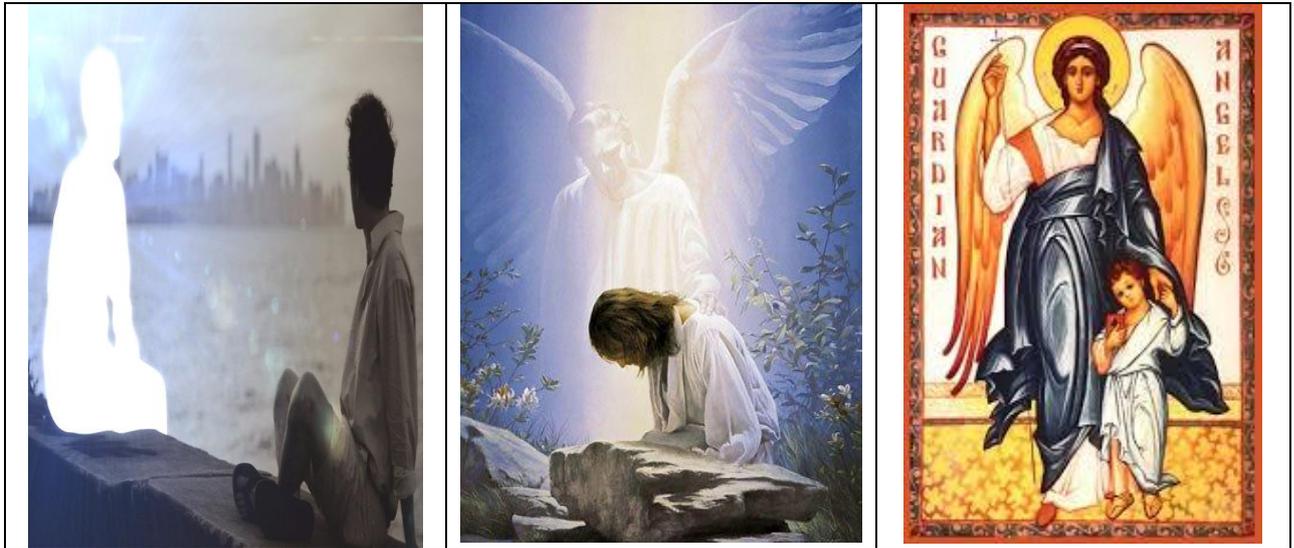


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Guardian Angels

Guardian Angels Gather Our Merits

(Jesus speaks to Jonah:) 'Do not be afraid for your trees and vineyards. Can you believe that the angels will watch them faithfully? [...] angels go and come from Heaven down to you, carefully gathering all your merits and taking them up to God.' (*Poem, Vol. 1, pp. 470, 471; Gospel, Vol. 2, pp. 75, 76*)

Angels Are Pure And Perfect Spirits

Jesus is preaching at Bethsaida: 'I will now tell you something which is true [...] The angels, pure and perfect spirits, living and rejoicing in the light of the Most Holy Trinity, although perfect, are inferior to you men who are far from Heaven, and they admit their inferiority. Their inferiority consists in their impossibility to sacrifice themselves and suffer to cooperate in the redemption of man. What do you think of that? God does not take an angel and say to him: "Be the redeemer of mankind!" But He takes His own Son. And although the Son's sacrifice is of incalculable value and His power is infinite, the Father, knowing that there is still something missing from the amount of merits to be opposed to the amount of sins that mankind accumulates hourly, does not take other angels to fill the measure and does not say to them: "Suffer to imitate Christ" but He says that to you, men. Such is His fatherly goodness that He makes no difference between the Son of His love and the children of His power. He says to you: "Suffer, sacrifice yourselves, be like My Lamb. Be co-redeemers...!" Oh! I can see cohorts of angels who stop rotating for an instant in their adoring ecstasy round the Trine Fulcrum, and kneel down, looking towards the earth and say: "Blessed

are you who can suffer with Christ for your and our Eternal God!" (*Poem Vol. 1, pp. 509-10; Gospel, Vol. 2, pp. 122-3*)

Angels Have One Fatherland

(Jesus speaks to the children at Caesarea) And Jesus, holding little Caius Lucius by the hand, goes and caresses the little Jewish children who are frightened and hide in a passage-way, and He says to them: 'Good children are angels. Angels have one fatherland only: Paradise. They have only one religion: the religion of the One God. They have only one Temple: the Heart of God. Like little angels, always love one another.'

