

THE GOOD NEWS — THE NEW TESTAMENT— THE WORD (and words)

Presaging Christ, Socrates discerned: “Be of good cheer and know this of a truth—that no evil can happen to a good man either in life or after death.” Socrates went on to say that the good man is one doing things with right reason and virtue. Add the sacraments and he would have had Roman Catholicism. All this is a simple way of saying that only by adhering directly or indirectly to the principles of the Roman Catholic church can no evil happen and can people be saved. This is because the church stands for the supernatural and for the best of the natural. The church and her principles from Christ stand the test of time as they adhere to Jesus and the Apostles. This is the Good News. And it is an old message written down as the New Testament by the church itself.

Even so, Good News language seemingly fails to clarify “What is God?” Indeed language is inadequate for humans to grasp God as fish cannot communicate to each other: What are people? Belief is not the problem, but simple stories, puzzling parables, and inadequate words constitute communication deficiencies which account for disbelief. Humans only have the language of each epoch and that language often does not ring true to those following or preceding (can we understand two thousand year old words? could people of those centuries understand our describing today?)

So how then can God inform us without massively overwhelming us?

Using one’s wildest imagination, how would God come to us? And then how would God come to us in a way which would enable the existence of human freedom which is necessary for us to be in the image and likeness of God?

Paradise?

First, would God give us everything? Would God give humans a totally fulfilled paradise as inadequately described by the story of the Garden of Eden? Imagine that Garden! Imagine God giving man all Paradise, and a Paradise to be paradise must include freedom. As in Genesis, freedom in such a paradise could be present by one simple free choice about a specific act of taking or avoiding a forbidden fruit amidst all the startling cornucopia of good. According to ancient human tradition known as Divine Scripture, we know this is exactly what was provided to mankind in the beginning, and that we humans failed that simple freedom. God giving “all” with freedom present by one simple choice was not enough. Humans still did not grasp God as total Goodness and disobeyed the simple single prohibition offering free choice. Given paradise minus one small choice, humans chose the one wrong thing! Clearly giving humans almost everything did not work. This ancient biblical description seems simple and it is because of its age, but certainly a scientific story could not be forthcoming 2,000 years ago (the language problem alluded to earlier?). But it is not an irrational explanation and it clearly conveys a massively

Opinion

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possible message that “all was given but lost.” The creature God created has a strong propensity to choose wrongly even when life is easy because he is surrounded by everything positive.... Tell me about it!

Terror?

So what next? How about terror? Would God come to us with fear and violence as graphically described in the Old Testament? That obviously was done (Sodom and Gomorrah, for examples), but just as in the Garden of Eden, humans could neither understand nor identify God’s arrival in fear and violence. Humans are slow learners and fast forgetters. Nay, humans did not persistently grasp God in massive violence but in fact imitated the violence in massive arrogance. Thusly, after Paradise, terror did not work either, and God laughed joyfully at the free but weird creature He created whom He could no longer bribe and could no longer scare.

The cosmos?

If not by All Goodness or by Abject Fearsomeness, how else would God come to us and still give us choice (Freedom is necessary!)? Something spectacular would certainly do it... something similar to a laser light show panorama in contemporary entertainment but magnified almost infinitely! But this method of presentation of God would deprive humans of freedom by the over whelming awesomeness of it all if it were continuous. But even then, it is possible that humans would develop tolerance to the grandeur and gradually pay it little mind. And if the Grand Spectacular were not continuous, written or oral history from the actual viewers would probably fail to convey it anyway to those who had not seen it. A growing number of skeptics would just not be convinced. However, if the Grand Spectacular were continuous and tolerance did not develop, such a dazzling cosmic splendor would deprive humans of that very freedom which is essential for

humans to return to God by being able to choose Loving-Truth. That is, there is no real choice, no real freedom, in facing such an awesome cosmic spectacular, so this splendidous percept does not seem reasonable (unless it is the Universe itself? — that is, the universe itself could be the ongoing Grand Spectacular to which we indeed *have* developed tolerance??).

The Word (and words)!

When one deeply reflects on how God would come to us and leave our freedom intact, one is left with the reasonableness of what the Good News says actually did happen: God communicated with us and joined us by sending a man who rose from the dead after giving witness to a bizarre, out-of-this-world, never-contemporary Loving-Truth, and the Man He sent to us is somehow mystically God Himself. What happened is not unreasonable: The appearance of Jesus Christ, the God-Man, entering the poorest of the poor, establishing genuine freedom, espousing profound love, witnessing precise truth, fulfilling hundreds of ancient prophecies, performing miracles, all as *one-of-us*, demonstrating human emotions, participating in a terrible death by crucifixion, and then opening the awareness and possibility of existential infinity by rising from the dead, opening the doors to dimensions of existence whose boundaries are truly spiritual and immeasurable, but more real than the events, spectra, fields, quanta, singularities, dimensions, uncertainties, and forces of the spirituality with which our physicists struggle to define the space-time universe.

