***The communion of angels.
Angel's song mean of inter-angels communion***

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Abstract: *The angelic song is the fulfillment of the heavenly liturgy but also a communication of grace from God hierarchically to the angelic hosts. How the angels who do not have bodily voice can sing is difficult to understand, but the spirit can manifest the praise and love and thus they can be felt in other ways. In heaven the angels are in a constant song of praise to God, this is the divine angelic music of the angels' hosts. Scripture shows that the heavenly world sounds ceaselessly of the angels' hosts voice, as a constant joy. At Christ's birth the shepherds capture the heavenly joy, after being trained spiritually by the angel, and are the witness of an angelic song of the heavenly liturgy, which in the first part is a doxology addressed to God, and in the second is a request for the human brotherhood. For human the angelic song, the continual praise of the Holy Trinity, is its constitutive, being the insatiable thirst, the ardent yearning for God, as so lovely shows St. Gregory Nazianzen, when he exclaims, "For You I live, speak and sing". The angelic song becomes also a human song, or rather a fulfilled human song, which turned and perfected the purpose.*

Keywords: *Angel, song, music, doxology, praise, God, voice, Scripture.*

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A holistic regard over such a subject needs time and patience. When we speak or write about angels it doesn't mean that we should only refer to painting and sculpture, even though we are tempted, because they are not defining in what *angels* mean. That's why, I thought that music is the art that defines them the best and it should be inserted in human knowledge. We must not forget that angels are, in many representations, shown as instrumentalists, singers at different tools and not as painters.

In the whole literature about angels it is written almost exclusively about painting and sculpting angels. There are only a few cases in which a reference is made – a short one - at the angel's song. The lack of musical concern and interest in this word of the spiritual beings made only appear summaries on painted or carved angelic images. Most current reference works in Romania (besides translations of all kinds, with interesting titles) would be: *Holy Angels* (signed by Mother Alexandra or Princess Ileana of Romania – translated by IPS Irineu); and the second is called *On angels* (Andrei Plesu), but also here they speak only a few about music.

The folk traditions or folklore¹ speaks about angels. A series of songs mention the presence of angels in the creation, from the beginning of the world but especially from the birth of Christ. It is not enough to make a scriptural excursion with arguments concerning the existence of angels, or their works. I think it is necessary to say that Scripture reminds the song as a primordial reality of the world built by God. Stars are created on the background sound of the heavenly choirs: "When the stars were built praised me my angels". And so the image of the Universe became Cosmos, meaning jewelery, beauty, order, harmony².

¹ The term *folklor* comes from German and means folk wisdom.

² Vasile Vlad, *Spiritualitatea muzicii: catarsis-senzualism- demonism*, (*Spirituality of music: catarsis-sensualism-demonism*) in: The Theological Magazine, Arad, nr.1, 1997, p.38.

Each heavenly body in its movement produces a sound which will resonate with other sounds of other heavenly bodies and these will form the heavenly harmony.

Further, the angels reveal in Scripture and perform, then, along with Holy Fathers they form an everlasting chorus, who constantly sing praise. The human being is the crown of creation. He praised to God and his prayers harmonize with the songs and melodies of the angels. Protected by God's grace, primordial man had his soul opened to God and angelic powers. Man and angels formed a single harmonic choir which was focused on the Unique Conductor, to God. Man's sin destroyed the harmony choir, as well as fallen angels. Song of the angels who remained in heaven is a pure, clean, and sublime. For this kind of music has tended the man in his helplessness, less the fallen angel. The man imbued with the Divine Spark always sought to stand up, to find his former state and harmony and the means of harmonization with the singing angels, the only remaining pure and unaltered.

The world is the place of the dialogue between God and man. The words gathered in speech come to explain man's inner feelings. When words are useless to describe the sublime divine, then, they are easily placed on the sound, the music starts playing the angel's celestial harmonies. Angel celestial harmony meets the human one and thus, "*The Infinite sings its song in the finite world*"³ or "*Music is Everything*"⁴, meaning that the human music is God, rises and anchors in the celestial harmonies anchors. In order to understand an existential world and song of the angels we must consider the writings and explanations of the Holy Fathers.

³ *Proverbe bengaleze și cugetări (Proverbs of Bengal and meditation)*, Bucharest, Albatros Publishing House, 1975, p. 54.

⁴ Victor Hugo, *Cugetări (Meditation)*, Bucharest, Albatros Publishing House, 1982, p. 200.

The Church early introduced the music in worship as a lowering of the heavenly harmony that comes to give her human sensitivity and then lifts it up to the steps of the heavenly King⁵.

It notes that some of the Church's Fathers refer more to the dark world of angels and their works. The only exceptions are Dionisie Pseudo-Areopagitul who writes about angels and the illumination using the celestial hierarchy, and St. Isaac Sirul or Isaac the bishop of Nineveh.

The writings of Dionisie are more theoretical and less based on experience. The fact that the Holy Fathers relates more to the demons we could explain this by the fact that The Scripture makes several references to the demonized and they have only followed the example⁶.

The entrance in the world of angels and their peaceful sonority is given to us by St. Isaac Sirul who says that if you're worthy to see yourself is better than that of seeing angels; because to see angels is made with bodily eyes while to see of yourself with spiritual eyes. This could be an explanation, or the fact that great spiritual fathers gave no importance to the angels' appearances simply because in countless cases the demons took angelic faces and they didn't want to let themselves tempted.

We find references of angels from the early Christian writings, but most occur in sec. IV, with the advent and development of monasticism and the first work in this regard is that of St. Antonie written by Saint Athanasie of Alexandria. The angel of God says Ava Antonie has so much power that stops only with the word, the evil work in us "*and move the mind's*

⁵ Vasile Vlad, *art. cit.*, p. 46.

⁶ Vasili Krivoșein, *Îngerii și demonii în viața duhovnicească după învățătura Părinților Răsăriteni (Angels and demons in spiritual life after the teaching of the Eastern Fathers)*, translated from Russian by Adrian and Xenia Tătăărăscu-Vlas, Bucharest, Sophia Publishing House, 2006, p. 20.

light at work without wandering"⁷. He also says about the word from Revelation, that the angel brings incense in order to be added to the prayers of the saints⁸. The prayer will bring us much reinforcement and angels will come to us at this time as the prophet Daniel and we will be enlightened.

St. Antonie also says that angels' singing, the chant is a thing of wide wisdom, it stops the passions and the prayer makes our mind fulfill this work⁹. Harmonizing our inner state with the sense of the prayer - says Maxim Mărturisitorul¹⁰ - we would be able to acquire the secret meanings of the angels' music and we will build the harmonic consonance between body and soul.

All the great Fathers of the Church saw in the monasticism not only our personal salvation and holiness but also a constant struggle with the temptations of the devil. The departure of some of them in the wilderness could be understood as an escape from the world and search for tranquility, peace and harmony. But it is not true; their withdrawal into the wilderness was made with the purpose of fighting active with the evil. St. Antonie was so tortured and beaten by the devil in his early life in the wilderness that had been left almost dead.

All monks strongly believed that the devil was overcome by the embodiment and death on the cross of Jesus. The demons are afraid of the Cross, says St. Antonie and of the people who have Christ in them, but the devil is *upgraded* or updated, he steps in human's life through various tricks; nowadays taking our time

⁷ *Filocalia sau culegere din scrierile Sfinților Părinți care arată cum se poate omul curăți, lumina și desăvârși*, Vol.I, ediția a II-a, translated from gr. by Dumitru Stăniloae, Sibiu, The Publishing House of The Institute of Fine Arts Graphic „Dacia Traiană”, 1947, p. 84.

