

Sawkins, Arthur J.
The angels...
ADV 6436


THE ANGELS



BY RT. REV. MSGR.

ARTHUR J. SAWKINS

The Angels Of Heaven And Hell



Digitized by the Internet Archive
in 2016

<https://archive.org/details/angelssofheavenhe00sawk>

The Angels Of Heaven And Hell

A series of Sunday morning talks given in July, 1948, on "The Hour of Faith," a coast-to-coast religious broadcast produced by the National Council of Catholic Men in cooperation with the American Broadcasting Company.

BY

RT. REV. MSGR. ARTHUR J. SAWKINS

Pastor, Immaculate Conception Church
Toledo, Ohio



NATIONAL COUNCIL OF CATHOLIC MEN
1312 Massachusetts Avenue, N. W.
Washington 5, D. C.

Printed and distributed by Our Sunday Visitor
Huntington, Indiana



Nihil Obstat:

REV. T. E. DILLON

Censor Librorum

Imprimatur:

✠ JOHN FRANCIS NOLL, D.D.

Bishop of Fort Wayne

TABLE OF CONTENTS

	Page
The Nature Of The Angels	7
The History Of The Devil	12
The Devil And The Church	17
The Guardian Angels	22

THE NATURE OF THE ANGELS

Address Given On July 4, 1948

Does the Catholic Church believe in angels? She does indeed. Does the Catholic Church believe in the devil? She does believe, definitely, literally, without any hedging or quibbling; and she teaches what she believes. I am here today to tell you what she teaches.

First of all, the devil is not an ogre, nor a genie, nor a cyclops, nor a man from Mars. Those are all pagan fables, or figments of the imagination. The devil is neither a superman, nor a beast; he is an angel, with the superior nature of an angel, and with the wonderful powers and gifts of an angel. The only difference between Satan and St. Michael the Archangel is that Satan is a fallen angel. The Fourth Lateran Council declares: "The Devil and other demons were by nature good as created by God; but by their own act they became evil." Satan was not created evil; he was an apostate. His character therefore is different; his nature remains unchanged. Let us take a little time to consider what this means.

If there are no purely spiritual

creatures, higher than man, but lower than God, then there is a great, empty gap in the ascending scale of creation. Below man there are living creatures without a soul; above man we should expect there should be living creatures without a body. Man, having both body and soul, would be in between. The fact is that both from Scripture and from the masters of Scripture we know a great deal about the angels.

They are probably the oldest living beings—far older than the redwood trees of California, more primitive than the human race, and perhaps more ancient than the stars and the galaxies. But they had a beginning. They were not created one by one, as man came to be; they probably were all called into existence at once. Being spirits without a body, they passed through no period of infancy, or childhood, or youth; but began life in the full enjoyment of all their powers.

What are these powers? First of all, intelligence—decidedly inferior to that of God, and

yet immeasurably above our own. They have a knowledge of created things that is far superior to that of man. They have a knowledge of history and the course of events on earth which any historian might envy; they understand better than any scientist the secrets of nature; they can foresee, better than any prophet, certain events of the future. They surpass man, not only in knowing more, but also in the manner of acquiring knowledge. We learn by long application to study, by slow degrees, and with much labor; we see first one aspect, then another. We put ideas together one by one, trying, testing, rejecting, assembling. The angels see at a glance, by intuition, all they know. We, in order to recover from our weariness, spend much of our time in sleep; the angelic mind is forever in a state of unwearied activity. Now the devil, even though he lost his place in heaven, nevertheless lost none of these amazing intellectual powers. Yet there are many things which even the angels and of course the demons do not know. The date of the final general judgment is unknown to them; they cannot read the secrets of our hearts if we choose to conceal them; they are unable to

sound the full depths of the perfections and mysteries of God. There will always remain, throughout eternity, much for even the greatest of the angels to learn.

Secondly, the angels possess the power of free will, but in a more perfect manner than we do. Just as they know more clearly, so they resolve more firmly, and they abide forever by their decision. With them, there is no hesitation before making a choice, *and no reconsideration afterwards*. The consequences of this we shall see later on, when we come to speak of the fall of the apostate angels. Again, just as there are things the angels cannot know, so there are things the angels cannot do. They cannot force the human will. And they cannot create something out of nothing. To create belongs to God alone.

The angels of course have no bodies, and therefore they are not subject to the corporal limitations of human beings. Consequently they are invisible, just as the human soul is invisible. They are not slowed down in their movements, as we are; they are not affected by hunger or fatigue or heat or cold; they have no emotions, in the same

way that we affirm them of man, but they do know and love and enjoy the happiness of heaven. They are not touched by any bodily impulses or temptations; they do not suffer illness, weakness, old age, or death. For all these are experiences which belong to the body; and the angels are pure spirits without a body.