After Paradise and Terror failed successively and the cosmos taken for granted, it is perfectly reasonable for God to try something else — like becoming human Himself. This Christianity clarifies: *that the Divine Spectacular is provided in a human manner with freedom intrinsic to choosing belief or unbelief.* The awesomeness is calibrated with startling vividness but humanized with the vacuity of choice — a rational balance between the overpowering and the deliberating. The divine is offered in a human way!

If one believes that there is a God, then it is difficult to believe that an effort would not be made to communicate and to have a relationship with His creatures. In such regards, there is nothing unreasonable about Jesus Christ and his Roman Catholic Church which rigidly maintains trust and allegiance to the Loving-Truth as Jesus Christ presented it: a Loving-Truth which is the Body of Christ, which is human and divine, which is matter and spirit, which is physics and theology. This is the Good News: the Gospels and Tradition. The church tells the Good News, not what you *want* to hear. Lovingly, the true church will tell you God's messages which need to be heard. . . The Word of God.

The first source of all "heard" (word) knowledge is the New Testament. Today in addition to having the Bible as a traditional book for a household, a set of audio cassette tapes of the New Testament is highly recommended. No young adults should claim they are Catholic (or Christian) without having read or heard the New Testament at *least once!* Audio cassettes nicely fill this function. Youths must be challenged to listen to the New Testament from start to finish if they proclaim themselves to be believers in one God.

Two thousand years ago, our world was filled with uncivilized pagan savagery and disgust. There was no Pollyannish, happy, innocent, idyllic life (a commonly held myth resulting from surmising that the past must have been better than the present since our present world seems so negative). Actually, two thousand years ago and before was a nightmare of primitiveness. Anthropologists to the contrary, life without missionaries was pretty grim.

Pre-Christ life, like life without Christ now, was, with few exceptions, incapable of sustained ascendancy in thought, in search for truth, in advancement of knowledge, and in fulfilling relationships.

However, like a bolt of lightning, love and truth (at times painful, unwanted, and unpleasant) appeared on the scene, offering not a Revolution but a Lovelution — a gift which has lasted over two thousand years. To listen to the New Testament is to hear what took place and realize that what happened was from out of this world! Here were ideas never heard before. Imagine being there and experiencing New Testament history as it happened. compare it to what was common in other primitive societies. Perhaps it will become understandable how startling is the nature of the New Testament message.

The apostles forged Christ's message into really *new* ideas — forever new! Regardless of young people's proclaiming "newness," everything else has been tried and found wanting — but each generation appears to have to try the old ideas again and again. Thankfully, a few souls do discover and apply the new ideas of the New Testament...and live as happily as one can on this earth. The rest wallow in the pseudo-new — and wonder why it does not work.

Sadly, most of us take the Good News for granted when in fact the Word is needed as much now as in the days of the apostles.

All should listen to the New Testament as if hearing secret documents containing the secrets of life. . . because that is what is being heard. New Testament characters were not whimpering around saying "we love everybody." *They lovingly told the truth* (with words!), enabling themselves and others that followed to be free. They challenged. They enlightened mankind as to the issues of right from wrong. Jesus, the God-man, was killed for telling the truth and His followers were persecuted and killed also. Today is not different. Pay heed to what is presently attempted to discredit and hurt the Roman Catholic Church as it proclaims Jesus' loving messages (words) of truth — the Good News as given to the world by the Roman Catholic church.

OTHER WORDS IN EXISTENCE —ANGELS

says "If I speak in the tongues of mortals and of angels. . ." (1 Corinthians 13) To that, I say: Interesting that he groups mortals and angels together! And more interesting is that he implies that he indeed can "speak in the tongues of mortals and of angels!"

Jesus is the WORD — an apt description with implications not fully developed especially in terms of God's other creation in His image: angels.

This hypothesis is put forward: words create (temporally, not in the absolute) and coincide with the angelic hierarchy (not all words...but most do!).

Think about it: Every word conjures up an image...a quasi-spiritual accompaniment. Words, phrases, and language have metaphysical dimensions and metaphysical stature of sorts. When Ralph Waldo Emerson writes that “Nature itself is the symbol of spirit” and “the whole of nature is a metaphor of the human mind,” he is getting close. He, as others, stops too soon. Nature can only be described, symbolized, named, defined, and imagined by *words*. The same goes for intuition and thinking. With words are the sense of spirit, the sacred, and secrecy. Words transcend as they corrupt. Are they therefore wrongly thought of as being angels or demons?