⁸ *Ibidem*.

⁹ *Ibidem*, p.85.

¹⁰ *Filocalia sfintelor nevoițe ale desăvârșirii*, vol.II, second ed., translated from gr. by Dumitru Stăniloae, Bucharest, Harisma Publishing House, 1993, p. 280.

and making us increasingly busy, then through the disharmonies of the music which negatively charges the soul and our whole being. St. Antonie cel Mare is an example in our efforts to differentiate the good music from the bad music, or the edifying music from the destroying one, as well as the saint Antonie differentiated the good spirits from the bad spirits.

Another great parent of the wilderness who talks about angels is Evagrie Ponticul. He says that the devil fights against those who pray. Grace prayer - he says- is shared with us by an angel. In prayer we receive peace and harmony of soul and through it we can hear the music of the angels. The angel - says St. Macarie - is sent to us for help in fighting with the devil and for entering into communication with our soul. And St. Isaac Sirul says that in the wilderness the angels often mixed with the monks because the way monks went to heaven, the same way angels came to earth, eventually both monks and angels were servants of the same Lord.

The fact that each angel has his mission is not something accidental. They got their *roles* according to the zeal and virtues they showed before the creation of this world¹¹. They received care in some religious communities; one was given to Petru, another of Pavel etc. There is a legend which says that somewhere, sometime, in eternity, God called a group of angels and told them to learn a beautiful song, a special song that they would sing only once, one night at some given sign.

Angels have started rehearsals and learned it, becoming a true masterpiece in their interpretation. Some angels were curious when this song would be sung, but God told them that the time has not yet come. Ages have passed, angels repeated their song over and over again but the time to bring it on stage of the Universe never comes. Then, one night seemingly not different from the

¹¹ Origen, *Scriveri alese*, PSB Collection, part 3, translated by T. Bodogae, C.Galeriu, Bucharest, IBMBOR Publishing House, 1982, p. 103.

other, somewhere in Israel in a small town called Betleem a baby was born. At that moment the angels of God received the long awaited sign to sing that song that they learned and rehearsed for ages. And angels descended over where the child was born and sang: "Glory to God in the highest and on earth peace, good will among people!" Then they were silent and gone to heaven.

That song sounded so beautiful that he could be sung on other occasions, but God said no! An angel asked: why can't that song be sung again? And why was it sung only once in that outlying and forgotten corner, over a barn where a Child was born? With an indescribable smile God answered: "That little baby is my son! Such a birth never existed, nor will ever exist! That night my son was embodied! From now on songs for My glory and My Son's glory will be sung not by the angels, but by the people who will believe in my Son!"

Doxology of people competed in beauty and majesty the angels' song, although they failed to do the divine harmonies that only angels have mastered. But the lack of harmony will be complemented by the feeling of gratitude, feeling that angels can't have! That for no angel the Son of God embodied and for no angel gave His life, but only for the earth-born man¹².

The musical creation best reveals the essence of the artist's intent. Art music is an eminently creative sphere. The creative element is also considered artistic in all our activities, but art is considered also the activity that angels carried on, but, on another level. The musical event of the angels is outdoor, what makes us think that the composer, the artist - as *Berdeaev Nicolai said* - in his artistic creation lives outside it¹³. At the same time angelic music is

¹² <http://dorupope.com/2011/12/cantarea-ingerilor-accesat> visited today 13.04. 2018, 17.00 o'clock.

¹³ Nicolai Berdeaev, *Sensul Creației (The meaning of creation)*, Bucharest, Humanitas Publishing House, 1992, p. 211.

inside them, as the musical artistic buzz of the most beautiful sound masterpiece. Their harmony is the celestial atmosphere where the creator Father is constantly watching over creation. Human musical creation overflows in a perfect art that transcends and harmonizes or unifies with the music which brings peace, with angels' music.

The music from antiquity is inferior to the music of Christianity. Renaissance Classicism, Romanticism with all their canons and rules, sometimes tiring, brought to the foreground artistic masterpieces entering from us to eternity. These creations, but especially religious ones, are like an epectaza (a word that belongs to St. Grigore de Nyssa), a climbing, an attempt of lifting on harmonies inspired and lived, trying to glimpse with the mind's eyes and with the hearing the full living. Blessed is the one who understands and sings songs¹⁴.

Religious art music is imbued with a different spirit than the classical or romantic music. Heaven opened above the Christian world and revealed us a different perspective of peace and understanding between people having the thought and our lips full of sounds raised to God. Church music is not only the immanent, it transcends in the angels' world wherefrom the man took the song as a model. Meanwhile, in the Byzantine church music there is always a transcendent aspiration without being a real divine music, but almost divine. Byzantine church music, orthodox, brings us to another world, takes us to the beauties of a different sound realm, and approaches to the musical world of angels.

The angels are always with the man and talk to him, but mostly they answer his prayers. In times of trouble we do not hear their gentle voice which often manifests as intuitive feelings

¹⁴ Origen, *Scrieri alese(The selected writings)*, nr.6., Part I, translated by T. Bodogae, Nicolae Neaga and Zorița Lațcu, Bucharest, IBMBOR Publishing House, 1981, p. 309.

and thoughts¹⁵. The signs of these "voices" of angels (say the book's authors cited above) are:

- repeated positive thoughts coming in our minds;
- the best solutions coming in our mind;
- personal meanings that certain things or happenings have for us;
- timing certain things to match our prayers¹⁶.

Angels never intervenes without the man's approval, they do not violate the freewill. The will always controls, but it has to be united with the sense. Only united they take us on track. The sense lightens our way, as the light makes possible our sight. It does nothing acting; it remains the owner of all its actions. Hence what is called freewill because even if naturally it tends to the good that fits it, sometimes, however, blinded by mistake and pushed by the animal instinct, the will can choose the evil believing that evil is good. That is why freewill is defined as feature of both wisdom and will that can choose the good that is gracious, but may choose evil, when it's graceless.

Grace is dedication, love; the grace exists in the will as a first mover, and if there is no grace the whole harmony of the soul crumbles¹⁷. In fact, our birth in this world is to learn more in our benefit and the benefit of our souls. The ancient wise men knowing the complexity of the human being used the song and the music to recover the health of body and lead it to good morals, in orders to bring the man closer to heavenly harmony and through it he could become as heavenly as possible. The truth

¹⁵ Doreen Virtue și Charles Virtue, *Semne de sus. Mesaje ale îngerilor care îți pot călăuzi alegerile în viață* (*Signs from the sky. Messages of the angels which I can lead the elections in life*), translated by Cristian Hanu, Brașov, Adevăr Divin Publishing House, 2010, p. VII.

¹⁶ *Ibidem*.

¹⁷ Henry Cornelius Agrippa, *Magia cerească* (*The heavenly magic*), vol.II, Bucharest, Herald Publishing House, 2010, pp.120-121.

is that there is no powerful way of chasing the evil from the man than the musical harmony. On that basis, the ancient patriarchs, prophets and holy fathers brought songs and music serving as a model of angels' singing¹⁸. When human is helped by angels, angels use certain means that we do not always recognize; those routes are given by angels to guide us and protect us, not to take possession of our lives or our decisions. They are content to send us messages, answers, clues, solutions and warn us about the dangers the man can meet if he's not careful at these signs. This type of communication is the creation of the world but few people understand it, know it or *translate* it as they should into life. The signs given by angels represent their most direct way to connect with people. Seeking and finding, noting that symbols; the man will be able to improve all aspects of life.