This does not mean that they are disembodied souls. The angels have never been men, and men will never be angels, either here or hereafter, any more than trees are animals, or animals are men. They are essentially different creatures by nature, and always will be. Of course angels have no wings, any more than they have hands or feet. But our imagination tries to represent invisible being as though they were visible; and wings serve to picture the spiritual nature of the angels, and their superiority to men. Although they are spirits, it is probable that they have some physical power over material things; thus angels in the Old Testament slew the first-born of Egypt in the time of Moses; they destroyed the army of Sennacherib, and scourged Heliodorus when he intruded into the temple. This power over material things undoubtedly includes the ability to

assume a visible form, and would explain the apparition of the angels at various times. Such an apparition would not necessarily be a human body, but certain substances combined into the appearance of a human body. It is also quite probable that the devil can use means, especially if we ourselves invite him, to get into communication with man.

Here I shall relate a fact exactly as I saw it occur; but without attempting to explain it, neither will I draw any conclusions from it whatsoever. Years ago, while I was still in high school or college, I was visiting a friend in another city. We had an afternoon with no place to go. The other young man brought out a small varnish board, and placed it between us. On the surface of the board I saw the 26 letters of the alphabet, and ten figures from zero to nine. I also saw in one corner the word "no," and in the other corner the word "yes." On this he put a much smaller board, about the size and shape of a flat-iron; but this had three small legs, each with a tiny cushion, so that it could move easily over the larger board. My friend said, "We will ask questions, and the board will answer;" I said, "How?" He answered, "We place our fingers

lightly on the little board, but without pushing it; the little board will move, and point to the letters or numbers, and spell out the answer." At first we told each other our questions. We had to wait for some time; then the tiny table began to move over the board, seeming to carry our fingers with it. We asked the base-ball score, and got it. One question concerned a difficult name with double letters. The thing carried the fingers of both men, circling back at the double-T and the double-N in the long name. After a while, each asked questions in his own mind, without telling the other. I began to feel alarmed. I had never seen the device before, but had heard about it. Then I decided to ask a "disjunctive question," to eliminate any unconscious impulse to guide the table. The question was: "What operates this thing, electricity or the devil?" With only the slightest delay, the table moved at once to the following eight letters: T.H.E. D.E.V.I.L. My companion exclaimed, "What in the world did you ask?" I told him. He gasped, "Let's get rid of this thing!"

Years later, I found out what the theologians teach. Theologians are well-balanced scholars,

but slow to be convinced. They caution us not to be credulous, not to believe too easily that diabolical intervention is present, unless the proof is too strong to be denied. However, they also warn us that the devil, with the permission of God, can influence us in three different ways: by temptation, by infestation, and by obsession.

Temptations need not all come from the devil. Some can come from our own impulses; some from the influence of other men. Nevertheless, the devil can tempt us both from without and from within; namely, by using evil men, and by stirring up our lower nature. Infestation means the occupation or employment of material things by the devil. Obsession means that the devil, although he can never control the human will, can still take actual possession of the body of a man or woman, using the physical faculties contrary to the man's will, adding certain faculties which are beyond human powers. Among the certain signs of possession cited by theologians are the following: speaking in languages not previously known to the possessed person; ability to announce secret or distant happenings; demonstration of powers beyond the age and

nature of the person possessed.

St. Mark in the second Gospel (ch.v) narrates a startling example of both possession and infestation. Our Lord, with His disciples, had just crossed the stormy lake to the country of the Gardarenes on the eastern shore. "As he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit, who had his dwelling in the tombs; and no man now could bind him, not even with chains. For . . . he had burst the chains, and broken the fetters in pieces, and no one could tame him . . . And seeing Jesus afar off, he ran and adored him. And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not . . . And he asked him, What is thy name?

and he saith to him: My name is Legion, for we are many. And he besought him much, that he would not drive him away out of the country. And near the mountain was a great herd of swine, feeding. And the spirits besought him, saying: Send us into the swine . . . And Jesus immediately gave them leave. And the unclean spirits going out, entered into the swine; and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea . . . And they see him that was troubled with the devil, sitting, clothed, and well in his wits; and they were afraid."

So much for the nature and powers of the angels, both good and bad. Next week we shall consider the History of the Devil, beginning with the mysterious trial and fall of the angels.

THE HISTORY OF THE DEVIL

Address Given On July 11, 1948

Considering what we now know about the nature and marvelous powers of the angels, how did some of them ever come to fall? How could any angel fall? How could any sort of allurements deflect them from their path? Dom Vonier, Benedictine Abbot and scholar, tells us: "As spirits, they could never do anything by halves . . . the whole energy of their intellect and will would be given to every one of their movements in the ethical order . . . A spirit could choose a wrong end, but he could not choose it with any less than the whole impetuosity of his nature." From this we must conclude that if he did fall, he would fall completely, irrevocably, and he would never turn back.

