

God's extol through the hymn of angels-mean of inter-communion

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Abstract: *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 Sky, because they praise God for the marvelous arrangement of the cosmos.*

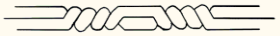
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"The heavens declare the glory of God". To glorify God is, moreover, something seraphic. Also all the host of the heaven above has done one thing: gave glory to the Creator¹.

"Heavens" are actually "infinite" crowds of spirits called angels or angelic hosts, whereof St. Ion Damaschin says, live in

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¹ VASILE CEL MARE, *Comentar la Psalmi*, trad. by Ol. N. Căciulă, Libraria Teologică Publishing House, Bucharest, 1939, p. 117.



heaven and have only one thing to do: to praise God and serve the divine will"². by "praising these infinite spirits is proclaimed the glory of God"³.

"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"⁴.

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 Sky⁵, because they praise God for the marvelous arrangement of the cosmos"⁶. These choruses behaves like a single *guitar* of which 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,

² IOAN DAMASCHIN, *Dogmatica*, trad. by D. Fecioru, Scripta Publishing House, Bucharest, 1991, p. 48.

³ Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, vol. I, IBMBOR Publishing House, Bucharest, 1996, p. 291.

⁴ *Ibidem*, p. 307.

⁵ Maica ALEXANDRA - Principessa Ileana of Romania, *Sfinții îngeri*, trad. by Irineu Pop Bistrițeanul, Fundation „Anastasia” Publishing House, Bucharest, 1992, p. 34.

⁶ Dumitru STĂNILOAE, *Liturghia, urcuș spre Dumnezeu și poartă a cerului*, in „Mitropolia Banatului”, nr. 1-3, year XXXI (1981), p. 44.

for it springs out those melodious notes ... That harmony delights both angels and God ... harmony that conquers the attention of the whole sky"⁷.

"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 " ⁸for angels ... they have no other occupation than to praise the Lord"⁹ because for them" the song is the work of angels, is living heavenly, spiritual incense"¹⁰.

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.

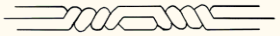
Intuitive faculty and their work shines in unmixed purity and righteousness and has its divine intuitions in an indivisible and immaterial way, being made through that divine unification,

⁷ IOAN GURĂ DE AUR, *Omilia XL la Fapte*, in J. Bareille, *apud*, Stăniloae Dumitru, *Comunitate prin iubire*, „Ortodoxia”, year XV, nr. 1, IBMBOR Publishing House, Bucharest, 1963.

⁸ Constantin VOICU, *Învățătura despre creație la sfântul Vasile cel Mare*, in homage volum „Sfântul Vasile cel Mare, închinat la 1600 de ani de la săvârșire”, IBMBOR Publishing House, Bucharest, p. 81.

⁹ Dumitru STĂNILOAE, *Cântarea liturgică comună, mijloc de întărire a unității, în dreapta credință*, in „Ortodoxia”, year XXXIII, nr. 1, IBMBOR Publishing House, Bucharest, 1981, p. 72.

¹⁰ *Ibidem*, p. 72.



as far as possible, of the mind and reason of the over-wise God, through the work of divine wisdom"¹¹.

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"¹², are the closest to God, and are "unceasing joy, in eternal delight, in a permanent joy, being happy, leaping, praising the Lord without silence"¹³. "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"¹⁴.

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"¹⁵.

¹¹ DIONISIE PSEUDO-AREOPAGITUL, *Despre numele divine, Teologia mistică*, trad. by Cicerone Iordăchescu and Theofil Simenschy, European Institut, Iași, 1993, p. 65.

¹² IOAN GURĂ DE AUR, *Omilia I-a la Serafimi*, trad. by D. Fecioru, in „Glasul Bisericii”, year XXXVII, nr. 3-4, IBMBOR Publishing House, Bucharest, 1978, p. 264.

¹³ *Ibidem*.

¹⁴ DIONISIE PSEUDO-AREOPAGITUL, *Despre numele divine-Teologia, op. cit.*, p. 110.

¹⁵ MAXIM MĂRTURISITORUL, *Mystagogia sau Cosmosul și sufletul chipuri ale Bisericii*, trad. and notes by Dumitru Stăniloae, in „Revista Teologică”, nr. 3-4, 1944, p. 351.

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: Alleluia¹⁶.

"Praising God with songs and innocence are functions and attributes of all the angels"¹⁷. 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.

