent writer has summed them all up in an effort to explain certain fallacies underlying contemporary theories of education, one being "Man is a fallen angel as well as a naked ape."

The fact is, of course, that man was never either. Fortunately, it is not necessary to be an angel to become a saint; and sanctity, faith teaches us, is man's highest destiny: moreover, as Cardinal Newman said, the saints among us humans "rise up from time to time in the Catholic Church like angels in disguise and shed around them a light as they walk on their way heavenward." Nor is there much hope that mere clothes and the help of new machinery will make a naked ape into a decent man, let alone a candidate for Heaven. Man is related to both, being an animal, although rational, and with a fortune in the kingdom of the angels. St. Augustine well knew the animal side of man, but he observed that man belongs to "the holy and august assembly of angels, the republic of Heaven, in which God's will is law."

And so I offer these reflections on the angels in the hope that we hold fast their friendship, strengthen our faith in them, and discover again how beautiful religion was to us when Heaven, the abode of angels, lay round about us in our infancy.

MONUMENT TO ANGELS

Monuments to the angel's influence among us abound everywhere. In Moscow, in the skyline of the Kremlin, rises the dome of the Cathedral of the Archangel, within which is still venerated its precious icon of St. Michael the warrior. At Bethlehem, in the Shepherds' Field, stands the Chapel of the Angels that at Christmastide can scarcely accommodate the pilgrims. Rich in variety, memorials of the angels range from the grandeur of Mont St. Michel to the simplicity of isolated statues. In New York's Central Park, a gigantic bronze angel surmounts the Bethesda Fountain, dominating the charm of the surrounding gardens. Castle Sant'Angelo, as perhaps the best known of monuments to angelic interventions in times of pestilence or anguish among men, dominates a corner of the Roman scene; Monte Gargano rises over the Adriatic Coast. Men and boys of every Christian people bear the beloved names of archangels, especially Michael; so do the daughters of devout families.

The historic Spanish devotion to the angels and association of them with the blessed Mother is recalled by the names of many cities founded by Spanish missionaries in the United States, especially Los Angeles, the full name of which is Our Lady of the Angels.

Angels' existence, let it be loudly proclaimed in any updated creed, as it is in the liturgy old and new, is an eternal truth.

Although philosophy historically has found place for them, angels owe their theological status to divine revelation. If we admit the Bible to be from God, to be his word to man, we must acknowledge that angels are everywhere in its pages.

PAUL TO THE GALATIANS

St. Paul expressed the reality and majesty of the angels when he warned the Galatians of the false prophets in their midst who were perverting the doctrine of divine revelation. If anyone, he wrote, even “an angel from Heaven should preach to you a gospel contrary to that which we have preached to you, let him be anathema!” No one sent by God, as a witness to the gospel, would presume to proclaim his own theory (or “theology”) as the faith. But if, seized by whatever folly, human or demonic, he should do so let none be fooled. Resist him as an evil agent, expose the arrogance of his misused power, and do not let his person or eloquent speech trap you in his individual distortion of Christ’s revelation.

The angels themselves, to certain contemporary “advanced” theologians, have become nonexistent or mere figures of speech. It disgusts Jacques Maritain that, often where least expected, such an undermining of the world of the spirit—not to say also of the intellectual—has become a characteristic even of some “professional theologians” in our day. Many of these claim that they are not questioning the substantial center of spiritual being, God, or the life of the world to come, but only marginal or secondary “doctrines” which have become “traditions” in the Church. Of nothing is the axiom more true than it is of the integral faith: *Bonum ex integra causa, malum ex quocumque defectu*.

“PUBLIC RELATIONS MEN”

Maritain has a harsh but cruelly true name for the “corner-cutters” on the angels. He calls them “public relations men of the Old Liar.” There is bitter humor in his label; it is the truth we cited among the first of these reflections: eager to be rid of the devil, the fallen angel, they have gladly forfeited faith in the angels!

