

The Demonologist Podcast – PATREON COURSES
Angels and Demons, summer 2026
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Dogma: infallibly taught by the Church as something divinely revealed
Examples: The divinity of Jesus, Assumption of Mary

Infallible Doctrine: Infallibly taught by the Church but not yet defined as divinely revealed.

Papal statements, Church Councils
Example: Priests can only be men

Non-infallible Doctrine: Taught by the Church but not infallibly defined, may change or be reinterpreted
Example: Mormon baptism is invalid

Theological Opinions: Not taught by the Church, but permitted by the Magisterium.
Example: Limbo

4th Lateran Council (1215 AD):

The Father is from none, the Son from the Father alone, and the holy Spirit from both equally, eternally without beginning or end; the Father generating, the Son being born, and the holy Spirit proceeding; consubstantial and coequal, co-omnipotent and co-eternal; one principle of all things, creator of all things invisible and visible, spiritual and corporeal; who by his almighty power at the beginning of time created from nothing both spiritual and corporeal creatures, that is to say angelic and earthly, and then created human beings composed as it were of both spirit and body in common. The devil and other demons were created by God naturally good, but they became evil by their own doing. Man, however, sinned at the prompting of the devil.¹

Council of Trent (1545-1563) names as a consequence of Adam's sin man's subjection to the power of the devil. **D 788, 793**. The Church's belief finds liturgical expression in the ceremonies of baptism. Therefore the Devil possesses a certain dominion over mankind by reason of Adam's sin. (De fide.)

Reading and reflecting on the **formal definitions** from the catechism:

ANGEL: A spiritual, personal, and immortal creature, with intelligence and free will, who glorifies God without ceasing and who serves God as a messenger of his saving plan (329-331). See Guardian Angels.²

GUARDIAN ANGELS: Angels assigned to protect and intercede for each person (336). See Angel.³

1 <https://www.papalencyclicals.net/councils/ecum12-2.htm>

2 <https://usccb.cld.bz/Catechism-of-the-Catholic-Church/886/>

3 <https://usccb.cld.bz/Catechism-of-the-Catholic-Church/900/>

APPARITION: An appearance to people on earth of a heavenly being—Christ, Mary, an angel, or a saint. The apparitions of Jesus in his risen body to his disciples occurred between Easter and his Ascension into heaven (641, 659).⁴

EVIL: The opposite or absence of good. One form of evil, physical evil, is a result of the “state of journeying” toward its ultimate perfection in which God created the world, involving the existence of the less perfect alongside the more perfect, the constructive and the destructive forces of nature, the appearance and disappearance of certain beings (310). Moral evil, however, results from the free choice to sin which angels and men have; it is permitted by God, who knows how to derive good from it, in order to respect the freedom of his creatures (311). The entire revelation of God’s goodness in Christ is a response to the existence of evil (309, 385, 1707). The devil is called the Evil One. See Devil/Demon.⁵

FALL: (1) Biblical revelation about the reality of sin in human history. The Biblical story begins with the original sin freely committed by the first human beings. This primeval event is narrated in figurative language in the Book of Genesis, which describes this sin as a “fall” from God’s friendship and grace, which they had received from God not only for themselves but for the whole human race (388, 390). (2) In the “fall” of angels, Scripture and Church tradition see the emergence of Satan and the “devil”; the “fall” of these angelic spirits was due to their freely chosen rejection of God and His reign (391-392).⁶

Reading and reflecting on the Catechism paragraphs related to angels:

311: Angels are intelligent and free creatures and journey toward their ultimate destinies by their free choice. They can and did go astray, bringing moral evil into the world. God is not directly or indirectly the cause of moral evil. He permits it because he respects the free will of his creatures. God, being all powerful, will ultimately bring good from the evil in the world.

326: Heaven refers to the “place” of the angels who surround God. It also refers to the “place” the saints are, also surrounding God. It also refers to the glory of the beatific vision.

327: The Fourth Lateran Council of 1215 affirms that God made everything, including the angels.

328: The existence of angels, purely spiritual beings, is a truth of the faith. Scripture and tradition completely support this.

329: “Angel” describes what they do: messenger. Their nature is ‘spirit.’ They are servant and messengers of God.