"The History of the Devil," therefore, begins with the fall of the angels. What then was the trial of the angels? That is a secret which God has not revealed. Some thinkers have supposed the cause of their fall was an unbridled delight in themselves, in their talents, their dignity, their beauty—a great

pride expressed in the boast, "I will be like to the most High" (*Isaias* 14:14). Another possible cause might have been a spirit of independence and self-sufficiency, an impatience of all authority and restraint, an attitude of defiance and revolt expressed in the cry, "*Non serviam*—I will not serve!" Again it has been surmised that the revolt was connected with the coming incarnation of the Son of God: that the angels were required to recognize the Second Divine Person in His human nature, and to pay Him homage; and that, seeing the Divinity in a form so much inferior to their own, they refused to humble themselves. Whatever the trial was, it was a test of their *spiritual* powers of mind and will; and therefore their sin, although not so degrading as some that man is capable of, would be far more grave and damnable. We must recall again that an angel does not reconsider, does not have a change of mind, and therefore does not repent. Consequently, there would be and could be no second chance

for him. He would ask no pardon, he would be promised no redeemer. That one sin would settle his fate forever. And that high spirit in his terrible fall would draw many others down with him to the bottomless pit.

The Holy Bible describes it as a battle. It was a wonderful battle, brief but terrible, for it was fought with the understanding and the will of the giants, with the powerful death-ray of truth against the poison-gas of blasphemy. We may imagine Lucifer as proclaiming his great defiance: "Unjust is God in raising the human nature above the angelic nature. I am the most exalted and beautiful of the angels, and the triumph belongs to me. It is I who am to place my throne above the stars, and who shall be like unto the Most High. I will subject myself to no one of an inferior nature, and I will not consent that anyone shall be greater than I." But the battle-cry of St. Michael the Archangel was invincible enough to hurl the proud giant out of heaven like a flash of lightning: "Who is like unto God!"

St. John in the final book of the Bible (*Apocalypse* 12:7-9) describes it thus: "And there was a great battle in heaven;

Michael and his angels fought with the dragon, and the dragon fought and his angels: And they prevailed not; neither was their place found any more in heaven. And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him."

Isaias the great prophet exclaims: "How art thou fallen from heaven, O Lucifer, who didst rise in the morning! how art thou fallen to the earth, that didst wound the nations? And thou saidst in thy heart . . . I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds; I will be like the most High. But yet thou shalt be brought down to hell, into the depth of the pit" (*Isaias* 12:12-15).

And the Apostle St. Jude says: (1:6) "The angels who kept not their principality, but forsook their own habitation, he hath reserved unto darkness in everlasting chains, unto the judgment of the great day." Our Lord Himself puts it all into one terrific sentence: "I

saw Satan like lightning falling from heaven" (*Luke* 10:18). Thus began the long History of the Devil, the saddest and most colossal disaster of all the ages.

To our slow, plodding way of thinking, this great trial, and struggle, and fall appear as taking up time. But the philosophers tell us that all of it must have occurred in the flash of an instant.

The change, instantaneous though it was, can be called nothing less than stupendous. The glorious Star of the Morning became the Angel of the Bottomless Pit—the accuser of his brethren, the slanderer, the traducer, the deceiver, the disturber, the agitator, the arch-enemy of the supernatural, the destroyer of divine grace. Where would he find a victim to destroy? Not God: God was beyond his power. Not St. Michael and the angels of heaven; they were now far out of his reach. Not the demons: the demons like himself were immortal and indestructible. But they would follow his leadership, even though they hated him as he hated them. Where could he wreak his vengeance?

He had not long to wait. Almost immediately it became

clear to him what the Most High had planned. The places vacated in heaven were not to remain vacant. They were to be occupied again, not by angels, but by another creature inferior to them. If anything could infuriate Satan more than the shame of his own fate, it was the contemplation of this plan. Without hesitation he made his own plan. He would set forth to ruin the work of God. He would never give up. He would carry it on from the day of Adam to the day of Christ, and from the coming of Christ to the coming of Antichrist. Lucifer means the Light-bearer, but Satan means the Enemy. Having chosen to be the enemy of God, he would also be the enemy of all the works of God. Let us see how he will begin.

God has just created man. The angels of heaven have been watching, but none more intently than the angels of hell. They have watched the apparition of the universe, the emergence and slow evolution of one small planet, the beginning and development of life upon its surface and in the air and in the sea, under the creative hand of God. What will be the culmination? It may be that, without the fall of the angels, men might never have

been created. But now the devil sees man for the first time.

One man, alone in the world—alone and in danger. The good angels are inclined to look on him as a brother and friend. But the evil spirits regard him as an enemy. Is it not he who is to gain what they have lost? How can they ruin this contemptible rival?

The opportunity for the tempter comes easily. Adam is rich, because everything he wants is at hand. He lacks at first but one thing, and that is a helper and companion like himself. And God supplies that. For He says, "It is not good for man to be alone" (*Genesis* 2:18). But Adam, like the angels, must be tested. The test is easy, so easy that it seems incredible that one like Adam can fall, especially if he realizes the unending consequences that will follow upon his fall. All that God asks of him is a little self-denial in the midst of abundance. God commands him, and warns him.