People can find a nameless comfort when they know that the angels come to their aid and bring peace, tranquility and joy. This peace was prefigured the coming of Christ, whose fate and advent was announced by the song of the angels in Bethlehem of Judea. If we have an open heart, pure and clean soul as a child, we will be able to take as signs from angels many and insignificant happenings in our daily lives. In one way, perhaps unbelievable, they send us signs in various forms: feathers, coins, butterflies, birds with their endearing song, flowers with their fragrance etc. In addition to these tangible signs, they often succeed to draw our attention through music¹⁹.

Angels are hierarchically, above people²⁰, but there also exists, in theology, the idea that man is superior to the angel in some respects (*see anthem: it is truly right*). What has the human in addition to the

¹⁸ *Ibidem*.

¹⁹ Doreen Virtue, *op. Cit.*, p. 30.

²⁰ Andrei Pleșu, *Despre îngeri (About angels)* Bucharest, Humanitas Publishing House, 2010, p. 30.

angel? Andrei Plesu says that more minuses. *"Human life is dramatic. It's the life of the embodied spirit, meaning of that spirit put into a very difficult condition, if not impossible. Being in body, we acquire with effort what the angel has by nature"*²¹. Man has, once The Spirit dwelt in him (says St. Vasile cel Mare), worthy of a prophet, of an apostle and of an angel, although he's earth and ashes²².

There is a legend which says that somewhere, sometime, in eternity, God called a group of angels and told them to learn a beautiful song, a special song that they would sing only once, one night at some given sign. Angels have started rehearsals and learned it, becoming a true masterpiece in their interpretation. Some angels were curious when this song would be sung, but God told them that the time has not yet come.

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²¹ *Ibidem*.

²² *Filocalia*, vol. VIII, Bucharest, IBMBOR Publishing House, 1979, pp. 220-221.

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²⁴ Nicolai Berdeaev, *Sensul Creației (The meaning of creation)*, Bucharest, Humanitas Publishing House, 1992, p. 211.

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Regarding the angelic hierarchy, Dionisie Areopagitul sees hosts of angels in nine divisions, arranged in three overlapping groups: Seraphim, Cherubim and chairs; Reigns, Powers, Masters; Beginners, Archangels, Angels. All are moving, passing through: purification, illumination, perfection. When the lowest host of each group is in the purification phase, the middle host is in the lighting stage, and the upper, in the stage of perfection. Then, the top

²⁶ Doreen Virtue și Charles Virtue, *Semne de sus. Mesaje ale îngerilor care îți pot călăuzi alegerile în viață* (*Signs from the sky. Messages of the angels which I can lead the elections in lif*), translated by Cristian Hanu, Brașov, Adevăr Divin Publishing House, 2010, p. VII.

²⁷ *Ibidem*.

divisions go again to a higher purification, the middle to higher perfection and the lowest to higher enlightenment. But the lowest host is helped in this uphill (climb) by the upper ones²⁸.

This uphill is winding around God, coming closer and closer to Him. Because the producted ones want to hug circularly the producer, but only watching them around and filling themselves with His beauty²⁹. Among the three phases that continuously succeed is not opposition, but continuity, a development³⁰. And then, the divine light where the divisions are on various stages, is not isolated, but common to all, receiving it, all directly, at different steps³¹.

The goal of the hierarchy is thus, as far as possible, similitude and union with God³². The hierarchy is a sacred institution altogether; *"An image of the divine beauty, from the origin, operating in a sacred way and in steps and hierarchical knowledges, the secrets of its own brilliance and seek as far as possible, to work until the similitude with its prototype"*³³.

"The order of hierarchy consists in the fact that some are the cleaned ones while the others are the cleaners; some are the enlightened ones and others are those who light up; some who become perfect and some others who perfected; therefore everybody has, in his own way, the duty to imitate God³⁴.

The first group, "is that who is always around God; it's in his His neighborhood and knows Him directly before the others

²⁸ Dumitru Stăniloae, *op. cit.*, p. 305.

²⁹ *Oratio* 28, par.31, P.G.36,72, conf. *Ibidem*.

³⁰ Dumitru Stăniloae, *op. cit.*, p. 305.

³¹ *Ibidem*, p. 306.

³² Dionisie Pseudo-Areopagitul, *Ierarhia cerească și Ierarhia bisericească*, (*The heavenly hierarchy and Church hierarchy*), translated by Cicerone Iordăchescu, Iași, Institutul European, 1993, p. 35.

³³ *Ibidem*, p. 36.

³⁴ *Ibidem*, p. 36.

"³⁵. It is the Seraphim, Cherubim and Thrones. The second triad is composed of dominions, powers and masters, and the last triad is that of beginners, archangels and angels.

"The holy name of seraphim means the one who kindle or warms; and cherub name means multitude outpouring of knowledge or wisdom. Justly is the first administering heavenly hierarchy by the superior beings; it is one step higher than all others, and the direct divine revelations and dedication to the divine revealing it to them first because are the closest to God; warmers are also called the thrones and outpouring of wisdom, so with a name that explains their divine properties; because the name of seraphim indicates and reveals their continuous and uninterrupted mobility around the divine things; their warmth and finesse; their constant movemen, unceasing and not stumble at all; the property to exalt the lowest steps to make them like them, once and they kindle them to a similar fervor; their power to clean through burner flames that devours everything; their character, which does not allow any surround and any extinguished, but always remains the same, bright and light-giving, wasteful and destructive of any deep darkness ".

And the name of cherubim "shows their quality and the insight to know God; to receive the highest light and guess the divine beauty in her original power; the faculty of being made to communicate the wisdom and entering into communion with beings of the second rank by overflow without envy the wisdom given by God. Throne's name denotes the highest and the most sublime; finally, they are removed from any earthly humility"³⁶.

Master's name indicates "a kind of unforced upsurge and free of any descent towards the bottom; a kind of domation, in no way bended for degeneration in tyranny and they don't know

³⁵ *Ibidem*, p. 43.

³⁶ *Ibidem*, p. 44.

tiredness in their freedom, ceaselessly striving for the true mastery and for the power's spring and tending to self-control, as far as possible and kindly change the ones beneath them"³⁷.

The name of the the holy powers denotes virile and unmoved manhood in all their divine actions, that does not weaken at all, receiving manfully the given divine candle. They permanently strive to resemble God, forsaken their divine mobility by lack of manhood, but looking firmly toward the fortifying power above; becoming its icon, as much as possible, and heading strongly toward it, as a source of power; and moving toward the powers of the second rank, they share power and make them divine³⁸.

The name of dominions, stands on the same step with the heavenly principalities and powers, indicating the well-ordered harmony and inviolable, when receiving the divine; the order of the spiritual power, that do not capriciously and tyrannically abuse the powers arising from their strength, to lower purposes, but, without failure and in beautiful order, it strives toward the divine, and it guides up those below it, resembling, as in its power, the spring of the power producer and illuminating this one as it is permitted to angels, in their well ordered power ³⁹.

The name "main" means the start and leader character - like God – of the heavenly principalities that have a holy order as befits the major powers; then their total direction toward the beginning above any beginning and the leadership they have on others; Finally, they show, devoted imitation of the principle of all the first beginning of the mastery and the discovery of the origin of the tradition, which is above the being from the beautiful tradition of the start powers.

