
“Could you not watch one hour with Me?”

angels, the accusers, will not be remiss in accusing each one of the unrepented and unconfessed faults (cf. Ap 12:10).

“**The angels (are) with (Jesus)**” because they themselves will be judged again: being faithful in all to God’s will, they will still receive an additional reward for all their love, help and humble services in creation and especially with men and their Protégée. Similarly the fallen ones will be present to receive their additional punishment for all their activities against God’s holiness and man’s good (cf. 1Cor 6:2).

“**The angels (are) with (Jesus)**” because they will have a role, at least, in the preparation for the judgment just as they often did before (e.g., as “the destroyer” Ex 12:23; cf. Gen 19:13; 2Sam 24:16 etc.) and as Jesus had foretold in the parable of the kingdom: “the angels will come out and separate the evil from the righteous” (Mt 13:49; cf. Ap 7:2-3; 21:27).

Last but not least we may say “the angels (are) with (Jesus)” because now, at the end of history,

- it is a joy for Jesus to let them share in this moment at His side;
- it is an additional joy for the angels to confess Jesus openly, before all other creatures as the Son of God and universal Lord and King.

It is certainly a just (albeit it small) gratification for their humble and faithful service among the creatures during the course of history.

4. Dear Brothers in the Priesthood!

The final judgment is a great moment, it is definitive. There is no repetition, no “make-up exams”, no way around it... and no possibility for an appeal. Let’s tell the souls entrusted to us to make friends with the holy Angels and to ask for their help, so that this year we have entered upon serves to prepare even more for this Coming of Jesus.

Fr. Titus Kieninger ORC

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

“Could you not watch one hour with Me?”



Association of Priests In Opus Angelorum®

“The Son of man...and all the angels with him” (Mt 25:31)

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Dear Brothers in the Priesthood!

Jesus finished His public teaching with a description of the final judgment; He said:

“When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats” (Mt 25:31-32).

The angels will be present at the last judgment, “the Son of man comes and all the angels with him.” Before Jesus entered the Passion He spoke often about His second coming. We should be prepared for Him.

The phrase, “all the angels with Him” sounds very much like a general tag for the faithful angel, and indeed, it is, for their every ministry in man’s behalf is aimed towards helping man pass this ‘final exam’! In a similar way, Jesus identifies himself frequently (in the gospel of John) as the *one the Father has sent* (cf. eg. Jn 6:38). St. John often refers to himself as “the disciple whom Jesus loved” (eg. Jn 21:7). Presently we wish to ponder more deeply the expression, “the angels with him”.

1. The angels with God

That the angels are with God, that they are also with the Son of God is evident.

a) Whenever they appear in history, God is close by. They come either from Him or lead to Him. And they go ahead of Him preparing Him the way (cf. Gen 22:11ff; Ex 3:2ff etc.) as we see, especially, in the incarnation of the Son of God when the angel announced His coming to the Blessed Virgin and St. Joseph (Lk 1:26ff; Mt 1:20ff). They accompany Him (cf. Mt 2:13ff; 4:11; etc.) throughout his entire life on earth: “From the Incarnation to the Ascension, the life of the Word incarnate is surrounded by the adoration and service of angels” (CCC 333).

b) That which Jesus besought of His Father for His apostles, His human disciples, He also desires for His angelic servants: “Father, I desire that they also, whom thou hast given me, may be with me where I am” (Jn 17:24; cf. 12:26).

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For this reasons the Church teaches, also with reference to the text we consider here:

“Christ is the centre of the angelic world. They are his angels: ‘When the Son of man comes in his glory, and all the angels with him’ (Mt 25:31). They belong to him because they were created through and for him: ‘for in him all things were created in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities - all things were created through him and for him.’ (Col 1:16). They belong to him still more because he has made them messengers of his saving plan: ‘Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?’” (CCC 331).

Jesus foretold to Nathanael: “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man” (Jn 1:51). This truth will be verified for “all the nations” at the end of this world when He comes “and all the angels with him”: “They will be present at Christ's return, which they will announce, to serve at his judgment.” (CCC 333).