Words are the nearest things existing which approach that which we understand angels to be. That is, if angels are created beings without *res* (matter) but with *ens* (an existence) and the other transcendentals of *aliquid* (“definition” or identity/form/essence), *verum* (truth), *unum* (oneness), *bonum* (good) and *bella* (beauty), then angels can be seen analogically as words! After all, words are limited to conscious-of-consciousness capable creatures (thus far, such creatures appear limited to human beings alone by mankind’s direct experience).

Furthermore, words can be hierarchically categorized. The existence of words and the temporal semi-material order for mankind gives evidence (by the very non-materiality of words) to more spiritual and less material fully existent comparable phenomena (angels).

As the WORD traditionally is identified as the ultimate spiritual entity of Jesus the Christ, Son of God and God Himself, so too can *each word* be postulated as having a spirit angelic counterpart whose existence needs acknowledgement, whose power needs invoking, and whose aid needs be given thanks. Each word is or has an angel... No one knows which it is or if it is even both or not at all. Regardless, how could we name all the angels without using the words we have? Needless to write, only the proper use of each word would allow its full angelic impact.

In this regard, angels indeed are everywhere and we use them every day by words leading us to the WORD.

Analogies

It is interesting to reflect on descriptions of angels in the past in the light of this hypothesis: somehow identifiable with words.

The letters of St Paul & St Peter describe the presence of angels and the Old Testament confirms that angels were “ministers and servants of the Lord.”

John Henry Newman has described angels as “the agency of the thousands and the ten thousands of His unseen servants.” To identify angels as words while reading St. Thomas on “The Angels” is to have at least a glimmer of insight. . . just perhaps. . . And Leon J. Podles has written:

Angels present an interesting philosophical question to Aquinas — If matter is the principle of individuation in the species, each angel is a species. That is, angels differ among themselves as much as an elephant differs from an alligator.

But cannot the same be said about words?

Podles also states:

All actions in the material world are accomplished through the agency of angels, who conduct the divine light to the world through their hierarchies as the ecclesiastical hierarchies conduct grace throughout the church... _Perhaps angels are the channels of invisible communication among men, the hidden messengers that allow us to see briefly into the mind of another person.

And about preternatural events that defy rational explanation, Podles says: “They have the mark of personality.” It is difficult to deny “words” as analogous to all the above.

Dante calls angels the “birds of God.” And one cannot help but think of a dictionary when he writes:

...and all around that enter, wings outstretched I saw more than a thousand festive angels, each one distinct in brilliance and in art.

Dante has Satan’s hideous body frozen upside down in ice flailing his wings thereby cementing himself more frozen, but cold inarticulate breezes waft from him permeating the universe as demonic lies, the unspeakable, and deforming sounds of corrupted language.

One thinks of John Milton’s:

The mind is its own place, and in itself
can make Heav’n of Hell, and Hell of Heav’n.

And it does all this with words — angelic or demonic! As Milton also writes:

To visit oft the dwellings of just men
Delighted, and with frequent intercourse
Thither will send his winged messengers
On errands of cupernal grace.

Furthermore, Milton’s other word for the study of angels was “pneumatology”! Marion Montgomery has written:

Dr_ Johnson remarks of Paradise Lost. . .that spirit allows no image, and most especially imagery is disallowed to that perfect intellectual creature, the angel. .. [A] ccording to the limits of man’s nature, [man] is inescapably imperfect as maker because [he is] a fallen and so imperfect intellectual creature. Further, he is burdened by a discursive intellect dependent upon the orders of nature for initial understanding of being itself. As incarnate soul, that nature sets him quite apart from that pure spiritual being peculiar to angelic natures, in envy of which we have sentimentalized that angelic nature as if our own.

One can live with that — and even think of words as angels, because such a construct may be the best and nearest way to understand angels.

Paul Claudel has written “The Hymn of the Holy Angels” and one part of it is the following:

God the Father — God who knows
 all His nestlings by their names —
 has gathered in his mansion, sealed
 with seven seals, these winged seeds
 in all their myriad multitudes,
 different each from each in kind,
 being, from Angels to the Seraphim,
 the types and prophecies of all
 Creation and, within the Eternal
 Zion, Preface to the Holy Mass.

Can this not apply to words as angels?

And remember St. Hildegard’s reflections on God’s impact: “Mine is the blast of the thundered word by which all things are made.” Indeed, if the Word was made flesh, cannot words be made spirits?