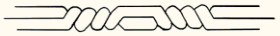
They have a purpose and a priestly mission. "St. Maxim believes that the invisible part, so priestly, angelic beings a creation of church. This idea has a truth in it, for angels praise God for His wisdom and power shown in the creation and help them lead to God¹⁸. "Human is the king and the crown of 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 "priests of the material order and animals of creation, but human beings' priests"¹⁹ "St. Maxim believes that angels are using

¹⁶ Benedict GHIUȘ, *Lucrarea îngerilor la Sfinții Părinți*, in „Mitropolia Olteniei”, year IX, nr. 7-8, Craiova, 1957, p. 490.

¹⁷ Petre VINTILESCU, *Misterul Liturgic*, „Curierul Judiciar” Publishing House, Bucharest, 1929, p. 23.

¹⁸ Dumitru STĂNILOAE, *Liturgia, urcuș spre Dumnezeu și poartă a cerului*, in „Mitropolia Banalului”, nr. 1-3, year (1981), XXXI, p. 47.

¹⁹ *Ibidem*.



especially people in leadership of the material cosmic creation and animals towards God"²⁰.

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"²¹.

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"²².

Although there is a complementarity between the two worlds and the two priests "people are as laity in their relation with angels as priests. But a kind of laity moving towards the state of angels, senior priests of the cosmic creation, of course

²⁰ *Ibidem*.

²¹ Dumitru STĂNILOAE, *Spiritualitate și comuniune în Liturghia Ortodoxă*, Mitropolia Olteniei Publishing House, Craiova, 1986, p. 19.

²² *Ibidem*, p. 16.

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 ²³.

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"²⁴, and by love "is achieved the communion and the communion fosters love"²⁵.

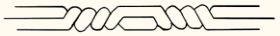
The Trinity Communion is "the supreme and inexhaustible source of the three highest values of existence: the person, the love and their eternity"²⁶. This communion is shared with the creatures (angels) of the Holy Spirit propagated then by the higher hierarchy to others, but not anyhow, but as being 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 the third (to anyone holding third place), elevates and strengthens

²³ *Ibidem*, p. 19.

²⁴ Dumitru STĂNILOAE, *Atragerea ierarhică a lumii spre Sfânta Treime prin Cuvântul lui Dumnezeu făcut de om*, in „Mitropolia Olteniei”, year XLIII, nr. 2, Craiova, 1991, p. 16.

²⁵ *Ibidem*, p. 16.

²⁶ Dumitru STĂNILOAE, *Spiritualitate ...*, *op. cit.*, p. 12.



the love of those two. Only this way, the love widens becoming universal. The third unifies more the two²⁷". "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 "²⁸.

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 supersensual²⁹ feeling performed by the perception of the supernatural realities by means of the superior power of the spiritual insight"³⁰.

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"³¹.

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.

²⁷ *Ibidem*, p. 293.

²⁸ *Ibidem*, p. 378.

²⁹ Petre VINTILESCU, *op. cit.*, p. 23.

³⁰ *Ibidem*, p. 23.

³¹ *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»³², and «dialogue continuous motion intertwining and mutual training, or continue enrichment and spiritual kinship»³³. Hymn addressed to God becomes «intimate and familiar conversation «with Him»³⁴, because «the singing is the most proper way to talk about God, or God»³⁵, 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 „*epektasis*” (*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"³⁶. 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»³⁷.

The irradiance of people with divine happiness. Divine Happiness is "the divinity by its nature, its origin, from which the

³² *Ibidem*, p. 90.

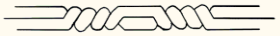
³³ *Ibidem*.

³⁴ Petre VINTILESCU, *op. cit.*, p. 23.

³⁵ Dumitru STĂNILOAE, *op. cit.*, p. 59.

³⁶ *Ibidem*, p. 432.

³⁷ VASILE CEL MARE, *op. cit.*, p. 117.



deification springs out for those who must deify, given, through the divine goodness, the salvation and deification for all rational and spiritual beings. She was given to the spiritual world above and happiness in a way more immaterial and spiritual" ³⁸. "The numberless multitude of angels were created for human" ³⁹, 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" ⁴⁰. "By angels, God works the purification, illumination and the union with Him of all creatures" ⁴¹. Angels are spirits that "share the gifts they received from God to the lower" ⁴². 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" ⁴³.

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" ⁴⁴.

Angels find their happiness, the fulfillment of their purpose, by glorifying God in hymns, as we have shown. These are their

³⁸ DIONISIE PESUDO-AREOPAGITUL, *op. cit.*, p. 80.

