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“Could you not watch one hour with Me?”

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ness disappears; discouragement vanishes and calm marks us in agitated moments; time for prayer opens up, contact with people “coincides” or “happens” and the longing for God comes alive anew.

**b) The faithful and wise servant**

The priest in the divine family “grows” closer to the angels and adapts to their virtues. He grows more and more *silent* in order to *listen* the angel and to *obey* God’s Will more quickly. To persevere in these attitudes he chooses to be rather *poor* in exterior matters and in his own eyes, growing more humble; he aims to have a *pure intention* in order to deceive neither God nor himself nor any one else; he wants to serve *faithfully* in all just for God’s glorification in all and the salvation of souls. If we form these attitudes or virtues, God’s call may ask for whatever, and we will be ready, He can count on this His “faithful and wise servant” (Mt 24:45).

**4. Dear Brothers in the Priesthood**

Such a preparation for receiving and fulfilling the Will of God, as we have just considered it, is somehow the goal behind the entire Old Testament. God found in **Our Lady** at the end, the Virgin Immaculate, a truly faithful servant. And so, He called her for THE greatest MISSION for a creature, namely to be the Mother of God: He Himself could BE the WORD directed to her. She, the Handmaid of the Lord, was the zenith of all old-testamentarian history and formation and of the cooperation between Angel and man.

We finish with this letter our *Meditation on the Angels in the Old Testament*. (You can find them on our web-site). Every time, we look back, read over one of these letters, we could refer it to Our Lady and ask: How is this topic illustrated even more brightly in the light of Mary...? And how, after the example of Our Lady, “the model of virtues” (*Lumen Gentium*, # 65), the “Mother and Teacher of our priesthood” can I most benefit from her mediation and exemplarity (Bl. John Paul II, *Pastores dabo vobis*, 82)?

*May all that we considered become reality in our lives! May the plans of God, especially with the holy angels and priests, become fully true and real. May God not consider our weaknesses and failures, but for His sake go forward with us and we reach heaven.*

Fr. Titus Kieninger ORC

*“O Mary, Mother of Jesus Christ and Mother of priests, ... guard priests in your heart and in the Church, give to the Father for His glory, the priests of His Son, obtain for the Order of Presbyters the full measure of gifts, accept from the beginning those who have been called, protect their growth, O Mother of Priests. Amen!”* (Bl. John Paul II, *Pastores dabo vobis*, 82).

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CHRIST’S PRIESTS UNITED WITH THE HOLY ANGELS IN THE CHURCH

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“Could you not watch one hour with Me?”

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**Association of Priests  
in Opus Angelorum®**

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Form one family (cf. Zac 4-6)

Vol. XVII, May 2011

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**Dear Brothers in the Priesthood!**

The prophet Zacariah is a true disciple of his angel, the angel who talked with him. We were able to look into the angelic world through his remarks, to reflect about their communication among themselves and with men, their care as a patrol, their intercession and battle for men and we learned about man’s response: Man ought to become interior and spiritual through contemplative prayer, and accept docily and courageously purification in order to receive the angelic light and be placed among the angels.

**1. Four more visions**

There are still four more visions in which the prophet’s angel explains something to him.

**a) The visions**

“The angel who talked with me came again, ... he said to me, ‘What do you see?’ I said, ‘I see, ... a lampstand all of gold, ... **and seven lamps** on it... And there are two olive trees by it... ‘These seven are the eyes of the Lord, which range through the whole earth’,” explained the angel; the two trees are “the two anointed who stand by the Lord of the whole earth” (Zac 4:1-3). St. John tells us that the “eyes of the Lord” are the holy angels: “Between the throne and the four living creatures and among the elders, I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth” (Rev 5:6; cf. 1:20). Then he saw a mysterious “**flying scroll**” which the angel explained as “the curse that goes out over the face of the whole land” (Zac 5:1,3; cf. Rev 10), and “**the ephah** that goes forth”, and the angel said, “This is their iniquity in all the land” (Zac 5:5-6). And once more, the prophet declares: “I lifted my eyes and saw, and behold, **four chariots** came out from between two mountains; and the mountains were mountains of bronze. The first chariot had red horses, the second black horses, the third white horses, and the fourth chariot dappled gray horses” added the angel. “These are going forth to the four winds of heaven’.” (6:1-5; cf. Rev. 6). Later, Jesus will say that He, “the Son of man... will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of heaven to the other” (Mt 24:30-31).

**b) The importance of good communication between angel and man**

The meaning is: God wants to be and, indeed, is present (also) through His holy angels everywhere. That is to say, He has committed to their care the administration of the entire creation; their cooperation goes beyond mere nature and covers also the economy of grace and salvation. “Are they not all ministering spirits sent forth to serve, for the sake

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of those who are to obtain salvation?” (Hb 1:14) History, the personal and the common, the natural and supernatural, is never just a work produced by mankind. It is the fruit of communication and the communion between God, angels and men in this creation. Therefore, we need to communicate with our holy Guardian Angel as the prophet did and be solicitous about this spiritual dialogue Sacred Text tells us: The angel *asked* the prophet: “What do you see?” and the prophet *asked* the angel: “What are these, my Lord?” Here we find a profitable exchange in dialogue.