Psalm 91:12 says: “For you, he has commanded angels to guard you in all your ways.” Pray tell, how except by words. And the Psalms seem filled with such imagery: “Oh voice of mercy! Oh words that give to our hearing the joy of salvation!” and “abyss calleth an abyss” and “the voice of power”. . . Psalm 85:11-12 proposes: “Mercy and truth will meet; justice and peace will kiss. Truth will spring from the earth; justice will look down from Heaven.” One can begin to sense the spirit coinciding with words. Psalm 94:10 states: “Yahweh, the teacher of mankind who knows exactly how we think, how our thoughts are a puff of wind.”

And Proverbs 9:1 says: “Wisdom hath built herself a house, she hath hewn out her seven pillars.” Is wisdom an angel?

Words worked their wonders and misdeeds for the Romans too who called angels *boni et mali Genii*.

Thomas Decker writes: “We are never like angels ‘di our passion dies.” Can such not apply to our *good* words in contrast to the passionate demonic ones?

Please think of words as others have written about angels:

‘Tis only when they spring to Heaven that angels

Reveal themselves to you.

Robert Browning

The angels are dispensers and administrators of a Divine beneficence toward us; they do regard our safety, undertake our defense, direct our ways, and exercise a constant solicitude that no evil befall us.

John Calvin

Make yourself familiar with the angels, and behold them frequently in spirit; for without being seen, they are present with you.

St. Francis de Sales

An angel is a spiritual creature created by God without a body, for the service of Christendom and the church.

Martin Luther

In this dim world of clouding cares
 we rarely know, till `wildered eyes
 See white wings lessening up the skies,
 The angels with us unawares.

Gerald Massey

The angels may have wider spheres of action, they have nobler forms of duties; but right with them and with us is one and the same thing.

Chapin

Words are the only things that live forever.

G.K. Chesterton

Si Bernard translates Isaiah 11:2-3 as follows:

And the Spirit of the Lord shall rest upon Him: The spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of piety, and he shall be filled with the spirit of the fear of the Lord.

This fits well when St. Bernard writes: “Say the word and receive the Word.”

About angels, Hebrews 1:14 says: “Are they not all ministering spirits, sent to serve for the sake of those who are to inherit salvation?” What else but words!

Without awareness of this hypothesis linking angels and words, in a personal communication to me, Father Fred Barnett of the Motherhood Shrine in Laurie, Missouri, described his vocal cords as “angel wings” when he viewed them as part of a medical examination. His description did not surprise the physicians and others involved in laryngeal studies and treatments, because vocal cords have been

ANGELS AS THE WORD SPECTRUM

Each word has (is?) an angel?

(Latin, Scripture & Tradition)

Seraphim

- Transcendentals!
- Executive-Leadership

Thrones

- Free Judgments
- Interrelating
- Hope/Spectrum
- Judiciary
- Judgmental Words

Cherubim

- Wisdom-filled
- Operating Knowledge
- Faith/Events
- Legislative
- Operating Words

(Latin and cross-cultural words)

<i>Dominions</i>	<i>Virtues</i>	<i>Powers</i>
- Reason and creation	- Operational Order	- Protective Function
- Perfection in Space/Time	- Spatial Identities	- Spiritual Infinity-
Closeness		
- Theology	- Law	- Medicine and Safety
- Charity/Field	- Prudence/Quanta	- Justice/Singularities

(Cultural words)*Principalities*

- Groups of groups and community time-based coherence
- Community life-nations/cities/political-social
- Fortitude/Dimensions

(Sub-Cultural Family Words)*Archangels*

- Groups of individuals linked and co-existing in moment and position
- Family and extended family groupings
- Temperance/Uncertainties

(Daily Living Words)*Angels*

- Individual guardians of individual men
- Pursuit of Happiness
- Holiness/Force
- Each person has a guardian angel carrying the person's name

("Fallen" Angels)*Demons*

- Anti-Words: hateful, violent, manipulations and suggestions to sin
- Lies
- Astrology and Television/Movies and the language of the foul and demeaning
- Fools with long words and large vocabularies that do not coincide with transcendental existence called "angel wings" almost since the beginning of the use of vocal cord observation instruments! This is truly an unanticipated, astonishing coincidence.

The reader is encouraged to review the following summaries: "Angels as the Word Spectrum" (page 19), "The Hierarchy of Angels", and "The Universe, Angels, and Words in Action (page 22)." Then page through a dictionary reflecting on the angelic counterparts to words.

The Hierarchy of Angels

A hierarchy exists consistent with God's governing all created being and establishing order in the universe. This hierarchy has been known for thousands of years in the generic sense as "angels." An ancient secret is that to function effectively in the universe an elementary knowledge of the hierarchies of angels is important especially if one wants to exert maximum influence on the governing spirits existent. Without a doubt, angelic influences are more real than any of the emotional, flashing, flickering light charlatans in

television, movies and light shows.