The doctrine that angels exist and are intellectual beings, not figures of speech, could not have been more solemnly proclaimed in Church Councils than it has been. In 1215 the Fourth Lateran Council decreed that “God, almighty in power, created from the beginning of time both the spiritual and the corporeal creatures, namely the angelic and the mundane, and afterward the human, a kind of intermediate creature composed of body and spirit.” In 1869 the First Vatican Council reaffirmed the doctrine. *Lex orandi, lex credendi*; and therefore few doctrines of the faith are more recalled, I repeat, in the liturgy and sacred music of the Catholic tradition, eastern and western.

Bible, councils, liturgy, and tradition are agreed, in St. Paul’s wording of the fact, that “all things were created, in Heaven and on Earth, visible and invisible, whether thrones or dominions or principalities.” Yet the effort has been made—is being made—to reduce the angels to folklore, poetry, or forms of artistic expression of metaphors for “values,” not realities. Therefore it is necessary that the effort be rebuked. Pope Paul, in his Creed of the People of God, included in his straightforward summary of the faith “the pure spirits known as angels.” Almost two decades earlier, Pope Pius XII, in his encyclical *Humani Generis*, took to task those who “question whether angels are personal beings.” Cardinal Danielou is merely the most prominent of the numerous theologians who have found it opportune and urgent to write a whole new book on the valid theology of the angels, especially as their nature and mission are recognized by the Fathers of the Church. The General Catechetical Directory includes, as a matter of course, the angels as objects of Catholic faith required to be taught.

Christ speaks plainly not only of the fact, but of the nature, of the angels. In his discourse they appear again and again as responsible,

intelligent witnesses. “I tell you,” he declares, “every one who acknowledges me before men, the Son of Man also will acknowledge before the angels of God.” Whenever the Lord introduces a statement with his authoritative “I tell you,” he is but emphasizing its extreme importance. “I tell you,” once again he says of the angels, “there is joy among the angels of God over one sinner who repents.”

The angels were always available to Christ in “legions.” “Do you think” he demanded, “that I cannot appeal to my Father and he will at once send me more than twelve legions of angels?” During the agony in the garden “there appeared to him an angel from Heaven, strengthening him.” They moved in and out of his human life with a constant awareness of their ready accessibility for his service, on Earth as in Heaven.

MEANING OF “PURE SPIRITS”

What does theology mean when it describes angels as “pure spirits”? It means that an angel is a being inaccessible to our senses, invisible to our sight, intangible to our touch, except through some means of God’s choice and not of the angelic essence. The angel’s essence does not include a physical material element; ours does and hence the basic argument for an eventual resurrection, in one form or another, of the body. The angel possesses sheer intelligence and will. Man, however supernatural he may become, is never pure spirit; the soul animates his body, but also depends on it. Free of any such confinement or any interdependence, the angel has nothing to restrict his movements, except God’s will. He is all spirit, “the most excellent of creatures because he bears the strongest resemblance to God,” reflecting best God’s beauty, holiness, and majesty. Thus St. Thomas Aquinas, who once enjoyed an angelic apparition, sums up the reality concerning the angels.

Many nations, believing in angels, have rejoiced to represent them in baroque carvings of wood or sculptures of marble, while not forgetting the immaterial nature of the angelic essence. The dependence of the English temperament on such visible representations has usually been less great. Typically, Newman takes for his text Psalm 104:4, and underscores its message that God has made his angels spirits or “winds” and that these ministers of his work and glory are like “flaming fire.”

Newman finds angels unseen everywhere in nature, lurking and in operation within and throughout all the physical universe on every level. This intermingling of the world of sheer spirit and that of material creation, of Heaven interpenetrating Earth through the presence and action of the angels, is in an English tradition; the poet, Francis Thompson, likewise found the angels everywhere in his poem on the kingdom of God:

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee! . . .

Not where the wheeling systems darken,
And our benumbed conceiving soars!
The drift of pinions, would we hearken,
Beats off our own clay-shuttered doors.

The angels keep their ancient places:
Turn but a stone, and start a wing!
‘Tis ye, ‘tis your estranged faces,
That miss the many-splendoured thing . . .