³⁹ IOAN GURĂ DE AUR, *Omilia 36*, P.G. 151, col. 449 D, *apud* Dumitru Stăniloae, *Teologia Dogmatică Ortodoxă*, IBMBOR Publishing House, Bucharest, vol. I, 1996, p. 292.

⁴⁰ *Ibidem*.

⁴¹ Benedict GHIUȘ, *Lucrarea îngerilor la Sfinții Părinți*, in „Mitropolia Olteniei”, year IX, nr. 7-8, Craiova, 1957, p. 487.

⁴² DIONISIE PESUDO-AREOPAGITUL, *op. cit.*, p. 31.

⁴³ *Ibidem*, pp. 71-72.

⁴⁴ MAXIM MĂRTURISITORUL, *op. cit.*, p. 345.

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 God through the sensitive symbols of the world and the sensitive world domination through the spirit"⁴⁵.

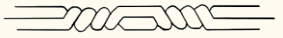
Each person receives at birth a guardian angel. Formerly, this expression of "guardian angel" did not only refer to the guide and protector about who was said every person had, but the one given by God to every community, nation or city. In supporting the existence of community angels' existence, Greek 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 people⁴⁶. 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 mood⁴⁷. Human song is harder to understand. It's something that comes out of the musical

⁴⁵ Dumitru STĂNILAOE, *Teologia Dogmatică Ortodoxă*, vol. I, Bucharest, IBMBOR Publishing House, 1996, p. 289.

⁴⁶ CLEMENT ALEXANDRINUL, *Stromata*, cartea a VI-a, cap. XVIII, Patr. Gr. IX, col. 389-390; *apud* Jean DELUMEAU, *Liniștiți și ocrotiți*, vol. II., trad. by Laurențiu Zoicaș, Polirom Publishing House, Iași, 2005, p. 7.

⁴⁷ Oliver SACKS, *Muzicofilia. Povestiri despre muzică și creier*, Humanitas Publishing House, Bucharest, 2009, p. 8.



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 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 choirs⁴⁸. 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 music⁴⁹. 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 people⁵⁰.

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

⁴⁸ Andrei PLEȘU, *Despre îngerii*, Humanitas Publishing House, Bucharest, 2010, pp. 160-161.

⁴⁹ *Ibidem*, pp. 137, 138.

⁵⁰ *Ibidem*.

meaning the wisdom of the Word, if we want an interpretation, it is white horse of Revelation.⁵¹ 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"⁵². Because "angels communicate to people a non-sensitive express of God"⁵³ and people themselves "communicate a more sensitive express of God to the angels, meaning God's revelation through" the spiritual aesthetics "»"⁵⁴.

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 singing "angels' song" the most sublime hymn glorifying the Creator of all creation, for "happiness is communion of persons"⁵⁵ 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 "⁵⁶. Happiness is

⁵¹ Henry CORBIN, *Omul și îngerul său. Inițiere și cavalerie spirituală*, trad. by Monica Jităreanu, Univers Enciclopedic Publishing House, Bucharest, 2002, p. 68.

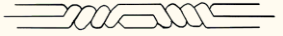
⁵² *Ibidem*, p. 299.

⁵³ *Ibidem*, p. 289.

⁵⁴ *Ibidem*.

⁵⁵ Dumitru STĂNILOAE, *Spiritualitate și comuniune în Liturghia Ortodoxă*, Mitropoliei Olteniei Publishing House, Craiova, 1986, p. 379.

⁵⁶ IDEM, *Teologia Dogmatică Ortodoxă, op. cit.* p. 301.

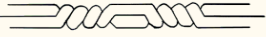


the fulfillment of each "ego" of this harmonious and unified chorus.

"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 111.1-2)"⁵⁷.*

"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 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.

⁵⁷ Benedict GHIUŞ, *op. cit.*, p. 487-488.



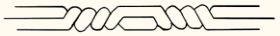
But once raised at the considerations of the divine reasons and angelic at the feeling of angelic beings shining through the images of those reasons, after a detachment of the very pleasant attachment of the seen side of things, regarded as the ultimate reality and produced by sensitive pleasures and worries, the human mind also sees God through them"⁵⁸.

«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 gifted with a greater capacity of spiritual perception and expression more appropriate to them"⁵⁹.

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

⁵⁸ Dumitru STĂNILOAE, *Spiritualitate și comuniune...*, p. 17.

⁵⁹ IDEM, *Teologia Dogmatică...*, p. 302.



of colors, sounds and words, for the revealing of new senses and their beauty"⁶⁰.

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"⁶¹.

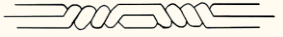
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⁶⁰ *Ibidem*, p. 304.

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