The following three categories of angels constitute the first hierarchy according to the description by St. Thomas. Essentially, they constitute the balance of powers available to us in a higher level of the universe and society: Executive, Legislative and Judiciary.

Seraphim are those angels nearest to God in perfect contemplation of the intelligible transcendental essences within God. Love of genuine Form, Truth, Oneness, Good and Beauty ending in God are what these angels embrace. Whatever little Seraphim have to do with humans is limited to the highest executive levels of mankind. Therefore, one should only appeal to Seraphim in regards to one's leaders and rulers and a quest for total Transcendental Love.

Cherubim are those angels which contemplate divine goodness via wisdom with operating knowledge of God’s confluence with the universe. Whatever Cherubim have to do with humans has to do with the legislative implementing operational aspects of the universe. The events of these angels are natural operations. If witnessing to Transcendental confluence is desired, more faith can be placed in Cherubim.

Thrones are those angels which contemplate dispositions of divine judgments in terms of the outcomes of events in a free universe. Whatever Thrones have to do with humans is linked to judiciary dimensions existent, and these angels should be invoked for judicial matters. Thrones are a good example of how angels are split energy forms intellectually required by and for the unity of the universe. If all creation is balanced by a spectrum of unrecognizable interrelating, more hope can be placed in Thrones.

The next three categories of angels constitute the second hierarchy in St. Thomas’ description and have to do essentially with the learned professions: Theology, Law and Medicine (safekeeping).

Dominions (or Dominations) are those angels who know the reason of things in universal ordering of created life. Whatever Dominions have to do with humans has to do therefore with the highest level of thinking at a theological level. In such regards, Dominions reveal that angels are the creatures spanning space and time linking perfection. All being in a field of spontaneous total rationality will have more charity by considering the Dominions.

Virtues are those angels involved in the operational effectuation of universal ordering. Whatever Virtues have to do with humans, they are involved in legal aspects and laws — all laws. In such regards, Virtues reveal that angels are quanta affirming spatial identities. In considering the giving and taking of or dered energy, more prudence comes from considering the Virtues.

Powers are those angels involved in the protection from evil influences and confusion. Their involvement with humans has to do with medicine, military, and safety services for general functioning. As such, Powers reveal

that angels are singularities in and at spiritual infinity. If good and beauty are to be maintained, then more justice will come from considering the Powers.

The last three categories of angels constitute the third hierarchy of and have to do with the general functioning of mankind: Nation/Cities, Family Groupings and Individuals.

Principalities are those angels concerned with the course and general good of human grouping of groups such as the general good of nations and cities. Whatever Principalities have to do with humans is related to community life in the broad sense. In such regards, Principalities reveal that angels are dimensions of life required for a coordinated time-bound, coherent universe. If good is to be personal in such existence, more fortitude will come from considering the Principalities.

Archangels are those angels concerned with individuals in groups of linked relationship. Whatever Archangels have to do with humans is ordinarily related to a family-like situation. Archangels reveal angels to be uncertainties in the freedom between movement and position. If self-control and motion are sought to coexist, more temperance will come from considering the Archangels.

Angels are those specific angels (in contrast to the generic term “angel”) who are concerned as individual guardians of individual men (male and female). Whatever Angels have to do with mankind, it is at the individual personhood level from the moment of conception to the end of one’s life at least. In this regard, Angels are forces of the pursuit of happiness. If God is a belief, more holiness will come from considering the Angels.

The Universe, Angels, and Words In Action

If one does not study thoughtfully and pray for angelic help at the appropriate levels as described, one ends up with fortune tellers, astrologers, enneagrams, New Age feel good fantasies, and other ineffective approaches that get one nowhere. One must pray to the right category of angels as they are linked to the universe to be effective in using their forces. And it helps to know the right words using and praying with them as if angels. . .because they probably are

Area of Concern	Angles to whom to pray for ala	Corresponding words
Leadership-Executive-Transcendentals	Seraphin	Latin, Scripture & Tradition

Note: Please refer next page

Leadership-Executive-Transcendentals	Seraphim	Latin, Scripture & Tradition
Legislative-Operational-Wisdom-Faith/Events	Cherubim	Latin, Scripture & Tradition
Judiciary-Free Judgment-Interrelating-Hope/Spectrum	Thrones	Latin, Scripture & Tradition
Theology-Reason and all Creation-Perfection as Spectrum-Charity/Field	Dominions	Latin & cross-cultural Words
Law-Ordering-Operational Order-Spatial Identities -Prudence/Quanta	Virtues	Latin & cross-cultural Words
Medicine and Safekeeping-Protective Functioning-Spatial Infinity Closeness-Justice/Singularities	Powers	Latin & cross-cultural Words
Nations, States, Cities-Community Time-Bound/Coherence in Political Social Realm-Fortitude/Dimensions	Principalities	Cultural Words
Family Groups-Groups of Individuals linked in Motion and Position-Temperance/Uncertainties	Archangels	Subcultural Family Words
Self-Individual Guardians-Genuine Pursuit of of Happiness-Holiness/Force	Guardian Angels	Daily Living Words
Evil	Demons (always present when called — one does not pray to them)	Anti-words: sins, lies, misused words, hateful and violent words, manipulations and suggestions to sin