(*Poem, Vol. 2, p. 49; Gospel, Vol. 2, p. 489*)

Angels Are A Mirror of God's Thought

Jesus says: '[...] You know that the angels are pure spirits created by God to His spiritual likeness and placed as a link between man, the perfection of the visible and material creation, and God, the Perfection of Heaven and Earth, Creator of the spiritual Kingdom and of the animal kingdom. Even in the holiest man, there is always flesh and blood forming an abyss between him and God. And the abyss subsides under the weight of sin that weighs down also what is spiritual in man. So God created the angels, creatures reaching the summit of the creation scale [...]. They are clear mirrors of the Thought of God, willing flames operating out of love, ready to understand, quick in acting, free in willing as we are, but their entirely holy will ignores the rebellion and incentive of sin. That is what the angels adoring God are, His messengers to men, our

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protectors, who grant us the Light that shines on them and the Fire that they gather worshipping.

(Poem, Vol. 2, p. 706; Gospel, Vol. 4, p. 293)

Angels Take You To God Upon Your Death

(After his daughter has been raised from the dead), Jairus speaks to Jesus: 'I deliberately brought my little daughter here today, that they might see her. She has never been so well and it is a great joy for her to come to the Master. And did you hear her reply? "I do not remember what death is. But I remember that an angel called me and he took me through a brighter and brighter light at the end of which there was Jesus. And I do not see him now as I saw Him then with my soul that was coming back to me. You and I now see the Man. But my soul saw the God Who is closed in the Man". And how good she has become since then! She was good. But now she is a real angel.'

(Poem, Vol. 2, p. 705; Gospel, Vol. 4, p. 291)

Angels Draw From The Divine Treasures

Jesus says: 'The angels of every single believer - indeed, of each one who bears the name "Christian" - in their angelic nature do nothing but interlace flights between heaven and earth to draw from the divine treasures for every person they watch over. Nor does the angelic operation cease here, for the numberless other members of the angelic people by an eternal order worship for those who, as non-Christians, do not worship the true God and ask my Blood to spread over all creatures so as to be adored by them. The angels of the just, worship *rejoicing*, joined to their souls, which receive a foretaste on earth of the adoration which will be eternal. The angels of those who are not Christians worship in *hope*, hoping that they may become their guardians under the sign of the cross. The angels of sinners who are no longer children of God, worship *in tears*. And weeping, they continue to beseech the Blood that it may redeem those hearts by its power. Finally, the angels of the churches scattered over the earth worship, taking to God the Blood elevated at every Mass in memory of Me.'

(Notebooks 1944, p. 301)

An Angel Remains With Those He Protects

Maria speaks: 'To comfort my most painful return to sensitivity, the good Lord grants me the smile of my angel.[...] Now while I was abandoned, without the strength to move, I prayed, looking at my angel who was kneeling at the foot of the bed to the right [who] seemed to be praying with me. I wondered why he remained like that. [Maria's Note:] He remains with his head inclined, with supreme respect, and with his arms joined over his breast. [...] and was dressed that way [when] I heard my invisible Teacher say:

"The guardian angel of every creature worships therein the indwelling God if the creature is in the Lord's grace. You are living temples in which God dwells. Sin drives away the Divine Guest but otherwise, every human spirit is the tabernacle, enclosed in the temple of your body consecrated by the Sacraments in which the Father, the Son, and the Holy Spirit are present, through the indissoluble union of the Three Persons.

When the creature is no longer in a state of grace, the angel, weeping, venerates the work of his Creator. He can no longer venerate anything else. But since the creature is the work of his God, he venerates the creature just as you venerate a place once inhabited by Me and then profaned by my enemies, but always worthy of veneration, not because it contains Me, but because it contained Me. To understand, remember the Holy Cenacle.

This is why every angel remains with supreme respect alongside the one he is protecting. Happy is the angel alongside a creature who can say, "I worship You, my Lord, enclosed in this creature of yours," and does not need to fly to Heaven to encounter God's gaze!

Let the clothing of your angel tell you the nature of his mission to you. To infuse hope into you. Among the three virtues, it is the one which should be infused into you most, for your cross reduces it to crumbs and destroys it by the hour. And it must thus descend from Heaven to nourish you by the hour. Faith is secure, as strong as the wings of your guardian. Love is as alive as the mantle adorning his shoulders. But the robe is ample and shining and says to you, "Hope!"

Do you see that you are never alone? You saw him in the hours of great security in your spiritual condition and of great joy. You are seeing him now, when events are leading you to doubt your mission completely, and the sadness of spiritual solitude is demoralizing you. You see him because he is there. Always. He is the angel of your Gethsemane. Love him as a glorious brother who loves you.'

Maria says: 'The angel is the same. He is my own! How handsome he is! The face of condensed light, with perfect lines, though remaining so inclined, smiles at me. His incorporeal robe looks like a clear emerald turned into a suit of light. On his shoulders, a short mantle of very bright light red, like a ruby pierced by a sunbeam. The wings are two white splendors, gathered in along the edges. And how worshipful he is!

