
“Could you not watch one hour with Me?”

things we overcome, because of him that hath loved us” (Rom 8:37).

The basis is the intimate communion with Jesus and the Blessed Trinity, seeking in all and ever more intensely God’s glorification. This means looking upwards from this earthly darkness and valley of tears to the glorious exaltation awaiting us on high. Every contact with His holy angels aims at intensifying our longing, makes us strip off our ego and run to the limits charity demands. He Himself alone explains the fact: Whoever eats with Me and drinks My love shall thirst for more until he arrives at the wedding table in heaven.

Love of God crucifies self-love, and God’s glory, revealed through the good angels, impales the devil’s empty promises and the world’s false splendor.

Through prayer, that is friendly communion with God, ever more longed for and perpetuated in our heart, we comprehend His call and come to discern with every greater lucidity the true from false sources of light.

4. Dear Brothers in the Priesthood!

We look forward to the Second Coming of Christ. Though we know not the precise hour He shall come, yet still we watch for the signs, especially the intensified mission of the angels. Herein we find peace and joy. It should cause no wonder, rather solicitous concern that mankind today looks so much downwards to the world, to material things, yes, to beastly things. As rational *animals*, of course, we too “belong” to this “world”, but through our spiritual soul we have in common with the angels a spiritual eye, a share in their love and joy, their union with God and “winged” obedience, for our citizenship is in heaven. “Therefore, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God” (Col 3:1). In this hope let us enter the New Year and lead the souls entrusted to our care heavenwards.

Fr. Titus Kieninger ORC

Date of this year’s retreat: November 9 to 13th, 2015

ASSOCIATION OF PRIESTS

IN THE WORK OF THE HOLY ANGELS®

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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®

“Jesus will send out the angels” (Mk 12:27)

Vol. XXI, January 2015

Dear Brothers in the Priesthood!

The Son of God became man so that man find again the way home to God (cf. CCC 460). Jesus was born to die; His expiatory death will open for us the door to true, eternal life. This view helps us appreciate the grace of faith, and see how those without Divine revelation and faith lack the answers to the most fundamental questions of life. Therefore, even when we *begin* a new year, it makes good sense to look at the *end* of life, towards which our next text in the gospel of St. Mark leads us:

“And if the Lord had not shortened the days, no human being would be saved; ... And then if any one says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe it. False Christs and false prophets will arise and show signs and wonders, to lead astray, if possible, the elect. ‘But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. And then they will see the Son of man coming in clouds with great power and glory. And then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven.’” (Mk 13:20-27)

1. The Second Coming of Jesus

Jesus gives a list of different signs which will precede His second coming, signs of social unrest and signs of cosmic disorder. First, different people will stand up and call attention to themselves, they want even to be held for the Christ. How often has this already happened? But Jesus gives this very sober orientation: “Do not believe it,” even if they “show signs and wonders” (Mk 12:21f). He mentioned this explicitly, because exactly those who are waiting for Him, who are looking out for the next life, might be misled.

Jesus indicates further cosmic signs: “The sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven” (Mk 12:24f). As various past events show, these indications can very probably be taken in the literal sense, although we cannot yet imagine how this will happen and what it might mean in its consequences. Yet even while granting a concrete cosmic realization of His words, nothing forbids us from understanding them also in a figurative or spiritual sense.

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- The **sun** seen as Christ is darkened in so many ways by the many misrepresentations of His true identity as true God and true Man, Son of the Father, son of the Virgin Mary; by the obscuration and rejection of His real presence in the Most Blessed Sacrament and in His Church, by questioning the truth and value of His Words etc.

- As the **moon** receives its light from the sun, so does Our Lady receive all her glory from Jesus. Hence, from the affirmation, “the moon will not give its light”, we may understand how the widespread lack of devotion to Our Lady leads to the lack of orientation for almost all women. They seek for their identity everywhere, but cannot find themselves and their sincere and deep rooted happiness. This leads subsequently to man’s further disorientation as well – signs of complete darkness, caused by the refusal of Jesus and Mary.