While the hypothesis that words are angels is tenable, the concept that each word spiritually coincides with an angel is actually comforting. Suddenly there are angels everywhere whizzing about. . .and words are realized as more powerful, more meaningful and more requiring of respect and deliberative use than ever before. If Jesus is the Word, angels are indeed not only as Dante wrote “birds of God” but are “words of God” too. Therefore, words must be used carefully and respectfully. . . They are more powerful than heretofore realized. They can be angelic or demonic. Can it be that angels have been literally right under our noses the whole time? And since Jesus is the Incarnate Word, are not all words potentially incarnating because they are of spirit too?

When humans speak, is there not a spiritual aspect? And do not words have great energetic significance? Whenever a word is used, can it be that we, like, “speak in the tongues of mortals and of angels?”

To all that must be added the Hebrew tradition, told to me by Mary Kay Kantz, that the word for “creating” is the same as for “speaking”; and in Genesis, therefore, when “God said. . .and there was. . .God said. . .and there was. . .God said. . .” and things happened! God named and created at the same time! God created the universe by speaking it and it was there! Why not? When God speaks, something must happen. It follows that if God created angels, he spoke and words became real beings. Can all the words be our words? What else is there that has spirit which can fit?

And, is it not true then that all creation (of old and new beings alike) IS God speaking? If this is tenable, how can the universe ever be despiritualized again? If you listen, will you not see? THE WORD by the words?

Does not such an understanding respiritualize all the universe? Can it be that when we speak, we send forth angels...but no doubt one must ordinarily be concentrating on doing just that. And when we hear what comes from radio, television, movies and other communication technologies, do we not need to recognize demons when angels are not forthcoming?

Now do you know why it is important to use words transcendentally and thinking of the angels? Try it! When you use words, are you sending angels about. . .or demons?

Once realized, words acquire new meaning and new power. Should we not say: Beware! Angels are at work!

The reader is encouraged to read the sacramental categories of spirit words in the following chapters thinking of angels all the time.

ANGELS AS WORDS

The hypothesis that angels “are” words or that each word has an angel was first proposed Happy Endin ten and published by the writer in 1996. Reviewing several books about gels, especially Peter Kreeft’s Angels (and Demons): Mar Do We Really Know About Them? has buttressed my hypothesis. That angels “are” words is now a working theory.

Essentially, there are many angels . . . as many angels as there are words . . . there is an angel for each word and for every being for which there is a word. Indeed, every word must be a messenger (just like an angel) in more ways than phonemes strung together. Every word must have a spiritual energy in proportion to the word’s transcendental dimensions. The more the spiritual energy of the word, the higher the angel accompanying and surrounding the speaker and hearer or the created being itself . . . and the closer to God.

Angels are the spiritual personification of words and any created being . . . as they transcendently communicate and wrap any and every created being . . . just like a word.

Following Peter Kreeft’s able direction, how do words and angels resemble one another?

1. As angels, words cannot be mistaken for God.
2. As angels, words are messengers of light (not sunlight but real light: mentallspiritual light).
3. As angels move without traversing space (as electrons leap from orbit to orbit), so do words leap from mind to mind without traversing space except often (but not necessarily) there is a sensory vehicle (irrelevant to the word itself) as sound waves or print. Regardless, words leap like angels without travel. Peter Kreeft points out that “angels can move as easily as thought” to which I add that we also think with words (and therefore with “angels”)!
4. As angels have bilocation, so do words . . . and as a matter of fact both words and angels have multiple locations all at the same time.
5. As angels are messengers so are words and both influence the mind -- all words and all angels are intellectual powers without matter.

In some way a created being known as angel exists in direct transcendental correspondence to every word. Such cannot be proved, but why not? For every word, old, new, lost, and yet unspelled and yet unsaid, there is an angel to be the spirit messenger of the human language. Is this language of mankind not remarkable once sought and savored?

In angelic (not “other”) words, the transcendental confluence of anything and everything is directly proportional to the angelic personableness transmitting the message.