Here is the enemy's opportunity. See what he does. It will be his first experiment in tempting man; and it will work to perfection. The crafty Satan does not tempt *Adam*: a direct assault would probably fail, because of the greater knowledge,

and strength, and responsibility of this first man. The evil one has a kind of respect for him; he will approach him through another, so that the man will be off his guard, and more susceptible. He will reach him through someone whom he loves! A human instrument will be far more efficient for evil than the prince of darkness in person. The Seducer speaks to Eve. First he suggests a doubt of God's wisdom and authority. Eve is not indignant. Now comes another suggestion, namely that God is unjust. And then comes the lie—not the downright lie, but the lie mixed with truth, which is always so hard to detect. Even at this Eve is not shocked. She has listened; now she looks—and falls. Watch what follows—the enemy is crafty. He makes no suggestion that she go to Adam: *he knows she will*. The woman approaches her husband; and he, induced by her, consents to violate the solemn compact, and turn away from God.

The sin was conscious, deliberate, and inexcusable. True, in comparison with the sin of the angels, it was less malicious. Yet it was bad enough. Adam put faith in a liar, instead of in the Source of all Truth. The consequences are not long in

coming. Peace is gone, remorse has succeeded. All too soon comes the sad experience of the black heritage which will descend upon their children to the end of the world.

The Enemy had started the first cold war. We had better not underrate his powers. We

had better not be too sceptical, or too contemptuous, or even too indifferent. As we shall see next week, the devil is no mean foe.

We should have no chance against such an enemy, if God did not take measures to protect us.

THE DEVIL AND THE CHURCH

Address Given On July 18, 1948

The devil is waging a war. This strange war began before the creation of man; it will go on to the Day of Judgment. Because of his immensely superior native powers, and also because of his long and active experience, the devil is a gifted leader and a most dangerous enemy. He is pitiless, ruthless, unscrupulous, persistent, ingenious, and a master of deception. No spy can cover his traces better; no swindler can be more disarming and persuasive. He can quote Scripture; and he can appear as meek as a lamb. This war is an organized campaign, with a plan, with orders given and obeyed, with authority. We know the names of some of the leaders: Beelzebub, prince of devils; Asmodeus, Azazel, Abaddon. This war is carried on by a vast, mysterious, intriguing world, against definite, chosen foes. It is directed against all the works of God, and against all the children of God; but with special ferocity and with unending malice against Jesus Christ, and the Church of Christ, and the Mother of Christ.

I am not drawing on my

imagination; I am stating deadly facts. Here, in the words of a level-headed scientist—head of the Department of Sociology at the Catholic University of America—you have the identical thought: "The ills of society cannot be explained in purely human terms . . . A malign force is operating in this familiar world of ours . . . Down below the nethermost reaches of merely human malice there exists an abyss of iniquity . . . It is here that the mystery of iniquity belongs; and against us this incomprehensible evil is ceaselessly at work." Those are the words of Dr. Paul Hanly Furfey. He continues: "It operates through the use of power and deception against the Kingdom of God . . . and it is aided in its machinations by an organized society called 'the kingdom of this world;' that is, the Kingdom of Satan . . . The alignment of forces which operates against the Kingdom of God is thus made plain."

Listen now to W. H. Kent, another scholar writing in the Catholic Encyclopedia: "The activity of Satan does much more

than merely add a further source of temptation to the weakness of the world and the flesh; it means a combination and an intelligent direction of *all* the *elements of evil* . . . It would be bad enough if all those forces were acting apart and without any definite purpose; but the perils of the situation are incalculably increased when all may be organized and directed by the vigilant and hostile intelligences."

What does Dr. Furfey mean by "the mystery of iniquity"? He is referring to St. Paul's words to the Thessalonian converts (2 *Thessalonians* 2:13); telling them of certain definite signs to appear before the end of the world: one being the "apostasy," apparently a religious revolt of unparalleled magnitude. Another is the coming of the "man of sin . . . the son of perdition," the same, no doubt, whom St. John calls Antichrist. But then St. Paul emphasizes, "the mystery of iniquity is already at work." To his Ephesian converts, St. Paul spoke of "the prince of the power of this air, of the spirit that now worketh on the children of unbelief . . . For our wrestling is not against flesh and blood; but against princi-

palties and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (2:2; 6:12). Our Lord called this hostile force "the gates of hell"! And long before, back in the dawn of history, God had told Satan: "I will put enmities between thee and the woman, and between thy seed and her seed" (*Genesis* 3:15).