³⁷ *Ibidem*, p. 44.

³⁸ *Ibidem*, p. 49.

³⁹ *Ibidem*, p. 49.

The order of the Holy Archangels lies on the same level with the heavenly principalities; because they and the angels form a hierarchy and order, as I said, but because there is no hierarchy that does not have the first power, middle and last, so the archangels' order by its middle position in the hierarchy, keeps in a common bond both ends of it. The order also communicates with the holy beginners and with the holy angels. With some, through the fact that it is directed particularly towards the beginners' height of being above existence and imitating it, as far as possible, bringing the angels together, according to the ordinances of the well-ordered set and invisible; and with others the archangels order communicates through the fact that they have the interpreter role, receiving hierarchically, through the intercession of the first powers, the divine illuminations, proclaiming them to angels with kindness and by angels revealing them to us, as befit of the divinely enlightened⁴⁰.

And the angels *"conclude, completing all the heavenly spirits orders, because they possess, among the heavenly beings the specific of the angels' nature in the lowest grade. They are called by us "angels" more strongly in comparison with spirits above, since their hierarchy is closer to the visible ones and is the neighbour of the earthly world"*⁴¹.

*"The angelic world form a group extremely large, which is not only a juxtaposition, but a unity maintained by internal connections"*⁴². "Each of the three orders is the image of the Holy Trinity and the extremes meet in the middle, in a perfect unity as the unity of the Trinity. And the three triads are united the same"⁴³. *"The movement of the spiritual beings is an uphill that*

⁴⁰ *Ibidem*, p. 53.

⁴¹ *Ibidem*, p. 54

⁴² Dumitru Slăniloae, *op. cit.*, p. 307.

⁴³ *Ibidem*

will last forever"⁴⁴. *"The created subject never ends the understanding of the absolute one. But this movement is also called stability, because it is a maintainence in it. This is the stability of the angels"*⁴⁵. *"So there is a gradual development of the spiritual world, which is not only passive but brings its own work. But on the other hand, being also well strengthened and in the communion with God, it is stable. It is a continuous climb from stage to stage, from glory to glory"*⁴⁶. "

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This uphill is winding around God, coming closer and closer to Him. Because the producted ones want to hug circularly the producer, but only watching them around and filling themselves with His beauty⁴⁸.

Among the three phases that continuously succeed is not opposition, but continuity, a development⁴⁹. And then, the divine

⁴⁴ *Ibidem*

⁴⁵ *Ibidem*

⁴⁶ *Ibidem*, p.307

⁴⁷ Dumitru Stăniloae, *op. cit.*, p. 305.

⁴⁸ *Oratio* 28, par.31, P.G.36,72, conf. *Ibidem*.

⁴⁹ Dumitru Stăniloae, *op. cit.*, p. 305.

light where the divisions are on various stages, is not isolated, but common to all, receiving it, all directly, at different steps⁵⁰.

The goal of the hierarchy is thus, as far as possible, similitude and union with God⁵¹. The hierarchy is a sacred institution altogether; *"An image of the divine beauty, from the origin, operating in a sacred way and in steps and hierarchical knowledges, the secrets of its own brilliance and seek as far as possible, to work until the similitude with its prototype"*⁵².

"The order of hierarchy consists in the fact that some are the cleaned ones while the others are the cleaners; some are the enlightened ones and others are those who light up; some who become perfect and some others who perfected; therefore everybody has, in his own way, the duty to imitate God⁵³.

The first group, "is that who is always around God; it's in his His neighborhood and knows Him directly before the others"⁵⁴. It is the Seraphim, Cherubim and Thrones. The second triad is composed of dominions, powers and masters, and the last triad is that of beginners, archangels and angels.

"The holy name of seraphim means the one who kindle or warms; and cherub name means multitude outpouring of knowledge or wisdom. Justly is the first administering heavenly hierarchy by the superior beings; it is one step higher than all others, and the direct divine revelations and dedication to the divine revealing it to them first because are the closest to God; warmers are also called the thrones and outpouring of wisdom, so with a name that explains their divine properties; because the

⁵⁰ *Ibidem*, p. 306.

⁵¹ Dionisie Pseudo-Areopagitul, *Ierarhia cerească și Ierarhia bisericască* (*The heavenly hierarchy and Church hierarchy*), translated by Cicerone Iordăchescu, Iași, Institutul European, 1993, p. 35.

⁵² *Ibidem*, p. 36.

⁵³ *Ibidem*, p. 36.

⁵⁴ *Ibidem*, p. 43.

name of seraphim indicates and reveals their continuous and uninterrupted mobility around the divine things; their warmth and finesse; their constant movement, unceasing and not stumble at all; the property to exalt the lowest steps to make them like them, once and they kindle them to a similar fervor; their power to clean through burner flames that devours everything; their character, which does not allow any surround and any extinguished, but always remains the same, bright and light-giving, wasteful and destructive of any deep darkness ".

And the name of cherubim "shows their quality and the insight to know God; to receive the highest light and guess the divine beauty in her original power; the faculty of being made to communicate the wisdom and entering into communion with beings of the second rank by overflow without envy the wisdom given by God. **Thrones'** name denotes the highest and the most sublime; finally, they are removed from any earthly humility"⁵⁵.

Master's name indicates "a kind of unforced upsurge and free of any descent towards the bottom; a kind of domination, in no way bended for degeneration in tyranny and they don't know tiredness in their freedom, ceaselessly striving for the true mastery and for the power's spring and tending to self-control, as far as possible and kindly change the ones beneath them"⁵⁶.

The name of the **the holy powers** denotes virile and unmoved manhood in all their divine actions, that does not weaken at all, receiving manfully the given divine candle. They permanently strive to resemble God, forsaken their divine mobility by lack of manhood, but looking firmly toward the fortifying power above; becoming its icon, as much as possible, and heading strongly toward it, as a source of power; and moving

⁵⁵ *Ibidem*, p. 44.

⁵⁶ *Ibidem*, p. 44.

toward the powers of the second rank, they share power and make them divine⁵⁷.

The name of dominions, stands on the same step with the heavenly principalities and powers, indicating the well-ordered harmony and inviolable, when receiving the divine; the order of the spiritual power, that do not capriciously and tyrannically abuse the powers arising from their strength, to lower purposes, but, without failure and in beautiful order, it strives toward the divine, and it guides up those below it, resembling, as in its power, the spring of the power producer and illuminating this one as it is permitted to angels, in their well ordered power⁵⁸.

The name "main" means the start and leader character - like God – of the heavenly principalities that have a holy order as befits the major powers; then their total direction toward the beginning above any beginning and the leadership they have on others; Finally, they show, devoted imitation of the principle of all the first beginning of the mastery and the discovery of the origin of the tradition, which is above the being from the beautiful tradition of the start powers.

The order of the Holy Archangels lies on the same level with the heavenly principalities; because they and the angels form a hierarchy and order, as I said, but because there is no hierarchy that does not have the first power, middle and last, so the archangels' order by its middle position in the hierarchy, keeps in a common bond both ends of it. The order also communicates with the holy beginners and with the holy angels. With some, through the fact that it is directed particularly towards the beginners' height of being above existence and imitating it, as far as possible, bringing the angels together, according to the ordinances of the well-ordered set and invisible; and with others

⁵⁷ *Ibidem*, p. 49.