The only way to understand angels is to recognize that

6. As angels are to be understood as intelligent beings, how else can man be influenced except by words leaping around one’s mind. One can sense (if one think’s about it) the angels (or demons as the case may be) when others speak. And when you speak, do you not send forth messengers . . . ranging from angelic to demonic significance?
7. As angels, words do not live in space but are the form (the spirit — intellect and will) which may also surround a material object or any created being.
8. As angels, words may be masculine, feminine, or neuter, but never are they real male or real female.
9. As angels, words are invisible — they can be spelled but the word itself is never visualized, just how it is sounded out
10. As angels definitely are persons, words also could be non-human persons insofar as a person is a center of consciousness or a something capable of intellect and will. Do not words have an intellectual and volitional dimension intrinsic to themselves . . . and they have a meaning and history of their own . . . and should words not be abused or deformed just like persons? To reflect on all that words imply is perhaps to get a (okay . . . okay . . . “forced”) sense of angelic spiritual personhood.

everything has a word which has a messenger which embraces a spiritual power of transcendental composition which must be allowed to envelope us with our willingness to relate to the angel of that word and receive the genuine spiritual message contained.

To demonstrate this, The Our Father will be reviewed by an angelic analysis. This is the first time such an effort has been made — and errors are to be expected. It is difficult to reflect on words, review the angelic hierarchy, and try to link them in transcendental correspondence. The reader is encouraged to review the author’s sketching to confirm or to correct and to try with other groups of words.

Angelic Analysis of the Our Father

Word	Type of Angel	Explanation
Our	archangel	group
Father	seraphim	leadership
who	archangel	group (since here “who’
refers	to Father,	seraphim would be more accurate)
art	power	functioning well
in	angel	simple support link
heaven	dominion	theological field
hallowed	cherubim	operational faith

be	power	functioning existence
thy	archangel	group
name	seraphim	this name is in reference to God
Thy	archangel	group
kingdom	throne	interrelating success of God
come	virtue	operational ordering
thy	archangel	group
will	seraphim	God executive deciding
be	power	functioning executive
done	virtue	operational order
on	angel	simple support link
earth	principality	community place
as	angel	simple support link
it	seraphim	refers to God's will above
is	power	functioning existence
in	angel	simple support link
heaven	dominions	theological field
Give	virtue	operational effecting
us	archangel	group
this	angel	simple support link
day	principality	grouping of groups in cultural event
OUT	archangel	group
daily	principality	time bound group of groups
bread	powers	essential for general functioning
and	angel	simple support link
forgive	virtue	operational effecting
us	archangel	group
OUT	archangel	group
trespasses	demon	anti-transcendental
as	angel	simple support link
we	archangel	group
forgive	virtue	operational effecting
those	archangel	group
who	archangel	group
trespass	demons	anti-transcendental activity
against	angel	simple support link
.us	archangel	group
Lead	cherubim	operational faith

us	archangel	group
not	power	protective
into	angel	simple support link
temptation	demon	anti-transcendental
but	angel	simple support link
deliver	virtue	operational effecting
us	archangel	group
from	angel	simple support link
evil	demon	anti-transcendental
Amen	Seraphim	transcendental

At the beginning of this article, the idea offered was that words and angels are equivalent in some way and that such conceptualization is more of a theory than a hypothesis. I hope the reader tries to put this theory into action. It grows within one. And it spiritualizes everything

All the universe, all creation is a splendorous, bewildering array of creative entities existing because each has been named in a thunderous blast by God. In that naming (which is the same as "being created") God gave a word to represent each created being. However, each word is distinct from the created being and, in fact, each word also is a being itself . . . an angel! An angel for the created being. An angel, a word, a spiritual person of intellect and will. (Cannot we recognize an intelligent and willful component in every word? And is it not possible that every word has a consciousness of its own?) An angel as a word is a messenger and an agent of confluence with God!

If true, angels are the divine substance from God enveloping and sustaining all being. Angels are the spiritual linkage, the spoken words between all beings with each other and with God. Not pantheism but angelism! Indeed, angels as words render all New Age and older pagan formulations of energy flow and forces to be unnecessary and redundant nonsense.

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The universe encompasses all created entities linked by spirits (angels) as words which at best sound their praises and thoughts of God and God's creatures! The more every word is transcendentally confluent, the more in symphony will that word be with the original utterance from God. And when in song, the words will literally ascend to a higher angelic level!

Suddenly the universe is spiritualized like never before . . . by words, any word used transcendentally! The resulting image is the universe praising God as intelligently phonemes from whisperings to songs, mellifluously echoing their miraculous origin in a massive mountainous hymn of angels the size of the universe around God. The Celestial Court is the Dictionary of the Universe!

The *Oxford English Dictionary* defines an angel as:

A ministering spirit or divine messenger; one of an order of spiritual beings superior to man in power and intelligence, who, according to the Jewish, Christian, Mohammedan, and other theologies, are the attendants and messengers of the Deity.