AWARENESS OF ANGELS

Whatever the questions or theories about nature and the laws of nature raised by parts of Newman's principal sermon on the angels (Sermon XXIX, Parochial and Plain Sermons, vol. 2), it is difficult to dissent from Newman's assertion, surely absurd to an unbelieving generation, that we have more real knowledge of the angels than we have of the brutes! He finds sources of that greater knowledge in the intervention of the angels in those accidents and events we identify as "powers of nature" or "acts of God." God is, for him, the underlying power at work in the angels, as in humans and everything else; but Newman pays close attention to the specific relation of angels to phenomena described in Scripture: the angel at the pool of Bethesda, the "fires" and lightnings of Mount Sinai, the angels who rescued Lot, the "suffocating winds" of Sennacherib, the angels of consolation, of deliverance, and of vengeance everywhere recalled in the Bible. Newman observes:

Though many hundreds of years have passed since that time, and the world now vainly thinks that it knows more than it did, and that it has found the real causes of the things it sees, we can still say, with grateful and simple hearts: "O all ye works of the Lord, O ye angels of the Lord, O ye sun and moon, stars of heaven, showers and dew, winds of God, light and darkness, mountains and hills, green things upon the Earth, bless ye the Lord, praise Him, and magnify Him forever."

The angel has an intelligence second only to God's. "Not even the angels of Heaven," our blessed Lord said in praise of their knowledge, could know the exact day of judgment. The implied meaning of this seems clear: since they do not know, who but God does?

And that leads to an important comment. The science of the angels gathers its material from such telling statements of Christ, and the many other indications in the Scriptures. It does not consist of mere fantasy, however poetic or well founded in analogies. Its deductions are based on the word of God. It draws its speculations and theory from the Old and the New Testaments.

A strong confirmation of that theory is present in the tangible or visible action of those holy men and women who reveal the charismatic



experience of the awareness of angels. How can we possibly ignore the role in secular as well as sacred history of the repeated interventions within time of the Archangel Michael? Raphael? Gabriel? Explain the annunciation as we may wish, the history of St. Joan as prejudice prefers, the subsequent events are there and are beyond denial.

St. Michael figures in almost all of the more famous such events. He has his monuments in noteworthy shrines around the world, which mark the sites of his interventions. Among these, the Michaelion, south of Constantinople, now Istanbul, must surely be counted. The Emperor Constantine the Great, credited with having seen the archangel, had the church erected to him in an act of pious gratitude.

One does not wonder that an angel appeared to Constantine. He had seen another vision, with a message in the sky, which has behind it a mass of evidence not to be explained away. Eusebius of Caesarea, a confidant of Constantine, has elaborated on it. The remnants of the Milvian Bridge still stand where the message appeared, and the present writer confirmed in a parish on the periphery of Rome the children of people who inhabit the fields where the battle was won by Constantine inspired by the message in hoc signo vinces!

What explanation do we have for Joan of Arc, for the ingenuity of her titanic daring, other than her unshaken insistence that the archangel Michael had commanded her and that she simply followed his instructions along with those of St. Margaret and St. Catherine, her “voices”? The influences of her apparitions on history are beyond measure, as Winston Churchill is the most recent and eloquent to testify in his *History of the English-Speaking People*. Certainly the most important of her voices was the archangel’s. Without his guidance of St. Joan, the future of Europe—and America—could not possibly have been the same.

AN OPEN QUESTION

Neither side of the debate about when the angels were created enjoys certitude. Neither position has disproved the other. The question remains open.

What has been settled as a certitude of Catholic faith, verified in Scripture and enunciated by the Fourth Lateran Council, is this: whether or not the angels preceded the material world in existence, they did precede man. Satan had already fallen—a fact which presupposes the angels from whom he defected—when the story of man opens. The story takes for granted the priority of the angels.

What Scripture does say about the revolt of the angels is that Michael the Archangel fought off the vain attempt of Satan to usurp a supremacy altogether impossible to him. The very names of the two, reflecting their opposite attitudes, indicate the essence of the situation. “Michael,” a Hebrew derivative which takes on the form of a question, means “Who is like God?” whereas “Satan,” another Hebraic term, means “the adversary.” Once fallen the prince of devils opposed with all the fury of his demonic hatred whatever is of God, whatever is true, good, or beautiful.

Christ never underestimates the evil power of Satan; neither should his Church. Christ knows, among other calamities, what a dreadful loss of faith is everywhere due to Satan. Christ’s parables are replete with warnings. “The seed is the word of God,” he explains in his story about the sower. “The ones along the path are those who have heard: then the devil comes and takes away the word from their hearts, that they may not believe and be saved.”