⁵⁸ *Ibidem*, p. 49.

the archangels order communicates through the fact that they have the interpreter role, receiving hierarchically, through the intercession of the first powers, the divine illuminations, proclaiming them to angels with kindness and by angels revealing them to us, as befit of the divinely enlightened⁵⁹.

And **the angels** *"conclude, completing all the heavenly spirits orders, because they possess, among the heavenly beings the specific of the angels' nature in the lowest grade. They are called by us "angels" more strongly in comparison with spirits above, since their hierarchy is closer to the visible ones and is the neighbour of the earthly world"*⁶⁰.

*"The angelic world form a group extremely large, which is not only a juxtaposition, but a unity maintained by internal connections"*⁶¹. "Each of the three orders is the image of the Holy Trinity and the extremes meet in the middle, in a perfect unity as the unity of the Trinity. And the three triads are united the same"⁶².

*"The movement of the spiritual beings is an uphill that will last forever"*⁶³. *"The created subject never ends the understanding of the absolute one. But this movement is also called stability, because it is a maintainence in it. This is the stability of the angels"*⁶⁴. *"So there is a gradual development of the spiritual world, which is not only passive but brings its own work. But on the other hand, being also well strengthened and in the communion with God, it is stable. It is a continuous climb from stage to stage, from glory to glory"*⁶⁵.

⁵⁹ *Ibidem*, p. 53.

⁶⁰ *Ibidem*, p. 54

⁶¹ Dumitru Slăniloae, *op. cit.*, p. 307.

⁶² *Ibidem*

⁶³ *Ibidem*

⁶⁴ *Ibidem*

⁶⁵ *Ibidem*, p. 307

"The heavens declare the glory of God." To glorify God is, moreover, something seraphic. Also all the host of the heaven above has done one thing: gave glory to the Creator⁶⁶.

"Heavens" are actually „infinite” crowds of spirits called angels or angelic hosts, whereof St. Ion Damaschin says, *"live in heaven and have only one thing to do: to praise God and serve the divine will"*⁶⁷. by "praising these infinite spirits is proclaimed the glory of God"⁶⁸.

*"The host of angels sings all the glory of God in a perfect harmony, so angels know and communicate their joy of knowing each other and God"*⁶⁹.

It is said that silence is the language of angels. A silence but not in the sense of "dumb", speechless, but in the sense of harmony, soothing, meaning that everything goes silent at its hearing. It is their work to bring harmony sound. The angels are likened to monks by their lives. The activity of the monks resembles angels: neighbor's care, the struggle with vices and sins, prayer, meditation and chant.

The hosts of angels, St. Dionisie Areopagitul calls **"chorus"**. "This is the most appropriate term, because their whole activity is like an eternal song of praise and thanksgiving to the High Sky⁷⁰, because they praise God for the marvelous arrangement of the cosmos"⁷¹. These choruses behaves like a single *guitar* of which

⁶⁶ Vasile cel Mare, *Comentar la Psalmi*, tranlated by de Ol. N. Căciulă, Bucharest, The Publishing House of Theological Library, 1939, p. 117.

⁶⁷ Ioan Damaschin, *op.cit*, p. 48.

⁶⁸ Dumitru Stăniloae, *op.cit*, p. 291.

⁶⁹ *Ibidem*, p. 307.

⁷⁰ Maica Alexandra-Principesa Ileana a României, *Sfinții îngeri (The Holy angels)*, translated by Irineu Pop Bistrițeanul, Bucharest, The Publishing House of Foundation Anastasia, 1992, p. 34.

⁷¹ Dumitru Stăniloae, *Liturghia, urcuș spre Dumnezeu și poartă a cerului (Mass guideblock toward God, and the gate of the sky)* in „Mitropolia Banatului”, nr. 1-3, an XXXI (1981), p. 44.

different sounds produce a harmony conducted by a unit whose strings resound under the fingers of the same musician. Guitar is here love. This guitar sounds are words inspired by love, words that all contribute to the same agreement and harmony; the musician is the virtue itself of love, for it springs out those melodious notes ... That harmony delights both angels and God ... harmony that conquers the attention of the whole sky"⁷².

*"The work and mission of the angels is, first, to worship and glorify the God in heaven. They sing ceaselessly before the throne of Almighty Heaven"*⁷³ *for angels ... they have no other occupation than to praise the Lord"*⁷⁴ *because for them "the song is the work of angels, is living heavenly, spiritual incense"*⁷⁵.

This song is addressed to the Holy Trinity which is the source of their fulfillment and happiness, as well as the fulfillment of all creation. «They draw their simple and happy perceptions of it and the understandable and intelligent powers of the multitudes of angels, not gathering their knowledge of God in particular fragments, or particular sensations, or discursive reasoning; nor being circumscribed by what is related to it - but being completely cleaned of all material - they conceive the intelligible truths of the divine: spiritually, intangible and uniform.

⁷² Ioan Gură de Aur, *Omilia XL la Fapte*, în J. Bareille, *apud*, Stăniloae Dumitru, *Comunitate prin iubire (The community through love)*, *Orthodoxy*, anul XV, nr. 1, Bucharest, IBMBOR Publishing House, 1963.

⁷³ Constantin Voicu, *Învățătura despre creație la sfântul Vasile cel Mare*, în volumul omagial „Sfântul Vasile cel Mare, închinat la 1600 de ani de la săvârșire” (*The teaching about the creation at St.Vasile The Great*) Bucharest, IBMBOR Publishing House, 1980, p. 81.

⁷⁴ Dumitru Stăniloae, *Cântarea liturgică comună, mijloc de întărire a unității, în dreapta credință (Common liturgical songs, means of strengthening unity, in the right faith)*, in “Orthodoxy”, year XXXIII, nr.1, Bucharest, IBMBOR Publishing House, 1981, p. 72.

⁷⁵ *Ibidem*, p. 72.

Intuitive faculty and their work shines in unmixed purity and righteousness and has its divine intuitions in an indivisible and immaterial way, being made through that divine unification, as far as possible, of the mind and reason of the over-wise God, through the work of divine wisdom."⁷⁶

The communion in the hierarchy of the nine choirs of angels we explained in the preceding section, hierarchy that plays an important role in the communion of angels in song.

The seraphims "because they serve relentlessly around the royal throne",⁷⁷ are the closest to God, and are "unceasing joy, in eternal delight, in a permanent joy, being happy, leaping, praising the Lord without silence"⁷⁸. "The Hebrew word "seraph" in Scripture denotes significantly the holiest natures of the seraphim; because it's taken entirely from the passionate and fiery essence of their divine and always mobile life "⁷⁹.

They share the warmth of their life, which is really the knowledge of their divine vision, grace and happiness by living in the holy Trinity, to the other hosts evenly and harmoniously, after hierarchical order of angels, warmth that turns into a hymn springed out from a burning love, in a holy sacrificial song which also warms up the others orders of angels, turning into one and unceasing doxology. "Doxology sanctifying thrice holy, continually sung by the holy angels, generally means both life, behaviour and together sung of the divine doxology"⁸⁰.

⁷⁶ Dionisie Pseudo-Areopagitul, *Despre numele divine-Teologia mistică (About Divine Name-Mystic Theology)*, op. cit., p. 65.

⁷⁷ Ioan Gură de aur, *Omilia la Serafimi*, translated by D. Fecioru, in "The Voice of Church", year XXXVII, nr. 3-4, Bucharest, IBMBOR Publishing House, 1978, p. 264.