- “The **stars** will be falling from heaven”. A star symbolizes the spiritual world, both good and bad, as well as the fall: “And the fifth angel sounded the trumpet, and I saw a star fall from heaven upon the earth, and there was given to him the key of the bottomless pit... and the smoke of the pit arose, ... and the sun and the air were darkened ...” (Ap 9:1-3; cf. Ap 12:1; Lk 10:18). It indicates a spiritual battle among the spirits.

2. JESUS calls the elect

At that future date, Jesus says, “he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven” (Mk 12:27).

a) Accepting Christ

The momentous question, before all else, is the acceptance or rejection of Christ. His acceptance in faith includes, of course, God’s entire plan and will regarding the economy of salvation formed around the mystery of the Incarnation and the Cross. We have to ‘let Him be free to act’ *how* He wants or prefers to call us, *when* He wants and decides and *where* He calls us. It is our part to respect His real total sovereignty; for this purpose:

we have to be free from any form of “self”, from our own ideas, interests and goals (which is included in the beatitude, “poverty in spirit,” Mt 5:1);

we have to be detached from everything that can hinder us from following Him and attending to His call at every moment;

we should consider the petitions (needs) of our parishioners as little tests coming from Him and opportunities to show and prove our readiness to be at his beck and call (like Samuel, like Maria, like Joseph) at every moment, night and day!

b) Discerning false prophets

Jesus warns that “false Christs and false prophets will arise and show signs and wonders, to lead astray, if possible, the elect.” Miracles seem to accompany them, which will make it still more difficult to distinguish them from Jesus. Yet such a distinction has to be made. Some signs can be given through which he can be distinguished from false prophets.

“Could you not watch one hour with Me?”

The devil promises more than he gives; he promises worldly things;

Jesus, however, chose the sign of the cross, the renunciation of material goods, of pleasure and even freedom or honor and respect; he promises the good of ‘eternal life’!

The enemy says: Fight for your rights and eliminate opponents;

Jesus teaches meekness (2nd beatitude), love of neighbors, forgiveness of enemies and dying to oneself.

The devil manifests himself in impressive forms;

Christ hides His divinity in our humanity; He ‘hides’ Himself in our neighbors or even in the Most Holy Eucharist so that our decisions would be influenced as little as possible and our choice would be out of free love!

3. “He will send out the angels”

Then Jesus added this concrete indication: “He will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven” (Mk 13:27). This is one of many particular ways He has chosen, which we may acknowledge and embrace, or simply ignore. He states positively: He will call us through the angels. Therefore, there exists the concrete need to know them and their way of acting so that we can identify them and distinguish them from the false Christs. “Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world” (1 Jn 4:1).

The holy angels are invisible by their spiritual non-corporeal nature and generally hidden by choice so that in all their appearances and doings attention, response and glory may be given ultimately to God alone.

The holy angels are united with God. “The Angel is ... 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 true nature is existing in his sight and for him” (Benedict XVI, Sept. 29, 2007). Whatever comes from them reflects God.

The holy angels, as special servants of the Holy Spirit, accompany the Church, as before they had accompanied Christ on earth; they support and defend the apostles (cf. Acts 5:19-21), especially Peter, the first Pope (cf. Acts 12:7ff), and the entire Church of Christ (cf. Ap 2-3); they confess the real presence of Jesus in the Blessed Sacrament (cf. Ap 19:9) and recognize the salvific value of suffering by being “sent to test (the) faith” (Tob 12:13, NJB and cf. all the purifications of the Church in the Apocalypse).

The holy angels are sent to call and lead us to God. Therefore, we should be able to recognize Jesus with the Father and the Holy Spirit in their messages, which effectively must draw us to God and always beyond the creatures. As a result of their grace and light, we will remain un-satisfied in the contact with any creature, even with the most beautiful music or uplifting conversation. The loss of the worldly comfort remains almost un-noticed and the adjustment in critical circumstances is not difficult, for “in all these