I do nothing but repeat *Angele Dei!* to greet him and Hail Marys. [...] I thus believe I am doing something pleasing to God and to my guardian angel in praying this way. But always remain close to me, for I truly am in the "deathly sadness" with which Jesus wept in Gethsemane...' **(Notebooks 1944, pp. 402-4)**

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Angels Accompany Us After Death To Heaven

St. Azariah says: 'People think the mission of the Guardian Angel ceases with the death of the one being protected. It is not always that way.

It ceases, as is logical, at the death of impenitent sinners, and with supreme pain on the part of the guardian angel of whoever did not repent.

It is transfigured into festive, eternal glory at the death of a saint who goes from earth to Paradise with no stopover for purgation.

But he continues as before, as a protection that intercedes and loves the one entrusted to it, in the case of those going from earth to Purgatory to expiate and purify themselves.

Then we, the guardian angels, pray for you with charity before the throne of God and, along with our loving prayers, present the entreaties offered for you on earth by relatives and friends.

Oh, I cannot say everything about how intense, active, and sweet the bond is which goes on linking us to you in purgatory! [...] Not even for an instant do we cease to observe divine, loving Justice and your souls that are cleansed amidst the fires of love. And we rejoice on seeing that Love is increasingly assuaged in regard to you, and you are increasingly worthy of its Kingdom. And when the Light orders us, "Go and pull him out to bring him here", we rush forward quicker than lightning bolts to convey an instant of Paradise, which is faith and hope and comfort for those still remaining to expiate there in Purgatory. And we clasp the beloved souls we worked and suffered for to ourselves, and go back up with them, teaching them the Hosanna of Paradise.

The two sweetest moments in the mission of the Guardian Angels are when Charity tells us, "Descend, for another man has been begotten and you must protect him like a gem which belongs to Me," and [also] when we can ascend with you to Heaven. But the former is less than the latter. The other instants of joy are your victories over the world, the flesh and the devil. But just as we tremble over your fragility from the moment you are taken under protection, so we always throb after every victory of yours, for the Enemy of Goodness is vigilant in trying to demolish what the spirit builds. Joyful, therefore, perfect in its joy, is the instant at which we enter Heaven with you. For nothing any longer can destroy what is now finished.

And now, soul of mine, I shall respond to an interior question of yours as to whether God is happy that there is another Guardian in your house. [...] Yes, God is happy. Happy because in your house, there is an angel content to watch over a newly-created soul, a gem of God, and happy because Jesus is He who loved little children [...]

(Notebooks 1945-50, pp. 408-11)

Jesus Was Comforted By An Angel

[In the Garden of Olives], a brighter light appears above His head, hanging about a metre above Him. It is so bright that even the Prostrate Master can see it filter through His wavy hair, already weighed down by blood, and notwithstanding the veil of blood covering His eyes, He raises His head [...]. The angelic light slowly fades away.

(Jesus says:) 'That is why the angel of My sorrow showed Me the hopes of all those who have been saved through My sacrifice, as a medicine for My dying. Your names! Each name was a drop of medicine instilled into My veins to invigorate them and make them function, each of them was for Me life coming back, light coming back, strength coming back. During the cruel tortures, to avoid shouting My grief of Man, and in order not to despair of God and say that He was too severe and unjust to His Victim, I repeated your names to Myself, I saw you. Since then, I blessed you. **(Poem, Vol. 5 pp. 536, 543; Gospel, Vol. 10, pp. 31-2, 41)**

The Angel As A Gardener

(Azariah says:) 'The angel of the Lord is like a gardener taking care of a precious plant. From its sprouting to maturity.... Ever watchful, trembling at winds, frosts, storms, parasites, and rodents. The angel recovers his complete angelical peace when he goes back up to heaven with the fruit picked from the branch, taken from the Earth, with the soul that has been saved until the end. Then, with a joyful ardor, he goes to meet his brothers again and says, "The soul of mine has been saved! It is with us in peace! Glory, glory, glory be to the Lord!"

(The Book of Azariah, pp. 16-17)

The Name of Maria's Angel

(Maria says:) 'I went to bed at a quarter past midnight [...]. I picked up the Holy Relic and began to recite the usual prayer against Satan [...]. I then made an Act of Contrition and spiritual Communion and said the prayer beginning, "Here I am, beloved and good Jesus... meditating on your five Wounds..." as well as the one on the Cross and the Act of Offering, as I do every night. I finished with the "Glorias" to the Holy Archangels and Angels, concluding with my Guardian Angel. As I was saying these last words to him, I interrupted myself to ask, "But what's your name? You must also have a name! I call you 'inner advisor'. But I would like to address you with a name."