**2. The greatness of the priesthood: its individuality and universality**

For the priestly life with the holy angels, however, it is less important to understand the particular content of these visions than to appreciate that our mission, like that of every prophet, is accompanied by angels sent to aid up and help us discover and fulfill with their help our own particular salutary mission within the Church. Further: Each priest, each angel and each community and parish, and so every single soul is different. This brings such a variety in the priestly mission that it should be a principal concern for us to discern the manner *how* we can and should cooperate with the Angel.

**a) The individual character of the priestly missions**

We have our own Guardian Angel and, additionally, our angelic companion of our priestly mission. Both are always here with us to help, to interpret God’s will, to lead us to a serious communication between God and us, and between us and the souls entrusted to our care. God chooses not only a man with all different talents for the priesthood, but also has its individual plan with each single soul. In the *Catechism of the Catholic Church* (# 2672) we read: “There are as many paths of prayer as there are persons who pray, but it is the same Spirit acting in all and with all.” To understand souls in their uniqueness, individual history and their special call to the union with God there is no better helper than the Holy Spirit Himself Who in most instances enlightens us through His servants, the holy angels. Evidently too, the Guardian Angels of the individual souls we serve are interested partners, eager to help us discern properly the needs of their wards.

**b) The universality of the priestly mission**

The example of Zacaria also points out to the universality of the priestly mission. He makes it clear through the guiding Angel that we are able to enter into contact with all the holy angels. He is the door to the angelic universe just as nowadays the Modem or Ethernet card is to the world wide internet web, and gives access to all sites. Our communion with the angels like that of the prophet is not just a hypothetical possibility. The holy angels have actually been placed in charge over all by God. Just like theirs, the priestly ministry is relatively universal (cf. Vaticanum II, LG # 28.5; PO # 10). If we think of the duty to be sensitive and to interpret the “signs of the times”, then we find great help in the communication with the holy angels. When we consider how the living Church ought to be present in families, workplaces and clinics, in TV-Stations and public buildings, with the dying and politicians... wherever God’s will should be known and fulfilled, and also reflect how we priests cannot be everywhere, we rejoice to think that the holy angels can be asked to act in God’s name in all these places!

**c) The Consecration to the Angels as our “link”**

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While it is true that we have not the same tasks as the prophet, still we do have sacred tasks – we are ministers, servants, ordained to serve the kingdom of God. Through the “Consecration to the holy Angels” in the OA we “want to make a covenant with” the holy angels, who are God’s servants; and why? The prayer says: “that in union with you, I might work with humility and fortitude for the glory of God and the coming of His kingdom. Therefore I implore you to assist me, especially ... in the faithful fulfillment of my mission within the Church, serving humbly after the example of Mary, my heavenly Mother, your Queen”.

We are called to go “on-line” through our Guardian Angel and to remain on-line that is to be always open for the communication with all the angels. Being on-line means to be disposed for every kind of divine call: we allow God to speak to us through everything at any time. The divine light can make use of any creature, high or low, to communicate the knowledge of his will to us. For our part we need to be disposed to see everything with the eyes of faith. For example the failure for a car to start or its stalling may be more than a mechanical failure (precisely mode of intervention was chosen by a priest friends’ angel, drawing his attention to the fact that a bridge had been washed out a mere hundred yards ahead of him on a curvy mountain road) or a call that comes at an inconvenient moment. Similarly, even what seems a ‘distraction’ in prayer may, in fact, be the light of an angel (a friend in the priesthood received the confirmation regarding his vocation in this fashion).

**3. One family, united in reciprocal presence and care**

Given the vastness of creation and the deep mystery of the individual souls the priestly mission is a difficult mission except the priest be intimately united to the souls and the angels in the communion of saints: GOD and angels and the people of God form one family; men and angels are united in reciprocal presence and care, one body united and vivified by the Blood of JESUS and the ardent Love of the Holy Spirit. The priest is stretched out between heaven and earth, between angels and men, God and His people. It depends on him to live as a mediator, to involve himself, call upon the angels and ask for their help, for they are co-mediators at his side. Praying and interceding for the people, invoking the presence of the militant angels as active soldiers in the Kingdom of GOD, these exercises should be a very constant part of priestly life and ministry.

**a) Life in this context**

This supernatural vision of his mission should become his home. With this in the back of his mind, he can approach the different situations of life and the problems of the people confident in divine help. This practice will prove to him again and again how everything is and remains in the hands of God, that God never loses control over His creation. Even the fallen angels can only act as far as God allows them (cf. CCC 395). Therefore nothing needs to be excluded. All things need to be seen in the right light, not from a materialistic view, not with the eyes on success, but from the vantage of the Wisdom of the Cross, from its heights.

And if we look beyond the immediate scenery and turn towards the holy angels God sent at our side, if we listen to their voice (cf. Ex 23,21), then loneliness diminishes and dark-