Even if this invisible warfare had not been so clearly revealed, we might have guessed it. The hand of the enemy is kept hidden, and rarely seen; but there are evidences. Man, of course, can be evil in many ways; but some of the depths of evil perpetrated by man seem to be too incredible to be designed by man alone. Human nature left to itself could hardly go so low. I need not go back into ancient history; we have the terrible crimes of the recent war. Even the cruelties of pagan days cannot compare with their calculated brutality. 1: The name of Lidice, and what was done there—the obliteration of an entire town, including the execution of every old man and boy, not as an act of war, but as a reprisal for one German death still makes the flesh creep; but such things have been done be-

fore by such men as Herod and Attila. 2: But who ever heard or read before of the cold experimentation, by doctors and scientists, with human beings; to see how long it takes to starve, or how little food will get so much work for so many days before death; or to find an efficient way to bring death quietly and cheaply to large numbers, by cold, or by suffocation, or by poison; and then to dispose of human bodies *en masse*, first, however, saving the fats, or the blood, or other needed products! Is this unspeakable thing human, or is it not rather diabolical in the exact literal meaning?

St. Paul was not wrong; Dr. Furfey was not exaggerating; the mystery of iniquity is even now at work.

The Catholic Church, therefore, takes this invisible war with deadly seriousness, as you might expect; and she uses all her God-given powers constantly to frustrate it. For a first example, every infant brought to her baptismal font is shielded and fortified against it. I remember well the first time I read the words of that ritual after my ordination. For the first time in my life I spoke

directly, and officially, to the devil.

But here is an even more impressive example. I wish now to read something else from the Roman Ritual, which I have never before seen translated into English. Very few lay people have ever heard it. Better than anything I can say, it reveals the source of most of the evil and suffering in our world; and the means the Church is prepared to use for overcoming it. It is a solemn appeal to St. Michael the Archangel who, in the liturgy of the Church, is called the Angel of Peace, but who is also the heavenly warrior, chief of that

“embattled flaming multitude
Who rise, wing above wing,
flame above flame,
And like a storm, cry the ineffable Name.”

He it was who stood by the closed gates of Eden; he it was who hid the body of Moses; he it was who made certain demands of Pope Gelasius; in the sixth century St. Gregory the Great saw him sheathing his fiery blade on top of Hadrian's tomb; he it was who came first to Joan of Arc, even before her other heavenly visitors, St. Catherine and St. Margaret; and finally he it is who will deal out

final and everlasting death to the Dragon at the end of time. To the great St. Michael Pope Leo XIII himself composed this long prayer, which is called "The Exorcism against Satan and the Apostate Angels." As it goes out over the air for the first time, let me read it as a prayer, and let me ask you all to stand and join in its powerful invocations.

"Most glorious prince of the heavenly armies, St. Michael the Archangel, defend us in the war against the principalities and powers, against the rulers of the world of this darkness, against the spirits of evil in the high places. Come to the aid of mankind, whom God hath made in the image of His own likeness, and redeemed with a great price from the tyranny of the devil. It is thou the holy Church venerates as its own guardian and patron; to thee God hath given the souls of the redeemed to be delivered into eternal felicity. Implore the God of Peace to crush Satan under our feet, so that he shall be powerless any longer to hold men in captivity, and to damage the Church. Offer our prayers in the sight of the Most High that the mercy of God may now come to us; and do thou lay hands upon

the Dragon, the serpent of antiquity who is Satan the devil, and cast him bound into the abyss, where he shall no more seduce the nations . . . In the Name of Jesus Christ our God and Lord, and aided by the intercession of Mary the Virgin Immaculate and Mother of God, and of blessed Michael the Archangel, and of the blessed Apostles Peter and Paul and all the saints, and trusting in the authority of our sacred ministry, we advance without fear to repulse the invasions of the devil. Behold the cross of the Lord, you hostile forces, and take to flight; the Lion of the tribe of Judah, the root of David, comes to conquer. Let thy mercy be upon us, O Lord, inasmuch as we have put our hope in Thee."

The prayer of Pope Leo now changes its key:

"We exorcise and cast thee out, every unclean spirit, every satanic power, every infernal adversary, every diabolical legion or congregation or division: in the name and the power of our Lord Jesus Christ we uproot and banish thee from the Church of God, from the souls made to the image of God and redeemed by the precious blood of the Divine Lamb. Dare no

more, treacherous serpent, to deceive the race of man, to persecute the Church of God, to grind like chaff the chosen ones of God. This order comes from the most high God . . . this order comes from God the Father, from God the Son, from God the Holy Ghost; this order comes from Christ the eternal Word of God made man . . . this order comes from the mystery of the Cross, and from the power of all the mysteries of the Christian Faith. This command comes from the exalted Virgin Mary, Mother of God, whose humility in the first instant of her Immaculate Conception crushed the pride of thy head . . . God of heaven, God of earth, God of

Angels, God of Archangels, God of Patriarchs, God of Prophets, God of Apostles, God of Martyrs, God of Confessors, God of Virgins, God Who hast power to give life after death, rest after labor: since there is no other God but Thee, the Creator of all things visible and invisible, of whose kingdom there shall be no end: we humbly supplicate the majesty of Thy glory to deliver us powerfully from all the power and treachery and deception and iniquity of the infernal spirits; and be pleased to keep us unharmed—through Christ our Lord. Amen.”

In the name of the Father and of the Son and of the Holy Ghost: Amen.