331: Jesus Christ is the center of the angelic world. They are his angels. They are messengers of his saving plan.

332: Angels have been present since creation, and through the whole history of salvation. They serve the accomplishment of his saving plan: they closed the garden of Eden, protected Lot, saved Hagar and her child, stopped Abraham from sacrificing Isaac, communicated God’s law, led the People of God,

4 <https://usccb.cld.bz/Catechism-of-the-Catholic-Church/886/>

5 <https://usccb.cld.bz/Catechism-of-the-Catholic-Church/898/>

6 <https://usccb.cld.bz/Catechism-of-the-Catholic-Church/898/>

announced births and callings, assisted the prophets, and more. The angel Gabriel announced the births of John the Baptist and Jesus Christ.

334: The whole life of the Church benefits from the powerful help of angels.

335: The Church joins the angels in adoring God, invokes their assistance, and remembers St. Michael, St. Raphael, and St. Gabriel specifically.

336: All of a human's life is under the care of angels and benefits from their intercession to God. "Beside each believed stands an angel as protector and shepherd leading him to life."⁷

350: Angels are spiritual creatures who glorify God without ceasing. They serve God's plans. They work together for the benefit of mankind.

351: Angels surround Jesus Christ. They serve Jesus Christ, particularly in helping to save people.

352: The Church venerates (respects) angels as they help the Church and "protect every human being."⁸

391: Satan is behind the fall of Adam and Eve. Satan was at first a good angel created by God.

392: The fall of the angels consisted of a free choice to *irrevocably* reject God and His reign.

393: It is this irrevocable character that makes their sin unforgivable. There is no repentance for the angels after their fall, as there is no repentance for men after death.

414: Satan and the demons are fallen angels who have freely refused to serve God. Their choice is permanent and definitive. They try to seduce men to do the same and so become lost like them.

437: An angel announced the birth of Jesus to the shepherds nearby.

441: In the Old Testament, the title "*son of God*" is given to the angels, the Chosen People, the Children of Israel, and their kings. This title signified an adoptive sonship with God, an intimate relationship with God.

443: Jesus Christ is superior to the angels.

497: An angel told Joseph that Mary's son was conceived of the Holy Spirit.

538: Angels helped Jesus during his 40 days of fasting in the desert.

760: God permitted the fall of the angels and man's sin as occasions to show His love for the world, as well as His power.

954: When Jesus returns at the end of time he will have all of His angels with him.

983: God has given priests powers that angels do not have.

⁷ <https://usccb.cld.bz/Catechism-of-the-Catholic-Church/106/>

⁸ <https://usccb.cld.bz/Catechism-of-the-Catholic-Church/110/>

1001: An archangel will participate in the return of Jesus, sounding the trumpet of God.

1024: Heaven is a life of love with God, the Virgin Mary, the angels, and the saints.

1034: At the final judgment Jesus will send his angels to gather up evil doers.

1161: Images of angels (as well as Jesus, Mary, and saints) are to be displayed in the Churches and homes.

1192: Sacred images are intended to awaken faith. We venerate (respect) angels (and Jesus Christ, Mary, and the saints) through sacred images.

1994: The justification of sinners is more important the creation of the angels, because it shows God's mercy.

1331: Holy Communion is also called "*the bread of angels*."

1383: During Mass the Church asks the holy Angel to carry the gifts to God's altar in heaven.

1391 An angel told Mary Magdalene "Christ is risen!" when she came to his tomb.

1846: An angel told Joseph the name he was to give to Jesus.

2131: The Council of Nicaea of 787 justified the veneration of icons, including of angels.

2566: We are second to the angels in capacity to acknowledge God in His majesty.

2676: The two greetings of Gabriel to Mary that we say in the 'Hail Mary' prayer are very theologically rich.

2780: The relationship of Jesus and the Father cannot be conceived of by us, nor can the angels even dimly see it. Nevertheless, we can invoke God as "Father."

2851: The final line of the 'Our Father' prayer, "But deliver us from evil," does not reference an abstract evil, but the person Satan, the Evil One.

2864: Satan is "the angel personally opposed to God and to his plan of salvation."⁹