⁷⁸ *Ibidem*, p. 264.

⁷⁹ Dionisie Pseudo-Areopagitul, op.cit., p. 110.

⁸⁰ Maxim Mărturisitorul, *Mystagogia sau Cosmosul și sufletul chipuri ale Bisericii (Mystagogy or the Cosmos and soul faces of the Church)*,

Nicodim Aghioritul sees the holy angels praise in number three. The first hierarchical, of Seats, Cherubim and Seraphim praises by: Galgal (storm) coming out of the wheels Cherubim (Ezekiel 10:13) and means **exchange** and **discovery**. Second hierarchy of dominions, Powers and Masters, sings praises: **Holy, Holy, Holy Lord of hosts**, and the third, Beginners, Archangels and Angels sings praises: Alleluia"⁸¹.

"Praising God with songs and innocence are functions and attributes of all the angels"⁸². It is made in a liturgical context which is actually the angels heavenly Liturgy, the prototype of the seen Church's liturgy, where they are partaking spiritually of Father through the Word in Spirit maintaining and her path to perfection as us, the reverse in the creative action of TheTrinity without including it and without knowing it after living, but as possible for everyone.

They have a purpose and a priestly mission. "St. Maxim believes that the invisible part, so priestly, angelic beings a creation of church. This idea has a truth in it, for angels praise God for His wisdom and power shown in the creation and help them lead to God"⁸³. "Human is the king and the crown of creation, it is meant to transfigure creation seen, to spiritualize it, as God may be "all in all". He is the Priest of the visible world and angels being purely spiritual beings we find them not like

Tranlation and notes by Dumitru Stăniloae, in "Revista Teologică" (Theological Magazine) nr. 3-4, 1944, p. 351.

⁸¹ *Apud: Benedict Ghiuș, Lucrarea îngerilor la Sfinții Părinți (The work of angels to the Holy Fathers), in "Mitropolia Olteniei", anul IX, nr. 7-8 ,Craiova,1957, p. 490.*

⁸² Petre Vintilescu, *Misterul Liturgic (The Liturgical Mystery)*, "Curierul Judiciar" Typography, București, 1929, p. 23.

⁸³ Dumitru Stăniloae, *Liturghia, urcuș spre Dumnezeu și poartă a cerului (Mass guideblock toward God, and the gate of the sky)*, in: "Mitropolia Banalului", nr. 1-3, year (1981), XXXI, p. 47.

"priests of the material order and animals of creation, but human beings' priests"⁸⁴. "St. Maxim believes that angels are using especially people in leadership of the material cosmic creation and animals towards God"⁸⁵.

"The general meaning in which St. Maxim sees the laity as nave, and the angels as priesthood, gives us the possibility to see the angels not as priests of the material order and animals of creation, but as human beings' priests.

But because beings have the attribute of subjects capable of initiatives and free actions in the creation of cosmic free-living, this makes us understand that St. Maxim considers that the angels are using people in the leadership of the material cosmic creation and animals towards God. Even the fact that St. Maxim considers human beings as becoming priests shows it to us. As a result, in the creation seen as nave we must distinguish the human subjects as a special category in becoming priests, who serving the God, will open the world for a more efficient work of God in it"⁸⁶.

There is a unity between the two worlds between the two missions, because "no human being or human community can fully update as Church in its way without the cosmic creation, nor this without the human being or without humanity on the whole. Because any movement of the cosmic creation, towards God, or generally towards higher stages, well ordered, can not be achieved without the human being and the human being can't progress towards God or towards a higher life without the help of the cosmic creation"⁸⁷.

Although there is a complementarity between the two worlds and the two priests "people are as laity in their relation with angels

⁸⁴ *Ibidem*, p. 47.

⁸⁵ *Ibidem*, p. 47.

⁸⁶ Dumitru Stăniloae, *Spiritualitate și comuniune în Liturghia Ortodoxă (Spirituality and communion in Orthodox Liturgy)*, Craiova, Publishing Metropolitan of Oltenia, 1986, p. 19.

⁸⁷ *Ibidem*, p. 16.

as priests. But a kind of laity moving towards the state of angels, senior priests of the cosmic creation, of course after their service and not after their being. But to get to the priestly vocation angels, human beings must continually practice their proper serving as priests in the cosmic creation of things and animals "⁸⁸.

Angelical priesthood is updated by angels in the heavenly Liturgy through a continuous service and sacrifice materialized in an unceasing doxology, the glorifying of God in song. Heavenly Liturgy is a continually thanksgiving - praise act and therein lies the sacrifice of angels, sacrifice without which no Mass could exist. The Mass is the ultimate way of partaking with God the Word and the angelical Liturgy committed by Doxology and ever obedience is the advance of the angels towards God, a liturgical advancement. This Liturgy is the impulse of love. The Liturgy implies communion for "communion is a sign of love"⁸⁹, and by love "is achieved the communion and the communion fosters love"⁹⁰.

The Trinity Communion is "the supreme and inexhaustible source of the three highest values of existence: the person, the love and their eternity"⁹¹. This communion is shared with the creatures (angels) of the Holy Spirit propagated then by the higher hierarchy to others, but not anyhow, but as being received, meaning from person to person, because "a person may communicate himself to others indefinitely and may receive further communication indefinitely while remaining receptacle and an aware statement of the existence of infinite love and the Holy Trinity and the depth of creation in its infinity. Only the common love of the two towards

⁸⁸ *Ibidem*, p. 19.

⁸⁹ Dumitru Stăniloae, *Atragerea ierarhică a lumii spre Sfânta Treime Prin Cuvântul lui Dumnezeu făcut de om (Hierarchical Attraction of the World to the Holy Trinity By the Word of God made by man)*, in "Mitropolia Olteniei", the new series, year XLIII, nr. 2, Craiova, 1991, p. 16.

⁹⁰ *Ibidem*, p. 16.

⁹¹ Dumitru Stăniloae, *Spiritualitate ...*, *op.cit.*, p. 12.

the third (to anyone holding third place), elevates and strengthens the love of those two. Only this way, the love widens becoming universal. The third unifies more the two"⁹². "The communion between person and person lies in that person's life. But not only between two persons but also between as many as possible. This is the community with a great character of communion between the persons who form it"⁹³.

The communication of angels praising God in song has in common the love, the sacrifice, the knowledge and the grace, and is distinguished as people in perfect unity.

The human participation to the heavenly Liturgy is made through a mystical emotion which is "a state of supersensual"⁹⁴ feeling performed by the perception of the supernatural realities by means of the superior power of the spiritual insight"⁹⁵.

The angelic song is the fulfillment of the heavenly liturgy and also a communication of grace hierarchically from God to the angelic legions. "How the angels, who don't have voice, can sing, it's hard to understand, but the spirit can show praise and love and thus they can be felt in other ways"⁹⁶.

Word of God, more accurate Logos, the Second Person of the Holy Trinity is the same being with the Father and the Holy Spirit, is a spirit of absolute, perfect purity. He is the transcendent Spirit of the sensitive word and of the intelligible world, unseen, spiritual.

For us "the word" is proper to the self image received from God through creation, because we are the only speaker creatures. Although it belongs to the face which is spiritual and not material, is performed under material incidences being a part of the material visual perceptive process.

⁹² *Ibidem*, p. 293.

⁹³ *Ibidem*, p. 378.

⁹⁴ Petre Vintilescu, *op. cit.*, p. 23.

