

The “War in Heaven” (Rev. 12:7)



How art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations? And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds, I will be like the most High. But yet thou shalt be brought down to hell, into the depth of the pit. (Isa 14:12-15 DRB)

(St Anthony Desert Father) Abba Anthony said, "I saw the snares that the enemy spreads out over the world and I said groaning, "What can get through from such snares?" Then I heard a voice saying to me, 'Humility.'"

St. Faustina reminds us that St. Michael was the first Christian to do God’s will when he believed in the incarnation, fights for God, and thus passes the test,

"I have great reverence for Saint Michael the Archangel; he had no example to follow in doing the will of God, and yet he fulfilled God’s will faithfully [667

Francisco Suárez, a Spanish Jesuit theologian, produced what is considered the most complete modern synthesis of angelology and demonology. Drawing on the *Church Father Lactantius, (circa 260-330)*, he holds ***that Lucifer’s sin was envy—not toward humanity itself, but toward the Son of God made man (the Logos). Because of this envy, Lucifer later deceived man.*** Suárez teaches that Lucifer’s rebellion, together with that of the other fallen angels, consisted in their refusal to accept God’s previously revealed plan for the future Incarnation of the Word.

This theological hypothesis is founded on the words of the Letter to the ***Hebrews (Heb 1:6): "When (God) introduces the first-born into the world he says, may the angels of God adore him."*** According to Suárez, God showed the angels the future image of Christ, God made man, and invited them to recognize Him as their head and Lord. Lucifer and some angels refused because they would not adore a man whom ***they considered inferior to themselves by nature,*** even though He was superior as the incarnate Second Person of the Trinity. They regarded the Incarnation as an intolerable offense against their angelic dignity and hierarchical greatness.

The sin of the angels was pride, arising—following ***Blessed Duns Scotus***—from a disordered love of self, understood as a spiritual love of concupiscence and of one’s own excellence. Blinded by this self-love, Lucifer expected that the hypostatic union of the Word would occur not with human nature, but exclusively with his own angelic nature.

Lucifer’s refusal was directed not only against the Incarnation of the Son of God, ***but also against the Virgin Mary,*** through whom the Incarnation would take place. According to the ***Spanish Marian mystic, mystic Venerable Mary of Agreda (1602- 1665),*** Lucifer, as the

most luminous creature, believed he was destined to be the head of the angels and of humanity. When he realized that this role would belong not to himself but to another—namely, the Son of God made man—he refused to adore Him, to recognize Him as head of angels and men, but he also refused the decision that God had indicated him: with the Incarnation of the Word, the angels;

must retain as equally superior that woman from which the Word would become flesh. Said woman, although a human creature and therefore of a nature inferior to theirs, would be both their Queen whom they would have to obey and the Lady of all creatures who would surpass all angelic and human creatures in gifts of grace and of glory. The good angels, in obeying this precept of the Lord, grew in humility by which they not only welcomed it, but they praised the power and the mystery of the Most High. Lucifer and his companions did not do such. As a result of this precept and mystery, they became even more proud and vain to the point that, being inordinately furious, Lucifer yearned for himself the privilege of being the head of all humankind and of all the angelic order. And if this was to come about through the hypostatic union, that this take place in him.

The mystic Venerable Mary of Agreda, who bilocated more than 500 times to America, writes in the *Mystical City of God* about this great battle that occurs in the heavens; however, not the real heaven where God abides,

“It was a wonderful battle...Saint Michael, burning with zeal for the honor of God and armed with divine power and with his own humility, resisted the arrogant pride of the dragon...”

Every creature has been tested before entering the beatific vision where God dwells, and the angels were no different. Patricia Devlin (blind mystic) captures the words of St. Michael concerning the great tribulation that all the angels faced before the battle,

*“But the temptation to follow Lucifer that we all faced was so great. He could and did make it seem so logical that God’s way was crazy, that His plan for creation made no sense. ‘How,’ he asked us, ‘could we think for a moment that suffering and sorrow could bring any good?’ ...**Lucifer showed us a vision of Christ crucified** and jeered, ‘See! This is the King you would follow, a King who has no followers, who does not raise a finger to protect Himself against those who will torture Him to death. What kind of God is this?’ ...He asked us, ‘If you open yourself to love, what will happen to you but that you will be hurt? Look at this: The God of the Universe will come to earth to dwell among the lowest of the creatures who could knowingly praise Him, and what will they do but kill Him? And He knows beforehand that they will do this!’ ...He asked us how we could trust a God who could ask us to do such a thing. Was that God concerned for us at all, that He would ask it?’”*