2. God and His angelic court

Wherever we look for the holy angels, we find them “with him”, Christ, either at their blissful happiness in heaven or at their mission on earth.

a) The escort requested by Christ’s Dignity

The Son of God made man and glorified in heaven is the universal judge: “All authority in heaven and on earth has been given to me” (Mt 28:18; cf. Mt 11:27); “The Father loves the Son, and has given all things into his hand” (Jn 3:35). It is not necessary for God, but very fitting for creatures that He appears at the judgment in a form which expresses this function, like sitting “on his glorious throne”. It is additionally fitting due to the solemn character of this moment: we deal here with the *final* judgment, where the final, definitive word shall be spoken to all creatures regarding their everlasting lot. Men are accustomed to recognize the dignity and authority or power of a person through his escort.

God signaled His presence in the Old Testament through “the thunderings and the lightnings and the sound of the trumpet and the mountain smoking” (Ex 20:18); now at the end of times, after having appeared among men in the humble form of his humanity, it is just fitting that His final coming and presence be marked by glory and the heavenly angelic hosts.

b) God written in their being

The angelic army is deeply marked by its close association to God, as Pope Benedict taught: “The Angel is a creature who stands before God, oriented to God with his whole being. All three names of the Archangels end with the word ‘El’, which means ‘God’. God is inscribed in their names, in their nature. Their

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true nature is existing in his sight and for him” (Benedict XVI, Homily on Sept. 29, 2007). This can be said of all angels as is expressed by the names of the choirs. For example the choir of Thrones is understood in tradition as “the angels (who are) promptly open to receive God and to serve Him” (St. Thomas) or the Dominions or Authorities are acting in God’s power.

Also, through their appearance the angels testify God’s greatness and presence. St. John for example “saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire. ... He set his right foot on the sea, and his left foot on the land, and called out with a loud voice, like a lion roaring; when he called out, the seven thunders sounded” (Ap 10:1-3; cf. Ez 8:2-3).

They reflect GOD’s perfections in the most splendid way among all creatures (cf. Preface of the angels in the Liturgy), His glory, beauty, goodness (Hagar, Gen 16:7) and fatherly care (cf. in Tobit, St. Raphael who is present, teaches, protects, frees from the devil, provides) as well as they act in His power (St. Gabriel towards Zechariah, Lk 1:19, or St. Michael towards the dragon, Ap 12:7-10; cf. 2 Kgs 19:35). The human person often considered the encounter with an angel as an encounter with God: Hagar for example said after she met the angel in the desert: “Have I really seen God and remained alive after seeing him?” (Gen 16:13; cf. 32:30), and so reacted St. John in the New Testament when “the Lord... has sent his angel” to him: “When I heard and saw them, I fell down to worship at the feet of the angel” (Ap 22:8-9).

3. The Divine Judge and “all the angels with him”

We can indicate several reasons which make it reasonable that Jesus will come with the holy angels.

“**The angels (are) with (Jesus)**” because they have been judged and, having passed the test, share in His glory. Since then they are faithful and totally united with God, always, everywhere and in every thing! They give testimony of Him in what they say or do. “Bless the Lord, o you his angels, you mighty ones who do his word, hearkening to the voice of his word! Bless the Lord, all his hosts, his ministers that do his will!” (Ps 103:20-21)

“**The angels (are) with (Jesus)**” because they are hierarchically set over all creatures below them. They are always with them and thus in their presence! It is fitting then that this mission will find its crown when they are present at this solemn manifestation of the Son of God as the Lord of all creation.

“**The angels (are) with (Jesus)**” because they were sent out to help all men who are to inherit salvation (cf. Hb 1:14), and who are now called to come into the presence of Christ their redeemer to give account. The angels constantly help in many ways so that every single man may grasp the infinite love of God and accept His grace. Now they should be present to testify the good works of men, his thoughts and words and deeds (cf. Mt 12:36); more so as the fallen