ST. PAUL TO TIMOTHY

And St. Paul, writing to Timothy concerning wayward young widows, grieves that “some have already strayed after Satan.” The Apostle does not conceal his awareness of the devil’s part: “We are not ignorant of his designs,” he informs the Corinthians. But he does not minimize the effectiveness of the subtlety of Satan, the extent of his malice, his pretenses even to piety, the way he goes about perverting the faithful through human agents who themselves may not realize their role as dupes. St. Paul always responds with contempt for the infernal deceiver, as he does with sympathy for the deceived. Learning of a deluded group of teachers at work among the Corinthians, and knowing under whose influence they worked, he writes to his imperiled converts in sorrow: “I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.” He would have fostered the prayer: “Holy Michael the Archangel, defend us in the battle! Be our safeguard against the malice and snares of the devil!”

St. Paul does not neglect the other demons. “In later times,” he predicts for the benefit of future generations, including ours, “some will depart from the faith by giving heed to deceitful spirits and doctrines of demons, through the pretensions of liars whose consciences are seared.” That is rough language, but difficult to soften! The evidence which warrants it, certainly at the moment, is itself too hard!

For St. Paul, as for the authentic Church attached to the faith “once given the apostles,” the deposit of faith was a God-given treasury of truths to be guarded against diminishing or alteration. This “deposit of faith” was not a static reality which might one day require continuing or additional “revelations” to supplement it; it was (and remains) as dynamic as the seed destined to grow into a mighty tree, the developing branches of which would welcome all the birds of the air. He would have all mankind share his joyful certitude in the dynamic core of that seed. He ends his letter with a warning against “new revelations” or substituting learned theories for the revealed and “given” creed: “Timothy, guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is falsely called knowledge.

For by professing it some have missed the mark as regards the faith. Grace be with you.”

Nor is the fidelity of the integrity in the faith preached by St. Paul to be confused with rigid and lifeless “integralism.” Faith, too, is activated and made robust by that same charity in which he sees the greatest of the virtues. Fidelity is not fanaticism; it is simply faithful and clear. In fact, charity, the love of God and neighbor, is precisely the motive of preaching the truth as well as the love of God and resistance to Satan, the father of hatred and error. The angels of love gather around a soul imbued with charity and firm in faith. “Do not neglect to show hospitality to strangers,” St. Paul shrewdly warns, “for thereby some have entertained angels unawares.”

The angels confirm us in the faith and increase our hope and love for God. This is one of the ways in which they accomplish their principal purpose: to praise with adoration their infinite, transcendent God, express their love and loyalty; this is their primary function, their supreme joy. To convey in different ways his presence, his guidance, his power to all other creatures, and especially to man: this is also their role in history.

The prophet Daniel, rhetorically describing the angelic multitude he had beheld fulfilling their function in eternity, declares that “a thousand served him and ten thousand stood before him.” In a like vision of the angels praising God, St. John heard what must have been to his human ear a melody mighty beyond endurance: “...the voice of many angels numbering myriads of myriads and thousands of thousands.” All this is as if in response to the psalmist who called on the invisible world as well as the visible to join in the hymn of praise of all creation: “Bless the Lord, you his angels, you mighty ones who do his work, hearkening to the voice of his word.”

We have said that the angels, while forever praising God in Heaven, are called to reflect his glory even on Earth. Created more closely in his image, they do so perfectly, even better than man can do. St. Joan used to marvel at the splendor of her angelic visions. But what she saw did not reveal anything like St. Michael’s magnificence; she herself testified as much.

AN ANGEL RESCUES ST. PETER

Dante, the poet who put the Summa Theologica to music, does not try a direct, but resorts to an indirect, description of the angel who approaches him in the Purgatorio:

. . . more bright

Appeared the bird of God, nor could the eye

Endure his splendor near: I bent mine down.

The many references to the special function of guardian angels in our personal lives in the Old Testament find their confirmation in the New. Our Lord himself gave the doctrine confirmation. When the devil raised the question about protective solicitude of angels—"lest you strike your foot against a stone"—Jesus explicitly acknowledged the truth of it.