Cannot one imagine God surrounded by angels -- the sounds of words in magnificent praise and adoration -- all God's created creatures at maximal peace in His embrace -- all created when God named us by the blast of the thundered word which was us -- and each of our names and every word now in perpetual ecstasy listening and being created at the same time having returned, through the grace of Jesus, from whence we and all came.

Therefore, use words carefully. And listen carefully. One cannot listen too carefully enough. Pay attention to every word uttered or heard. One is dealing with angels. Words contain powers barely imagined. Words link all with all and all with God. All the time. Everywhere.

WORDS/ANGELS

God the splendidous IS/AM

Beneficence of matter

Origin of identity

Epitome of truth

Universe of oneness

Cornucopia of good

Ultimate of beauty

And He does it all by words. From the Word, words!

Spoken and created at one breathing Sound of heaven more than phoneme Words of God are eternal beings And part of the transcendent scheme.

Not sounds but spirits faster than light

No wonder we sing and pray loud

The dictionary of angels' flight

A creation symphonic crowd.

Angels, angels everywhere

And they are always heard

Everything is spiritual

If it has a word.

Every word ever heard

Was created with more than sound

A message angel God bird

To return to God and surround!

Each a messenger never missed

Linking God, phonemes, you and me.

The words we use make us blessed By angelic majesty.

By his creation surrounded

Angels everywhere trilled All

words forever sounded In place near God fulfilled_

Churches the angels fill.

Words of the sacred near God class.

Latin and Greek give thrill

So it feels like you've been to mass.

Nearer and nearer to God fast

By words which I use daily

Words from the thunderous blast

Which made all things, you and me.

Words are angels don't you see From

God messengers repose

Angels are words for you and me

And they are right under our nose.

God the splendidous IS/AM

Beneficence of matter

Origin of identity

Epitome of truth

Universe of oneness

Cornucopia of good

Ultimate of beauty

And He does it all by words.

From the Word, words!

Angels as Words

The hypothesis that angels "are" words or that each word has an angel was first proposed in Happy Ending written and published by the writer in 1996. This hypothesis has been buttressed by reviewing several books about angels, especially Peter Kreeft's Angels (and Demons): What Do We Really Know About Them? and the 1928 book entitled The Angels by Dom Anscar Vonier, O.S .B. Thanks to these books, the concept that angels "are" words is now a working theory Essentially, there are many angels... as many angels as there are words... there is an angel for each word and for every being for which there is a word. Indeed, every word must be a messenger (just like an angel) in more ways than phonemes strung together. Every word must have a spiritual energy inproportion to the word's transcendental dimensions. The more the spiritual energy of the word, the higher the angel accompanying and surrounding the speaker and hearer or the created being itself . . .and the closer to God.

Angels are the spiritual personification of words and any created being...as they transcendently communicate and wrap any and every created being...just like a word.

Following Peter Kreeft's able direction in Angels And Demons: What Do We Really Know About Them? how do words and angels resemble one another?

1. As angels, words cannot be mistaken for God.
2. As angels, words are messengers of light (not sunlight but real light: mental/spiritual light).

3. As angels move without traversing space (as electrons leap from orbit to orbit), so do words leap from mind to mind without traversing space except often (but not necessarily) there is a sensory vehicle (irrelevant to the word itself) as sound waves or print. Regardless, words leap like angels without travel. Peter Kreeft points out that “angels can move as easily as thought’ to which I add that we also think with words (and there-fore with ‘angels’)!
 7. As angels, words do not live in space but are the form (the spirit— intellect and will) which may also surround a material object or any created being.
 8. As angels, words may be masculine, feminine, or neuter, but never are they real male or real female.
 9. As angels, words are invisible--they can be spelled but the word itself is never visualized, just the matter associated with it and how it is sounded out or spelled.
 10. As angels definitely are persons, words also are non-human persons insofar as a person is a center of consciousness or a something capable of intellect and will. Do not words have intellectual and volitional dimensions of varying degrees intrinsic to themselves? Do not words have a meaning and history of their own? And as persons should not be abused or deformed, neither should words. To reflect on all that words imply is perhaps to get a sense of angelic spiritual personhood.
4. As angels have bilocation, so do words ...and as a matter of fact both words and angels have multiple locations all at the same time.
5. As angels are messengers so are words and both influence the mind-- all words and all angels are intellectual powers without matter.
6. As angels are to be understood as intelligent beings, how else can man be influenced except by words leaping around one’s mind. One can sense (if one thinks about it) the angels (or demons as the case may be) when others speak. And when you speak, do you not send forth messengers ... ranging from angelic to demonic significance?