

serious dangers. just as parents, whose children are about to travel a dangerous and infested road, appoint guardians and helpers for them, so also in the journey we are making towards our heavenly country our heavenly Father has placed over each of us an Angel under whose protection and vigilance we may be enabled to escape the snares secretly prepared by our enemy, repel the dreadful attacks he makes on us, and under his guiding hand keep the right road, and thus be secure against all false steps which the wiles of the evil one might cause us to make in order to draw us aside from the path that leads to heaven” (*Catechism of the Council of Trent*, Part IV, The Lord’s Prayer).

Catechism of the Catholic Church

CCC §335, “In her liturgy, the Church joins with the angels to adore the thrice-holy God. She invokes their assistance (in the funeral liturgy’s *In Paradisum deducant te angeli* . . . [“May the angels lead you into Paradise. . . .]”). Moreover, in the “Cherubic Hymn” of the Byzantine Liturgy, she celebrates the memory of certain angels more particularly (St. Michael, St. Gabriel, St. Raphael, and the Guardian Angels.”

CCC §336, “From its beginning until death, human life is surrounded by their watchful care and intercession. Beside each believer stands an angel as protector and shepherd leading him to life. Already here on earth the Christian life shares by faith in the blessed company of angels and men united in God.

A Prayer to your Guardian Angel - St. Gertrude.

O most holy angel of God, appointed by God to be my guardian, I give you thanks for all the benefits, which you have ever bestowed on me in body and in soul.

I praise and glorify you that you condescended to assist me with such patient fidelity, and to defend me against all the assaults of my enemies.

Blessed be the hour in which you were assigned me for my guardian, my defender and my patron.

In acknowledgement and return for all your loving ministries to me, I offer you the infinitely precious and noble heart of Jesus, and firmly purpose to obey you henceforward, and most faithfully to serve my God.

Amen

References:

Catechism of the Catholic Church

Catechism of the Council of Trent

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Guardian Angels

According to the general teaching of the theologians, not only every baptized person, but also every human being, including unbelievers, has his own special Guardian Angel appointed by God to guard his soul.

Although the existence of an individual guardian angel for every soul is not a doctrine of faith, it is supported by Scripture and by Catholic Tradition and has been commonly taught in the Church. Pope Clement X approved the traditional devotion to the Guardian Angels. The feast of the Guardian Angels is celebrated on October 2.

It is altogether appropriate that imperfect human beings should be guarded by angels, and thus steadily influenced and guided to good.

The faith of the early Christians manifested itself unmistakably in the devotion they paid to their Guardian Angels. As early as the fourth century it was customary to erect altars and sanctuaries in their honor. The Feast of the Guardian Angels originated in the eleventh century.

God’s providence extends, not only to humanity as a whole, but also to individual human beings. Each human being has, by God’s loving providence, his own guardian angel.

It seems that the office of being guardians to men belongs to the lowest order of heavenly spirits, which is the ninth order, the order of the Angels.

Each human being without exception has a guardian angel as long as he is a wayfarer, that is, during his entire earthly life. In

heaven a man will have an angel companion to reign with him, but not a guardian; no guardian is needed when the guarded earthly journey has been successfully completed. In hell, each man will have a fallen angel to punish him.

Each human being has his guardian angel from the moment of his birth, and not, as some have taught, only from the moment of baptism.

The guardian angel is a gift of divine providence. He never fails or forsakes his charge. Sometimes, in the workings of providence, a man must suffer trouble; this is not prevented by the guardian angel.

Guardian Angels do not grieve over the ills that befall their wards. For all angels uninterruptedly enjoy the beatific vision and are forever filled with joy and happiness. Guardian Angels do not will the sin which their wards commit, nor do they directly will the punishment of this sin; they do will the fulfillment of divine justice which requires that a man be allowed to have his way, to commit sin if he so choose, to endure trials and troubles, and to suffer punishment.

All angels are in perfect agreement with the divine will as far as it is revealed to them. However, it may be that not all angels have the same revelations of the divine will for their several ministries, and thus, among angels, there may arise a conflict, discord, or strife.

Holy Scripture and Tradition

The existence of angels is a truth so obviously founded in Scripture, Tradition, and the teaching of the Church that it seems superfluous to undertake a formal

delineation of it. The following are merely a few of the many Scriptural texts in which it is expressly taught:

Ps. 91:11, “For he will give his angels charge of you to guard you in all your ways.”

Matt. 18:10, “See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven.”

The expression “their angels”, plainly points to the existence of Guardian Angels. That each man has a guardian angel is also proved by a passage in the Acts of the Apostles. The friends of St. Peter, when he knocks on the door after his deliverance from prison, joyfully exclaim, “It is his angel!”

St Basil, referring to Matt. 18:10 taught, “Every one of the faithful has an angel standing at his side as educator and guide, directing his life” (Adv. Eunomium III, 1).

Saint Gregory of Neocaesarea, also known as Gregory Thaumaturgus, and Gregory the Wonderworker (ca. 213 – ca. 270 AD), praised his guardian angel for leading him, saying, “it (thanksgiving) shall be addressed to that being who, by some momentous decision, had me allotted to him from my boyhood to rule, and rear, and train,—I mean that holy angel of God who fed me from my youth” (*Thanksgiving Speech on Origin*).

St John Chrysostom, commenting on this same passage writes, “Every faithful Christian has an angel from the very beginning, as Jacob says, “The angel who has redeemed me from all evil” (Gen. 48:16).

St. Jerome also taught every person has from his birth, his own special guardian angel. In his commentary on Matt. 18:10, he says, “The dignity of human souls is great, for each has an angel appointed to guard it.”

Origin, undoubtedly voiced the belief of the Primitive Church when he said, “Each of us, even the lowliest, has an angel by his side” (*Hom. in Num.*, 20).

St. Anselm taught, “every soul is committed to an angel at the moment it is united with the body” (*Elucid.*, II, 31.).

(See also, Ps. 103:29; 148:2; Matt. 4:11; 22:30; 25:31; John 1:51; Heb. 1:4).

Quite a number of the Fathers, it is true, speak of Guardian Angels only in connection with pious Christians; but their comments must not be interpreted in an exclusive sense; these Fathers merely wish to emphasize that every good Christian enjoys the special protection of a guardian angel, which does not exclude that God also bestows the same paternal providence on every human being.

Council of Trent—God's care for us is seen in the appointment of Guardian Angels.

“But in order to comprehend more clearly the fatherly care of God for men, it will be well in the explanation of this particular point to say something regarding the Guardian Angels under whose protection men are placed.

“By God’s providence Angels have been entrusted with the office of guarding the human race and of accompanying every human being so as to preserve him from any