Speaking of the "angelic" innocence of children, Jesus explains that innocence by speaking of "their angels," which prompted St. Jerome to draw the confident conclusion: "So valuable to Heaven is the dignity of the human soul that each member of the human race has a guardian angel from the moment the person begins to be."

Forbidden by the Sanhedrin to preach Christ in the temple, the apostles nevertheless did, and for the effort were sent to prison. It was angels who intervened.

"At night an angel of the Lord opened the prison doors and brought them out." When the authorities in the morning ordered the captives brought before them, the messengers could only report: "We found the prison securely locked and the sentries standing at the doors, but when we opened it we found no one inside." During the night, between two soldiers, his hands fastened by chains, the prison exits guarded by sentries, St. Peter awakened to a blaze of light in his cell. "Behold: an angel of the Lord appeared." Get yourself dressed quickly, he was told. And suddenly he found he could do this, for "the chains fell from his hands." "Wrap your mantle around you and follow me," said the angel. And St. Peter did.

Incredible? Even St. Peter thought he was having a dream. The two had no sooner reached the street than the angel vanished; and the apostle, left to himself, looked around to realize beyond a doubt the reality of his escape. “Now I am sure,” he reflected, “that the Lord has sent his Angel and rescued me from the hand of Herod.”

St. Peter headed to “the house of Mary, the mother of John Mark, where many were gathered together in prayer.” The man whom they prayed for, their supreme pontiff, stood at the outer gate. The maid ran to open it but, before she did, ran back into the house. “Recognizing Peter’s voice, in her joy she did not open the gate but ran in and told that Peter was standing at the gate.” “You are mad,” the maid was told, as if she were talking in our century, not that of the “enthusiastic” first followers of Jesus. But she insisted. Then they concluded, as an alternative: “It is his angel!”

The early authors of Christian tradition were virtually unanimous in acknowledging that all believers have guardian angels. The few dissenters among them, Father Valentine Long assures us, though certainly believing in guardian angels, appear to have restricted the privilege to the faithful, denying it to the infidel. The overwhelming majority, however, allowed no such distinction.

NEWMAN'S PASTORAL INTENT

Newman develops at length his speculative theology on the angels, but in this, as in all else, his intent is pastoral. “Surely we are not told in Scripture about the angels for nothing, but for practical purposes; nor can I conceive a more practical use of our knowledge than to make it connect the sight of this world with the thought of another.”

He concludes his sermon on the angels in a pointed pastoral fashion:

Lastly, it is a motive for our exertions in doing the will of God, to think that, if we attain Heaven, we shall become the fellows of the blessed angels. Indeed, what do we know of the courts of Heaven, but as peopled by them? And therefore doubtless they are revealed to us that we may have something to fix our thoughts on when we look heavenwards. Heaven is indeed the place of Almighty God, and of him we doubtless must think in the first place; and again of his Son, our Savior, who died for us, and who is manifested in the gospels, in order that we have something definite to look forward to: for the same cause, surely, the angels also are revealed to us, that Heaven may be as little as possible an unknown place in our imaginations. Let us then entertain such thoughts as these of the angels of God; and while we try to think of them worthily, let us beware lest we make the contemplation of them a mere feeling, and a sort of luxury of the imagination... Many a man can write and talk beautifully about them, who is not at all better or nearer Heaven for all his excellent words.

St. Francis de Sales, who preached to throngs of nonbelievers as well as believers, always paused in the pulpit, before he began his sermons, for a special prayer to the guardian angels of all who heard him to render them docile and attentive to his words. So did St. Peter Faber. This eloquent co-worker of St. Ignatius never entered a town without invoking its guardian angel to help him to convert those who heard him to the faith or confirm them yet further in that faith.

When the angels are denied or minimized and Satan has his present “holiday,” it would be good if a daily prayer of each of us became earnestly: “Angel of God, my chosen guardian, ever this day be at my side!”



Then may the prayer of the Church for us each, when we finally are carried for the last time for her blessing, be: “May the angels lead you into paradise; may the martyrs receive you at your coming and lead you into the holy city, Jerusalem. May the choir of angels receive you; and with Lazarus, who once was poor, may you have everlasting life!”



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