⁹⁵ *Ibidem*, p. 23.

⁹⁶ *Ibidem*, p. 267.

Through the Word of God creating the world unseen, spiritual, and she partakes of God's Word. Angels are moved by him in a spiritual mode and enter the Trinity through the same Word which is the gate to the Holy Trinity and the Holy Spirit is the key through the grace given to him by God's own creatures, thus a connection through-penetration, so as it is possible. This is possible because the Trinity is a transcendent but personally source.

"Word is the incorporation of energy by which a person gets into the being of the person to whom it is addressed to"⁹⁷, and "dialogue continuous motion intertwining and mutual training, or continue enrichment and spiritual kinship"⁹⁸. Hymn addressed to God becomes "intimate and familiar conversation with Him"⁹⁹ "because the singing is the most proper way to talk about God, or God"¹⁰⁰, a permanent connection and an unstopped communication with the creator. So the angels in an establishment and perfect communion, as possible for the creature, by singing continuously they deposit their sacrifice and receive in "*epaktasis*"(*gr.*) the divine grace, thus forever being achieved, consummate the purpose for which they were created.

Thus doxology becomes a liturgical song, and in "this liturgical song is lived in a very unusual way"¹⁰¹. The purpose of the creation is and will be fulfilled because "all creation, the dumb and the speaking, both the one above the universe and the one on Earth praise its Creator"¹⁰².

Divine Happiness is "the divinity by its nature, its origin, from which the deification springs out for those who must deify, gived, through the divine goodness, the salvation and deification

⁹⁷ *Ibidem*, p. 90.

⁹⁸ *Ibidem*.

⁹⁹ Petre Vintilescu, *op cit.*, p. 23.

¹⁰⁰ Dumitru Stăniloae, *op. cit.*, p. 59.

¹⁰¹ *Ibidem*, p. 432.

¹⁰² Vasile cel Mare, *op.cit.*, p. 117.

for all rational and spiritual beings. She was given to the spirituals world above and happiness in a way more immaterial and spiritual"¹⁰³. "The numberless multitude of angels were created for human "¹⁰⁴, because the presence of divine spirituality inaccessible in itself, could radiate the angels' spirituality through all the steps that are appropriate to the levels where people are"¹⁰⁵. "By angels, God works the purification, illumination and the union with Him of all creatures"¹⁰⁶. Angels are spirits that "share the gifts they received from God to the lower"¹⁰⁷. Because they are the spirits "they have a supernatural perception and send in a special way their lights over the reasons of things, and from there pass their properties to other kindred spirits"¹⁰⁸.

The human is a symphony of matter and spirit. The spirit is the image of God in human, is the human's soul that keeps the spiritual connection with God "through holy spiritual Powers that talk to him, the imprints full of peace, together with strengthener and upholding charm, with the divine and burning desire of God, through the pleasure produced in him by the singing of divine hymns"¹⁰⁹.

Angels find heir happiness, the fulfillment of their purpose, by glorifying God in hymns, as we have shown. These are their bond with the Creator, their dialogue with Him, and communication of grace, which involves all divisions of angels, but "angels are created not only for their own happiness, but also to help people in knowing

¹⁰³ Dionisie Pesudo-Areopagitul, *Despre numele divine, Teologia mistică (About Divine Name-Mystic Theology)*, Translated by de Cicerone Iordăchescu and Theofil Simenschy, Iași, Institutul European, 1993, p. 80.

¹⁰⁴ Ioan Gură de Aur, *Omilia 36*, P.G. 151, col. 449 D, *apud* Dumitru Stăniloae, *Teologia Dogmatică Ortodoxă (Orthodox Dogmatic Theology)*, Bucharest, IBMBOR Publishing House, vol.I, 1996, p. 292.

¹⁰⁵ *Ibidem*, p. 292.

¹⁰⁶ Benedict Ghiuș, *op. cit.*, p. 487.

¹⁰⁷ Dionisie Pesudo-Areopagitul, *op. cit.*, p. 31.

¹⁰⁸ *Ibidem*, pp. 71-72.

¹⁰⁹ Maxim Mărturisitorul, *op.cit.*, p. 345.

God through the sensitive symbols of the world and the sensitive world domination through the spirit"¹¹⁰.

Each person receives at birth a guardian angel. Formerly, this expression of "guardian angel" did not only refer to the guide and protector about who was said every person had, but the one given by God to every community, nation or city. In supporting the existence of community angels' existence, Greek and Latin parents based their arguments on two biblical texts: Deuteronomy 32.8 (when God divided the nations, when he divided the sons of Adam, then settled the boundaries of nations according to the number of angels God) and Daniel 10, 13-21 (speaks about the angel of Persia). Clement Alexandrinul wrote that angels are made to take care of peoples, cities and people¹¹¹. This opinion is also expressed by St. Augustin.

Andrei Plesu describes very plastic the protective wing of the angel, as helpful in our spiritual ascent. The wing is the common hallmark of the **angels, monks and birds**-of their ministering endeavor. The song of the angels is full of joy, peace and tranquility. Birdsong has adaptive utility that stand out (courtship, aggression, marking territory) and is in many cases a pleasant song and brings good mood¹¹². Human song is harder to understand. It's something that comes out of the musical expression, what that person lives, but also what he wants to send to the public. The human music is therefore an expression of the quintessence of his life, each with his role. Simple man sings his

¹¹⁰ Dumitru Stăniloae, *Teologia Dogmatică*, op.cit , p. 289.

¹¹¹ Clement Alexandrinul, *Siromata*, cartea a VI-a, cap.XVIII, Patr. Gr. IX, c ol. 389-390; apud Jean Delumeau, *Liniștiți și ocrotiți (Quiet and protected)*, vol II., translated by. Laurențiu Zoicaș, Iași, Polirom Publishing House, 2005, p.7.

¹¹² Oliver Sacks, *Muzicofilia. Povestiri despre muzică și creier (Musicophilia. Suggestions about music and the brain)*, Bucharest, Humanitas Publishing House, 2009, p.8.

pains; the composer tries a cerebral in his creation for the elites and the monk to reach by singing, as much as possible, a trickle, a glimpse of similarity with the angels' singing.

An imitation of the cosmic music and the soul's music is also the liturgical music, whose early theorists take as *reference* the angelic choirs¹¹³. In the evening at monasteries, when the congregation goes to church, the three kingdoms appear merged into one: it is heard a rustle of wings and a beginning of music¹¹⁴. Monks' chant in the evening coolness ascends on spiritual wings to the throne of the Creator, enfolding Him in quiet harmonies that turn into bright energies whose sight is impossible for us, the people¹¹⁵.

The relationship between angels and music is eternal, this is their main concern. In the Byzantine tradition wisdom is represented sometimes, as an angel¹¹⁶. Angel is the double celestial of the terrestrial *Psyche*. Angel, as being of Light, follows man everywhere, being the transcendent principle of the

¹¹³ Andrei Pleșu, *op.cit.*, pp. 160-161.

¹¹⁴ *Ibidem*, pp.137,138.

¹¹⁵ *Ibidem*.