....exorcists have long been able to force confessions from the devil during exorcisms and in an exorcism that took place from 1975 to 1978 the following statement is captured as the fallen angels begin to succumb to Lucifer’s temptation,

Michael (the Archangel) who previously was still a little, unimportant angel... Ah! Michael, Michael! (At this name) we become frantic – that Michael, who was for us a little unimportant

angel, can now exercise such domination and almost crush us. Almost everything that we lost has fallen to Michael's lot."

The new Vatican's Exorcist Fr. Francesco Bamonte has collected a series of forced confessions from Lucifer [meaning light bearer] who was the wisest, brightest, and mightiest of all the angels concerning their deeper rebellion over the vision in the Book of Revelation in chapter 12,

*"I am Lucifer, the most luminous of all the angels of heaven. **I rebelled against the will of God** because I did not want to be under the majesty of the Nazarene. I was quite well being under the power of God. But under the power of the Nazarene, who would be born of a woman, I did not want to be. And so I said, 'Either make me like you or I will battle against you, because I will never lower myself, never to a God who becomes human flesh and who assumes human traits and a human body...I am pure spirit. Why not I, why not I, a pure spirit? I am pure spirit. Why not I instead of That Nature? Why? Huh, huh, huh? Why that Nature?' 'That is only a creature. Not I. I am 'god,' and she was put over me. Why should she have been? And I did not want to, did not want to. I would never bow to a creature, one created to be below me **(The Virgin Mary and the Devil in Exorcism)***



The vision of the Woman in the Book of Revelation becomes the victory banner and standard for St. Michael and the holy angles. Already, *in humility they submit their will and intellect, and they accept her as their future Queen – “Queen over all things (CCC 966).”* The vision becomes a sign of their new source of strength, hope, and grace as Venerable Mary of Agreda describes,

The great sign of the Woman served the good angels as a shield and as arms of battle against the evil ones; for at the sight of it, all their power of reasoning weakened and was brought to confusion and silence, since they could not endure the mysteries and sacraments contained in this sign.” *[Mystical City of God]*



*“Michael and the others with him hurled me ‘down.’ They were many and they had the power of the Almighty with them. Michael and all the others told me, ‘From this moment you are nothing.’ I fought but Michael sent me away. **With his sword he made me fall** and told me, ‘Depart from me! This is no longer your place. Go into the abyss, go into the darkness!’ And I had to go away together with the others. While we were falling, I said that we would fight them and take souls from God... (To God I said) the power of sin will be our altar on which we will sacrifice the souls of your accursed children. On that altar we will make the blood of your accursed children run.”*

[The Rebellious Angels]

Mary of Agreda explains that Lucifer blasphemed and screamed throughout the heavens, *'Adore me, I am god!'* But, there was also the great and powerful battle cry of **St. Michael** *"Who is like God?"* answering such a blasphemy. Lucifer's cry turns him and his followers into dragons and creatures without light. Beauty, wisdom and the great faculties with which they were created in their original state are gone or darkened,

*"But St. Michael answered: Who is there like unto the Lord, who dwells in the heavens, or who to compare himself to Him? Be silent, enemy, cease thy dreadful blasphemies, and since iniquity has taken possession of thee, depart from our midst, wretch...The holy prince Michael hurled from heaven the dragon Lucifer with the invincible battle-cry: **Who is like unto God?...**So powerful was this cry that it sufficed to precipitate that proud giant and all his host to the earth and cast him in dreadful ignominy to the center of the earth. **From that time he began to be called dragon, serpent, devil and Satan,** imposed upon him by the holy archangel in that battle as a testimony of his iniquity and malice" [Mystical City of God]*



