



CONVENT OF
THE HOLY ANGELS

APHIDNES, ATTICA



THE HOLY ANGELS IN OUR LIVES

13

PATRONAL FEAST

NOVEMBER 8, 2023

FOR EDIFICATION
AND CONSOLATION

■ A heartening and salvific presence

The Work of the Angels for Man and for God*

God is the Fashioner of all of creation, of the entire world, both visible and invisible, material and spiritual.

In the Symbol of Faith [the Creed], we confess: “I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God... by whom all things were made.” We believe, that is, that the Father, through the Son, in the Holy Spirit, made all things from nothing. The Angels were also created from nought.

In the Old Testament, in the wondrous Book of Job, it says: “When the stars were made, all my angels praised me with a loud voice” (Job 28:7, *Septuaginta*). The Holy Angels thus existed prior to the visible world, since they sang in praise of creation with awe and exaltation. We chant: “O Creator, Thou beganst the work of Thy creation with the essence of the incorporeal Angel” (Ode One of the First Canon of the Bodiless Hosts, November 8).

The primary work of the Holy Angels is unceasing glorification of God, since they are the oldest and most perfect of God’s creation. They are “ministering spirits, sent forth to minister for them who shall be heirs of salvation” (Hebrews 1:14). They receive from God the lofty task of ministering unto the events of the Divine Economy.

At the Annunciation of the Theotokos, “an Angel, and the chiefest among them, was sent from heaven to cry ‘Rejoice!’ to the Mother of God.” On the night of the Nativity of Christ, “suddenly there was with the Angel a multitude of the heavenly host praising God, and saying: Glory to God in the highest, and on earth peace, good will toward men” (St. Luke 2: 13-14).

When the Lord was praying in agony in the Garden of Gethsemane shortly before His Immaculate Passion, “there appeared an Angel unto Him from heaven, strengthening Him” (St. Luke 22:43). And the Angels present at the



salvific Resurrection of our Lord, announced the glad tidings to the frightened Myrrh-bearing women: “Behold, two men stood by them in shining garments, and...they said unto them, Why seek ye the living among the dead? He is not here, but is risen” (St. Luke 24:4-6).



In the Holy Scriptures, the lives of the Saints, and all of the history of the Church, the presence of the Holy Angels and their care for the salvation of man is particularly beneficent, moving, and loving. With exceeding eagerness and joy, they carry out the Divine commands for the salvation of mankind, and rejoice in Heaven “over one sinner that repenteth” (St. Luke 15:7). They instruct, protect, console, and strengthen the people of God in their struggles, but also chastise the impious and sinners for the sake of their salvation.

The tradition of our Church teaches that each Christian is given a personal Guardian Angel at Holy Baptism. This is our most faithful protector and our most affectionate friend and godly support in our struggles. It is he that will deliver our soul into the hands of our Creator, if we only allow him to do so.

Today when worship of Satan has reached uncontrollable dimensions; today when destructive sects capture thousands of victims in their nets; today when the world is threatened by potential nuclear or ecological disaster, and when anxiety about the future and fear of death suffocates mankind, the heartening and salvific presence of the Holy Heavenly Hosts serves as a light in our lives, and also exhorts and summons us to the Kingdom of Heaven.

It is up to us whether we will disappoint or gladden the Holy Angels.

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The Angels appear in human form and with human voices, and indeed as comely youths, when they show themselves to people for their guidance and assistance: Raphael to Tobias; Michael to Jesus (Joshua) of Navi; Gabriel to Zacharias, and also to the Most Holy Theotokos on the day of her Annunciation; the unknown Angels to the shepherds in Bethlehem, and the “multitude of heav-

enly hosts” on the night of the Nativity of our Savior, “praising God and saying, Glory to God in the highest, and on earth peace, good will toward men” (St. Luke 2:13-14).

■ **At the Resurrection, Angels appeared next to the tomb of the Life-giver to announce His Resurrection to the Myrrh-bearing women. And again Angels, at the Ascension on the Mount of Olives, made known to our Lord's Disciples and Apostles that Christ Jesus will come again with the same glory to judge the living and the dead. And to many other holy personages the Angels appeared as protectors and defenders.**

■ **Likewise, it is a perennial teaching of our Church, stemming from Holy Scripture itself, that every Christian has his or her own Guardian Angel. And not only every Christian, but also every city and country.**

That is why it is the daily prayer of our Church to God the Father to grant each of us “an angel of peace, a faithful guide, a guardian of our souls and bodies.”

■ **We should not forget what our Lord said in the Holy Gospel: “There is joy in the presence of the angels of God over one sinner that repenteth” (St. Luke 15:10).**

■ **Moreover, the Angels of small children and simple people always behold the face of the Heavenly Father: “In heaven their angels do always behold the face of My Father Which is in Heaven” (St. Matthew 18:10).**

Thus, the truth regarding each person's Guardian Angel stems from the Holy Scriptures.

The work of the Angels as pertains to God is incomparably superior and more perfect than that which they perform for us: unceasing doxology, praise, and worship of His Divine Majesty. This renders them blessed and glorious. That is, the more the Angels behold, contemplate, hymn, and glorify the Majesty of God, the more sanctified, spiritual, and blessed they become themselves, such that their lofty work also contributes to their own perfection, glory, and splendor.

(*) Source: “Syndesmos,” No. 573 (Kalamata: November 2023), pp. 259-261.

• Translated from the Greek.