GUARDIAN ANGELS

Address Given On July 25, 1948

This is the last of four short talks on "The Angels of Heaven and Hell." In the first you heard about the extraordinary nature and powers of the angels, which even the bad angels still possess. In the second you heard about the great primeval disaster called the fall of the angels. Last Sunday, in the third, you heard about the incessant warfare that Satan has waged against God and all the children of God from the creation to the present day.

We mortals are all involved in this mighty struggle. Lucifer hates God, and therefore all the creatures of God. Every soul he can pervert is another blow at God. With such an enemy, how can we win? We can win, because we are not alone. We have powerful allies. Not only are we on the side of God Himself; but we are allied with the good angels, a host as countless as the flakes of snow.

Five hundred years before Christ, Daniel the Prophet was granted a momentary glimpse of the angels in heaven; and he tells us that "thousands of thousands ministered to him, and ten

times a hundred thousand stood before him" (*Daniel 7:10*). The Apostle St. John also describes these myriads.

Whatever its number, tradition has it that this vast army is divided into three great hierarchies; and each hierarchy is again divided into three choirs; so that there are nine choirs altogether. This seems to be indicated clearly in both the Old and the New Testaments. We have only vague hints as to their specific functions; but the best theologians think that the first hierarchy comprises those spirits who are reserved and devoted to the immediate service of God, i.e., they are in personal attendance upon Him; and that these three choirs, namely the Seraphim, the Cherubim, and the Thrones, are the noblest of all the angels, distinguished for their love, their understanding, and, strange to say, their humility—perhaps because they see better than all the others the immense distance between their own greatness and the infinite greatness of God.

The second hierarchy includes

those whom the Scripture calls the Dominations, the Virtues (or Forces), and the Powers. These three choirs are associated with the external rule of God over all creation. Their interest is the universal sovereignty of God over all things visible and invisible, a burning zeal for the maintenance of His authority, resistance to usurpation by all those forces which seek to thrust themselves into the place of God. They are the defenders of the rights of the Most High.

And now we come to the third hierarchy, which seems to have been entrusted with executive powers over the external world. They act as guides, directors, and messengers in carrying out the divine decrees regarding the visible world. They appear to be the most permanent element in the preservation of the human race. Our life history would have been infinitely more dismal without them. Evil has been kept in check, lest it work havoc among men. They are still our hope today. In this division we find first the Principalities. These are the great spirits who have the guardianship of nations and peoples; for not only individuals, but nations, and perhaps cities, and churches and other communities appear to have

guardian angels. Thus the prophet Daniel (10:13) speaks of one of them as "the prince of the kingdom of the Persians" (See *Zacharias* 1:12; *Acts* 16:9). Next below them we find the Archangels, described as the "seven who stand before the Lord" (*Tobias* 12:15). They seem to be the captains or immediate chiefs of the last or ninth order of heavenly spirits. They have been chosen for some of the most important and momentous missions to mankind. Three of them are known by name—Michael, Raphael, and Gabriel. Michael was the leader of the faithful angels against Lucifer or Satan, the leader of the rebellious spirits. Raphael was sent as the guide of the young Tobias. And Gabriel had the distinction of being assigned particularly to the events connected with the coming of the Redeemer.

Last of all the nine choirs, are the third group in the third hierarchy; to these is committed the guardianship of individual men. They are the ordinary messengers of God. They are, as St. Paul says, the "ministering spirits, sent to minister for them, who shall receive the inheritance of salvation" (*Hebrews* 1:14). These are the ones referred to,

in the 90th Psalm (11:12): "He hath given His angels charge over thee, to keep thee in all thy ways. In their hands shall they bear thee up; lest thou dash thy foot against a stone." While it is certain that all the faithful have such protectors, there is good reason to believe that every human being has a guardian angel. Although they are the least of the celestial spirits, nevertheless they far surpass in holiness and power and beauty and intelligence anything that we can experience or conceive.

In spite of their superior nature, each guardian angel has the keenest interest in our welfare. His vigilance never relaxes. However, the protection given us by the angels does not need to include the miraculous. Their ordinary ministry is confined to four things: (1) they guard us from perils of Body and soul, as exemplified in the Book of Tobias; (2) they urge us to do good by suggesting good thoughts; (3) they recommend our prayers to God, and pray for us themselves; (4) they not only watch over us from the cradle to the grave, but they conduct the souls of the departed to heaven, or if they are detained in purgatory, they visit and console them.