¹¹⁶ Divine Wisdom made two great theologians: Sergius Bulgakov and Paul Florenski to fall almost in heresy, considering Wisdom as yet another person of Theim as a fourth entity in the Holy Trinity. Information about this is found in: Dogmatic and Symbolic-Theology for the Institutes of Theology, vol. I, Bucharest, IBMBOR Publishing House, 1958, pp. 464-465; Serghie Bulgakov, *Rugul care nu se mistuie* (*The bush that is not consumed*) translated by Boris Buzilă, Bucharest, Anastasia Publishing House, 2001, pp.209-256; Serghie Bulgakov, *Lumina neînsertă* (*Unlit light*) translated by Elena Drăgușin, Bucharest, Anastasia Publishing House, 1999, pp. 285-310; Paul Florenski, *Stâlpul și temelia adevărului. Încercare de teodicee ortodoxă în 12 scrisori* (*The pillar and the foundation of the truth*), translated by Emil Iordache, Iulian Friptu, Dimitrie Popescu- Studiu introductiv Ioan I. Ică jr., Bucharest, Polirom Publishing House, 1999, pp. 205-250; Lucian Blaga, *Spațiul mioritic* (*Myoritic space*), edited by Eugeniu Nistor, Târgu Mureș, Ardealul Publishing House, 2010, pp. 69-111.

human individuality, man simply must want. What is the angel? It's the perfect human nature, the nature that awaits him if he lives according to God. Angel is not an *alter-ego* protector, the celestial spirit of the soul, the *transcendent* opposite of the terrestrial ego.

The angel of wisdom is the Archangel Gabriel, named the humanity angel, the angel of knowledge and the angel of revelation, he is Wisdom and Soul, Logos and Sofia. Sofia, meaning the wisdom of the Word, if we want an interpretation, it is white horse of Revelation¹¹⁷. From these ideas it can developed a major sophiologia, where angel and man would present as the results of the full creation.

People have received the Revelation in symbols representing the apophatic truths and the Will of the Supreme Being. "Our knowledge is mediated by sensitive symbols; angels help us cross the depths of what is oversensitive in symbols"¹¹⁸. Because "angels communicate to people a non-sensitive express of God"¹¹⁹ and people themselves "communicate a more sensitive express of God to the angels, meaning God's revelation through" the spiritual aesthetics "¹²⁰.

This "non-sensitive express" is realized because the mystery is not explained, being of a great apofatism, but instead it is lived by a maximum "mystic emotion" that raises man in the spiritual sphere, of the non-sensitive, up to the "throne" of the Trinity, composed of the highest rank of angels, wherefrom starts this holy endless hymn. This is man's happiness, human's communion with the angels in order to form a single choir

¹¹⁷ Henry Corbin, *Omul și îngerul său. Inițiere și cavalerie spirituală* (*Man and his angel. Initiation and spiritual cavalry*), translated by Monica Jitäreanu, Bucharest, Univers Enciclopedic Publishing House, 2002, p. 68.

¹¹⁸ *Ibidem*, p. 299.

¹¹⁹ *Ibidem*, p. 289.

¹²⁰ *Ibidem*.

singing "angels' song" the most sublime hymn glorifying the Creator of all creation, for "happiness is communion of persons"¹²¹ in an ascendent hierarchical communion, because the "the inside of man is the angel and the inside of angel is God. They are on a scale, but the steps are transparent "¹²². Happiness is the fulfillment of each "ego" of this harmonious and unified chorus.

"The whole work of the heavenly hierarchy is divided in receiving and communicating the holy undisturbed cleaning, divine light, and perfect knowledge "(Dionisie Areopagitul VI, 1-2) because" through a certain order and in imitation of God, angels are a mean of communicating the divine light to other creatures "(Dionisie Areopagitul XIII, 3). *"Angelic hierarchy is such a holy preparation, of knowledge and work, that goes wherever possible to the similitude and union with God, having God as ruler of all knowledge and the sacred work, and a firm model, the very divine beauty, angels' hierarchy imitates it, as far as possible and completes its members to transforming them into divine faces, pure and spotless mirrors, able to receive inside them, the rays of divine light, in mirrors which in a sacred way, being full of the bright glow, could light again, without envy the next steps of creatures, as is must be, after divine ordinances "(Dionisie Areopagitul III.1-2)"¹²³.*

"And human beings, discovering the faces of divine senses in things, also know that angelic minds include the reasons of all sensitive realities, as higher steps toward God until their roots in God and in an increasingly close solidarity between them, as they contain gradually at lower level the human minds. But including

¹²¹ Dumitru Stăniloae, *Spiritualitate și comuniune în Liturghia Ortodoxă (Spirituality and communion in Orthodox liturgy)*, Craiova, Publishing Metropolitan of Oltenia, 1986, p. 379.

¹²² *Idem, Teologia Dogmatică Ortodoxă (Orthodox dogmatic theology)*, p. 301.

¹²³ Benidict Ghiuș, *op. cit.*, pp. 487-488.

the reasons of things, the angels make the final ones to manifest the presence of those reasons, as sensitive images where those reasons are plasticized, helping human beings to know more clearly the reasons of things and to exercise their work on things as plasticized images of them, in a more efficient way, or to appear in artistic achievements the transparent depth, beautiful and mysterious of things.

But once raised at the considerations of the divine reasons and angelic at the feeling of angelic beings shining through the images of those reasons, after a detachment of the very pleasant attachment of the seen side of things, regarded as the ultimate reality and produced by sensitive pleasures and worries, the human mind also sees God through them"¹²⁴.

"The spiritual content of the whole angelic world is transmitted to the spiritual content of the whole human world through the special bond between a human individual materializing and an individual-angelic one of this world, the angelic materializing representing a personal form of the spiritual model appropriate to the character of a human personal materializing. Angels bring us, thus, not only a new horizon of knowledge, that escape us of monotony, but also an aid in the development of our originality of a beauty line of superior purity and character. In particular way, the creators of art, these new horizons of understanding and harmony are opening in an original way appropriate to them, by their angels. For angels praising God "by unsilent word of mouth" materializes in higher spiritual structures the astonishment which was produced by the infinite and the indefinite divine. And these structures, harmonies and arrangements, although intangible, are still noticed by those

¹²⁴ Dumitru Stăniloae, *Spiritualitate și comuniune (Spirituality and communion in Orthodox liturgy)*, p. 17.

gifted with a greater capacity of spiritual perception and expression more appropriate to them"¹²⁵.

Sparkles "often light on things for the sparkling people who are radiating from angels producing so-called inspirations. Especially kindles these sparkles for those who contemplate things with a mind untroubled by passions. These sparkles make people combine the sensitive forms, the harmonious combination of colors, sounds and words, for the revealing of new senses and their beauty"¹²⁶.

Thus angels brought in the human history, and to the Church history, "drops" from the purest "dew", "heaven's sweat" spiritual in their sacrifice towards God.

As those who are between the "already and not yet" alive "anchor of heaven" with the hope of revival. "But then, when we become immortal and incorruptible, and we shall reach the blessed status of the image of Christ and shall we ever be with the Lord (1 Thess. 4:16), after Scripture, we will fill by His visible theophany through clean contemplations. For it will surround us in bright sparklings as the disciples in the divine Transfiguration. And partaking of His intelligible outpouring of light with a spotless and imaterial mind and of the union above the mind through unknowable and happy lighty rays, in a divine imitation of the overcelestial minds, we will be just like angels, as tells the truth of Scripture (Lk. 20, 36), and sons of God, being sons of the revival"¹²⁷.

¹²⁵ Dumitru Stăniloae, *Teologia Dogmatică (Orthodox dogmatic theology)* *op.cit.*, p. 302.

¹²⁶ *Ibidem*, p. 304.

¹²⁷ *Ibidem*, pp. 299-300.

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