He appeared to me alongside my bed, on the right, towards the foot, and immediately said with a big smile, "Azariah."

"Azariah? Really?"

He smiled even more and asked, "Aren't you sure? Let us together say the *Veni Sancte Spiritus* and seven *Glorias*, as I have taught you for years in order

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to obtain a reply and guidance from the Holy Spirit in every need, and then open the Bible at random. The first name you will see is mine.”

I said the prayer with him and then opened the Bible. It opened before me at page 596, 2 Chronicles, chapter fifteen: “Azariah, the son of Obed...”

The angel, still smiling, said, “And you will find the meaning of the name in the Book of Tobit, in the footnotes.” I rushed to the Book of Tobit and in chapter fifteen, at the foot of the page, found: “Azariah” means “help from the Lord.” “Azariah, son of Ananias” thus means “help of the Lord, son of the Lord’s goodness.”

The angel said, “That’s the way it is” and smiled, looking at me gently.

I observed him: tall, handsome, with dark brown hair, a rounded face perfect in its lines and colour, and large, gentle, very beautiful dark brown eyes. I observed his loose robe: a straight tunic, very chaste and attractive, lacking a belt or mantle, with long sleeves and a square-shaped opening at the neck. The robe was white and silver. The background was a very slightly burnished silver. This robe’s embroidery, which seemed to be a precious brocade, was a luminous white, whiter than any snow or petal ever formed. And the embroidery was a whole stream of lily stems with an open calyx. They followed in a one direction [...] in such a way that the angel seemed to be wrapped in an enveloping sheaf of lilies in bloom. At the neck, on the sleeves, and at the bottom were silver stripes.

I said, “The same clothing as on January 4, 1932 and the same appearance!”

“Yes, it is I. And if on other occasions, I appeared to you with the three holy colours, it was to remind you that the Guardian watches, above all, over the life of the three theological virtues in the spirit of the one he protects.”

I contemplated and contemplated him, pronouncing and savouring his name throughout the night of bitter sufferings and without any shadow of sleep. From now on, the “inner advisor” will be indicated by the name of Azariah, for, as he told me on saying good-bye before disappearing before my spiritual gaze, “every guardian angel is an Azariah: a help from the Lord who, in special cases, becomes more manifest by his order and for his glory.”

(Notebooks 1945-50, pp. 170-2)

[Ed: Naming Angels. Notice that until Maria asked her angel his name, she always referred to him as her ‘inner advisor’ or ‘Teacher’. She did not give him any other name in her writings. Furthermore, as we are not in the same position as Maria who could see her angel face-to-face, we cannot ask the question to our angel directly. While our intention in wanting to know or give our guardian angel a name is one of

wanting to feel closer to our spiritual protectors, we are advised that the name ‘Angel’ is heavenly and given by God.

One of the teachings of the Catholic Church is that each one of us has a Guardian Angel given to us by God from conception. Encouraged by the New Age movement, there is one persistent error among many, including Catholics, when it comes to their Guardian Angels: *trying to discover their name or identity, or assigning a name to them*. This should not be done because:

-The Holy See does not allow this practice and formally discourages it. According to the *Directory on Popular Piety and the Liturgy* from the Holy See’s Congregation for Divine Worship and the Discipline of the Sacraments: ‘The practice of assigning names to the Holy Angels should be discouraged, except in the cases of Gabriel, Raphael and Michael whose names are contained in Holy Scripture’.

-God created a multitude of angels, yet He has only chosen to reveal the names of only three to humans in Sacred Scripture.

-This knowledge is above our state, and it would mean falling into the vice of curiosity.

-Sacred Scripture gives accounts of humans trying to probe the names of angels to no avail such as the patriarch Jacob and Samson’s father. The angel of the Lord answered them: ‘Why do you ask my name? It is wondrous.’

-To name something is to claim authority over it. In the Garden of Eden, God gave Adam dominion over the animals which are below us. Therefore, it is not within our authority to give names to, or find out the names of, creatures that are of a higher created order than us.

-To know an angel’s name is to discover much more about their identity – to know their name is to know their essence, the very core of their being and the purpose of their creation. This knowledge is for God alone, and those in heaven with whom He shares this knowledge.

-If we attempt to discover the name of our Guardian Angel, we would then look for signals from our angel who we think may be trying to answer us with a specific name. Of course, we could mistake many things for ‘signals’ - even demonic deception.

So let us remain content with the name that the bible has given us - **Angel**, which is, in itself, beautiful and creates a wondrous image in our minds at which to marvel.]

Prayer to Our Guardian Angel

**O Angel of God, my guardian dear,
to whom God’s love commits thee here.**

**Ever this day, be at my side,
to light, to guard, to rule and guide.**

Amen.