But sometimes they do extraordinary things. The most detailed and authentic account is in the Book of Tobias, which is not found in many Protestant Bibles. But the New Testament, too, has a most striking incident in the Acts of the Apostles, ch. 12: "Herod the king stretched forth his hands, to afflict some of the church. And he killed James . . . And he proceeded to take up Peter also . . . and he cast him into prison, delivering him to four files of soldiers . . . and when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains. And the keepers before the door kept the prison. (They were certainly taking no chances with the Chief Apostle). And behold an angel of the Lord stood by him, and a light shined in the room; and he, striking Peter on the side raised him up, saying: 'Arise quickly.' And the chains fell off from his hands.—And the angel said: 'Gird thyself, and put on thy sandals.' And he did so. And he said to him: 'Cast thy garment about thee, and follow me.' And going out, he followed him. And he knew not that it was true which was done by the angel; but thought he saw a vision.—And passing

through the first and the second ward, they came to the iron gate which leadeth to the city—and this), of itself opened to them. And going out, they passed on through one street; and immediately the angel departed from him. Then Peter, coming to himself, said: 'Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hand of Herod.'

Strange things can happen also in our day. Here is an authentic account of what occurred about 30 years ago in Portugal.

It was a summer day in 1916. Three children had their sheep on the slope of a hill. Suddenly it turned cloudy and cold. Then a strong wind bent the trees. Next they saw a light far over the trees, moving over the valley in their direction. The center seemed to be a radiance more white than snow. As it came near, they saw the form of "a transparent young man, more brilliant than a crystal, penetrated by the rays of the sun; or like snow that the sun shines through until it becomes Crystalline." So said one of the children, a girl named Lucia. He was indescribably beautiful. Stupefied, they stood regarding him. "Do not be afraid," he said. "I am the Angel of Peace. Pray

with me." And kneeling on the ground, he prostrated himself. After praying three times, he disappeared. All of the children felt weak and dazed. The Angel of Peace! Who and what could he be? Could he be St. Michael himself? The Angel appeared again, a few weeks later, this time near the well behind the cottage. "What are you doing?" he demanded. "Pray! Offer prayers and sacrifices constantly to the Most High! Thus draw peace upon your country. I am its guardian angel, the angel of Portugal." The Angel of Portugal! Could there be an Angel of America? There must be. (Read "Our Lady of Fatima," by William Thomas Walsh, publ. by Macmillan; p. 37).

It is well for us to know, and recall, and reflect on these things. The Devil is the oldest, the cleverest, the most experienced, the most ruthless of all schemers. His favorite trick in our day is to conceal his hand and to work underground. He likes nothing better than to make people believe he is a fable. There is no doubt, however, that he is actively concerned in the unexampled turmoil, insecurity, distress, and slavery of the nations in our time. On the other hand, the victory is ours if we

stand fast and true. Our allies will never desert us. We are fighting side by side with the angels. We are led by St. Michael. We "shall go on to the end . . . We shall fight on the seas and the oceans, we shall fight with growing confidence and growing strength . . . we shall fight on the beaches . . . we shall fight in the fields and in the streets; we shall fight in the hills; we shall never surrender." We too can say those immortal words. And in the end we shall have the victory.

HOUR OF FAITH RADIO ADDRESSES IN PAMPHLET FORM

OUR SUNDAY VISITOR is the authorized publisher of all Hour of Faith addresses in pamphlet form. The addresses published to date, all of which are available, are listed below. Others will be published as they are delivered.

Quantity Prices Do Not Include Carriage Charge.

"The Faith is Simple," by the Rev. J. J. McLarney, O.P. 56 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.50 per 100.

"Starting From Scratch," by the Rev. Richard Ginder. 80 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$11.00 per 100.

"Living the Full Life," by the Rev. Richard Ginder. 40 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"Self-Evident Truths," by the Rev. Urban Nagle, O.P. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Emotions—Helps to Happiness," by the Rev. Thomas F. Carey, O.P. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Four Freedoms," by the Rev. Brendan Larnen, O.P. 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"My Uncles, Right and Wrong," by the Rev. Urban Nagle, O.P., 112 pages and cover. Single copy, 35c postpaid; 5 or more, 30c each. In quantities, \$17.50 per 100.

"Sharing Life with Christ," by the Rev. Louis A. Gales. 32 pages and cover. Single copy 20c postpaid; 5 or more 15c each. In quantities, \$8.00 per 100.

"Just Plain Numbers," by the Rev. Timothy J. Mulvey, O.M.I. 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"My Uncles Talk It Over," by the Rev. Urban Nagle, O.P. 64 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.50 per 100.

"The Road Back," by the Rev. Urban Nagle, O.P. 36 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.75 per 100.

"Honesty, Now!" by the Rev. John M. McCarthy, 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"On Going A Journey," by the Rev. Thomas E. O'Connell, 48 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$10.00 per 100.

"Building Christian Personality," by the Rev. James A. Magner. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Truth Shall Make You Free," by the Rev. James G. Keller, M.M. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Distinguished Servants," by the Rev. John M. McCarthy. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Man and the Mystery of Life," by the Rev. Vincent Holden, C.S.P. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"According to the Holy Gospel," by the Rev. John J. Reilly. 32 pages and cover. 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"American Mythology," by the Rev. Urban Nagle, O.P. 56 pages and cover. 25c postpaid; 5 or more, 20c each. In quantities, \$10.50 per 100.