The battle is no different today! Lucifer, now called Satan [meaning adversary] after the fall, is still trying to wage war between God's children as he did at the very beginning of time. His temptation is the same, *'You are gods!'* *'You can save yourselves!'* *'You are number one.'* He further says to us also *'if you love you will be hurt.'* *'You cannot trust a God who cares for the weak, lost, and those who are different.'* *'You have to look out for*

yourself,' or as **Fr. Francesco Bamonte** records Lucifer,

*"I am the exterminator angel, and I want to exterminate all. I want to 'murder' everyone. But that one [Michael] always comes, he always opposes me. He is always with me. **He comes with his sword and "cuts me up,"** and I cannot do that which I would like to do. I want to bring war to humankind, and **he [Michael] is looking to make peace** in order to stop the wars among you. He fights me in this way, looking to destroy all that I try to do. I seek to do all that I can and he comes and always does the opposite of what I want to do. **When you pray to him [Michael], he bothers me because he THWARTS my plans and destroys them.** [Mystical City of God]*

Examples Taken from Exorcisms

That which has been exposed in the catechetical instruction above finds clear and recurring confirmation in the confrontations with demons during the ministry of exorcisms.

• *Another time, I ordered a demon, "Adore him. He is your God. He created you. Adore him!" The demon protested, "He incarnated himself in you, the most disgusting and humiliating thing he could do. The repugnance that we experienced when he entered into that flesh, only we know!"*

• *Another time I heard these phrases: "I will not tolerate that she be next to him and over me. I was the most beautiful angel, beautiful, beautiful and the greatest, great, great. I was Lucifer, the angel*

par excellence. What an affront! What an affront! To conceive without sin one of you! What an affront! The Immaculate One is the greatest insult of your God to us.

To have one of you conceived without that sin that we created is an intolerable offense. We marked all, marked all with our sign. All, except her! He should not have done that to us! One of you without sin! And then He incarnates himself in your disgusting body made of worms (here I think the demon was describing the decomposition of our bodies after death). Why did he do it? To ruin us? Why did he humiliate us so much? Why did he humiliate us so much?"

• *At other times, in a disdainful tone, a demon manifested again his refusal to accept that the Virgin Mary was put over him through these expressions: "She is only flesh. I am pure spirit. I am pure spirit! No, she is not! She, higher than me? No! I am spirit!"*

• *On another occasion, responding with words already used in part before, a demon affirmed, "I rejected That One (God) because he made her. I could not bear that she would be next to him. I could not bear that a human creature would be above me because I was the most beautiful angel, beautiful, beautiful, the greatest. I was Lucifer, the angel par excellence."*

A more recent affirmation of a demon that I heard during the days of the novena of the Immaculate Conception in 2010, while we were in the liturgical time of Advent, is the following:

The Woman of waiting, of hope, Woman dressed with the sun, most Mother. The Woman! For love of his children, she was created before all times in the thought of God. And as a pure spirit, I cannot bear this. That putrid flesh! She is feared by us because she holds you in her arms with her humility, obedience, and infinite merciful love. The purity of her body: it was not ever touched, not even by a thought. We did not succeed, not even with a thought. I did not undermine her even with a thought — not one, not one, cursed! I was never able to touch her because That One always watched over her. There was always 'That One. It is not my fault. I was not able to touch her. I was afraid.

Here, the demon does not intend to say that he never tempted Mary, but he affirms that the temptation never touched her, i.e.. she never minimally consented to whatever form of temptation with which the Devil had in vain tempted her.

Faith: Assent to God's Truth

In Catholic theology, faith (fides) is first an act of the intellect, by which a person believes what God has revealed because God is truthful.

"For obedience to the faith..." Romans 1:5 (DRB)

Faith: Assent Moved by the Will

For St. Thomas, **faith is an act of the intellect**, but it is **commanded by the will**, which is moved by God through grace.

"To believe is an act of the intellect assenting to the divine truth at the command of the will moved by God through grace."

(Summa Theologiae II-II, q. 2, a. 9)

This already shows the root of obedience:

- *The intellect believes*
- *The will submits*
- *God moves both by grace*

Thus, faith itself is a form of **obedience to God's authority** (*obedientia fidei*, cf. Romans 1:5).

Catholic theology sees this as the unity of the theological virtues:

- **Faith** believes God
- **Hope / trust** relies on God
- **Charity** obeys God out of love