"The Church And The Working Man," by the Rev. Charles O. Rice. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Be Doubly Happy," by the Rev. Hugh Calkins, O.S.M. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Modern Youth and Marriage," by the Rev. Hugh Calkins, O.S.M. 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Humanity's Crosses," by the Rev. James A. Sheehan, O.M.I. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Uncle George And Uncle Malachy Return," by the Rev. Urban Nagle, O.P. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Continuation of the Holy Gospel," by the Rt. Rev. Msgr. John J. Reilly. 24 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Why Religion?" by the Rev. Dr. Edward J. O'Brien. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Realities of Life," by Rev. Vincent Holden, C.S.P. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"Four Men And The Man," by the Rev. Thomas E. O'Connell. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Five Unknown Sacraments," by the Rt. Rev. Msgr. Arthur J. Sawkins. 32 pages and cover. Single copy 20c, postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Miracles of Christ," by the Rev. Edmond D. Benard, 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"It's Easy To Pray," by Rev. Paul G. Corbett, O.P. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"Some Modern Scandals," by Rev. John J. Coffey, O.S.A. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"Remaking America," by Chaplain Francis L. Sampson. 32 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"Youth and the Church," by the Rev. Francis J. McPhillips. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"Survival In Crisis," by Rev. Joseph N. Moody. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"Reaching The Hundred Million," by the Rev. James Kellar, M.M. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"Reaching The Hundred Million," by the Rev. James Kellar, M.M. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"March Of The Missions," by the Rev. Martin J. Watley. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"March Of The Missions," by the Rev. Martin J. Watley. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$9.50 per 100.

"Four Prayers," by Very Rev. Msgr. Mark Ebner. 24 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

"The Angels of Heaven and Hell," by the Rt. Rev. Msgr. Arthur J. Sawkins. 32 pages and cover. Single copy 20c postpaid; 5 or more, 15c each. In quantities, \$8.00 per 100.

59 STATIONS CARRYING THE HOUR OF FAITH

In 27 States, the District of Columbia, Canada and Hawaii

Alabama	Mobile	WMOB	1230	kc
Arizona	Phoenix	KPHO	1230	kc
Arkansas	El Doredo	KELD	1400	kc
California	Los Angeles	KECA	790	kc
	San Francisco	KGO	810	kc
Colorado	Denver	KVOD	630	kc
	Pueblo	KGHF	1350	kc
Connecticut	Hartford	WHTD	1410	kc
Dist. of Columbia	Washington	WMAL	630	kc
Florida	Pensacola	WBSR	1450	kc
Georgia	Augusta	WGAC	580	kc
Illinois	Chicago	WLS	890	kc
	Springfield	WCBS	1450	kc
Indiana	Fort Wayne	WOWO	1190	kc
Iowa	Burlington	KBUR	1490	kc
	Davenport	WOC	1420	kc
	Dubuque	WKBB	1490	kc
	Sioux City	KSCJ	1360	kc
Kansas	Coffeyville	KGGF	1450	kc
	Wichita	KFBI	1070	kc
Kentucky	Lexington	WLAP	1450	kc
	Louisville	WINN	1240	kc
Louisiana	New Orleans	WDSU*	1280	kc
Massachusetts	Boston	WCOP	1150	kc
	Hyannis	WOCB	1240	kc
	Worcester	WORC	1310	kc
Michigan	Battle Creek	WELL	1400	kc
	Detroit	WXYZ	1270	kc
Minnesota	Minneapolis-St. Paul	WTCN	1280	kc
Mississippi	Gulfport	WGCM	1240	kc
	Vicksburg	WQBC	1390	kc
Missouri	Columbia	KFRU	1400	kc
	Kansas City	KCMO	1480	kc
	St. Louis	KXOK	630	kc
	Springfield	KWTO	560	kc
Nevada	Las Vegas	KENO	1400	kc
New York	Massena	WNSA	1340	kc
	New York	WJZ	770	kc
	Plattsburg	WMFF	1340	kc
	Poughkeepsie	WKIP	1450	kc
	Rochester	WARE	950	kc
	Troy	WTRY	980	kc
North Carolina	Wilmington	WMFD	1400	kc
Ohio	Canton	WHBC	1480	kc
	Cincinnati	WSAI	1360	kc
	Cleveland	WJW	850	kc
	Columbus	WCOL	1230	kc
Oklahoma	Ardmore	KVSO	1240	kc
	Shawnee	KGFF	1450	kc
	Tulsa	KOME	1340	kc
Pennsylvania	Harrisburg	WHGB	1400	kc
	Pittsburgh	WCEA	1250	kc
	Scranton	WARM	1400	kc
Texas	Brownsville	KEEW	1490	kc
	San Antonio	KABC	1450	kc
Washington	Seattle	KJR	950	kc
	Spokane	KGA	1510	kc
West Virginia	Huntington	WSAZ	930	kc
Canada	Montreal	CFCF	600	kc
Hawaii	Honolulu	KULA	690	kc

* Delayed Broadcast

(Revised as of August, 1947)

